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UNDER THE PATRONAGE OF  
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**GEORGE THE FOURTH.**



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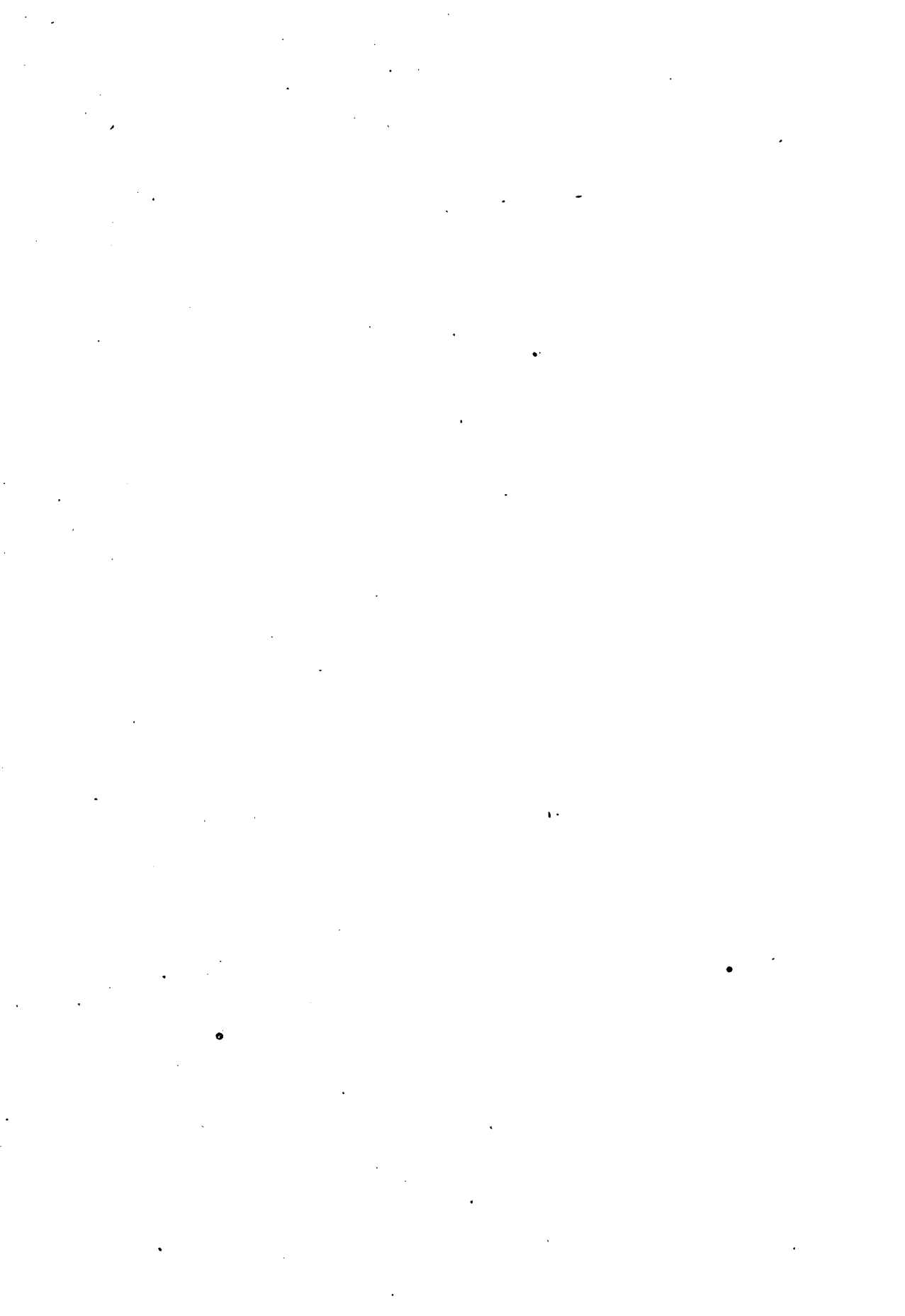
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THE  
**TRAVELS OF MACARIUS.**

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**PART THE FIRST.**





THE  
**TRAVELS OF MACARIUS,**

*PATRIARCH OF ANTIOCH:*

WRITTEN

BY HIS ATTENDANT ARCHDEACON, PAUL OF ALEPPO,

IN ARABIC.

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VOLUME I.  
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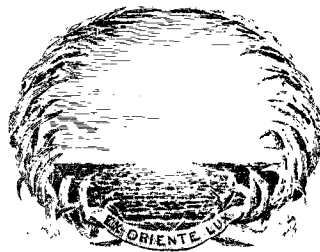
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TRANSLATED

BY F. C. BELFOUR, A.M. OXON. M.R.A.S.

LL.D. OF THE GREEK UNIVERSITY OF CORFU,  
&c. &c. &c.



*Ex. a.*

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AND SOLD BY A. J. VALPY, RED-LION COURT.

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*PATRIARCH OF ANTIOCH:*

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BY HIS ATTENDANT ARCHDEACON, PAUL OF ALEPPO,  
IN ARABIC.

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**PART THE FIRST.**  
**ANATOLIA, ROMELIA, AND MOLDAVIA.**

---

TRANSLATED

BY F. C. BELFOUR, A.M. OXON.

LL.D. OF THE GREEK UNIVERSITY OF CORFU,  
MEMBER OF THE ROYAL ASIATIC SOCIETY OF GREAT BRITAIN AND IRELAND,  
AND OF THE ORIENTAL TRANSLATION COMMITTEE.

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MDCCCXXIX.





TO THE RIGHT HONOURABLE  
**SIR GORE OUSELEY, BART. F.R.S. F.A.S.**

KNIGHT OF THE LION AND SUN,

VICE-PRESIDENT OF THE ROYAL ASIATIC SOCIETY, CHAIRMAN OF THE ORIENTAL  
TRANSLATION COMMITTEE, &c. &c. &c.

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SIR,

REJOICED in the opportunity, which your kind permission has allowed me, of dedicating to you one of the earliest productions of the ORIENTAL COMMITTEE OF TRANSLATION, over which you so ably preside, I should feel perfect satisfaction in the performance of this pleasing duty, bound to it by the obligations which your patronage has laid upon me, were the offering in any respect worthy of the approbation desired to be conferred by its benevolent acceptor.

A Guest and Counsellor of Princes, whether ruling over the orient realms of sun-bright Persia, or Masters of the victorious lion of the British Empire, you would wish that the TRAVELS OF MACARIUS should present to you observations equal to your own, upon the interests of Kingdoms, and the manners of Kings. A diligent traveller over remote and but slightly-explored regions, replete with the opposite varieties of East and West, you would look for details of novelty, such as yourself could

amply furnish, Familiar with the varied dictions, and accustomed to the chequered thoughts, ripened so diversely in different climates, you would expect to regale your sight, and gratify your discriminating taste, with the gayer flowers of Eastern eloquence, and the luxurious fruits of warmer fancies, successfully transplanted and cherished in the more oblique rays of the Western sun.

The pages here offered to your perusal will afford, I apprehend, scarcely any thing to satisfy your just expectations. How much-soever able to convey with fidelity and truth the strength and colour of the foreign text into his native idiom, a Translator, in the plain and unadorned style of the Archdeacon Paul, would discover but few traces of type for the ornament of his own. Educated in the seclusion of the convent, or the retirement of the sacerdotal cloister, the unworldly Author comes forward devoid of the preparation which courts and camps bestow, for the keen intuition of human-nature, the comparison of distant objects, and the knowledge of the relations of parts and interests.

To your practised mind, however, the *naïveté* of his remarks may afford some amusement; and his accurate collection of facts, some various material for useful meditation.

That the Institution under your auspices will continue to afford the encouragement so long and so much wanted to Oriental Literature—that rich mine of intellec-



tual wealth, which, though so abundant in its treasures, has hitherto been so little and so poorly wrought—is my ardent and fondest hope. And should my humble endeavours to assist in the useful task be rewarded with your indulgent approbation, I shall esteem myself greatly fortunate.

I have the honour to remain,

Sir,

Your most obliged,

and obedient humble Servant,

*London,*  
*May the 4th, 1829.*

THE TRANSLATOR.



## P R E F A C E.

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THE Arabic Manuscript, of which the Translation, under the auspices and at the expense of the ORIENTAL TRANSLATION COMMITTEE, is here, in part, laid before the Public, was purchased, many years ago, at Aleppo, by the late FREDERIC EARL OF GUILFORD; and, in 1824, placed in my hands by his Lordship, to be translated into English. Meeting with those numerous errors of transcription which are found more or less in all Manuscripts, I became desirous to provide myself with other copies, for the purpose of collation; and, in my progress through the Eastern Countries, sought for them, but without success, at Constantinople, Smyrna, and Cairo. Reduced, therefore, to the employment of my single copy, I have had to contend with great difficulties, amidst the erroneous and diversified readings continually presenting themselves, both in the narrative and in the names of places; but most of all in the Greek words, so defectively written in the Arabic Character, that some of them it has been impossible satisfactorily to decipher. With the obliging help of the Rev. H. D. LEEVES, late of Constantinople, whose excellent knowledge of the Greek Language, and extensive acquaintance with the Uses and Ceremonies of the Greek Church, have enabled him to be of great assistance to me, I have, notwithstanding these difficulties, been able to render most of them, I believe correctly, in their proper form; and should have been glad to have had leisure fully to explain them. I have been surprised at the hallucination which their Arabic appearance has sometimes occasioned me, even where the reading might, upon a more leisurely view, seem perfectly easy: as in one instance, where Ancient Greek is mentioned, and Ἑλληνικά might naturally occur, I have been led to take the first syllable of كالي for the Arabic article, and rendered the word "of Yenika."

Another and more serious difficulty, which has much retarded me in my prosecution of the work, is the perpetual recurrence of Church Ceremonies,

repeated, nearly all, with little variation, and serving to mark the Calendar of the Archdeacon's Journal. To neglect them altogether, would have been to interrupt the thread of the narrative, and sometimes to lose sight of the Clerical travellers for periods of weeks together. I have, therefore, been compelled to give such as seemed absolutely necessary to the continuation of the history; but much, I fear, to the weariness of those who shall undertake to read them, from the aversion, which our English habits and pure practices of religion produce in us, to the tedious forms of unmeaning and superstitious ceremonial. The Archdeacon himself often complains of the excessive length to which the ceremonies of the Greek Church are protracted, particularly amid the Cossacks and in Muscovy; and yet, from his inbred love of Ecclesiastic rites, he omits no opportunity to dwell on the description of their lengthened splendors, as though detailing them to none, but such inveterate amateurs of them, as his own education had made him. These details, however, give him frequent opportunities for remarks on the morals and religious principles of the various Nations whom he visits, which it is hoped may be interesting to the Reader: and the Political and Statistical history of countries, so little known as Moldavia and Wallachia, may be simultaneously gathered from his Ecclesiastical records.

To the excellent Institution, which owes its origin mainly to the activity and influence of its inestimable Treasurer, LIEUTENANT-COLONEL FITZCLARENCE, who has himself set the example, in the Narrative of his Journey from India, through Egypt, to England, of collecting useful instruction, and communicating it, through the Press, for the benefit of his countrymen the English Public will soon be indebted for much novel information on the history of the Eastern World, over so great a part of which the British Empire is extended. Hitherto it must have been the frequent regret of every scholar, at all acquainted with the riches of Oriental Literature, that so little wealth has been extracted from it, for the practical purposes of Commerce and Government. While the valuable time of diligent investigators has been perpetually wasted on re-editing and re-translating, for times innumerable, the well-known pages of the Greek and Roman Authors, well-attested facts and solidly-grounded theories, which, if made known to the world, might powerfully promote its improvement and augment its general happiness, have lain buried in voluminous Manuscripts of intelligent and benevolent Authors, scarcely ever perused by even the few, whose attainments have qualified them for the task.

To no class of Literati is mankind more indebted, at the present time, than to the persevering Writers of the German Nation. Their unwearied and indefatigable diligence has obtained for them the highest reputation in the World of Letters; so extraordinary are the efforts which they make, up the arduous road of Science! How lamentable, that the pains of so many of them should be wasted upon the vain attempt, to fix some unimportant *writing* upon the thousands-of-times printed Manuscript of Writers some thousands of years dead. Of this vain labour, such as Homer describes of Sisyphus—

Καὶ μὴν Σίσυφον εἰσεῖδον, κρατέρ' ἄλγε' ἔχοντα,  
 Λᾶαν βαστάζοντα πελώριον ἀμφοτέρησιν.  
 Ἦτοι ὁ μὲν, σκηριπτόμενος χερσίν τε ποσίν τε,  
 Λᾶαν ἄνω ὤθεσκε ποτὶ λόφον· ἀλλ' ὅτε μέλλοι  
 Ἄκρον ὑπερβαλεῖν, τότε ἀποστρέψασκε κραταιῖς·  
 Αὐτίς ἔπειτα πέδονδε κυλίνδετο λᾶας ἀναιδῆς.  
 Αὐτὰρ ὄγ' ἄψ ὤσασκε τιτανόμενος· κατὰ δ' ἰδρῶς  
 Ἐρρέεν ἐκ μελέων, κονίη δ' ἐκ κρατὸς ὀρώρει.

I will quote an instance, from the *Oxford Literary Gazette*:—"In a late Number of the *Rheinisches Museum*, (Vol. II. p. 125.) Professor Welcker has suggested a new and ingenious solution of a difficulty in a very beautiful passage of Sophocles. In the *Philoctetes*, v. 816, the Chorus sings thus:

Ἵπν' ὀδύνας ἀδαῆς, Ἵπνε δ' ἀλγίων  
 εὐαῆς ἡμῖν ἔλθοις  
 εὐαίων, εὐαίων, ὤναξ·  
 ὄμμασι δ' ἀντέχοις τάνδ' αἴγλαν,  
 ἃ τέταται τὰ νῦν.

"The best, or rather the least bad, of the interpretations proposed, is that of Hermann: '*Oculis prætendas eam, quæ nunc expansa est, lucem*: quæ quoniam nulla est, sed caligō potius, hæc est intelligenda.' Mr. Welcker, however, has collected several passages from the Grammarians, in which αἴγλη is explained to be a *band*, or properly a ligature, round the feet or arms (Bekker, *Anecd.* p. 354, Pollux, v. 100). The most important authority is Hesychius, whose article should (it appears) be read thus: Αἴγλη, χλιδῶν· Σοφοκλῆς Τηγεῖ. καὶ πίδα παρὰ Ἐπιχάρμῳ ἐν Βάκχαις. It seems, therefore, that Sophocles had, in a lost tragedy, used the word αἴγλη in nearly the sense required; and accordingly, Mr. Welcker supposes the Chorus to invoke the God of Sleep 'To hold over Philoctetes' eyes the veil which then covers them.' "

First, the Professor, in order to force out something new, requires his authority to be read as it suits him; differently, of course, from the accepted method: and then Sophocles is *proved* to have used the word he has fixed upon for his ingenious distortions, in *nearly* the sense required. And all this ingenuity and labour is employed to bring out the most ridiculous conception of the passage, that the forced fancy of a Commentator could perhaps give birth to. The only word that requires any comment, is ἀντέχοις, which appears clearly to mean *prohibe: Withhold from my eyes this painful light*. But the obvious meaning is too simple for the acceptance of the ostentatious Critic, whose famished appetite has long been confined to the close-cropped pasture of a thread-bare text. He would gain no name by following the direct passage, to which plain sense is the guide; and prefers a noisy dash upon the rocks which bound it. These unfortunate toilers might have given occasion to some such proverb as the Arabic

كسِير وعَوِير وكل غير خير Koseir wa Aoeir, wa kollo gheir-a kheir :

“*Koseir and Aoeir* (two banks on the coast of Arabia), *and all but what is good.*”

To the industrious pursuit of more profitable labours, opening the road to fresh information, and unbounded communication of thought and language—to the display of feelings and propensities, as they are diversified by clime, and promoted by the suggestions of various education, so necessary to be contemplated in the happy government of the human race—the encouragement now given is the foundation of a new æra in the dynasty of Science, and venturous explorers may now strike out from the beaten track of the circulating shores of the Mediterranean.

I should have wished that it had been in my power to elucidate the text with more copious Notes from other Writers. But to the original remarks of Mr. Leves, I have been able to add but few commentaries from the small number of Travellers who have visited Turkey. Dr. Neale, Wilkinson, and Walsh, have furnished me with a few; and I hereby acknowledge my obligations to their valuable Works.

In the Appendix, will be found some extracts from Sir Robert Ker Porter, Dr. King, Messrs. Hobhouse, Thornton, Madden, &c.; which I thought it advisable

to subjoin, especially as several of their Works are out of print, in order to explain the nature and Ceremonies of the Greek Church, mentioned in this book; to throw light upon some obscure passages in its narrative and historical details; and to corroborate some of the Archdeacon's most remarkable observations, by the corresponding testimony of other Travellers.

In transcribing the Arabic and Turkish words, I cannot say that I have strictly followed one unvaried orthography. The word *Romelia*, for instance, I have indifferently written with the *o*, or the *u*, *Rumelia*. I have merely confined myself to the general Alphabet of Europe, whereof the Eastern Aliph stands for the *a* and *e*, the Waw for the *o* and *u*, and the Ya for the *e* and *i*; avoiding, by this course, the laughable errors in spelling, into which our English and peculiar system of diphthongs has led more than one-half of our Anglo-Oriental Writers.

There is a Scholar, who takes the highest interest in every thing connected with Oriental Literature—whose vigilant superintendence of its welfare suffers no production, however small, from its Arabic, Persian, or Hebrew Cabinets, to circulate through the hands of its philologic negotiators, without affixing to it the respected signet of his paramount criticism—who will probably deign to honour also this slight Work with his official notice. To this Chief of the Literate Arabs, my once kind and helpful instructor, SILVESTRE BARON DE SACY, whom my conversation among the Learned, both in England and on the Continent, in Turkey and in Christendom, whether Professors of high pretensions or unambitious Students, has ever taught me to regard as at a very long interval indeed from any second; who, neglecting no iota of accurate knowledge in the various languages which he possesses better than the learned Natives, shines forth the great light, by which the wandering and uncertain course of the inferior Ulema and Docti should ever be guided; and

Micat inter omnes  
——; velut inter ignes  
Luna minores.

To him I seize the opportunity of offering my joyful congratulations, that his unceasing efforts to exalt the refined science, whereof he has so long been the active minister, have, at length, met with such powerful patronage and support; and that the useful means he has so amply provided for the easier investigation of Eastern lore, are about to be employed by skilful and industrious Labourers.

Would that you too, ILLUSTRIOUS EARL OF GUILFORD! whose premature departure from the sphere of your beneficence has left to your admiring friends, to your loving and numerous dependants, a loss incapable of repair, a grief that can never be consoled—would that you, too, could have prolonged your inestimable life for the advantage of those Institutions most beneficial to mankind, which it was your constant endeavour to establish and support! You would have again deigned to peruse, with renewed attention, the printed sheets of the Archdeacon's Journal, which it was your delight so sedulously to read, as, at your command, they were produced in the Translated Manuscript. May your immortal spirit still shed its influence, from the realms above, upon the powerful body of your exalted rank, to follow the bright example which you have bequeathed them—of encouraging, to their utmost, the continual and rapid advancement of sound learning and practical information!



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TRAVELS  
OF  
MACARIUS.

(FROM THE ARABIC.)

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PREFACE.

IN THE NAME OF THE ONE ETERNAL GOD, WITHOUT BEGINNING AND WITHOUT END.

IN HIM IS MY CONFIDENCE, AND UPON HIM MY RELIANCE.

• PRAISE to God, who formed the heaven, and raised it without pillars; who spread the earth, and laid it as an habitation for His servants; so that the sons of our father Adam have become nations exceeding all number, and have multiplied on it; and built towns, and cities, and capitals in every climate and country, and on every side, south and north, east and west. To his Sovereignty and Divinity it is fitting that we offer praise ever and at all times, now and continually, throughout all ages.

I, the poor servant, and of all men the most necessitous of the mercy, of the Lord my God; Paul by name, Archdeacon, or Shammās, of the Orthodox Religion, of Aleppo, was natural son to the Distinguished, Most Holy, Exalted, and Munificent Father, Kyr Kyr Macarius\*, Patriarch of Antioch, son of the late Canon (الشمري) Paul, son of the Canon Abd-al-Mesih-al-Protos, celebrated by the title of Beit-az-Zaaimi. I was brought up in the closest intimacy and union with my father, having no relish for any friendship but his, from the time that I was weaned from my mother's breast by her lamented death. Thereupon he took the pains to attend me; nor had I any but him to assuage my grief. My constant food were his vivifying words; and my drink were his sweet and invigorating instructions. I obeyed him in every command; and wherever he was, there was I, at all times inseparable from his company. After various promotions, he

\* "*Kyr Kyr Macarius.*" ] *Kyr Kyr*, a contraction of the Greek Κύριος Κύριος; and answering to the French title, *Monsieur Monsieur*.

became Metropolitan of Aleppo, where he remained twelve years. He then ascended the throne of the Patriarchate of Antioch, the See of Peter (the Apostle), the first in rank, which is at the present day established in Damascus of Syria. Here for a length of time he devoted his incessant labours to the regulation of the affairs of his Province, and governed it with upright intention and the most clear-sighted prudence; till he was led, by the hand of Providence, to the enterprise of a tour through the remotest of countries, of towns, and of islands: not for recreation, nor for the pleasure of travelling, nor to make visits; but forced to it by the straits and difficulties of the times, which left him no will to choose: for the debts of the above-mentioned See, incurred during the lifetime of the late Patriarch, Kyr Ephthimius, the Sciot, of well-known celebrity, were by this time doubled, and its revenues eaten up by usury; so that the farmers of the tithes, however great the collection or abundant the harvests, could not make them suffice to the payment of the interest. Astounded and depressed with anguish at the sight of this distress, he sighed over the hope of a release. But in his own country he could find none to interpose between him and this increasing misery, nor any one to suggest a plan of escape.

No resource remained, but to stir the foot of activity, and to mount the patient horse of toil and travel. He determined upon turning his face and steps towards the high road of royalty, and, crossing the weary paths of the sandy desert, to make his way good to the fountains of sweet water, rather the vast and swelling lakes, the lords of high excellences and precious qualities, the refuge of the suppliant and contentment of the applicant, the powerful and victorious Monarchs, and the pious Princes and Begg, who are celebrated for their true religion and sincere faith, (may God continue their empire and perpetuate their dynasty! may he confirm their existence, and eternize in the zenith of splendour the towers of their felicity!) to beg of their generosity and rare munificence, wherewithal to pay his debts; and help, to stand up in the support of his religion. Upon this journey I resolved to be his companion, with a view to assist him in its fatigues and dangers; and, with the Divine favour, we made our preparations for it, and fixed our minds upon the route.

Forthwith, one of my most respected and sincere friends, my reverend, learned and excellent Brother, the phoenix of his age and admiration of his contemporaries, Deacon Gabriel, son of the late Constantine, the goldsmith, a man superior in ability, eminent in learning, and of intuitive elegance of language and manners; this friend expressed to me his wish, that I would collect a Journal, that should contain every circumstance and incident of our way and deviations, from day to day, during the

whole time of our absence; that I would describe with accuracy the whole of the affairs of those countries through which we should pass; and so enable him to verify, in general and in particular, what he heard of them from the details of history, and its mysteries. I excused myself to him, that I was unequal to the undertaking, being deficient in the requisite means—in the art of composing and joining sentences, in the grammatical precision of words, and in the skill of forming beautiful and appropriate phrases, after the manner of the masters of this queen of sciences: and I asked him to pardon my inability; the more so, as we should travel with inconvenience and haste. But he refused to accept this excusation for me; and, insisting on his request, persevered in its repetition.

I now therefore roused my languid mind, and stretched towards the object my recoiling hand: not that I may take rank in the troop of Chroniclers, but wishing to confirm a multitude of facts, which have hitherto been disbelieved to their reporters, and to which all men refuse their due credit; being of opinion, that the writers have noted such matters merely in jest, and for their own amusement, or that of their readers. So thought we; until, in the progress of our journey to the country of the Christians, either by becoming a personal witness, or by hearing indubitable accounts, I verified to the utmost whatever met the glance of an observing eye, not only in part, but comprehensively. What we shall relate, therefore, will be upon the surest evidence; and we will omit nothing, which, either along the road, or during our halts in various places, until our return to our own country, we were able to ascertain as matter of truth. Accustomed from my childhood to devote stated hours to the study of history, I have passed much time with my attention fixed upon its interesting pages. Whatever ability, therefore, I may have acquired by such pursuits, I have summoned to the performance of the present work: and having exerted my utmost efforts in collecting all the information which came within my reach, I hope it will prove a delight to the reader, and a solace to his mind; and that all who see or hear it, will bless Almighty God for this TREASURE OF DESCRIPTIONS AND ENTERTAINING NARRATIVES.

May the Christian community of our country derive a multitude of benefits from hearing of the noble customs of the true Believers in foreign parts; of their assiduity in divine worship with boundless perseverance; of their strict observance of the seasons of fast and hours of prayer; of their admirable religiousness, perfect faith, and sound morality; and of the purity of their intentions, thoughts and secrets! Such will be our descriptions in the course of this work, elucidating and explaining what with our own eyes we have seen and witnessed.

## B O O K I.

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### SECT. I.

#### ALEPPO.—ANTIOCH.

OUR Father and Lord the Patriarch, with the fairest purpose and upright intent, having fixed his determination upon turning his face and travels towards the city of Constantinople, we prepared accordingly, and took what was necessary for presents and offerings, and provided ourselves with other requisites; confiding in Almighty God, and trusting to his protection.\*

On the evening of Thursday the ninth day of the month Tamouz, he (may God prolong his existence!) went up from *Aleppo* towards *Ladikia* and *Gebileh*, to collect his dues in those parts, and then return to Antioch. I, his poor historian, and the rest of his companions, went forth on the Tuesday morning, the Feast of the Prophet *Elias*, and came in the evening to a town called *Maarethwan*. The next morning we arose and came to *Hadim* and *Gotrarin*; which last is a town in the neighbourhood of the new bridge, *Jisr al Jadid*, on a bank of the *Aasi*, where we slept. We entered Antioch on Thursday the twenty-second of Tamouz; and there assisted at mass, on Sunday, the seventh after Pentecost. We then set off on a visit to the Convent of Saint Simeon, the Worker of Miracles, the Sailor, by the straight old Roman road, which they have opened anew within these few years, after it had been entirely forgotten for a length of time. How often, in former years, when we started for a visit to this convent, were we taken along the *Soueidieh* road, by the Church of Saint Spiridion, built on the spot where his enemies cut off the heads of his asses; and having passed a night in the town *Zeitounieh*, continued our pilgrimage to the convent on the following day, over a very difficult road, through an immense forest! This road, on the contrary, is smooth, straight, and near; and our Lord the Patriarch, from the information he drew of it from the history of the Saint, had frequently inquired about it. Till the present year, however, it was not discovered nor opened. But now, thanks to God! we enjoyed it exceedingly: for on the evening of the same day we passed on to the Great Convent of the Saint, and performed *Ἀγρυπνία* (Vigils) and *Παράκλησις*

in the *Katholic* Church there : for there are seven churches in all. The greatest part of the buildings are of stone ; and in the surrounding wall are four gates : the largest looks towards the Gulph of Soueidieh. This place is exceeding strong ; the river Aasi descending on its eastern sides, along the bottom of the valley. This stream appears to enter the sea close to the mountain *Akra*, and the ships are supplied from it with fresh water.

After having said mass here, we returned to *Antakieh* (Antioch) ; whither also, on Thursday the twenty-ninth of Tamouz, came our Lord the Patriarch. Here, during a residence of six days, he performed as many masses : after which we hired horses, and left the town on the evening of Thursday the fifth of the month Ab ; and passing the next morning through *Bilan*, arrived in the afternoon at *Iskanderouneh*. It happened to be the eve of the Feast of the Transfiguration, and we were received by the Kabarisa with the greatest honour. In their church we assisted at the Ἄγγελον. At the time of the Ἐξουδοσ, all the Clergy came in ; and taking a blessing, they changed their robes, and, according to custom, went round in the Ἐξουδοσ, chaunting, “ O resplendent light !” In the morning, our Lord the Patriarch said mass. In the evening we left this place ; and arrived early the next day, which was Saturday, at *Bayas*, where the Patriarch performed mass on Sunday, the eighth after Pentecost ; afterwards, on the Monday and Wednesday. Towards evening we took our departure ; and, having halted the next morning at *Jisr Albarnas*, we passed on to *Karn Capi*. The road here is frightful, being a narrow defile, attended with every kind of danger.

On the morrow we arrived at Khan *Kourid Koulak*, or *Wolf's Ears* ; for in the khan is a mosque with two cupolas, exactly resembling that animal's ears. Hence we departed at midnight, in company with eighteen carabinieri, Christians from *Bayas* ; and early in the morning entered *Misseyisa*. The Castle of *Heyat* was on our right hand. At midnight we resumed our march, and passed over a bridge of the River *Gihon*, called *Elchihan*. In the morning, which was Saturday the fourteenth of the month Ab, we arrived at *Adana*, and alighted in the gardens of our Greek Church or Community, which forms a town of great size, and has within it many gardens. In each of them are more than three or four hundred stocks of the orange-tree, equal in size to the largest mulberry-trees : the rent of each is four piastres. Sweet lemon-trees, and other kinds of orange-plants, are also very abundant. As to our Lord the Patriarch, he went to collect his revenues at Tarsus and the smaller towns of *Trimor* and *Jafer Pasha*, and the towns of the Kabarisa in that direction. Then he returned to Adana : and we departed thence in the night of the twenty-ninth of Ab, in the company of an

Aga of Turkomans from Damascus. Before noon we came to *Khan Bairam Pasha*, and alighted on a bank of the river *Jakut*. In the evening we arose, and marched the whole night through woods and over stony ground. It was very dark, and we suffered the greatest terrors. The morning brought us to the Fort *Kolik*; and we passed *Kozlook Khan*, that is, "The Khan of Walnuts," for around it are walnut-trees in great numbers. Before noon we alighted at *Takir*, which is the celebrated *Eilet* of Ibn Ramazan.

Early next morning we arose, and passed through *Sultan Khan*; the fort of *Anasha* remaining on our right hand. We then passed *Ak Kupri*, that is, "the White Bridge," which was formerly the limit between the Emperors of the Circassians and the Othmans. Thence we crossed the River *Kirk Ghetchi*, or the Forty-Ford River; for we forded it forty times, well counted. Before noon we arrived at *Chifta Khan*, that is, Coupled Khan. It is certain that these roads are impassable in winter, from their narrowness, and by reason of their overflowing waters and numerous rivers. We halted for the space of two hours; and then arose to march on to the Khan *Mohammed Pasha*, which is *Yenghi Khan*, or *Olen Kushluk*; and the evening came on before we had yet reached it: we therefore alighted at some houses of the Turkomans; being, as I have mentioned, in the company of their Aga, and slept this night with them. Early in the morning of Wednesday the first of the month Iloul, the commencement of the YEAR OF THE WORLD SEVEN THOUSAND ONE HUNDRED AND SIXTY-ONE, we arose, to come to *Bor*; and began our march through its territory, which is properly named *Bor* (uncultivated). For a day's journey, either in length or breadth, there is not a green herb to be seen, but the earth is burnt black. During this day we suffered extreme affliction, till we arrived in the evening at *Bor*, which is a beautiful village, of cheap supplies, abounding in streams of water, and multiplied in riches. Every thing here is cheap. The Ritl, Litre, or Pound, Aleppo weight, of flesh-meat is four Paras; and the Ritl of bread, three. A Ritl, or Litre, of the best old wine is five Paras: the new is sold at one. There is abundance of rob, or treacle, of grapes. Here is also a very wonderful manufactory of gunpowder, worked by wheels, similar to those of a water-mill for corn: they are very large; and, as the streams of water turn them, they raise and sink beams of wood placed in a row, to pound the powder, which only one man is employed to stir and move by day, and another by night. It is a great and effectual contrivance, attended with little fatigue. The Christians in this place are very religious, and their language is the Turkish. They made us alight with them, and gave us the handsomest reception.



We performed mass in a church they have, in the name of the Five Moons or Lights, Eugenius and his Companions, on Sunday, the thirteenth after Pentecost. There is a very small cave under the altar of this church. We staid with these people eight days; and on the eve of the Feast of the Nativity of our Lady, the eighth of Iloul, we departed with an escort of Turkomans, whom they hired to go with us, from that evening till the afternoon of the next day, a distance of twenty hours. It was a long and frightful stage, over a land burnt up with drought; in which we suffered, from the greatness of the heat and from thirst, sufficient to perish both ourselves and our beasts. We had indeed given ourselves up to despair; but, by the favour of the Creator, (blessed be his name!) and the intercession of the Virgin his Mother, we arrived in the afternoon at a village of the Turkomans, called *Kirwan*. We were very near yielding up our souls; and our cattle in particular were at the extremity of death: but they immediately conducted us all together to the water, and our breath returned to us. For sake of the abundant water in this town, we made a halt with them on Friday. In the evening we proceeded with them over dreadful roads, and the next day arrived at *Kara Yenar*. From Chifta Khan we had passed along the Imperial Road to Constantinople, whither it leads through Khan Mohammed Pasha Yenghi Khan; and from this place through *Erekli* and *Kara Yenar*; whence we set out before midnight, and came to *Esmil* in the forenoon.

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## SECT. II.

### ICONIUM.

HENCE we again started in the evening; and before noon on Sunday, the fourteenth after Pentecost, and the eleventh day of the month Iloul, we arrived at *Ikoniéh* (Iconium); where we attended the Feast of the Cross, in a church belonging to our Greek Community, and having a roof of wood. Afterwards we went to visit the Convent of Saint Chariton, whose Festival is on the twenty-sixth of Iloul. The convent is at a short distance of two hours from the city. The whole edifice, and also its churches and repositories, are of quarry-stone, from the mountain. The principal church is exceeding large and lofty, built also with its temples of quarry-stone. Behind the holy table is a cave, to which you descend by steps, where the Saint devoted himself to the worship of God; and wherein is shewn you a long stone, in the shape of a pillow, which they informed us was his pillow. In this church is a Tomb, on which is written

in Greek, "Who begot the Son?" on porphyry: and calculating its chronology, we found that it is five hundred years old at the present time. In like manner, upon the door of the church, its epoch is inscribed in Greek. All the rest of the churches are small. At a short distance outside the convent is an ancient cave, into which you descend by steps: in it the robbers confined the Saint, as their prisoner. Here is a large spring, which he caused to burst forth for them, and of which the water is delicious. We slept in the convent the night preceding Wednesday the fifteenth of Iloul, and in the morning returned to the city. The walls of it are large, and it contains surprising edifices, and many paintings, and portraits of persons, who are as it were speaking. We went to see the Establishment of the Mollakhanah of the holy Molla Khandkar, in which are some remarkably handsome buildings: the chandeliers of silver and gold, and the lamps, which have been selected from the treasuries of Kings and Emperors, are very numerous. One chandelier, shaped into every kind of flower-stalk, weighs ninety okas of gold and silver. The steps of ascent to his tomb are of silver. Near to it is the tomb of the Monk, his companion; upon which is a black garment, and a large black turban. The pavement of the steps consists of entire slabs of marble, cut thin, as though they were plates of silver. At the sight of these wonders, every person who enters this place is perfectly astonished. The Chief, and the rest of the Dervishes, entertain great love for Christians and Monks. They had admitted us, and shewed us about, whilst we on our parts were full of dread and apprehension. As to the tribe of Turkomans, there is a curse upon them, should they not admit them.

We now joined company with a Cadi of Aleppo, and the Caravan from that place; and setting out on Thursday, arrived the next morning at *Ladak*; which place, in the *Συναξάρια* (Martyrology), is named *Litavernieh*, and contains a magnificent church dedicated to Saint Michael, besides Roman edifices, and many other churches. We left it at the approach of evening; and arrived early the next day at a village called *Algham*, on the outside of which is a Hammam, or Bath, called *Kibloujah*, of hot water; and near to it is also one of cold water. In the evening we again departed; and came in the morning of the next day, which was Saturday the eighteenth of Iloul, to a village called *Ak Shehr*, celebrated for the tomb of *Haja*. After travelling again all night, the next day brought us to *Sakla*. It was the first Sunday after the Feast of the Cross. At midnight we again started, and in the morning reached *Belaidon*. The whole road from *Sakla* to *Belaidon* is furnished with bridges, and paved with stone. Setting off in

the evening, and having passed the stage *Khan Bayaz* in the night, we came next day to Khan *Khosrof Pasha*, whence we departed again in the dusk of the evening; and the next day, Wednesday, arrived at *Seyyid Ghazi*. This place we quitted at the approach of night; and on Thursday, the twenty-fourth of Iloul, came to *Eski Shehr*, the yellow water-melons of which are famous: they are very sweet; and from their firmness, being hung up, they keep till winter. Here, during Friday, we reposed: and setting forth on the eve of Saturday, arrived the next morning at *Yeuz Hok*.

Saturday evening we again departed, and arrived next day at *Bazojik*. It was the second Sunday after the Feast of the Cross. The road from beginning to end of the last day's journey was narrow. On the right of it is a mountain, and a forest; on the left, a river, to look down upon which is frightful.

We set out again in the evening; and on Monday morning arrived at *Yengi Shehr*. The next station, of Khan *Ak Beyik*, we entered in the night: and here we parted from the Stamboul Caravan, and slept in the khan. On the morning of Tuesday we left this place; and at noon came to a populous town, called *Bazaveng*, which lies half-way between Yengi Shehr and Broussa. Here we ate Turkish milk of indescribable lusciousness, and equally delicious bread and melons. Here is a fountain (قسطل) of sweet water, cold to a degree of wonder.

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### S E C T. III.

#### BROUSSA.

Now, we entered *Broussa* on the evening of the aforesaid Tuesday, being the twenty-eighth of the month Iloul. We alighted at the Yengi Khan, among the natives of Aleppo; the meeting with whom gave expansion to our hearts. With them we passed the night: and in the morning of Wednesday, there came to the Khan all the Clergy and all the Archons of Broussa; and they took us to the quarter *Kaya Bashi*, where their church is, dedicated to Our<sup>o</sup>Lady. This church is as all their churches. They clothed our Lord the Patriarch in the *Mantia* (Μανδύα)\* at the end of the street; where the priests and deacons met us with torches and thuribles; and the singers chaunted all the while, till we entered the church. Here was first mentioned the name of the Sovereign; afterwards, that of the Patriarch of Antioch and of All the East; and then followed

\* Μανδύα, the Pallium, or Pall.

the whole of the proclamation. They lodged us in a house near the church: and in the morning of Saturday, the second of Teshrin the first, they took us, in company with our hosts from Aleppo, to the warm baths Eski Kablouja; in the hot and refreshing waters of which we bathed, and then went to the garden of Kesenta.

In the evening, on our return, we performed the Ἑσπερινὸν (Vesper Service) of the Eve of Sunday, the third after the Feast of the Cross, in the aforesaid church. From this place, Broussa, to Constantinople, and thence as far as Wallachia and Moldavia, including the adjacent countries, the Christians are not in the habit of performing the Ἀγρυπνία (Vigils) as we do in our country: but when it is a great festival, they perform it on the preceding eve, before the midnight prayer, and continually throw incense at the Κύριε ἔλεησά (O Lord, I have cried), till the time of the Δόξα (Glory, or Doxology): in the mean time the congregation is assembling. They mentioned in the proclamation the name of our Lord the Patriarch first; afterwards the names of their Metropolitans. At the Εἴσοδος\*, all the priests present took the Κοράνη, and put on their copes after their custom, and walked round in the Εἴσοδος, singing "O Divine Light:" and it is a sign, when a priest walks round in the Εἴσοδος the evening before, that he is coming to perform mass the next day. *Remark*, that the Principal, or head of the priests, has the duty of repeating the Psalm for Sun-set, and "O Divine Light," and, "Now dismiss thy servant:" and so, in the Morning Prayer, he has to repeat the Morning Psalms, and then "Glory to the Sender of light," &c. On the morning of the before-mentioned Sunday, our Lord the Patriarch said mass in this church. Throughout all the country of Greece they begin with the Κάνων† first; and after the seventh Ὕμνῳ (Hymn) and the Συναξάρια‡ (Martyrology), they say Πᾶσα πνοή|| and the Gospel, and "Save, O God, thy people;" and the officiating priest comes out carrying the Gospel to the

\* "The Εἴσοδος." The *Introit*, the solemn entry of the priests into that division of the church where the altar stands, and which is separated from the body of the church by a lofty screen adorned with paintings of our Saviour, the Virgin, and the Saints. In this screen are three doors. The priests and deacons, at certain periods of the service, come forth from one of the side doors, make the circuit of the church, and re-enter the sanctuary by the great middle door; which entrance of theirs is called "the Εἴσοδος."

† "The Κάνων" is a particular psalm, sung at this part of the service.

‡ "The Συναξάρια," a Compendium of the Lives of Saints and Martyrs, read in the church to the people.

|| "Πᾶσα πνοή," *Every breath*; with which words a portion of the Greek Service just preceding the Gospel commences.

head priest, that he may kiss it; and then all that are present kiss it likewise. He goes out with it also to the women, that they may kiss it in like manner; and then returns to the thurible. As to the hours, they are altogether neglected by the Greeks, except the first hour, or prime, at break of day; and so they close their service: but the priest, as he says mass, repeats them all in secret. In the country of the Cossacks, however, and at Moscow, they say them loud and publicly, as with us. In the procession with the body, the deacons go out before, and the priests behind it. In all this country, except Moscow, the whole of the persons present in the church go into the sanctuary to take the Ἄντιδωρα\* (Remunerations) from the hand of the head priest or the officiating minister. He even goes out to the women and children, and imparts the Communion to them.

On Saturday the ninth of Teshrin the first, they took us to the warm baths Yengi Klabouja, which resemble Behram Basha and Mustafa Basha at Damascus and Aleppo. We visited the source of this water; which boils as it springs out of the rock, and throws up a smoke into the misty air. Its smell is sulphureous; and it is impossible for any one to hold in it his hand; for it scalds fowls, and boils eggs, as we ourselves witnessed: on this account three or four cold waters are mixed with it, to bring it to a just temperature. The baths are an immense structure.

On the morning of Sunday, the fourth after the Festival of the Cross, our Lord the Patriarch was invited by the priests and principal inhabitants of the quarter called Balik Bazaar to say mass in their church, which is dedicated in the name of St. John the Evangelist. He went thither accordingly, and performed mass. This church is double (مكسفة), as the others are. On the eve of Tuesday, he was again invited by the inhabitants of the quarter called Damir Gibi to their church, where he performed the ceremony of the Ἄγιασμός,† and slept there.

On Wednesday the twelfth of Teshrin the first, and the sixteenth day of our abode in Broussa, we departed, after taking leave of the principal inhabitants; who accompanied us as far as *Modanir*, from which place the whole population issued forth to meet the Patriarch, at a considerable distance. They took us directly to their High Church, called after the Assumption of Our Lady: and the deacon

\* The Ἄντιδωρα consist of holy bread, which is sanctified during the service of the mass, and at the close of it is distributed to the people. This bread is however quite distinct from the consecrated, or as the Greeks consider it the transubstantiated, bread of the Eucharist. The Sacrament is administered to the laity four times a year, but this holy bread is distributed after every celebration of the mass.

† The Ἄγιασμός, the Purification, or Sanctification; but to what particular ceremony it alludes, I am not aware.—*H. D. L.*

mentioned first the name of the Patriarch of Constantinople; secondly, that of the Patriarch of Antioch: but they omitted any mention of their Metropolitan, Clementus, (God erase his name from the Book of Life!) for his haughtiness of mind, being hated by all the people; particularly at the present time, when he declined coming out to meet the Patriarch and welcome his arrival. For this reason we staid a very short time here, and performed no mass. But the people honoured us much; for they are exceedingly good Christians, and very religious. They lodged us in the house of the Archon Krishi Tourti, upon the sea-shore. In this place are about twenty churches. Within the Metropolitan's palace is a small church, in the name of the Divine Manifestation; and under it is a spring of water. The church is adorned with a painting of the Holy Mountain and all its Monasteries. Hence we went to visit the Church of St. Theodorus, which is very beautiful: and afterwards that of St. George. The rest of the churches we had not an opportunity of visiting, because we were in haste to embark upon the sea, and pass over to Constantinople before the tempestuous season of St. Demetrius.

They hired for us a boat, at eight hundred othmanis; and we left Modanir on Friday the 16th of Teshrin. Having rowed us about twelve miles, till the evening, they cast anchor; and at midnight they again started. We had scarcely got out into the middle of the sea, when, of a sudden, there sprung up a violent gale, and the waves were agitated. The storm increased to such a degree, that the boat was near sinking with us, from the attack of the huge foaming billows; and our sense fled from us, so that we cried and sobbed like children\*. Giving ourselves up for lost, we bade adieu to each other, and openly confessed our sins; and our Lord the Patriarch read over us the Prayer of forgiveness, absolution, and remission, whilst we were in momentary expectation of approaching death. But the Creator, exalted be his name! who neglecteth not his servants, did not abandon us; and by the intercession for us of the Virgin his Mother, the preserver and refuge of all who are in distress—of St. Nicholas—of St. Simeon the Wonder-worker, the seaman, the Aleppian—of St. George, the rider upon sea and land—and of St. Demetrius, whose festival was approaching (for both before and after it this storm is dreaded by navigators)—the waves subsided; and after

\* I can bear testimony to the uncertainty of the navigation of the Sea of Marmora; having, in a similar passage from Moudania (in the Arabic text written *Modanir*) to Constantinople, in an open boat, experienced just such a storm as assailed the Patriarch. I never felt myself in greater peril. Boats are often lost in this passage; as these gusts of wind come on in the Sea of Marmora with great violence, and often with scarcely any warning.—*H. D. L.*

immense fatigue and mighty fear, our sailors succeeded in rowing us to land ; where they lowered the sail, after the mast had narrowly escaped being broken by the furious gale that blew. At first we could not believe that we were safe ; till the men leaped on shore, and we had leisure to contemplate our pitiable condition. In the morning they rowed us to the famous Khan *Bouzbouroun*, and here cast anchor. We found many ships at anchor in this place, from dread of the weather. We staid at Bouzbouroun from the morning of the Saturday before mentioned, till midnight preceding Tuesday ; when the weather having become favourable, they set sail with us, and arrived in the morning at a village called the *Katerli*. We landed for the purpose of visiting its church, which is dedicated in the name of Saint Kyriaki. In the evening we came to a populous town on the beach of the island, cited in the *Συναξάγια* (Martyrology), and in History, by the name *Πρώτη*, that is, the First. Its present name is *Birigi*\*. It contains the monuments of the Patriarchs of Constantinople up to this day. In it are three churches ; one dedicated to our Lady, another to St. Demetrius, and the third to St. George. At midnight we re-commenced our journey ; and in the morning came to *Escudar*. We had passed by the city of *Chalcedonia*, and *كرم الامله* The Widow's Vineyard, which John the Chrysostom carried away. It is up to the present time (*كشبه جزيرة*) in semblance of an island. The city is now called *Kadi Gun*, that is, almost in sound, Chalcedonia.

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#### S E C T. IV.

##### CONSTANTINOPLE.

WE entered *Constantinople* in the forenoon of Wednesday the twentieth of Teshrin the first. Since our departure from Aleppo, it was just three months complete on this day. We alighted in the Monastery of the Resurrection, which is within the gate of the Kabr, and near to the Patriarch's palace. Our own Patriarch had sent from Broussa a Letter to Kyr Paisius, the Patriarch of Constantinople, and to his Metropolitans, to ask their permission to visit Constantinople,

\* *Birigi* is merely the Turkish word for *Πρώτη* (*Prote*), or the First. The Turks call it by the former name ; the Greeks by the latter. There is a cluster of islands in the Sea of Marmora, about twelve miles from Constantinople ; of which the first you approach from the city is called Prote. From the description however of the island at which the Patriarch touched, it could not have been Prote, which has no town on it, and no habitation but a monastery ; but was probably Prinkipo, the largest island of the cluster, and the first he would arrive at, on coming from Moudania.

as was the ancient custom. With this they were exceedingly pleased; as, in contrariety to those who preceded him, he had done the civility required: and they immediately sent him a *Συστατικὸν* (or Patriarchal Letter); with permission, in the fullest magnificence. And now, in the evening, our Lord the Patriarch begged leave to visit them the following day. On Thursday morning, therefore, the Patriarch of Constantinople sent to him, at the moment of his intended coming, the aforesaid Metropolitans; who repaired to his presence, and conducted him to the Patriarch's palace. As soon as he entered the gate, two priests met him; the one carrying the Gospel, the other an image; and also the deacons, with the thurible, dressed in their copes: and he kissed the Gospel and the image, according to custom; and the Deacons incensed him. Then one of the Metropolitans put into his hand a silver crosier; and the singing chaplains (المصليين) began to chaunt "Ἄξιον ἔστιν, till they entered with him into the Patriarchal church, which is dedicated in the name of St. George. Whilst he was performing his devotions to the images which are upon the door of the tabernacle, behold the Patriarch of Constantinople came down; and, entering the church in his *μανδύα* (pall), stood before his throne. They placed our Lord the Patriarch at a throne opposite to him. And the deacon said, "Have mercy on us, O God, according to thy great mercy:" and he made mention of Alexis, Emperor of Moscow, and of the Empress Maria; of Vasili Beg, of Moldavia, and his consort Katherina; of Matthew Beg, of Wallachia, and his wife Helena; then of Kyr Paisius, the Patriarch of Constantinople, and Kyr Macarius, Patriarch of Antioch; and the chaplains chaunted at each name *Κύριε ἐλέησον* ("O Lord, have mercy upon us"), three times.

Upon the conclusion of the service by the officiating priest, the two Patriarchs came down from their thrones; and having granted pardon to each other for their faults, they walked together, two persons preceding them with large silver candlesticks holding a camphor-taper; and the Metropolitans following behind, till they mounted up to the Patriarch's divan. Here they sat down to table, whilst the chaplains continued to sing. The Constantinopolitan treated our Lord with all attention, and abundant kindness and good-will. They presented so many different kinds of food, and such varieties of wine, that their description is impossible. Towards the evening, the Patriarchs went down to perform the evening prayers; and then took leave of each other. Our Lord the Patriarch returned to the Monastery, with the Metropolitans and clergy before and behind him; with the Kabi Kachia (قبي كاخيا)



of Moldavia\*, and the Kabi Kachia of Wallachia, and others, following, till he dismissed them with a blessing. The grandees among the Christians continually came to pay their salutations to him.

On the eve of the Sunday of the (الجمندرين), our Lord the Patriarch went over to the Patriarchal church, at the invitation of the Constantinopolitan; and they both entered in their *μανδύας* (palls) together, and performed at the same time their devotions to the images; and there was standing before each of them a man holding two silver candlesticks with camphor-tapers, from the beginning of the service to the end. The *Καθίσματα* of the Psalms† were recited by one of the deacons, standing between the two Patriarchs. At the *Δόξα* (Doxology) the priests began to perform, two by two, their *Μετάνοιαι*‡ to the Constantinopolitan, a first and second time; and as far as five couple, also to the Antiochian: then they went in, and put on their copes, and walked round the *Εἰσοδος*; and afterwards drew up near the Patriarch, in the form of a half circle. After the deacon had incensed the doors of the tabernacle, throwing the thurible at a distance; and then the two Patriarchs, and the priests, and the rest of the assistants within the choir; the priests began to chaunt “O Divine Light,” in a very loud voice. Then the deacon returned to incense the Patriarchs; and the priests began to perform *Κορώνη* to them, two and two, till they entered the tabernacle, and put off their copes: for such is their custom, on the eve of a Sunday or distinguished festival. These priests belong to the churches of the districts around the Patriarch’s palace; and this is a sign that they are preparing overnight for mass, as we mentioned before. At the end of the prayer, after they had taken their blessing together, the two Patriarchs went outside the church, with two torch-bearers before them, and the whole congregation standing in rows. Then one of the torch-bearers shouted with a loud voice, “Paisius, of all holiness, Archbishop of the City of Constantinople, the New Rome, and Patriarch of the Inhabited World, Πολλὰ τὰ ἔτη”|| (May your years be many!)—three times: whilst the Patriarch, raising

\* The Kabi Kachia of Moldavia and the Kabi Kachia of Wallachia are the Agents of the Princes of those two Provinces; who reside at Constantinople, to transact the political and ecclesiastical business of their Masters with the Porte and the Greek Patriarchate.

† “*The Καθίσματα of the Psalms.*”] The Book of Psalms is, in the Greek Church, divided into twenty *Καθίσματα* or portions (literally Sessions); which are read at certain times, according to the regulations of the Rubric.

‡ “*Their Μετάνοιαι*”—inclinations of the body, amounting almost to prostrations, which the priests make to the Patriarch, and Archbishops, proportioned to their respective dignities, at certain periods of the service.

|| Πολλὰ τὰ ἔτη (“*Many years to you!*”) is also, in common intercourse, the usual salutation.

his right hand, was blessing the people. In like manner, the bearer of the other torches cried out, "Macarius, of all goodness, Patriarch of the City of God, Antioch the Great, and of All the East:" and he said, Πολλὰ τὰ ἔτη, three times; whilst the Antiochian also raised his right hand, and blessed the people. Then they put off their *μανδύας* (palls); and the Constantinopolitan took the other up with him to his palace, where they dined together. Afterwards, he accompanied his guest to the gate at the lower part of the house, where he parted with him; and the Antiochian returned to his monastery, in a very happy disposition of mind.

On the morning of the afore-mentioned Sunday, we repaired again to the same church; and the Metropolitans came out to the court-yard to meet our master: and having robed him in his *μανδύα* (pall), they went before and behind him into the church, two silver candlesticks being carried before him. On his entry, he gave his blessing to the congregation, and went and stood at his throne. After the *Πᾶσα πνοή* (Every breath), the Constantinopolitan descended from his throne to kiss the images and impart his blessing to the congregation; and after him the Antiochian; then the chief priests, two by two: afterwards the priests and the rest of the congregation paid their devotions to the images. For in all the country of Greece, in Moldavia and in Wallachia, there is not a single person who does not kiss the images at this time of the early morning; and afterwards at the end of the mass, when they have received the *Ἀντίδωρα* (the sanctified bread), even to the women and children. As in our country, they go out after the mass; but here they go out also after the *Ὁρθρον* (Matins), and return in two hours' time. When the deacon has thrown incense at the Alleluia, he descends from the Tabernacle and incenses the Patriarch at his throne; and then receives from him a *Κοράνη*, for the reading of the Gospel. Afterwards he incenses the doors of the Tabernacle and the images, and goes in to take the Gospel from the hand of the Minister: then coming out with it from the north door, he ascends the *Ἀμβων* (pulpit), which is on the north side of the church. The chaplains draw out to a great length the chaunt *Εἰς πολλὰ ἔτη Δέσποτα* (May the years of our Lord be many); whilst the deacon descends from the *Ἀμβων* (pulpit), and, coming to the Patriarch, presents him the Gospel to kiss. They repeat several times, at the end of the Prone, "O ye Catechumens (*κατηχούμενοι*, *admonished*), go out." In the middle of the Prone is the *Συνέπετε*; that is, when he says at the end of the prayer for peace, "We pray to the Lord," he joins to it, "For the salvation of his Highness," and, "For the salvation of the whole world," "For this consecrated house," "For the Patriarch," "For the Emperor and Empress," and

“ Help,” &c. and “ Σοφία” (Wisdom), and the rest, whilst the Minister is reading the Εὐχὴν. After the Proclamation, he repeats again, “ For the salvation” &c. and “ For this church,” “ For the moderation of the weather,” “ For those who are travelling by sea,” and “ For our salvation,” and “ Help,” and “ Σοφία,” and so on, whilst the Minister is finishing the Εὐχὴν. Their retinue and humility are very great; and their Μετάνοιας (prostrations) down to the ground are frequent :—I am speaking of the Greek Clergy who assist at mass, and particularly of their behaviour at the moment of taking the holy mysteries. The deacon mentions the name of the Patriarch, whilst he carries the body. At the end of the mass the two Patriarchs distributed the Ἀντίδωρα (sanctified bread), each on his own side. At their departure from the church, the torch-bearers repeated the same words as they had done the evening before; and the Patriarch’s Janissaries constantly preceded them, walking on to clear the way before them, with their swords and staves. On this day there was also a banquet, from which we did not return home till the evening. On the eve of the Feast of St. Demetrius we assisted at vespers in the church of the Monastery, which is dedicated to St. George.

In the morning, the Patriarch sent to our master two of the Metropolitans, and the Πρωτοσύγγελος\*, and the Chief of the Deacons, who conducted him to the Patriarchal church; and, after mass, he took him again to dine with him. It may be observed, that our Christian brethren of the Greek nation, wherever they are, all fast the Lent of St. Demetrius, beginning with the first day of the month Teshrin the first, and abstaining entirely from (الزفر) fat till the day of his festival. In like manner they fast for Saint Michael, from the first of Teshrin the second, for the space of eight days. They have also many other Lents, besides these, for other Saints; which, please God, we will hereafter mention.

This is the description of the Patriarchal church in Constantinople, dedicated by name to St. George. Before it is a court-yard; and on the north side is a succession of pent-houses, where the Writers of the Patriarch have their dwelling. In front of the church is a large pent-house, from which you descend into it by steps. This church is of the usual form of Catholic churches, having three compartments, each with a cupola. It has a second door going out from the pent-house on the north side. Over this compartment the women are stationed; but they have an outward door into the street. The church contains three tabernacles, and is very spacious. The chairs of the choir are in two equal rows,

\* Πρωτοσύγγελος.] The *Protosyngelos* is the chief officer of the Patriarch, through whom the business of the Patriarchate is for the most part conducted.

reaching from before the tabernacle to near the door of the church. Behind them are other rows of seats, and also all round the church. The Patriarch's throne is between the rows of seats on the right-hand side; and is very lofty, with an ascent of steps. It is all dove-tailed, and is a noble piece of workmanship. Opposite to it is a similar throne, but inferior in height, intended for any Patriarch Visitor, in the row on the left-hand side. As to the *Εἰκωνόστασις*\* (القونسطاس), it is very lofty; and the large images on the doors of the tabernacle are of very great dimensions, painted at Moscow. The picture of St. George is entirely executed by the hand of Our Lady. The candlesticks are large and magnificent. The *Πολυέλεον*, to which they give the name of *Χορὸς*, is all of yellow brass, worked by the hammer, and made at Venice, resembling that which is in the Church of the Holy Resurrection. The tabernacles are spacious; and behind that which is on the north side is a door admitting to the Book Treasury, whence you go out behind the church, into a court that opens into the street. This is so contrived, in order that when the priests are suddenly visited by any natural want, they may satisfy it, without going out in face of the people. On the arch of the south tabernacle are painted the figures of Abraham and Melchisedec. The beard of the latter is white, and longer than the beard of Abraham. His head is bound with a red fillet, like Daniel the Prophet's, and his hair hangs loose. He is clothed in a vest resembling the *Φελάωνιον* (sacerdotal robe) of St. Gregory, bishop of Armenia, with an Armenian (طقس) dress, and a brocade (زيتى) collar. He carries in his hands a kind of white boat, filled with something red, like wine; and having upon it the figure of three white round loaves, with two red crosses on the top. These are the bread and wine which he offered to the Lord. Over is written *Ὁ δίκαιος Μελχίσεδεκ* (The righteous Melchizedek). Above the altar, or place of sacrifice, are two portraits; the Patriarch of Alexandria, and the Messiah standing before him in the shape of a young man, under a cupola supported by two pillars. His garment is rent; and the Patriarch says to him, "Lord, who rent thy garment?" The answer issuing from the mouth of our Lord is, "Indeed Arius, who fell upon me. Is the mouth of Hell lower?" *than what he fell.* Where the officiating priest washes his hands is a small marble pitcher (جرن) with a handle (حبلية), which empties into another standing upon a pillar under it. As to the two portraits above mentioned, there is an

\* *Εἰκωνόστασις.*] The *Iconostasis* is a stand placed near the entrance of the church, for the reception of the picture of the Saint of the festival or day. The people, on entering the church, prostrate themselves before this picture, and kiss it; and light each a small wax taper before it, which they purchase, for the purpose, at the door of the church.

imitation of them in all the churches of Constantinople and its territory, as there is also of the Lavacrūm just described. The "Αμβων, or pulpit, is on the north side, as we mentioned before; is very high; and looks over the throne, occupied, on the present occasion by the Patriarch of Antioch.

In one corner of this church, on the right-hand side as you enter, is a repository, with a grating of iron wire; containing the bodies of Saints, which we requested permission to kneel down to and to kiss. They therefore took us inside; and the Archons came, bringing with them the keys of the bolts. First they broke the seals, and then opened the several chests, which are three; the first containing the body of Saint Theophanu, the Empress, preserved entire, as she was in her clothes, with her (تاسمة probably تاصم) spinning yarn at her feet. We took a blessing from her, and then from the body of Saint Ishmonita, mother of the Seven Macabites\*. She is an old woman, remaining entire, with her clothes upon her, buttoned in the manner of the Franks. In the third chest is Saint Euphemia, the Martyr, entire, except that the head is wanting. In a corner of this repository is an iron cage, within which is seen one half of the pillar to which they tied our Lord the Messiah, when they scourged him. Its colour inclines to green. Above it is a lamp, which burns night and day. Whilst we were taking a blessing from it, one of the persons present informed us that the other half of it is at Rome, and that he had paid his devotions to it. They now replaced the seals upon the reliques, and we went out. It is to be observed, that the whole of the treasure belonging to the Patriarchal Church is in the hands of its Vakeels or Attorneys, and not entrusted to the Patriarch. It is they, also, who pay all the pensions and other expenses attending the Patriarch's Court.

The Palace and Divan of the Patriarch are built upon an eminence outside the church inclosure; and command a view of Galata, of Scutari, of the Sea of Marmora, &c. At the upper part is a secret door, giving admission to the Monastery of the Resurrection: for between the Patriarch's palace and this monastery is the city gate from the inner wall; and whereas it is the custom, upon shutting up the gates of Constantinople in the evening, to take the keys to the Aga of the Janissaries, and, on account of the distance, not to open them again till morning, we occasionally came and knocked at this private gate, and, through it, went down into the church.

\* "*Mother of the Seven Macabites.*"] I suppose this to be the mother of the seven Jews tortured and put to death by Antiochus, as related in the 7th chapter of the Second Book of Maccabees.

The station of the Chiefs of the Priesthood (Archbishops) within the church is from the left-hand of the Patriarch to the church door. On his other hand are stationed the Κληρὸς (Clergy), and the singers or chaplains; as far as very near the door of the Tabernacle; so that the northern side of the church is left entirely to the common priests and the deacons. There is, of course, upon the southern door of the Tabernacle, the figure of the Cherubim with the flaming sword.

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## SECT. V.

### CONSTANTINOPLE.—CONDOSCALE.

ON the eve of the Sunday of the Rich and Helper (الغني والعازر), the Patriarch of Constantinople sent to take our master to church, to evening prayer. During the day, he had sent him a *Συστατικὸν*, with his own signature and that of the chief clergy; bearing permission for him to go and perform mass on the morrow in the church of St. John the Baptist, in *Kum Kapi*, according to the custom of all the Patriarchs: and he had issued orders to the clergy of the other churches in that quarter to forego the performance of their own masses, and to assemble all together in the aforesaid church, to assist at the mass of our Lord the Patriarch. They came, in consequence, to visit us immediately, and invited the Patriarch overnight to the ceremony of the morrow; which was the aforesaid Sunday, when we embarked in a boat, and, going round the Emperor's Seraglio, passed behind it. Here they shewed us the Gate of Romanus, mentioned in the *Συναξάριον*, which is now closed up. Near it is an *Ἁγίασμα* (Holy Well), resorted to by the Christians on the day of the Divine Manifestation (التجلي). This side of the city walls was built by the Emperor Theophilus, and it is still inscribed with his name, in large Greek characters, thus:

Θεόφιλος ἐν Χριστῷ πιστὸς βασιλεὺς Ῥωμαίων καὶ αὐτοκράτωρ.

Near *Kum Kapi*, among the towers on the beach, they shewed us the Tower of the Emperor Leon (Λέων, Leo) the Wise, wherein was the wonderful mirror which was broken by Michael the son of Theophilus. Close to it is an ancient Mosque or Cathedral (جامع), which they say was formerly a Christian church, and the continual abode of St. John Chrysostom.

We pursued our way till we came to the Scala or landing-place of *Kum Kapi*, where we stepped out of the boat. The name of *Kum Kapi* was

anciently, in the Greek language, *Κοντοσπάλη*. All the Christians, with their clergy, were waiting for us; and advancing to meet our Lord the Patriarch, they conducted him, with torches and thuribles, and every token of honour and veneration, into the above-mentioned church, where a most solemn mass was performed.

They are accustomed, in all these countries, at the time of the prayer "Ἄξιον ἔστιν, to bring to the Patriarch pieces of (الشراطيف) biscuit, which he takes one by one in his hand, and, making a cross with each piece over the cup and over the paten, in the name of its offerer, he says, "Magnified be the name of the Holy Trinity!" This is what they call *Παναγία*, which has great value among them; and they carry it with them in their travels, to serve them in place of the communion of the holy mysteries, when any danger presents itself of drowning, or other kind of death.

After the Patriarch had distributed among them the *Ἀντίδωρα* (or Remunerations,) they all dropped pieces of money into the plate. Then they took us to their houses, and gave a banquet to the Patriarch; and we slept two nights under their roof. We went to visit the rest of their churches; the second of which is dedicated to Our Lady, and is all white. The third is named Saint Kyriaki: upon its door is painted the Creation of the Heaven and the Earth, that is, *Πᾶσα πνοή* (Every breath). The fourth is named after Saint Nicholas. In all of them are new *Πολυέλεα*, and *Σύμβολα* (تمبلونات). The fifth is also dedicated to Our Lady, and is contiguous to the church of the Armenians, who have two churches in Kum Kapi.

On Tuesday the second of Teshrin Essani, which was the festival of Korban Bairam, we went all in a body to the space before the gate of the Seraglio, and saw his Highness the Sultan Mahomet, (whom God preserve!) with his attendants and troops, at his going into Saint Sophia, and coming out. Afterwards we went in to see Saint Sophia, and all its apartments and recesses. We ascended to the second story; then to the third; and viewed its pillars, which are of yellow, green, grey, and variegated stone, and of marble of various beautiful and resplendent colours; also its marble tablets, reaching from pillar to pillar, with marks of crosses still to be traced upon them: as they are likewise upon its beautiful pavement, and all its stones and marbles; upon the *Ἀγίασμα* or holy fountain within it, and upon its tables of transparent marble. Its chapels and recesses are admirably constructed; nor is it possible for the most eloquent man adequately to praise the beauty of its white marble, the lofty suspension of its cupolas, the well-painted figure of Our Lord the Messiah giving his blessing at

the top of the arches and tabernacles; the multitude of crosses upon its walls and entablatures; the variety of figures and paintings of the festivals of Our Lord, which are on the ceiling of the cupolas; the diversity of colours of the mosaic figures, gilt and painted upon it; the number of its doors; the size of the brazen crosses upon them; the multitude of its windows; and, what am I saying?—it is not possible for the human intellect to describe the detailed account of its beauties.

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## SECT. VI.

### CONSTANTINOPLE.—AT MAIDAN.

FROM St. Sophia we went to see the Mosque of the late Sultan Ahmed, who was so famous for his refractoriness. Its floor is formed of unpolished marble, as cut from the quarry. Afterwards we walked over the Esplanade, or Public Walk of Constantinople, which is celebrated throughout the world. It is called the *At Maidan*; that is, the Field of the Horse, or Race Ground, (*Ἰππόδρομος*;) and is in front of the Mosque. We viewed, erected upon a stone pedestal, the admirable Pyramid, called the *New Tekelli Dash*; which is one entire piece of stone, squared, and of a grey colour, inclining to red. On the four sides, it has engraved certain scientific shapes or figures and likenesses of animals, which are all philosophic words (Hieroglyphics). The Pyramid is fixed upon four cubes of brass; and has under it a cube of white marble, in one piece, the length and breadth and height of which is fourteen spans on each side square; and, on each side, it is sculptured with personal forms, every side presenting a different group. Its height from the base to the summit, that is, the height of the pillar and its pedestal, is equal to that of the minarets of the Mosque of Sultan Ahmed.

At the distance of a stone's throw from this Pyramid is a pillar of thick brass, twisted together in three rolls, as if it were three serpents or dragons entwined upon each other. Upon the top are three serpents' heads, stretched with open mouths towards the three sides of the city: the lower jaw of one of them is broken. It is pretended, that the deceased Sultan Othman broke it with his mace; and also, that this pillar has been a protection, since the time of the Emperor Constantine, against the entrance of serpents into the city, one and all: and it is related, as an historical fact, that when, upon this occasion, this single head was broken, the side of the city to which it stretched was immediately invaded by serpents: but they do no injury.



Distant another stone's throw hence, is a second Pillar (صومعة), constructed of stone, called also *Tekelli Dash*.

We went next to view the Tombs of the deceased Sultans; that is, of the Othmanlis, from the time they conquered Constantinople, till now; together with the tomb of Sultan Murad and his nineteen children, who were strangled; and afterwards the tomb of his mother, Kosa Cason. We made a circuit through all these tombs. Over them are lamps of gold; and the rich offerings with which they are adorned surpass admiration. The officer in attendance admits visitors for sake of the good work.

The tombs of the Sultans Mustafa and Ibrahim are in another cemetery, near to the inclosure of Saint Sophia, on the way to the Divan. This is raised in solid white marble, both inside and out; and is of recent structure, giving delight to the beholder. Opposite to it is another cemetery of similar construction.

Here is the road to the Divan; and here are stationed the Writers of Petitions and the Exchangers of Intimacies; that is to say, of permissions to pass for interviews, and so forth, with their masters.

Hence we turned to visit the *Aslan Khanah*, or House of Lions; which consists of an ancient church of low structure, and another with a lofty cupola above it, wherein are still traces of the mosaic paintings, and of the portraits of Our Lord and the Four Evangelists, remaining until now. In the former are the wild beasts; consisting of four lions, one from Algiers (or Africa); the others from our country (Asia); and four panthers from divers countries: a jackal, a fox, three wolves, a hyæna, a head of an ancient elephant, an antique skeleton of a camel-panther (أسل); *Girafa*), together with an ancient crocodile. There are also traces in this lower church of the images and forms of Philosophy (Mythology) still left. It was dedicated to Saint John the Baptist, and is exceedingly revered. It is believed to have been the church of St. Chrysostom.

Near the *Aslan Khanah* is the *Jiba Khanah*, or House of Armour; upon the door of which is suspended an exceeding large and singular Jazma, or battle-axe. Its companion is hung on the door of the Top Khanah. Besides this, there is a variety of costly rarities.

## S E C T. VII.

## CONSTANTINOPLE.—SERAGLIO.

THEN we came and entered the *Seraglio*, guarded by the Almighty in perpetuity. Glorified be its inhabitants! Within the court is a church, which is now called the *Silah Khanah*, or Armoury, and has escaped the smallest devastation; its tabernacles and every thing within remaining as they formerly were: but the doors are closed. We went up to the famous arch or cupola, which is the Sublime Porte, where sit the Judges of the Army (Cadilesker) and the seven Vizirs; and the Emperor looks over them from a window. It is here that they hold the Divan, or Court of Audience, for the whole world.

Between the Seraglio and Saint Sophia is a small church named after Saint John the Baptist, which the Emperor Justinianus built before he began Saint Sophia, and where he used to repose himself. It remains in its pristine state.

Then we went to see the third *Tekelli Dash*; which is in the *Taouk Bazaar*, or Bird Market, near the Walidah Baths and the Khan of the Ambassadors. It rises so high into the air as to be painful to behold; and, having been cracked by fire, is swathed in hoops of iron. It is pretended, that some Jew mentioned to a certain Sultan of the Othmanlis that the Greek Emperors had deposited riches within it. The Sultan therefore ordered it to be set fire to, and it cracked. Fearing it might fall in the night, they girt it with iron from top to bottom. We were informed by the Greeks, that this is the Tekelli Dash, or Pillar, which the Emperor Constantine the Great built; and laid under its foundations the twelve skulls; and also some of the reliques of Our Lord the Messiah.

Afterwards we proceeded to view the pillar in the *Avret Bazaar*, or the Woman Market; which is the largest of all the pillars that have been mentioned; and is constructed of white marble, sculptured with crosses and angels and priests, from the summit to the base. It is hollow inside; and the place of its fall is the Mahall Assamatah\* (محلة السمطة).

We asked the Greeks for the site of the Temple of the Holy Apostles; and they answered us, that it was within the *Eski Serai*, or Old Seraglio; which is appropriated to the women. For we saw this holy temple when we were on the water near Galata, and from the environs of Scutari; as it is high, and remarkable for its cupolas, which are twelve in number. It is near the Soleimanieh:

\* “And the place of its fall is the Mahall Assamatah.” There is some obscurity in the text here.

so it had appeared to us; and yet, when I came and sought for it near to that Mosque, I could not find it. The reason of this is, that the inclosure walls of the said Seraglio are exceedingly high; and the Temple is in the middle of it, on the top of a hill—one of the seven hills which are within the walls of Constantinople: on this account, the height of the Temple is conspicuous from Galata and Scutari, being considerably higher than the dome and cupola of Saint Sophia; and so we thought, when we first saw it, on our entrance into Stamboul. Upon seeking for it anew, I obtained further information from a tailor of the aforementioned Eski Serai—that it is therein remaining in its pristine condition, and that the forms and images of Philosophy are also still existing on its walls; but no one is permitted to enter the said palace at all, without a proof of acquaintance.

We asked them again concerning the Temple *Χαλκοπρατία*, where it was. They answered us, that it was in the place where is now the Mosque of Sultan Bajazet.

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## S E C T. VIII.

### CONSTANTINOPLE.—SOLEIMANIEH.

THEN we passed on to see the vast and illustrious Mosque called the *Soleimanieh*, which is one of the wonders of the world, for the multitude of its columns, yellow, green and brown, and for its immense coloured pavement; for its loftiness; and for the soaring shoot of its minarets. In the court is a high cupola of marble, with pillars of the same material, from the roof of which water descends: for the said pillars are hollow, and the water issues from them in beautiful artifice. It is more delicious and sweeter than the water of Aleppo.

Next, we went to see the Mosque of Sultan Mahomet, which is above the house of the Patriarch, in the Fanar, on the top of a hill.

Afterwards, we descended from the Fanar, into a boat, and passed over to *Khass Keui*\*, upon invitation. In this village are numerous houses of Jews and

\* In the reign of Ferdinand and Isabella, the Jews of Spain were expelled that country. Setting out, to the amount of 800,000 persons, they turned their faces to the East, and were kindly received in different parts of the Ottoman Empire. The principal division of them came to Constantinople; and were assigned this district, where they form a community of 50,000 persons. They are styled *Mosâfir*, or Visitor, by the Turks, as having sought an asylum among them; and are consequently treated with kindness and hospitality.

Christians. We visited the church which is dedicated to the 'Αγία Παρασκευή\*, or Holy Friday; and they took our Lord the Patriarch to pray over the tomb of the deceased Pavlaki, who was Kapi Kachia of Vasili Beg of Moldavia: for, being guilty of some treachery towards him, the Beg sent and had him put to death. They conducted us to his Hotel, or rather to his beautiful Palace, built over the water, upon huge piles of wood, after the practice of building the mansions of Constantinople. It contains an astonishing number of rooms and apartments, and a bath entirely of marble. Its gardens are a delight to the beholder, and are furnished with canals for irrigation, all of coloured cement. There is also a church upon the premises: all of which have a front commanding a view of the sea.

From this palace we went down into a boat belonging to it, and were taken to the further extremity of the sea, or port, of Galata, where we entered a large river of fresh water; and, ascending some distance, went to see a Manufactory, or Kiar Khanah, of Gunpowder, similar to that which we had seen at Bor, and very surprising, with wheels turned by the water †. This place is called *Kiaghid Khanah*.

Hence we came away, by land, and mounted up to the *Ok Maidan*; that is, the Field for the shooting of the Arrow; for in it is a pillar erected for this purpose. It is a pleasant green spot, commanding a view over Constantinople, which is opposite; and here the Christians celebrate the Festival of Easter, in mirth and gladness. They told us, on this occasion, that last year his Highness the Sultan Mahomet, God preserve him! came and erected his tent previously to the Feast, and was a spectator of their festivities; and that, in consequence of the great diversion they caused him, he made them a present of two purses, of a thousand Turkish piastres each.

Then we entered the Convent of the *Silah Dar*, or Armour-bearer, of the deceased Sultan Murad, which he built entirely new.

\* 'Αγία Παρασκευή is, I believe, the name of a female Saint.

† This, and the Ali Bey Sou, which unite at the bridge lower down, and fall into the head of the harbour, are the rivulets that flow near the city, and are in summer nearly or altogether dry.

## S E C T. IX.

## CONSTANTINOPLE.—GALATA.

THENCE we descended to a suburb named *Casim Pasha*, and to *Galata*, and *Top Khanah*. Afterwards we went to *Ters Khanah*, where they build ships. At *Top Khanah*, we saw guns large enough for a man to creep in; and others, that were each of them equal to three camel-loads. Then we returned to look at the wonderful ships of England and of France, and came away home. On the eve of Sunday we performed the 'Εσπερινόν (Vesper Service) in the Monastery at Galata: for the Constantinopolitan had sent to our Patriarch a *Συστατικόν*, like the former, that he should go and perform mass, on the morrow, in the Church of the Monastery. And we went over with the attendants in a boat to Galata, to the aforesaid church; where they came to meet the Patriarch, according to custom; and a high mass was celebrated, according to the ritual of the season. After the ceremony, followed the banquet; and I took the opportunity to wander out alone, and visit the remaining churches of Galata.

The first is the Church of Our Lady *Χρυσοπηγή*, or, of the Golden Fountain. The fountain is within the church; and is a well of water, such as they represent in the pictures of Our Lady sitting in a *هرون*; and there flows from it water that cures the sick. This church is magnificent; and has a couple of large yellow brass candlesticks. We were informed that the Patriarch Karamah made the candlesticks of the church of Aleppo after their model. The whole is the work of the Venetians. Here is a noble painting.

From it, we went to the third Church, dedicated to the Merciful Mother of God (Virgo Clemens), and to John the *Θεολόγος* or Divine; containing three large paintings (*اقربطشيات*), wherein is described the Apocalypse of St. John, with the Seven Signs. Under the building is the place where his disciples buried him.

From this we passed on to a very large Church, which was one of the most magnificent churches belonging to the Orthodox Religion in the Grecian Empire, and is at present in the hands of the Frank Jesuits. It is very ancient and lofty, and is painted all over, in mosaic, with the festivals of Our Lord, explained in Greek characters. The belfry is high, and of ancient structure.

We then proceeded to the fourth Church, near to the former, and dedicated to Our Lord the Messiah. In it is an *Αγίασμα*, or Holy Well.

We came now to the fifth Church, called after Saint Demetrius. Upon the wall, round the door, is painted Πᾶσα πρὸς; that is, "Praise the Lord from the heavens, all ye creatures, beasts and firmament, cold and snow, &c."

The sixth Church we came to is dedicated to Our Lady, and is near the Walls. The seventh is Saint John the Baptist's, and contains an Ἀγίασμα. The eighth is the Church of Saint Nicholas. The ninth, of Saint John Chryso-stom. All are built of wood, and roofed over; and are adorned with the Συμβόλαια and Πολυέλεος, in letters of gold, inside and out.

Then we viewed the Church of the Franks, which has been burnt; which equalled Saint Sophia, in height and size, and form and structure: and was adorned, inside and out, with mosaic paintings and gildings of the Dominical Feasts. Over the door, on the wall, is a painting, in mosaic, of the Assumption of Our Lady. All the inscriptions are in the Frank language. Within it, and with its materials, how many a small church might be built! But it is ruined and deserted, and altogether in the hands of the Franks.

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## S E C T. X.

### CONSTANTINOPLE.—CONFLAGRATION.

ON the eve of Wednesday, the tenth of Teshrin the second, there happened a great fire in Constantinople, which lasted till the eve of Thursday, and burnt the very heart of the city; I mean its Markets and Bezistans (Cloth Halls); spreading on till it reached the District of Kum Capi, the extreme neighbourhood of the Odoun Charshi, or Wood Market; and the Maidan Catir Ghilman, or the Place of the Muleteers. There were burnt, as was computed, about forty, I do not know whether fifty, thousand shops, fifteen thousand large and small private houses, three hundred bakers' ovens, a number of Hammams or Baths, and two-and-thirty Khans or Caravansaries. The Khan Elyusra, or Khan of Paradise, was destroyed, with every thing in it; as was also the Khan Piri Pasha. The Baltajis (Pioneers) and the Bostanjis (Guards of the Seraglio) were unequal to the task of laying waste the places around, until they called out the populace to their aid. The fire whirled about, from spot to spot, like a bird on the wing. Cemeteries, and Fi-Sabil-Allah's, or Charitable Edifices, built of marble, were destroyed in great numbers; and even the tops of the minarets were consumed. We knew where, yesterday, were market-houses and khans and populous mansions; and in this morning's dawn it shewed a desert land,

drawing forth the tears of the beholder, and encompassed with a circle of mourners. God protect our country from such calamity!

But instantly they called out the builders to work; and a month's time had not elapsed, when, behold! every thing had returned to its place. The spot alone, nothing else of the conflagration, remained. How should it be otherwise, in this seat of Empire?

On this day I visited the celebrated Church of St. Nicholas, within the *Agia Capi*, or Gate of St. Euphemia, which they have made into a Mosque; and afterwards the illustrious Church of Our Lady, above it, wherein is an *Ἁγίασμα*, or Holy Well, which cures diseases.

On the Feast of St. Chrysostom, I went to *Top Khanah*, where I hired a boat, and passed over to *Kiz Cullesi*, or the Girl's Tower, which is built on a small rock in the middle of the sea, opposite *Scutari*; and we drank of the sweet water of the well there.

From this place we proceeded to *Cadi Keui*, that is, Chalcedonia; and I visited its church, which is dedicated to Our Lord the Messiah. It is a dome with lofty cupolas, all of stone, and very ancient. Then I returned, by *Scutari* and *Top Khanah*, to our place in the *Fanar*.

On the eve of Sunday preceding the Fast of the Nativity, we said the Evening Prayers in the Church of the Monastery. Three days before, the Clergy and grandees of the District *Kum Capi* had come to our Lord the Patriarch, and, bringing him a permission from their own Patriarch, invited him to perform mass a second time for them in their Church of Our Lady in the Desert: and this because they were exceedingly rejoiced that the fire we have mentioned, as having raged on all sides, and approached very near, did not injure them; and believing that it was surely repelled from them by the merit of his prayers: We went with them therefore, early on the morning of the said Sunday, by water, in a boat. Every time we passed over the sea that way, we endured many terrors, when we came to the place behind the *Seraglio*, called *Bournou Serai*, from the apparent hopelessness of our situation: for the sea is here very terrific, by reason of the black flood of water from the *Boghaz*, or Bosphorus, into the White Sea. And, indeed, what a number of even large ships have foundered here!

When we arrived at their quarters, they met us in great procession, and a most solemn mass was performed. We staid with them till Wednesday, the nineteenth of *Teshrin* the second, when we returned to our place.

We asked concerning the Church of the *Μακαριστή*, that is, of the Mother of

God, the Trine, the Good; whereof an account is given in the Grecian History, which we have translated into Arabic—that they made it into a Patriarchal Palace, and afterwards into a Temple of the Holy Apostles. It is upon a hill, which is above the Fanar and the Patriarch's, and about midway between this district and the Mosque of Sultan Mahomet. It is now a handsome mosque, containing within it many ancient wells.

We had been informed by several persons, that behind the *Odown Charshi*, or Wood Market, near the back of the Walidah Khan, was a small mosque, that had anciently been a church, with a high square cupola surmounted with a cross, which is sometimes seen, and at other times hidden from the Odown Charshi. I did not cease, therefore, till I had found it out, and went to it. The church is still in its pristine state; and I saw the cross. There was with me a company of persons; and we returned much gratified.

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## S E C T. XI.

### CONSTANTINOPLE.—MAHALL ASSAMATAH.

ON Thursday, the Priests and Archons of *Mahall Assamatah* came to invite our Lord the Patriarch, by permission of the Constantinopolitan, and to request him that he would go and perform mass in their district. We therefore accompanied them, in a boat, about sixteen miles over water: for the circuit of the walls of Constantinople is said to be twelve miles\*. *Mahall Assamatah* is a neck of land stretching out into the sea, so that three-fourths of it are insular. The remaining fourth is contiguous to the gate of Adrianople, behind the Fanar. The whole of this territory is covered with vineyards and gardens, and grows a considerable number of pistachio-trees. The inhabitants met us in procession; and we arrived at their place at sun-set, on the eve of the first Sunday of the Fast of the Nativity. Early in the morning we celebrated mass in the Church of the Emperor Constantine the Great; which is very ancient and venerable,

\* "The City of Constantinople is built on a triangular promontory, projecting into the Sea of Marmora: two sides are washed by the sea; and the third is that which connects the triangle with the main land, and may be called its base. These sides are well fortified with walls; which still remain, though in several places so dilapidated as to be incapable of any defence, without great repair. The whole circuit is estimated at more than twelve miles; the side washed by the harbour, three; that washed by the Sea of Marmora, more than four; and the base nearly five, extending from sea to sea, and terminating in the Seven Towers."—DR. WALSH.



lofty and magnificent, built with stone, and adorned with cupolas. It contains pictures of Our Lord the Messiah, of Our Lady, of St. Nicholas, and of St. John the Baptist; all ancient and magnificently large, and supposed to be of the time of the Emperor Constantine. An immense congregation assisted at the mass, which was followed by a consecration of Deacons. We had the blessing to kiss the right-hand of the Emperor Constantine. It is a bone, as yellow as gold.

There is nothing I long for in the churches of Constantinople, and the surrounding country, but the singing of the little boys, and their chaunting "Ἅγιος ὁ Θεός at the Epistles, and Alleluia at the Gospel, and Κύριε ἐλέησον during the whole of the Prone; and the beauty of their sweet modulation.

The name of this Mahall Assamatah, in Greek, was anciently Πασομάτια. In Turkish it is called Mahalleh Caraman; for when the Sultan Mahomet became master of the city, he sent for inhabitants from Caramania, and, settling them here, gave them the church, and the place their name. In this Pasomatia it was that happened the procession of angels, at the time the heresies appeared, saying: "Blessed is he that is on our side!" and the young man was rapt up into the air, and came down, repeating, "Blessed be he who dieth not!" according as he had heard the angels praising God.

After the mass and banquet, we went to visit the remaining Churches of Samatah. The second is dedicated to St. Nicholas, and is very handsome. The third is the Church of Our Lady: the fourth, of St. George: this last is ancient, and has cupolas of stone, and an antique pavement. Within it is a picture of St. George, painted, in mosaic, upon the wall, and gilt; very ancient, and of surprising art; and an Ἁγίασμα: the latter is sure to be found in every church in Constantinople. We took a blessing from the body of St. Anastasia, who rescues from enchantment. Of all the churches in Constantinople, including also the Patriarchal Church, there is not one so ancient as the times of the Christian Emperors, save this in the Mahalleh Caraman.

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## S E C T. XII.

### CONSTANTINOPLE.—SEVEN TOWERS.

ON Monday, the twenty-third of Teshrin the second, we rose to leave them at break of day; and, going out with them, came to *Yedi Kulleh*, or the Seven Towers. In all the walls of Constantinople and its forts, there is not a handsomer nor stronger building than these Towers, and the walls that inclose

them, which are triple, one within the other. Then we went out by the *Top Capi*, or Canon-gate, to the Burial-ground of the Christians, where is an *Ἁγίασμα*, or Holy Well, called, in the *Συναξάρια* (Martyrology), *Ζωοτοκοπηγή*, that is, the Fountain of Life, appropriated to the Mother of God, whose festival is kept on the Friday of the *Διακινήσιμον*. It is now called the Holy Fountain of the Balikli, or of the Church of Fishes\*. We went down the steps to it, and drank of its blessed water, which cures diseases. Here the Christians keep the Monday of the Resurrection, with eating and drinking, and every kind of mirth. Then we passed through the Gate of Adrianople, and came to our lodgings in the Fanar. For myself, I went to see the Fountain of Velashirnas, which is now neglected and almost forgotten, situated in the district of *Palati*, opposite to Khass Keui, and higher up than the Fanar. I entered into an inclosed building inhabited by a tribe of Gipsies; which was the church; but few signs of which are apparent; and found the Well within, issuing from a cave, which was anciently in the treasury of the Tabernacle. Coming out thence, I visited the magnificent large Church of St. Demetrius, situated in the aforesaid district; and, afterwards, the Church of Our Lady. We took a blessing from her image, which was pierced with a spear; and the blood flows from it.

On the eve of Sunday, the second of the Fast of the Nativity, we attended the *Ἀγρυπνία* (Vigils), and the mass next morning, in the Church of the Patriarch of Constantinople: for our Patriarch wished to take leave of him, to proceed on his travels. After mass, the Constantinopolitan took him up to his palace; and they bade adieu to each other with tears; and each prayed over the head of the other: and the Constantinopolitan gave to our Patriarch large and handsome letters to the Sovereigns† and his own subordinates.

\* "At the distance of a quarter of a mile from the walls, is Balukli, or the Church of Fishes. The church is so called from a legend that has rendered it very celebrated among the Greeks. There stood on this place a small Monastery of Greek Caloyers, when Mahomet laid siege to Constantinople; who, it seems, were not molested by his army. On the day of the decisive attack, a Monk was frying some fish, when news was suddenly brought to the convent, that the Turks had entered the town, through the breach in the walls. 'I would as soon believe,' said he, 'that these fried fish would spring from the pan, and become again alive.' To reprove the incredulous Monk, the fish did spring from the pan into a vessel of water which stood near, and swam about as if they never had been taken out of it. In commemoration of this miracle, a church was erected over the spot, containing a reservoir of water, into which the fish, which still continued alive, were placed. The twenty-ninth of April was appointed, in the Greek Calendar, as a festival to commemorate the circumstance; and a vast concourse of people used to assemble here on every anniversary-day, to see the miraculous and everlasting fishes swim about the reservoir."—DR. WALSH.

† "*To the Sovereigns and his own subordinates.*" The Princes of Wallachia and Moldavia are meant by the first, and the Metropolitans of the different Dioceses by the latter.

## S E C T. XIII.

## CONSTANTINOPLE.—BOSPHORUS.

ON Monday, the twenty-ninth of Teshrin the second, we left Constantinople on board a caïk; and came to Νεοχώρι, or *Yeni Keui*, to hire a vessel, and proceed, by the Black Sea, to Moldavia: for the voyage by land to Adrianople was difficult for us, for two reasons: one was, that it would require for expenses and hire of carriages more than five hundred piastres; the other arose from the cold, and abundance of snow and rain. This Boghaz, or throat, of the Black Sea was opened in ancient times, by Alexander; and the passage along it is very difficult. From Galata to Neochori, both right and left, are farms and houses, and palaces and seraglios belonging to the Emperor; and gardens and vineyards, walks and baths, and so forth. We alighted at Neochori, at the house of Dadyan Rais, surnamed Kalokari, and Theodori; and his son is called Yazgaki. May God perpetuate their existence, and prolong their lives! for their generosity and kind actions to us, and to strangers in general, cannot be expressed by mortal tongue.

On Sunday, the third of the Fast of the Nativity, which was the fifth of the month Canon the first, fell the celebration of the Feast of St. Saba; and our Lord the Patriarch performed mass in the Church of St. George and St. Saba, for the aforesaid village; and again, on the Monday, he performed a second mass in the Church of St. Nicholas, it being the day of his festival.

In the afternoon of Monday, after the fourth Sunday in Advent, our Lord the Patriarch performed Funeral Service at Vigils, according to our Ritual, for the deceased Mira; wife of Hajji Abdallah, son of the Canon Mansor, in presence of her children, in the Church of Our Lady; and said mass for her on the morning of Tuesday the fourteenth of Canon the first. They made a breakfast for her, of boiled meat, coloured with wine and bread, according to their custom.

Afterwards, we embarked our luggage on board the ship, upon the rising of a favourable wind, called Νόρος, or the South Wind, which the vessels bound for the port of Galata, in the Black Sea, had been waiting for: and in the afternoon of the afore-mentioned Tuesday, they sailed with us in two boats, to take us to the ship, which was anchored in a place named *Cara Dash*, in Turkish; and in Arabic, Sakhr Alaswad, or the Black Rock; near to the entrance of the Black Sea, and the mouth of the Bosphorus, above the second of the forts which the Turks have erected in this channel: for before you come to Neochori, you

see, on your right and left, two large forts. Here again are two other forts; and above them, on the top of the hill, are two ancient castles, of considerable size, and now in ruins, which Alexander is said to have built. Higher up is a convent, dedicated to the Assumption of Our Lady, and called, in Greek, *Μοναστήρι τοῦ Μαυρομάλου*, or Convent of the Black Rock, which I went to visit. It is upon the top of the hill, is inhabited by forty Monks, and contains a large and ancient church; outside of which is a holy well, with a copious spring of water, very sweet, and a cure for the sick. Over it, upon the wall, is a picture of Our Lady Panzanasa, which works miracles, and is famous for the cure of diseases. Inside the church is another *Ἄγίασμα*.

We had now mounted on board the ship. The sky was perfectly serene; the stars glittered; and the captain had determined to set sail at midnight: when, of a sudden, there arose a violent wind, and a dreadful storm came on, with a heavy fall of snow, which lasted from that night till the next. In this time four ships, which had ventured out of the Bosphorus, were wrecked; and it was by the guidance of the Almighty, and dextrous manœuvres, that we returned back with our vessel, from the place where it was, to the village called *Therapia*\*, above Yeni Keui, where we anchored. Here we found many ships at anchor; and alighted in a house belonging to the Christians, who have one hundred and twenty houses here, and have not a single Turk among them: for in the village is a church dedicated to Saint George, who is a present observer in his miracles; and whenever any one of them departs from his faith, he destroys him. This is the reason no infidel dwells among them.

On Friday, the seventeenth of Canon the first, our Lord the Patriarch said mass in the above-mentioned church of *Therapia*, and prepared (शल) *Μύρον*, or Ointment, though it was excessively cold, and there was a severe frost. Also, on the eve of Sunday of the Relation, we assisted at Vigils there; and he performed mass the next day, and made the holy oil. We read four Gospels, according to our custom, in Persian, Turkish, Arabic, and Greek; and there was a multitude of persons present, from the ships at anchor.

On the eve of Friday, and *Παραμονή* (Vigil) of the Feast of the Nativity, Kyr Paisius, the Patriarch of Constantinople, sent to the Patriarch of Antioch,

\* "The beautiful village of *Therapia*, on the Bosphorus, was no less distinguished for its healthy situation, as its name implies, than for the manners of its inhabitants. They were entirely Greeks; and the gay, festive, cheerful habits of the people, enlivened by music, dancing, and social intercourse, formed the strongest contrast with the dull and repulsive aspect of every other village in the vicinity."

and invited him by address, in a *Συστατικὸν* from him, and for the most part from the heads of the Clergy—for they loved our Lord the Patriarch with great affection, and had little observance for their own Patriarchs, or for each other—that they, the two Patriarchs, might perform the mass together. For they said: “Fortunately for us, the Antiochian has been delayed, till he perform mass amongst us on the Feast of the Nativity, and we receive on that day the sacred mysteries from his hands.”

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#### S E C T. XIV.

##### CONSTANTINOPLE.—FANAR.

OUR Lord the Patriarch therefore departed in a boat, in company of the priests who had been sent to him; and we arrived at the Constantinopolitan's on the Friday morning.

We alighted in the apartments of Cyrillus the Alexandrian, afterwards Patriarch of Constantinople; which are of singular beauty, and were built by him for his own use, and adorned with a variety of marble, and (فیشانی) coloured tiles, and crystal. They are, at the highest part of the buildings, comprised in the Patriarchal palace. The Patriarch is not in the habit of assisting at the Hours during the night of the *Παραμονή*: they defer them till break of day; and, at the first dawn of twilight, the two Patriarchs went down together to the church in their *Μανδύας*, and with their crosiers in their hands. Immediately the choristers began to chaunt the Hours and the Prophecies &c. After the Patriarchs had distributed the *Ἀντίδοχα*, they left the church: and having given their benediction to the assistants, while the bearer of the silver-candlestick cried out the *Πολυχρόμιον*, or Long Life, to each, they ascended to the Divan, the Janissaries going before them with their staves; and sat upon two thrones, in their robes, surrounded by the Metropolitans, Priests, and Archons. Upon the table were placed two crystal cups of wine and spirits, and twelve dishes of Indian ware, heaped with meats, according to the number of the Apostles. The first that drank was the Constantinopolitan, whilst the singer chaunted for him the *Πολυχρόμιον*. Then he said a prayer for the Metropolitans and the rest of the assistants, and wished them a health to each in his place. Afterwards the Antiochian did in like manner; and the heads of the Clergy, &c. Then the two Patriarchs distributed biscuit among the assembly; and we ascended to the banquet, in a room above the Divan, which has many windows looking over the sea, and commanding a

magnificent prospect. Each Patriarch, during the repast, sat upon a separate chair close to each other, and the Metropolitans were placed on their right and left. Upon rising from table, we went to repose. When the clock of the palace struck the tenth division of the night, the Constantinopolitan came himself to our Patriarch, and they went down together to the church &c.

After a continual succession, for three days, of splendid ceremonies in the church, and solemn banquets in the Divan, such as I have here minutely described them \*, on Tuesday following the Feast of the Nativity our Lord the

\* As a specimen of the description of one of these ceremonies, a part of the Arabic Text is here given.

وكانوا حينئذٍ مصليين البطرک ورفقتهم حاضرین فصلوا من اول الصلاة لآخرها بغاية التطويل . وحسن الترنيم . وبعد السابعة نزل البطرکان قبال الانجيل وبارک علي الشعب كما ذكرنا عنهم سابقاً وارشيدياكون القسطنطيني بحر علي التاسعة . ثم ان الدفتاروس دياكوس والترپتوس دخلا واخذوا كارون من البطرکان بمطانيات مطانيات . ثم دخلت انا ارشيدياكون الانطاكي مع الشماس الثاني عملنا كذلك . ثم دخل بعدنا ماغس ايكونومس القسطنطيني ثم ماغس ايكونومس الانطاكي جملة سوا . وبعدهم بروطوسينجالوس الاثنيين . ثم ثلثه كهنة اخري تمام السبعة كهنة . وكنا خمس ست شمامسة . واخرجوا وكلا الكنيسة في هذا اليوم جوز اخر شمامدين فضة طول ذارعين ونصف اكبر من الاوليات الذين ذكرناهم . وجوز شمامدين غيرهم بكراسي علي المائدة . وصليب كبير جدا وجوز مراوح . وكذلك وضعوا قدام باب الكنيسة تحت الخزانه التي فيها اجساد القديسات مائدة كبيرة صمدوا عليها صنوف كسانات وصواني ومباخر وشمامدين فضة . جزيلة الثمن تحفة الناظرين . لان عادتهم هاهنا ييقفوا مع كتبة البطرک بيكتبوا مدخول الكنيسة . وبعد باصا بنويي . نزل البطرکان تباركا من الايقونات المقدسة . وبعدهم المطارنة والكهنة وبقية الحاضرين حسب العادة . وعند الساعة الاولى اتا الاكليسيارشيس وفرش الهيكل والبكثدرا بالطنافس . ثم فرش المسا من باب الهيكل الملوكي الي نصف الكنيسة اي فيمايين كراسي البطرکين بجوخ احمر وفرش من كرسي البطرک الي كرسي الاخر بالطنافس . ووضعوا فوقهم كرسيان افرنجيان محمل احمر بمسلسير فضة مطلي . ثم خرجنا نحن من الهيكل اعني ارشيدياكون القسطنطيني ثم الانطاكي وبهدنا التريكاربات . وزنايرنا ملفوفة علي كتفنا الشمال . ثم خرج الشمامسات الثنائيان في يد كل واحد صليب ونزلوا البطاركة من كراسيهم جملة . وطولوا في صلاتهم قدام الايقونات كثيراً والمطانيات للارض . ثم باركوا علي الشعب وجاءوا جلسوا في كراسيهم المذكورة وخرجا الشماسان الثالثان بتاجان البطرکان في صحنان . مجلان بمجارم بالظون . وخرجا كاهنان ايضا وعلي يدين كل واحد بقجة البدلة . فثلاث شمامسة وكاهن من هنا . والثلاثة من هناك . ثم اتوا حينئذٍ المطارنة الحاضرين جميعهم علي مراتبهم . وعملوا لكل بطرک مطانية لطيفة ثم قبلوا يمينه . ثم اخري . وكانوا البطاركة يتحلوا من كراسيهم لهم . وغيره

Patriarch took leave of the Constantinopolitan, who accompanied him to the church, where he said his parting prayer. Then he went with him to the outside of the court, and sent his Metropolitans before him, and the priests and deacons to hold his train; and Capijis, with staves, to precede him; till they conducted him on board a caïk, where they bade him farewell a second time, and returned.

For our parts, we proceeded to Yeni Keui; where we staid till Friday morning, the last day of Canon the first, when we went to Terapia, to be near our ship; and in the evening attended Vespers. On the morning of Saturday, agreeing with the Feast of the Circumcision, and the first of Canon the second, we celebrated mass in the church; and, in the afternoon, the Vespers of the eve of Sunday preceding the Immersion. After dark there came, in a boat, to our Lord the Patriarch, the Protosyngelos of the Constantinopolitan, bearing a venerable Systatikon from him and from the Chiefs of the Clergy, wherein many encomiums were lavished upon him; and he was told, that the Almighty had detained him, that he might do them the honour of a third visit to them, and be present at their Synod. There happened to be with us Kyr Daoud, Metropolitan of Ghadisha; who was raised to that See on the day we first entered Constantinople, and was now intent upon the voyage to his Bishopric, but detained, like ourselves, by contrary winds.

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## S E C T. XV.

### *CONSTANTINOPLE.—EXCOMMUNICATION.*

WE went therefore together, on the morning of the said Sunday, to the Patriarchal palace; where we found them all waiting for us, and delaying the mass on our account. They arose to meet our Lord; and conducted him, with his mandya, and crosier, and tapers, to the church, where he stood before his throne. The Constantinopolitan also was present. As soon as the prayers were over, the Didascalos Serigos, Curate of the Church of *Χερσοπηνή* in Galata, the learned man of his times, and the pre-eminent of his contemporaries, the champion of the True Faith, and defender of the Orthodox Religion, ascended the pulpit, and preached a great deal, and wept a little. "What is this agitation? what is this commotion? what is this disorder in the Church of God?" as the Chrysostom preached on his return from dispelling the adversaries of the Christian Church, comparing it to a ship in the midst of the sea,

with enemies attacking it on all sides. "And we, its children, within it, are going about to sink it also!" In this style and similitude he prolonged his discourse much, and then descended. Hereupon the Constantinopolitan opened his mouth, and, standing before his throne, preached a sermon to this effect: That, after the murder of the Patriarch Parthenius, Kyr Euanicius was appointed to succeed him, and enjoyed the Patriarchal dignity for some time. Then came Cyrillus, the Hispanus, or the Kosa, Metropolitan of Terlov\*, and despoiled him. And when he presented himself at the Patriarchal palace, not a single person stood before him, neither bishop, priest, nor layman; for every body hated him. There he remained three days; and having nothing to give to the Vizir and the others, as he had promised them, he was deposed by them with great contempt; and they set up Athanasius, commonly called Patalaron, in his place.—This man was formerly Metropolitan of Thessaloniki; then he became Patriarch, after the deposition of Cyrillus the Alexandrian, in the time of Sultan Murad. Afterwards he was deposed, and went over to Vasili Beg of Moldavia, who gave him a church and convent in Ghass, together with all their feoffs; likewise the property and inhabitants of the towns called Brailow and Ismail, with their revenues; as many as six thousand houses. There he remained until lately, when he came to Constantinople, without the permission of the Beg; and again became Patriarch, as we have before said, in opposition to Cyrillus the Kosa. But, not having with him what was worth the favour of the Governors, he stood his ground only fifteen days, and they deposed him. He fled therefore back again to Moldavia. Then the Bishops and all the Clergy, by their own will and choice, raised Kyr Païsius, Metropolitan of Larissa, to the Patriarchate, after having made him sell his See of Larissa and its revenues for twelve thousand piastres or purses, to the person who took it from him. This was our friend; in whose time we came to Constantinople; a reverend, attentive, and polite man, beloved by great and small, and of placid disposition and ingenuous mind. As for Signor Cyrillus, the Hispanus, he was staying in the house of a great man, who protected him. So, also, was the deposed Euanicius staying in the house of another, in Galata. I, the poor historian, went to see him; where he was living in concealment, with a white turban on his head.

Now, therefore, the Chief Priests and the Clergy held a Synod, and promoted against him anathema and malediction, for the many foul acts of which he had been guilty, whereof libels were lodged in the chancel of the Patriarchate; and

\* "*Terlov*," perhaps *Ternova*.



which, at this juncture, the Proto-actuarii, or Chief of the Scribes, ascended the pulpit and read, over the heads of the assembly, at the conclusion of the Patriarch's discourse. The libels were to this effect: That the aforesaid Cyrillus had formerly raised a schism against the Metropolitan of Carnathia, and encompassed his death, so as to usurp his See, firstly; and Secondly, That he again usurped, or violently took possession of, the See of Philippopoli, the Chief Priest or head of that Diocese being still alive, without the permission of the Patriarch of that period, but by the power of the Governours. Thirdly, That he took the See of Chalcedonia, in like manner, by the power of the Civil Authorities. Fourthly, That he became Metropolitan of Tirnov by the same means. And, Fifthly, That he came and made himself Patriarch, being the person who caused the murder of Cyrillus the Alexandrian\*, in the time of Sultan Murad.—For this cause they promoted his anathema and excommunication; the Holy Church not approving him. For it is the custom with the Chief Priests of Constantinople, that any of them may become Metropolitan of a Diocese the first time; and then the second time of another See, but no more: though latterly it has happened, that he takes a third See. When he is deposed, he remains the portion of decadency (is superannuated), with the title of *Πρωτοεπίσκοπος τῶν Ἱερῶν, Ἀρχιεπίσκοπος*, or Chief Priest, without the power to take another See, by their new regulations: it being similar, in their opinion, to matrimony. From this condition it may happen that he is raised to the Patriarchate: but should he take a fourth See, he places himself in the predicament of a person who has taken a fourth wife, and is anathematized and excommunicated.

After the Reader had come down from the pulpit, the Constantinopolitan pronounced an anathema against him (Cyrillus), from a paper, which he read, saying: "I became not Patriarch by the power of wealth, or of Governours; but by the will of all of you. This wretch is intriguing against us, and injuring us: let, therefore, every one who supports him be anathema."

Then they asked our Lord the Patriarch of Antioch to anathematize him in like manner: and he made a discourse in Arabic, which an interpreter explained,

\* "*Cyrillus the Alexandrian*," well known in Europe under the name of Cyril Lucaris. He wished to reform the Greek Church, and set forth a Confession of Faith very nearly agreeing with the Protestant doctrines. See Dr. Thomas Smith's "*Narratio de Vitâ, Studiis, Gestis, et Martyrio Cyrilli Lucarii*." Under his patronage, the New Testament was first translated into Modern Greek, by Maximus Calliopoles; to the first Edition of which work Cyril Lucaris prefixed a Preface and recommendation. Through the intrigues of his enemies (among the chief of whom was the Cyril here mentioned as being excommunicated, commonly known in Europe by the name of Cyrillus Berrhænsis,) he was put to death by the Turks, June 27th, 1638.

for the space of an hour; and pronounced anathema against him, and all who assisted him, being robed in his 'Επιτραχήλιον and his 'Ωμοφόριον. Then I gave the paper to the Metropolitans present; who read it, and pronounced the anathema, one by one, all around, in their 'Επιτραχήλια and 'Ωμοφόρια. They were twelve in number. When they had finished, they wrote the minutes of this second meeting in the Syngrapha of the Patriarch, which he signed and sealed, as did all the above-mentioned Chief Priests; and they rose to the banquet.

We staid in the palace till the morning of Wednesday, the Παραμονή, or Vigil, of the Immersion; when the two Patriarchs descended to the church at the dawn of twilight, and the chaunters began the prayers &c. Afterwards they went forth to the Divan, and performed a ceremony similar to that of Christmas Eve; with draughts of wine and healths &c. After the stroke of ten at night, they again descended to the church, and went through the Ritual of the Immersion. Then they went to table till noon, and took leave of each other a third time: and the Constantinopolitan sent to attend our Lord, Capijis, and Deacons, and Bishops, to the edge of the water, where they bade us farewell, and returned. We proceeded in our boat; and, passing by Yeni Keui, came to Terapia, in gréat haste, for the south wind was blowing very favourably; and we assisted at mass there on Friday, the second day of the Immersion.

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## SECT. XVI.

### BLACK SEA.

At noon the ship sailed with us; and we came with the other vessels and anchored near the Φανάρι, or Light-House, which is a noted place. For here Alexander dug the opening for the Black Sea to enter the White; and cut through a mountain, to the astonishment of the human intellect. We went out in the launch (صندل); and climbed to the top of the hill, where is the pillar which Alexander set up, of beautiful white marble. Upon it is written an ancient inscription, in Greek, of Yenika (البنیکا), which no one is able to read. The ascent to the top of it is extremely difficult. After we had descended, we went up to the village of the Fanar, which is near to it, and looked at the ancient and venerable tower there since the time of Alexander. Around its head are three lights; the largest towards the north, which they burn at night, made of pitch, tar, and oil, &c. for the purpose of directing the ships to it: for the sea, God help us! here is very difficult; and its name is an evidence

thereof. The place, with its village, is named Fanar, from this tower; and its inhabitants are Christians, who have a church dedicated to St. George, where we recited the Ninth Hour (Nones) and Vespers.

In the evening, our ship set sail with us; and we proceeded with a most-favourable south wind. Afterwards it increased to a heavy gale, so that we were near being-sunk: but, by the guidance of the Almighty, at noon, on the Sunday after the Immersion, we put into a port, called *Limania Costatira* in Greek, and in Turkish *Costanja*; and examining our luggage, we perceived that it could with safety be rowed ashore. We therefore landed here; though we had before intended to navigate three hundred miles further on, to the river Danube, and disembark in Moldavia. The whole of the distance we had come, from Constantinople hither, was more than three hundred miles.

We staid here a couple of days, to repose from our fright and terror at the rolling and tossing of the huge waves; which even swelled into our vessel, and now sunk to vallies, now rose to mountains. It is attested, that the circumference of this Black Sea is eight thousand miles; so that, from where vessels enter the river Danube, you have still to cross it about five hundred miles—about the distance from Constantinople to the same place, or more. But the navigation upon it is exceedingly difficult; all windings and turnings; and frequently there is very little depth of water; and it is moreover infested by numerous pirates. With all this, the wind was for us; but how, God forbid! would it have been, had the wind been against us? They shewed us, near the port, about one hundred and twenty wrecked vessels; which were sunk, with all their crews and cargoes, in the night that the storm swept upon us off Yeuzbouroun, before the approaching Festival of St. Demetrius. For the description of this sea, from one end to the other, is, that it is in a vale, and its shores are high mountains. Its waves, therefore, are not ground small by continual agitation, but remain still within it; so that we could see the shores on either side: they require, consequently, but a little breeze to raise them. It is not like the White Sea (Mediterranean), wide and spacious, with shores that tread the plain, and are broken by its dashing waves.

On our right-hand was Trebizond, and Sinope, and Castamon, and the Bay of Mingrelia, which is the country of the Georgians. Before our face were the countries Kafa, Nazar, and Khan. On our left were Romelia, Silistria, and Barja, on which we had now landed, whereof all the inhabitants are Moslem Tartars. For the Sultan Mahomet, when he conquered this province, removed the Christians from it, and peopled it with these Tartars, a race detested by the

Nazarites. Most of them are from Caramania and from our country. This he did to fortify the banks of the Danube against their enemies the Christians; as it is a frontier province, and the boundary of Romelia, which is opposite the Danube, and of Moldavia and Wallachia. All their habitations are upon the banks of the Danube, and are built of wood and reeds.

We staid two days in the above-mentioned port; and hired five wagons; and ten camels, all with bunches. For, in this country, all the camels are so, and go without saddles both summer and winter. We hired also a carossa, or carriage, with a horse for our Lord the Patriarch. The hire of each vehicle, as far as the river Danube, was four hundred Turkish piastres.

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## SECT. XI.

### BULGARIA.

WE left Costanja (Chiustenza) on the morning of Wednesday the twelfth of Canon the second; and passed through a low flat country, in which you see no stones; and at night slept on the wagons, near some village, or in the open fields; until Saturday morning, when we arrived at a small town of Bulgarian Christians, called *Iglitsa*, in the middle of the river Danube. There is a road to it by land, and it is under the Mahometan Government; but we saw crosses erected in it, by the sides of the roads and upon their tombs. There is a church in the town, and the hogs feed at large in the streets\*.

From this place we came to a town called *Majina* (*Matchin*) upon the bank of the Danube, containing four hundred and twenty houses of Bulgarian Christians. It is the last under the Mahometan Government, and is in the Pashalik of Silistria. It has Turkish Commissioners, and a Cadi. We staid there the Sunday of the Canaanite. On Monday morning, we hired a boat; and having embarked, rowed down the stream of the Danube. During the last week its ice had thawed, after they had been passing over it with carts, and diverting themselves with horse-races upon it.

\* Dr. Walsh has the following observations upon the first village of Bulgaria that he saw on his route. "It was the first I had seen by day-light; and its appearance at once struck me that I had got into a Christian country. In the green, before the houses, was a large herd of swine, the first I had seen since my arrival in Turkey; as a pig is one of the animals which the Turks, like the Jews, hold in abomination; and they not only strictly prohibit its use, but its appearance in the streets or lands. Wild-boars abound in the woods near the Black Sea, within a short distance of Constantinople, and their flesh is excellent; but it is a luxury difficult to procure, from this prohibition, by the Franks, who highly esteem it."—DR. WALSH'S *Journey from Constantinople to England*.

## B O O K II.

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### SECT. I.

#### MOLDAVIA.—GALATS.

It was afternoon before we arrived at *Galatsa*, or *Galas*\*, the first town in the Government of Moldavia. The Danube is an exceedingly large and deep river; and so broad, that in some places the banks are not seen from one side to the other, and are further apart than an arrow can be shot, or a sound heard. Between Matchin and Galats, on the left hand, is the Mahometan town and fortress, called *Brailov*, which was formerly in the Government of Wallachia, and was afterwards given up to the Moslems. It is the boundary of the Pashalik of Silistria on that side.

We landed at Galats on the afternoon of Monday, the seventeenth of Canon the second. From the first moment we entered the town, they sent to inform the Beg, by a Kalarash, or running messenger; and the Magistrates, and Priests, and the rest of the inhabitants, came to meet our Lord the Patriarch, and took him to the magnificent Church of St. Demetrius; which Vasili, the Beg, had newly built, and given to Athanasius, the Patalaron, Patriarch of Constantinople, whom we have just now mentioned. Upon his going to Constantinople a second time, and becoming Patriarch, the Beg was incensed against him, and gave the

\* *Galats* is in Moldavia, but nearly touches the frontier of Wallachia: it is situated at the beginning of the broadest and deepest part of the Danube, distant sixty miles from the Black Sea, sixty-five from Yassi, and seventy-two from Buchorest. The river is so far navigable for ships not exceeding three hundred tons burden; but its navigation closes in the month of November: and in severe winters, even this part of the river is completely frozen over for the space of five or six weeks. Galats is the great market for the produce of the two Principalities, and is chiefly inhabited by commercial men. The town and its dependencies are governed by two Deputies of the Prince of Moldavia, called *Percalabi* (this word in the Archdeacon's manuscript is written *Barcalam* (برقلام)). The number of fixed inhabitants does not exceed seven thousand; but the great concourse of people, occasioned every year by commercial pursuits, gives the town the appearance of being very populous. Galats is a general *dépôt* for goods of all kinds; but as furs of every quality form a part of the national costume, and are, besides, necessary, from the natural rigour of the climate, they are a main article of its vast importations.

church to the Monks of the "Αγιον Όρος, or Holy Mountain. This Patalaron, at our first arrival in Moldavia, went to Moscow, (for the Beg was very angry with him,) and staid there a year and a half. Then he returned to the country of the Cossacks; and died there, on the third day of Easter.

At the entrance of our Lord the Patriarch into the church, and afterwards, on his coming out, they rang the brazen bells, according to custom. This was the first time of our hearing them. May God not be startled at the noisy pleasantness of their sounds! After chaunting for the Patriarch the "Αξιον εστιν, the Clergy went to receive him, in their robes, with torches and thuribles, and said, "Have mercy on us, O God!" &c.; mentioning his name, and afterwards that of the Beg and his consort. Then they concluded the service with a Πολυχρόνιον for the Beg, his consort, and his son, as they always do. The Patriarch then went out before all, with torches preceding him, and stood at the door of the church; where he gave his blessing to each of the congregation, as they came out, one by one; such being their custom. We took up our abode in the apartments belonging to the same church; whither we returned in the evening, after they had rung the whole of the bells, to commemorate the Feast of Saints Athanasius and Cyrillus, Patriarchs of Alexandria, and assisted at Vespers and Matins. Then we went out for some time, and returned to mass. We rose after four hours and a half.

In this town of Galats are eight churches, most of them built of stone; two dedicated to Our Lady, two to St. Nicholas, two to St. Demetrius, one to St. Michael, and the eighth to the Παρασκευή\* and St. George. The most magnificent of them is one dedicated to Our Lady, all of heavy stone, with three lofty and graceful cupolas, surmounted with superb gilt crosses. Within it is the tower for the bells, of very large dimensions. The whole church is furnished with battlements and embrasures for war, and was built by a Christian Archon, a Greek, from the fortress of Brailov.

On Wednesday we set out from Galats, in carriages † drawn by horses, which they gave us. Our luggage and attendants they mounted on wagons drawn by oxen, and sent them on before us. There went forth with us, the Barkalam (in

\* The Παρασκευή, "Parasceve, a female Saint, honoured by the Greeks, who suffered martyrdom in the reign of Antoninus.

† This mode of travelling is thus described by Dr. Walsh: "A small cart, formed of jointed staves, about three feet high, two feet wide, and not four feet long, is brought out. The inside is lined with wicker-work, and filled with hay; and it rolls upon four small wheels resembling trenchers, each made of a thin block of wood, and about twelve inches in diameter. To the hind-rail of this dog's-cart a portmanteau may be tied, to serve as a support to the back. Having got in with difficulty, and bedded himself in the hay, the traveller's knees will remain bent up to his chin; unless he exposes

the Wallachian language) of Galats; that is, the Soubashi or Governor, and the Magistrates, and the rest of the Grandees of the town, to take leave of us, at some distance, whence they returned. Then we proceeded about four hours, in company of the Kalarash, or Konakji, whom they had appointed to conduct us; and alighted in a small town. Early the next morning, Thursday, the Feast of St. Iphthimius the Great, we continued our journey; and in the evening came to a large market-town, called *Bazaar Wastatakojo*, on a large river, containing three churches, with the bells hung over the doors. The Barkalam of this place brought us carriages and horses belonging to the Beg, and appointed us a conductor, as before: the former conductor returning with the carriages and horses with which we had travelled hither. Thus they have posts of horses and carriages established in every town.

Hence we set out; and very late in the evening came to another large market-town, called *Birlad*, containing three churches—the Church of Our Lady, newly built of stone by the Beg, St. Demetrius, and Kyriaki.

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## SECT. II.

### MOLDAVIA.—HABITATIONS.

THE description of the houses of this country, from where we entered Moldavia, and all over it; also of Wallachia, and the country of the Cossacks, as far as Moscow; is thus: They are all of wood and pannels, with high and sloping roofs like the camel's-back, that the snow may not rest upon them. Inside, are chairs all round; and a table, as in the houses of the Franks, is laid out upon props in the middle. Their beds are all of rugs or counterpanes, and are perpetually made up against the wall. In every house there is a furnace, stove, or chimney; outside of which is a kind of square inclosure of green or red clay, and, in the houses of the rich, of glazed tiles, to inclose the smoke; resting upon two pillars, with a plate of iron on the top: it is called, in their language,

his legs to the hazard of being broken, by thrusting out his feet between the fore-wheels. To this little machine four large horses are attached, by traces of twine, not much thicker than whipcord; and a post-boy, or Suruju, dressed in a white flannel-like coat, with trowsers and cap of the same colour, mounts the near-wheel horse. His only rein is a very thin single cord, tied to the head of the off-leader; at the end of which is a loop, which he puts round his own neck: and then, leaning forward, and cracking his whip, he sets off at a furious gallop, shouting all the time with a very long and dismal cadence; and makes a progress of eight or ten miles an hour."—DR. WALSH'S *Narrative*.

*cabdour*. These cabdours are very common; and you find their houses in winter warmer than our baths.

The women of Moldavia and Wallachia wear a kind of dress resembling that of the Frank women; and carry their hair bound and rolled-up on the top of their head like a loaf, with a white covering or cap: the rich, with rose-coloured velvet. Above that they wear a veil, white also. They all carry on their shoulders a shawl of stuff of Aleppo, of an azure colour: the rich, a shawl of Barsal, of black silk.

The girls, in like manner, wear their hair bound and rolled-up on the top of the head, but without any covering whatsoever; so that you may know the maid from the married woman. Their young children they put no clothing on at all, and every night and morning wash them in warm water. In snowy weather they roll them frequently in the snow. Every female goes with her face uncovered, though she were an Empress.

In Constantinople and the surrounding country, the widows wear head-dresses of a yellow-orange colour: but in Moldavia, Wallachia, and the country of the Cossacks, the entire dress of the widows, from head to foot, is black, like a nun's habit. In Muscovy, they wear black woollen caftans, very wide and long, with immense large sleeves.

The domain of the Beg of Moldavia comprises four and twenty jurisdictions. Every place similar to those which we have called market-towns is a Jurisdiction, or the seat of a Judge.

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### S E C T. III.

#### MOLDAVIA.—WASLUI.

WE departed from Birlad, when they had again supplied us with carriages and horses, on Saturday morning, the twenty-second of Canon Essani; and came, after dark, to another large town, called *Vasiloudi* (*Waslui*), that is, proper to the king: for here was formerly the throne of Moldavia, in the time of the deceased Stephen the Voivode, since whose reign one hundred and sixty years have elapsed. This prince was an illustrious hero in the wars, and respected by every body. He was engaged in four and forty expeditions, or wars, against the Turks and Tartars; and a number of times against the Poles and Hungarians. He defeated them all, so that his name became famous, and every body feared



him. This he brought about by his craftiness and good sense. His foundations and charities are, four and forty convents and churches of stone. Here, in Waslui, the palaces and baths and pleasure-grounds are his; as is also the magnificent lofty church, exalted with an elegant cupola, and exceeding high. All round it are vaults and arches, in which are pictures and images of all the Saints. Upon the gate, above the lowest wall, is a picture of the Last Judgment, in gold and azure, with Moses leading Hanna and Caiaphas, and the other Jews, towards Our Lord. They are depicted with woeful countenances. Behind them is another troop: they are Turkish figures, with their white shawls and turbans; their large flowing green caftans, with long sleeves, hanging behind; and their harims, or inner festive dresses, of yellow woollen. They are accompanied by their Dervishes. Behind them, and in the midst of them, are Devils driving them on, and mocking them. The Kashidbari is at the front of them, in his cap; and one of the wicked Devils is climbing on his shoulder, and upsetting his cap from his head. The church, inside, is entirely covered with paintings: its architecture is very beautiful: and at the top of its cupola, or canopy, under which is the high throne of the Beg, is a picture of Our Lord the Messiah. Outside the gate is a large bell.

The churches in this country are divided into three parts. The first partition, near the door, is open, and appropriated to the women: the second is inclosed with a door for the common people: and the third, divided from the other by a wall and a door, is appropriated to the Beg and his Nobles. The choir is under arches, extending in a semicircle from north to south, with chairs.

In this town is a number of churches, besides the one we have mentioned; and there are Armenians, who have a church of their own. We staid here the Sunday of the Purification. Then they gave us carriages and post-horses, and we left on Monday morning.

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#### SECT. IV.

##### MOLDAVIA.—SKENTAI.

IN the evening, we came to a small town called *Skentai*. With all this, our travelling was more rapid than the flight of a bird. On our road we crossed, with our vehicles, a river frozen over: at other times it is passed by a large stone bridge. In the town is a magnificent new church, built by the Beg; who

is devoted to good works, and would wish to build churches all over the world. It is dedicated to the Holy Parasceve; and has two lofty and graceful cupolas, with crosses superbly gilt. The Εἰκονόστασις and Crucifixion are very splendid.

From this place we departed on Tuesday morning. During the preceding night a violent wind, with excessive cold, had circulated, and the ground and soft mud were frozen by it. All the slough which we sunk into before was now solid, and the earth was hardened. There fell also upon us a great quantity of snow. Moreover, the present stage was notorious for the difficulties of its road; which, being narrow and single, is bordered by a forest, and is fearful in the extreme. In the afternoon, after we had been sinking in the snow, the air all at once became warm, and it thawed; and we sank into the mud up to the horses' bellies, in a yellow briny soil. This was our last stage, and the most toilsome of them all. The horses halted from fatigue; and it was after immense labour that we arrived, towards the latter part of the afternoon, in the neighbourhood of a large lake, which they call in their language *Khalistao*, dug by the Voivodes and Beggars, for collecting fish. It is a feoff attached to the Convent of Our Lady, known by the title of Bonoska.

At this moment certain Archons came to us, bringing horses for the Patriarch and for us. We mounted; and they conducted us to a mill, belonging to the aforesaid convent. Here they seated our Lord the Patriarch in a royal coach, drawn by six white horses; and I, the poor Historian, sat by the door, and held up the silver crozier. Now came forward the Wakil, or Minister, of the Beg, Iwani Saljar; that is, in their language, the Cassab Bashi of the Beg. This gentleman had accompanied us from Jerusalem; where we met with him, when he was sent by the Beg to reckon up the debts of the Holy Resurrection, and the debts also of St. Michael. Afterwards he paid us a visit, on his passage through Aleppo with the said sums of money. His Lordship the Metropolitan also, with the rest of the Archons, and the troops, came to meet the Patriarch: for the Beg was absent from his capital, being gone to the province called Satjao, to make peace between Akhmil and his Cossacks, and the Poles. When the news came to him from Galats of our arrival, he sent to order them that they should assemble in great numbers to meet the Patriarch; and, in consequence, the principal inhabitants of the whole country came out in their coaches to receive him. From this distance you might see the cupolas of the churches and the crosses over the convents shining afar off, and rejoicing the eye of the beholder. When we approached the Monastery of Galata, which is considerably

distant from the city, they began ringing the great and small bells, all together; and continued ringing till we had left them far behind. So when we came opposite to the Convent of St. George, which is in the hands of the Monks of Mount Sina, they rang the bells in like manner. Afterwards the troops drew up before us.

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## S E C T. V.

### MOLDAVIA.—YASSI.

ON Tuesday evening, the twenty-fifth of Canon the second, we entered the city of *Yash*, or *Yassi*\*, the capital of Moldavia, amidst the ringing of the bells of all the churches and convents; so that the applause was vast indeed. Then they led us before the door of the Church of the Convent of St. Saba and St. Michael; and causing our Lord the Patriarch to alight from the coach, they robed him in his Mandya; and the Priests came out with the Gospel, and the Deacons with the thurible, preceded by torches. The Patriarch kissed the Gospel; and whilst the Deacons incensed him, and the Singers chaunted "Ἀξίον ἔστιν," he advanced to the middle of the church, under the banners of the Πολυέλεος, and made a cross upon his forehead: then he did so before the doors of the Tabernacle, and to the images of Our Lord and Lady; then to all the rest of the holy images upon the doors of the Sanctuaries; lastly, to the image of St. Gregory the Divine (Θεολόγος), whose festival it was: it was placed upon a high throne, covered with a veil, as is practised in all the churches of Greece. He then went up to his chair, and the Deacon said, "Have mercy, O God!" &c.; mentioning the name, first of our Lord the Patriarch; then of

\* *Yassi*, as described in its present state by Wilkinson, contains many elegant houses built in the modern style of European architecture, forty thousand inhabitants, and seventy churches. One part of it stands upon a fine hill, and the other is situated in a valley. The Prince's palace is a very extensive edifice, and is surrounded by spacious yards and gardens: it is furnished in a style, half Oriental, half European; and has room enough to lodge conveniently more than a thousand persons. This capital occupies a great extent of ground, the houses being separate from each other, and surrounded, like the palace, with yards, gardens, and orchards. All the buildings are of brick; and their walls, outside as well as within, are plastered and white-washed. Tiles are seldom used, and the roofs are generally covered with wood. The streets are paved with thick pieces of timber, thrown across, and made tight to each other. In some, the surface is made smooth and even; whilst in others, the logs of wood are almost left in their natural state. It is supposed impossible to pave the streets with stone, inasmuch as the ground consists of an extremely soft clay, into which heavy stones would be gradually swallowed up.

the illustrious Beg, Vasili Voivode; of the Domina Catherina; and of their son, Stepháni Voivode: the choir repeating the Πολυχρόνιον for each. We left the church, after the Patriarch had given his blessing to the congregation, robed in his Mandya, and carrying his crosier: and having taken his abode in the apartments of the Abbot, he was visited with the salutations of all the Grandees.

On the eve of Thursday, they rang the bells for the Feast of the Translation of the Reliques of St. John the Chrysostom; and we assisted at Vespers and Vigils. After the clock had struck the tenth hour of the night, they again rang the bells; and we entered the church, which we did not leave till early in the morning, after the prayer of the "Ορθρον.

It is remarkable, that in Moldavia and Wallachia, and in all the country of the Cossacks, as far as Moscow, they stand in the church from the beginning of the service to the end, morning and evening, in all seasons, with their heads uncovered, particularly in presence of a Patriarch, or Chief Priest, or Abbot, or even an ordinary Priest: for in all these countries they wear calpacks of felt, with fur, even the Princes and Grandees. The ladies also, in Moldavia, wear calpacks of red velvet, with sables; but in Wallachia, and among the Cossacks, with a white handkerchief; and the richest, with ornaments of pearls.

After the morning prayers, when the clock has struck the third hour of the day, they return to mass, from which they come out in about three hours' time, if it is the festival of a Saint, or the Assumption of Our Lady, or the Easter Holidays. But before they ring the bells for mass, they strike the bell of the Oblation (قربان); when every person, who has the means to present any thing to the church, pays his dues for the season.

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## SECT. VI.

### YASSI.—ST. SABA.

THE Church of St. Saba is entirely built of stone, inside and out. It has only one door, on the south side; over which is painted the image of the Saint, as is usual in all the churches of this country. The building is long and single, but raised upon strong double walls, with nine openings for the air on each side, and two large Turkish cupolas, built on the model of the largest in our country. They are the only ones of the kind in these parts. The artist who built them

was of Constantinopolitan origin, by name Yanáki, and held the situation of architect to the Bègs of Moldavia. Around each cupola, inside, are thirteen arched vaults. The outside of the cupolas is perfectly round, and is covered with tin, which glitters afar off, in the sunshine. On the top of them are two large gilt crosses, very magnificent. The whole roof of the church is also covered with tin. One of the cupolas is over the choir; the other is over the Νάρθηξ\*. There are but two columns: behind that on the right hand is the throne of the Beg, placed on high, with a canopy and pillars of wood, and facing the east. Opposite, by the other column, is another throne, but of meaner form, either for his son, or for the Domina. On the right of the Beg's is the chair for the Chief Priest, placed up against the wall, among the other chairs, which are set all round the inclosure.

The Πολυέλεος, which they call Χορός, is exceedingly large, suspended within the cupola, over the choir, and consisting of four-and-twenty pieces, all gilt. Within it is another small one, resembling a canopy. In respect to the Εἰκονόσταισις, in all these countries it is divided into three rows: that which is immediately over the doors of the Sanctuary consists of the whole of the Domical Feasts. The next above it has the picture of Our Lord, in the middle, wearing a sako and a crown, and sitting on a throne. On his right and left are the Apostles, standing. Invariably, next to him, on the left, stands St. Paul; and, on the right, St. Peter. Around them are Our Lady and St. John, &c. Above this row is the picture of the Trinity, in the centre, with the Prophets on each side. Over all is the Crucifixion.

The Sanctuary is very spacious, with three arched windows, guarded by huge bars of iron. On the left is a descent by steps, leading through the choir to the pulpit. It is very high, and constructed of coloured stone, as is also the cupola, bearing the cross over it. It is supported by spiral pillars of stone. Within it is a spacious hiding-place for the church vessels, &c. in case of an alarm.

In the south wall of the church are three very large windows, with iron bars and arches, near the door, where is the tomb of Yanáki, the architect, inclosed within a grating, hung with pictures, and with a votive candle always burning: In the north wall are five similar windows. The pavement of this church is laid with tiles; and, in general, all the churches in these countries, from Broussa to Moscow, are paved with tiles.

\* "The Νάρθηξ:" the lower end of the church, immediately within the entrance-door; beyond which, in ancient times, the Catechumens and Penitents were not allowed to advance.

The place for the women is at the top of the church, in a gallery, with a separate *Εἰκονόστασις*. They ascend to it through a passage in the wall, leading directly from the church door.

The tower for the bells is a large square structure, very strongly built of stone, with two vaults in the centre, intended as hiding-places for the church property, in case of alarm. The steps are very numerous, which lead to the top. There are two immense towering arches, to which the bells are hung, five in number. The largest of them is of vast size, and is the work of the Danes. All the tongues of these bells are of iron.

The convent, with all its appendages, is constructed of wood, as the convents generally are in this country.

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## S E C T. VII.

### YASSI.—COURT.

ON the afternoon of Sunday, the thirteenth of Canon the second, we went to see his Highness the Beg, as he entered the town, amid the ringing of all the bells. In the evening, he sent some bread to our Lord the Patriarch, to bless, that he might have it brought back to him the next morning. The following day came Yoáni Boyar, the Saljdar, and all the Beks, who had met us on our arrival, accompanied by about fifty soldiers, or Janissaries, all clothed in red. With them came a royal coach, drawn by six grey horses; in which they placed the Patriarch, after they had robed him in his Mandya. I was seated at the door, and held up the crosier. The soldiers then marched before us, two and two, till we entered the Corta, in their language, that is, the palace; and approached the steps of the Divan, between rows of troops. Here the Patriarch alighted, and went up the staircase, whilst they held his train; and I, as usual, went before him. All the Grandees came forth to receive him in the outer hall, and in the second intermediate. The Beg came to meet him from the inner hall, appropriated to himself, and kissed his hand. The Patriarch kissed the Beg's forehead, according to custom, and gave him his benediction: and they sat down. The Beg, from the greatness of his love and friendship for him, wept more than once. We all of us made our obeisances to the ground before the Beg, and kissed, first his right hand, then the left; as we did afterwards at going out. The Beg then remained conversing with the Patriarch, and expressing his

sentiments of veneration and love towards him for about an hour, and much delighted his grateful heart. Hereupon the Patriarch blessed him; and, taking his leave, departed. They placed him again in the coach, as before, and we returned to the convent.

On Tuesday morning, being the first of the month *Ishbat*, we, his attendants, went to make an offering to the Beg of the presents brought for him by our Lord the Patriarch; the whole of which were in trays, covered with fringed napkins, according to the custom of these countries; though the offering be merely a present of bread. When we entered the large hall of the palace, the Beg's Minister, the *Saljdar*, came with a scribe, who wrote the names of the presents, one by one.

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## SECT. VIII.

### *YASSI.—PRESENTS.*

THIS is the list of the offerings made to the illustrious Beg:—A pair of embroidered pillow-cases; a piece of rose-coloured chintz; two sugar-basins, of palm-wood; a box of musk soap; two boxes of scented soap; a small quantity of Aleppo soap; two pots of preserved ginger; a box of dry preserved fruits of Italy; some oil of almonds; preserved apricots; pistachioes, preserved with salt and without salt, &c.

These he went in and presented to the *Megas Logáti*, or *Destardar*. Then they led us in before the Beg, who rose from his seat, out of respect to our Lord the Patriarch; and we bowed to him, both on entering and retiring. They now presented to him the offerings in the trays, whilst the scribe said: "The Patriarch of Antioch presents to your sovereignty" so and so, till all the offerings had been displayed; and the prince repeated his thanks for each.

Then we returned, and brought similar presents for *Stepháni Voivode*, who received us in an apartment by himself. Thirdly, we brought presents of the same kind for the *Domina*, consort of the Beg, to whom we made small obeisances on entering and retiring, and kissed her hand. She was sitting on a chair, with a calpack of red velvet, with sables on her head. Her *Kachia* first went in and announced us, and then we entered. She returned us many thanks, and rose from her chair at our entrance. It grieves me to reflect that all our gifts went to loss, when *Vasili* afterwards was broken in his fortunes.

On Thursday, the third of Ishbat, came Kozal Effendi, that is, Papa Theodósi, head of the Monastery of Kolia.

This is the allowance, in their language called Mertek, which the illustrious Beg settled upon us: four loaves of the best white bread for our Lord the Patriarch; two others for his family; two okkas of the best wine for him, and two for his family; one okka of butter; one okka of bread; two okkas of flesh meat; one okka of wax candles; one of tallow; every week two wagon-loads of wood; and money for our daily expenses. If we had had horses with us, we should have been allowed barley and grass.

We went in the coach to see the Convent of Our Lady, belonging to the Domina, the Beg's consort, who has built it new. The church is extremely beautiful. In it is a very ancient and miraculous image of Our Lady, encircled within four-and-twenty rosaries. Its hands and arms are of pure gold, the Domina having gone to the utmost expense in adorning it: for her son Stepháni Voivode was afflicted with a grievous disorder, and being carried by her to the foot of this image, he was instantly restored to health. Before it are gilt-silver lamps, always burning. In front of the Sanctuary-doors are four candlesticks of brass, handsomer and brighter than gold, of Danish workmanship, which are said to have cost their weight in silver.

Behind the Beg's chair, upon a pillar, is the picture of Vasili Voivode, at full length, in a robe of fur and sables; holding in his hand a drawing of the church, which he is presenting to Our Lord, who blesses him, surrounded by angels. Behind him stands his Lady the Domina, a Circassian princess, in a similar dress, attended by her daughters, one of whom is now with the Poles: the other she has lately given in marriage to the son of Akhmil, the Cossack. Next to them is Stepháni Voivode, with his third sister, who afterwards were taken into Russia; both of them in beautiful dresses, and exact likenesses.

Leaving the church, we went to table; and then ascended to the bell-tower, which is very large and ancient, and has no superior throughout all these countries, in height and breadth and magnificence.



## S E C T. IX.

## YASSI.—BANQUET.

ON the morning of Tuesday, the eighth of Ishbat, his Highness the Beg sent notice to our Lord the Patriarch to prepare for a meeting with him: and a little before noon, the Saljdar came with a kind of carriage, in their tongue called Sania, which is moved without wheels: for it was a frost, and a great deal of snow had fallen, so that the coach with wheels could not be used; whereas this carriage may move on rapidly, without danger of upsetting. With the troops therefore preceding us as before, we entered the Court, where we found the Beg alone in the apartment. The Patriarch presented to him the Letters which he had brought from Paisius, the Patriarch of Constantinople; and also from the deposed Euanicius; likewise those with which he had been charged by the Patriarch of Jerusalem. Every time the Logati had finished reading a letter, the Beg rose from his seat and took off his calpack. Then the Patriarch made him a present of immense value: it was the lower jaw of St. Basil the Great, of a yellow colour, very hard and heavy, and shining like gold. Its smell was more delightful than amber; and the small and large teeth were remaining in it, unmoved. It came into our hands at Constantinople; where it had been treasured up by the relatives of Kyr Gregorius, Metropolitan of the ancient Cæsarea, and was bought for its price in gold. He gave him other presents of the like nature, from different places; some of them invaluable reliques of Our Lord the Messiah, and of His holy Apostles; all obtained in Constantinople, the Queen of Cities, where every thing is to be found. Among the holy treasures which we purchased there with gold, were; A piece of the horse of St. Demetrius; a portion of the blood of St. George; some of the hair of the Martyr Anastasia, which liberates from enchantment; a finger of the Mother of St. Eustathius the Martyr; some pieces of a stone on which is the blood of the Messiah, from the Holy Sepulchre; some pieces of the wood of the Cross, of a dark colour, like ebony, and very heavy: we tried them in the fire, and they became like it; on being taken out, they cooled, and returned to their former state: we tried them also in water, and they sunk to the bottom: they were placed in a round box of Indian workmanship, sculptured with great art: they lay on cotton, and were covered with a piece of brocade the size of the box,

which was kept in a purse of rose-coloured taffeta, with strings of blue silk. When the Beg saw this last treasure, he was filled with delight and admiration; and could not contain his joy, when the Patriarch said to him, "This is for you; and may it preserve you from all evil!" Then he gave him a cruet of Holy Oil: and the Beg conceived a great love and affection for our Lord the Patriarch, and told him of those who had come before him, and how much his heart had been afflicted at their conduct. He then went out with him to the Divan, or outer hall, where the royal table was spread with dishes of silver and gold, (والملاقط والمعلق) and spoons and forks of the same material; and there sat down at the upper end, on a chair covered with velvet, nailed on with gilt-silver nails. For our Lord the Patriarch they set another chair on his right hand; and he blessed the table and the Beg. Then he took a piece of bread, and, dipping it in the meat, he stood up, and all the Archons who were present arose at the same time; and he said a prayer for him, that is, wished him well, as is always done on such occasions, and they sat down. All the dishes were covered with others similar to them, till the time of eating, when the covers were lifted away: for it is the custom with them always to bring in every dish covered to table. The Ashji, or Μέγας Κελλάριος, or Tabbakh Bashi, that is, the head-cook, every time he came in with a dish carried by the servants, always presented it before the Beg, and took up the cover. If it pleased the Beg, he silently placed it before him; and taking a (ملقط) spoon, he swept round the whole dish with it, and ate of the gathering: then he presented another; and if it did not please him, the Beg raised his eyes in token, and the cook took it and put it under the table. On the Beg's left hand stood a servant in a handsome dress, who took some of the dishes, and placed them ready before the Beg; whilst another took away his silver plate (تلورة), and set another in its place, wiping it as he brought it along. The Silahdar, or Megas Spátari, stood the whole time on his right, bearing a crown with jewels, (مقلد بالسيف) accompanied with the sword, and holding in his hand the royal sceptre. Near to him were the cup-bearer, and other servants, always standing. Before him was a wooden vessel, standing high upon three legs, with water; and in it were placed glass-bottles of different-coloured wines, and spirits, and beer. There was also a chair near him, covered with a white cloth, with rows of glass cups upon it, and silver and china goblets. The officer served the Beg and the Patriarch with wine in the same cup; and every time they drank, all the persons present stood up. The others drank out of other cups, and of different wine. Whenever the cup-bearer presented a goblet to the Beg, he

tasted it first, and then gave it to him. During the whole repast, the Grandees, or great officers, stood attending the commands of the Beg; and the Ushers were standing close to him, with their silver wands. To every three or four glasses of wine that the Beg drank, he took one draught of beer, as it is cool and refreshing. After drinking, he always placed his glass in the water, or asked for another. *Observe*, that whenever the Beg sits, or his son, or Domina, or any of the Archons, or any of the great officers of the Court, whether in Moldavia, Wallachia, or the country of the Cossacks, there never fails to be over his head an image, with a veil, and with a torch perpetually burning before it. For my part, I stood opposite to them, holding the crosier, and surrounded by my companions, and some of the Priests and Deacons of the Court, who are but few in number. His Highness the Beg shortly made a sign to the Bostanjik; who came and conducted us to a place in the pantry, where we dined, whilst one of the clerks held the crosier. Afterwards I returned, and took it from him. The banquet proceeded; and a quantity of fresh dishes were brought in, to replace those that were taken away, till it was evening, and they arose to say grace. Our Lord the Patriarch then blessed the Beg and the table, and, having taken leave, departed. We returned in the coach to the convent.

To describe the venerable dignity of the Beg, his knowledge and acquirements, the excellence of his good sense, his profound acquaintance with the writings of the Ancients and the Moderns, as well Pagans and Christians, as Turks, his bravery and warlike abilities, would exceed the powers of the human intellect. The truth is, that he has equalled the former Emperors of Greece, or, rather, surpassed them; for his perfections are celebrated all over the world; and his abundant generosity and illustrious actions are well known, not only with Patriarchs and Metropolitans, Priests, Monks, and Laymen; in churches and in convents; but even Agas and merchants, and others of the Turkish nation, even the Dervishes and tradesmen, have been in the practice of swearing by his head. Yet he has been for the most part, and still is, an object of their hatred; and it is impossible that he can defend and maintain himself in his sovereignty here. He is known, as we have said, to the whole world; but the Emperors and Grandees of Muscovy even palm themselves upon receiving a letter from him, and carry it about with them in the greatest veneration. This arises from the character they hear of him—that he bears great love for churches and monasteries, and practises charity to all men. The King of Poland, and the Polish Grandees, esteem him equally: Akhmil and the Cossacks have taken his daughter:

the Khan and the Tartars love him more than any of these: and the Emperor of the Germans, the King of Hungary, and the Venetians, are also well affected towards him. He has printed a great deal in his time—Church Books, Practices of Devotion, and Commentaries; and, for his own people in Moldavia, works in the Wallachian language. Formerly the people read their Prayers only in the Servian tongue, which is akin to the Russian: for, from Bulgaria and Servia to Wallachia and Moldavia, thence to the country of the Cossacks and to Moscow, they all read in the Servian, in which all their books are written. But the language of the Wallachians and Moldavians is Wallachian; and they do not understand what they read in Servian. For this reason, he has built for them, near his monastery, a large college, of stone; and has printed for them books in their own language. The Servians, Bulgarians, Cossacks, and Muscovites speak all in one tongue, only differing as to age and local peculiarities; but their books and writings are precisely the same.

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## S E C T. X.

### *YASSI.—CONVENTS.*

ON Wednesday morning, the ninth of Ishbat, the Beg, who directed his attention to every thing that concerned the happiness and comfort of our Lord the Patriarch, sent to him, by the Seljari before mentioned, a (فرجيه) Farjiyya of black woollen-cloth, lined with sables, and a Caftan of satin, with money for the expense of making up; and gave him a promise to pay all his debts. These presents were brought, folded up, on the arms of servants, to our convent.

On Saturday, the Abbot of the Beg's monastery, which is named after the three Patriarchs, sent to invite our Lord; and we went to him in the coach. This monastery is singularly beautiful; and appears like a castle, having, all around, stone walls. Over the gate is a tower for the bells, and for the town-clock, which is all of iron, with large wheels. The bells are suspended over it, on beams of wood. The clock-work fills up one-half of a small room. It has an iron wire which enters the roof, and passes up to the ridge of the large bell: to it is attached a heavy iron hammer (چاکوکه). When the time comes for it to strike, there is a long piece of wood, issuing from the arch of the tower, which has

springs that move the small bells hung at its head outside : the name of it is the (منبه) Alarum, to warn the people to listen, as it precedes the hour stroke : this wire is drawn down by the wheels ; at the same time the hammer is raised, and falls upon the edge of the bell, which gives a sound that is heard by the whole town.

The church is in the middle of the convent\*. The Refectory is under a stone cupola. At a little distance from this convent, near the Baths, and upon the border of the Great Lake, called the Khalistao, or Collection of Fish, is the magnificent college which the Beg has built.

On Sunday, we assisted at the church-service in our own convent ; and the Abbot of the celebrated monastery called Galata, which is dedicated to the Ascension of Christ, and was built by Peter the Voivode, came and invited our Lord the Patriarch to honour them with a visit : and the Patriarch rode thither in a Sania (sledge), with four black horses : for there had fallen a great quantity of snow, and the cold was excessive, (طلت اظايرنا منه) so that our fingers were

\* The description of the churches is much alike. That of the Three Patriarchs, in the above convent, is thus described in the Arabic text:—

واما الكنيسة المقدسة فهي في وسط الدير . من حجر منحوت جميعها . وخارجها جميعه منقوش  
 بافانين الصناعة . صنابع بتكبير العقول . واما بها مسط اصبع الا وهو منقوش ومزنة من تحت الرفراف  
 بزنانر ان حجر اسود منقوش ايضاً . وهي بقبتان عاليتان . ثم تدخل اليها من بابان حسب عادة كنايسهم .  
 قبلي وشمالي . وفوق كل باب شباك عالي جداً ضيق بقماري وفي الحايط الغربي هاهنا شبانان اخري  
 بقماري مثلهم وهذا المكان فهو قبو مصلب . وفي اعلاه صورة الثالث . وفوق باب الكنيسة الغربي  
 صورة المدابنة احسن من التي نظرناها في فاسيلودي . والترك بجوقهم واصوافهم المشكله وعمايهم  
 وكلاهاتهم . ثم في بقية الكيطان صورة باصا بنويي وجميع مخلوقات العالم باسرها من الناس الي البهايم  
 والوحوش والطيور والاشجار والنباتات . جميعها شي بيدهل الناظرين . ثم سبحوا الله في قديسيه  
 والطبول والزبور والاحداث والعداري وجميع بني البشر وارباب الملاهي بمراتبهم . ثم ابيسيشاري  
 والعداري والملوك والنقضا بمراتبهم . الجميع بذهب ولزورد . ثم بتدخل من باب الكنيسة الغربي  
 وفوقه مصور الثالث بطاركة . وهو باب محدد منقوش بافانين الصناعة . ومنه الي التركس . وفي  
 حيطانه قناطر فيهم قبور اولاد البيك وحرمة الضومنا الاوليه . وعليهم من الستور الديباج والصراصر شي  
 كثير وفوقهم قناديل فضة مسبولة تقدر ليلاً ونهاراً . مع شماعدين وشمع وهاهنا اربعة شبابيك بقماري كل  
 اثنان في حايط . وصورة البيك والضومنا المتوفية المذكورة لانها قبل ما تمت عمرها . ثم ثلاث اولاد  
 المتوفيين علي روس بعضهم بعض بالثياب الحسنه . وفي قلابهم السمور صرغجات علي شمال الخارج

nearly bitten off. The monastery is distant from the town about an hour and a half. As soon as we approached it, they rang all the bells, until we entered the church; where we assisted at mass, and afterwards went up to table. In the evening we returned to our convent. At our departure, they ceased not to ring the bells till we were distant from them. The tower in which the bells are hung is over the gate of this monastery.

On Thursday, in Shrovetide, the Abbot of the Monastery of the Assumption, known by the name of the Voivode Bonoska Convent, came to invite the Patriarch; and we went thither in a Sania drawn by four black horses, which he sent for us. I never recollect without a sigh for past delights, the continual rides of the Patriarch, either in the coach or the sania, with the crosier held before him, and the Heads of the monasteries on his right and left; whilst both his hands were employed in giving his blessing to the people in the streets and lanes, and the Turks were looking on.

In Yassi is an edifice for baths, built by Vasili the Voivode, on the plan of the Turkish baths, with cupolas and an abundance of marble, and parted into beau-

من الباب في الحائط . والكنيسة في يد البيك . مصور عليها الثلاث بطاركة . يناولها للمسح وهو يبارك عليه ومليكته ورسله حوله . ومعلق في قبة هذا التركس العلوية تريبا نحاس كبيرة جداً متحفه . وفي هذا المكان من غرايب الصور والعجايب شي غرايب عملت جهدي ما امكني حصرهم . ثم تدخل الي الخورص . من بين عامودين ركيبتين مئذنت . مدهونات باخضر فستقي منقوش . لا يفرق عن حجر الاخضر وبينهم عروق ذهب من تحت لفون . وكروسي البيك في قفا الركيزة الواحدة متوجه للمشرق كالعادة بدرج عالي . وقبة وجميعه ورق ذهب عجيب الصناعة . وداخله جميعه مخمل احمر . واما الدرج وارضة فمجلل بجوخ احمر . وفي اعلا قبته صليبا فوقه نسرين عجب . لايفرق عن صباغه الذهب . وعلي يمين الكروسي المذكور في الحائط القبلي قنطرة عظيمة . وعواميدها رخام ابيض منقوش باقائين الصناعة . تطلع اليها بدرج رخام ايضاً . وفي وسطها موضوع صندوق داخله وخارجه مخمل احمر بمسامير فضه وقل عجيب فتحوة لنا . فسجدنا وتباركنا من جسد الكديسة باراسكافي البلغارية الحديثه . التي كان ارسل احضرها من القسطنطينية من كنيسة البطرك . من الخزانة التي فيها اجساد القديسات التي كنا تباركنا منهم كما ذكرنا . واوفا عن البطركية أكثر من مائتين ثلاثماية الف ليصلح احوالهم . فلم يمكن . وهي كانوا بالحياة مجللة بالسنورة والديباغ وغير ذلك . ومعلق فوقها قناديل فضه وذهب توقد ليلاً ونهاراً . وفي حائط القنطرة مصور عذابها وحيث دفنوها . وكيف احضرها الترك الي عنده شي متحف . لان لما جابوها روسا الكهنة . عين معهم قابجيتهم لزيادة

tiful closets or recesses. We bathed there several times. He has also built, in one of his palaces near the apartments of the Domina, other superb baths, for his own private use and that of his consort, with a marble pavement and many fountains: its water is brought from the lake in carts. When he had been defeated the third time by his enemies, and his palaces were empty of his family, they heated this bath for the Aga of the Treasury, and we several times used it.

After we had visited the church of the convent, we went up to the Refectory. At every banquet that takes place here and elsewhere in this country, a cup is always drunk to the Beg first. On this occasion, the Patriarch stood up, with the cup in his hand, saying, "By the intercession of Our Lady, the perpetual and purest (البتولية) Virgin Mary!" and all the company responded, "By her intercession, have mercy on us, and save us, O Lord!" Then he said, "By the power of the Cross!" and they responded, in like manner as before. "By the prayers of the Angels, and the merits of the Saints and Martyrs!" as it is appointed in the *Κοντάκιον*, at the time of the sacrifice. And every time he

الشرف . وليتفاخر بذلك . واما الخورص فهو مثل خورص كنيسة دير الضومنا داخل في حنيتين دايرتين قبلية وشمالية والكراسي متحفات من سرو وابنوس شغل القسطنطينية محروطات محرمات وكرسمات رساء الكهنة في الراس وفي كل خوروص قرابه مطاعم عظم وابنوس وغير ذلك نزهة الناظرين . مجلات بجوخ احمر . واما قبة الخورص فعالية جداً . مصور في اعلاها المسيح بيبارك . وقب هذه الكنيسة ممشوقات عاليات . ومعلق فيها بولبالون كبير . ستة عشر قطعة عدد . جميعه فضه مطلي . ولكن تجاريم وصناعة تحبير العقول . وداخله واحد اخر صفة قبة بقناطر . وفي حايط كل خورص شبكان بقماري . وقدام ابواب الهيكل اربعة شماعددين نحاس اصفر مفردين في نقشهم وتكوينهم . ثم اثنين اخري فضه كبار . وكذلك الثمبلن اربع طبقات عجيب جداً ما له مثيل . واما ايقونة السيد والسيدة وايقونة الثلاث بطاركة . وايقونة مارنقولا . فهم مصوفيات فضة . وذهب . واما الهيكل فهو في غاية الحسن واللطافة . وداير الحنية قناطر مختلفة في بعضها بعض للزينة جميعهم . ورق ذهب . وصدرها في ثلاث شبابيك كبار بقماري والعواميد التي حولهم بورق ذهب ايضاً . وفي علو الحنية ايقونة السيدة واما الصور والايقونات التي داخل الهيكل وخارجه علي الشيطان . بورق الذهب واللازورد وحسنهم . فلا يمكن ان يحصيه احد . وقدام باب الهيكل قنديل فضة كبير جداً . وجملته القول . ان لا في بلاد البغضان ولا الفلاخ ولا القزق . كنيسة تشبه هذه الكنيسة اصلاً . ولا نقوشاتها ولا حسنها . لانها تدهل عقل الداخل اليها . عمرها الله الي دهر الدهرين . امين

repeated by himself, they responded "By their intercession, &c." to the end. Then he said, "May God protect the Sovereign, the lover of Christ, Vasili Voivode, in health and happiness; and his Domina and Son likewise!" Having further expatiated in his prayers for the Beg, he drank the cup, standing; and then sat down.

This Convent of the Bonoska, and the other two of St. Saba and Galata, are feoffs to the Patriarch of Jerusalem; and they drank a cup to him, with the ceremonies we have detailed on the Beg's account; our Patriarch standing till he finished his prayer for him. After the assembly had repeated the *Πολυχρόμιον*, with all his titles for our Lord, we returned in the Arabah to our convent. In this country it is not the custom for the Patriarch to go out into the town at all without a mandya and a coach.

At break of day, on Friday, we went to see his Highness the Beg, as he went out with his attendants to pay a visit to the Metropolitan of the Town Brlam, who was ill.

*Observe*, that his Highness the Beg Vasili Voivode held a Divan every day: but the Divan of Saturday was set apart for the judgment of felonies; to put to death those who had committed murders; and restore to liberty those who are found not guilty. God Almighty has not created upon the face of the earth a more vicious people than the Moldavian; for the men are all of them murderers and robbers. It is calculated, that since the time that Vasili became Beg, about twenty-three years, he has put to death more than fourteen thousand robbers, by register of judgment. And yet he condemned not to death for the first crime; but used to flog and torture and pillory the criminal; afterwards setting him at liberty. For the second perpetration he would cut off an ear; and for the third, the other: it was only for the fourth commission that he put to death. We ourselves saw a circumstance, in the conduct of these people, that strikes one with horror; viz. that their priests are carried out to execution. Yet the Beg, with all this severity, is unable to reform them.

As to their wives and daughters, they are utterly destitute of modesty and character: and though the Beg cuts off their noses, and puts them in the pillory, and drowns many of them, so as to have caused some thousands of them to perish, yet he proves too weak to correct their manners.

On the Saturday in Lent, when the abstinence from cheese begins, it is usual here to release all who are in prison; as on the first Friday of the Fast they close the tribunals and litigations; and the Beg shews himself to no one, except in the



church, where he is constant in his fastings and devotions, as are also all his nobles and courtiers.

On the morning of the Monday (النقي) of the Purification, we went out to look at the Police-Superintendent of the rounds, who had with him the halberd and the staff, to inflict blows on any one who publicly got drunk, or committed any nuisance; and he also weighs all the eatables, in reference to their price. It is to be observed, that all the eatables in the whole of these countries are retailed by the women.

The fast of Lent is strictly observed by the Court and the higher classes of the people. But the lower orders keep no fast, nor perform any prayer, nor appear to have any religion at all. They are Christians only in name; and their priests set them the example of passing whole nights in debauchery and intoxication. Such are the scenes we witnessed in this country. But in Wallachia, which God preserve! it is very different; and the religiousness of its inhabitants, their moderation, and good conduct, are pre-eminent.

After prayers, we sat down to table; upon which nothing was laid but macerated beans, lentils cooked with oil, and some greens boiled in water with a little salt. Such is their fare throughout the year. As to wine, they never taste it; nor do they use oil, except on Saturdays and Sundays. Their drink is (ماء تماح) cider. For us the Beg ordered, on Wednesdays and Fridays during the Fast, whereof this was the first week, both beer and mead. No person in all this country drinks pure water, except a very little. As to orgeat, and سبيرج, and sesame, they are not at all acquainted with them. Even their oil and olives are imported for them by the merchants from Romelia; as are also melons and خطربوط, lemons, vetches, pearl-barley, &c. Every okka of oil we bought cost us half a piastre; the okka of olives, a quarter; of melons, a piastre and a half; of خطربوط fresh, a dollar; and every okka of حمص vetches, or small peas, a quarter-dollar: for in this country no one grows them, and none are acquainted with them but the rich.

## S E C T. XI.

## YASSI.—PRODUCTS\*.

GREENS, such as (سلق) beet, (بقدونس) onions, scallions, and (ثوم) garlic, do not appear till after Easter. For during Lent it is all snow continually, both night and day; and in the morning the ground is as hard as a marble-pavement, particularly in the roads and streets. Afterwards, when the sun rises and the day is warm, it thaws, and the mud loosens, and the mire becomes too deep for carriages to pass. In the convents and the houses of the rich there are caves or cellars, with vaults of stone, of great extent: they call them, in their language, *Benimja*, and *Benisa*: herein they lay their barrels of wine; and there are also places within them for planting and sowing. Before winter comes on, and the snow falls, they store up here their بقدونس and onions. Their (كارش) leeks are very abundant, and very sweet: they sow them in the cellars we have mentioned, where they thrive, protected from the cold: when they wish, they take them up green, throughout the winter, and eat them, particularly during Lent. In the convents, after their supper on the Wednesday evening, they serve up no meal till Friday evening.

After Vespers on Saturday, his Highness the Beg sent his Vakil, or Minister, the Seljari, to inquire concerning the health of our Lord the Patriarch; and to say, that, with his permission, he intended to go to the Convent of Galata, for the purpose of attending mass there, on the following day. For his Lent provisions, he sent with him a barrel of oil, and one of lemon-water; a bag of fresh اخطبوط, a bag of rice, another of barley, another of lentils, one of vetches, one of beans, and one of millet, carried by the soldiers, on their backs.

\* “The fertility of Moldavia is inexhaustible. The white wines of the mountains are delicious; the wheat is excellent; and the season of harvest occurs as early as the month of June. Maize is much cultivated, yields abundant crops, and never disappoints the hopes of the husbandman. Excepting the olive and fig tree, all fruit-trees common to England are found in abundance; and melons, pumpkins, &c. are produced in great plenty. On breaking up the virgin soil, it is the common practice, first to plant cabbages, and in the intervals to sow pumpkins, which, twining their large leaves over the ground, choke the weeds, and prevent their flowering. The slopes of the hills are covered with vines, which produce wine in such abundance, that large quantities are exported into Russia and Transylvania. The severity of the winters is turned to good account in its manufacture. The wine is exposed, in immense butts, to the open air during the severe nights of December; and when its watery particles have become frozen by the cold, they perforate the cake of ice with a hot iron, and draw off the pure vinous part, highly concentrated. After this process, to which Ovid has made an allusion, the wine equals that of Hungary in strength and flavour.”—DR. NEALE'S *Travels*.

At the conclusion of the early service on the Sunday, the Seljari again came with the Beg's coach, which was lined with red cloth and silver lace, drawn by six bay horses; and we went in it, dressed in our robes, to the aforesaid convent. Upon entering the church, we found there all the Heads of the monasteries; it being their custom, whenever the Beg assists at mass, to attend there in a body. As soon as the bells had ceased ringing, the Beg entered, with the Domina and his son Stépháni; and mass was celebrated with great solemnity. The singing was very beautiful: and I remarked, that, on the right side of the choir, the Prayers were chaunted in Greek; and on the left in Wallachian, at the same time. After mass, the Beg retired with the Patriarch to a private apartment, where they conversed together till the table was laid. The banquet was sumptuous, and furnished with such abundance, that, as it happens on all occasions when the Beg dines after public attendance at mass, the quantity of meat and wine served up was sufficient for the repast of more than a thousand men.

At the conclusion of the evening service, the Beg departed in his coach; whilst the bells rang, and ceased not till he was far out of sight. This was truly a memorable day for us; and I recur with pleasure to the splendor of the ceremonies, and the delightful singing of the boys belonging to the Beg's household, who vied with each other to charm the ears of the listeners.

On our return to our own convent, we observed, by the road-side, the vast lake\* behind the Beg's palace: it is called Khalistao, and is a preserve for the noble

\* "The aspect of Moldavia is very singular; perhaps, at this æra, unique. There are two other districts in Europe which probably once resembled it greatly; but the progress of civilization and agriculture, during the course of a few centuries, has altered them; whilst Moldavia remains in its primitive state. It is intersected with marshes and small lakes, in a degree curious beyond all description. Mecklenburg Strelitz, and La Vendée in France, were formerly in the same state. La Vendée is now nearly drained; and the lakes of Mecklenburg are filling up. All these three countries were inhabited by the Venedic nations, or the people who dwelt on fens; the same tribes who first inhabited that part of England now called Cambridgeshire. The ancient Venedi appear to have been, like the Dutch of the present day, the beavers of the human race—all their settlements were upon the banks of small lakes, or by the sides of fens. What instinct could have led them to choose such situations, it is difficult to conjecture: but it is probable that their diet was fish and the flesh of water-birds; and finding, probably, that the noxious effluvia from the marshes were best obviated by covering them with water, they constructed dams across the narrows and rapids of the small rivers, and filled the marshy hollows with water; around which they dwelt in security, and lived upon the salmon and wild-fowl which fattened in these artificial lakes. Most of the rivers in Moldavia are, at this hour, intersected with weirs, which dam the waters, and form ponds: mills are built on these weirs, and the villages are placed around them. The face of the country consists of undulating steppes, of vast extent, covered with the most luxuriant crops of grass. Their monotonous aspect is only interrupted, from time to time, by these small round lakes, fringed with villages of the most primeval character."

DR. NEALE'S *Travels*.

fish which, in their language, they name *Effendiko*: this fish is very much esteemed, is very large, and contains the seed of the Caviari\*. The lake on this day was frozen over; and the Nobles were promenading upon it on horseback, between the Court and the Convent of Galata. When the inhabitants wish to fill vessels from the lake, or to water their cattle, they dig, with mattocks, a kind of well through the ice, till the water rises, and the animals can drink: but it is very soon again frozen over. The fishermen dug holes in the same way to catch fish occasionally for the Beg. This day was presented to us a large apple, beautiful in smell, colour, and in taste, which they call *Vasiliko* (that is, Royal), and preserve in their cellars in straw: it lasts till the time of the new spring apples. They presented us also (دراقتن) peaches, (خوخ) yellow plums, and cherries, preserved in sugar, which you might suppose were newly gathered, so fresh and luscious were they.

Near the Convent of St. Saba is another convent, called St. Parasceve, with a handsome church: it is in the hands of the Monks of Mount Sina. On the wall, over the door of the church, is a painting of Sina, the mountain of God, where Moses conversed with the Creator; and of the Monastery upon it.

In this town of Yassi, which is very extensive†, there are said to be thirty churches. The population is owing to the healthiness of the air and the sweetness of the water, which give this place a superiority over all the rest of Moldavia.

On the eve of the fourth Sunday in Lent, the Beg sent the Patriarch word that he intended to assist at mass the next day, in the Bonoska Monastery. Early in the morning, after the matins, he sent his coach for him; and we went to the monastery, and vested the Patriarch in his robes. Then the bells began to ring; and the Beg came with a handsomer suite than on the former occasion,

\* *Caviari* is made of the roe of sturgeon and tunny-fish. A sturgeon furnishes from 10 to 30 pounds weight of caviar; and a tunny-fish, 120 pounds. As five eggs of a tunny-fish and seven of a sturgeon only weigh a grain, a computation may thence be formed, how many millions of eggs these fish contain.

† Although now so considerable a town, Yassi was not the seat of Government until the year 1574, when Moldavia fell under the power of the Ottomans. The ancient Capital and Bishop's See was Suzava, a town in Upper Moldavia, situated in a valley, near the sources of the Pruth, at the foot of the Transylvanian Alps; which place is now a heap of ruins, and included in the Austrian Bukovine. Yassi first became known, in modern history, during the wars of Charles the Twelfth of Sweden and Peter the Great of Russia; when the Russian army, after having taken it, narrowly escaped being made prisoners of war by the Turks, under Baltaji. It was again occupied by the Russians in 1739, 1771, and 1788: on which last occupation it was held by them till 1792, when it was restored by the Treaty of Yassi, signed, in January 1792, by Prince Repnin and the Grand Vezir Yusuf.

riding on a tall grey Turkish horse, adorned with much gold-lace and a quantity of jewels. It was I that read the Gospel this day. In all these countries, their surprise was great at the manner in which we read Greek; for our name among them is contemptible.

There were present at this mass four Metropolitans—the Bishop, always residing at Court; the Metropolitan of Sophia; Velasius, Metropolitan of Naupactus in the Morea; and a Bishop from Georgia, who was newly arrived from Moscow with an abundant collection of alms. He reported himself as a Bishop over a church in the country of Dadian; in which church is preserved an inner garment of Our Lady the mother of God. On this account, the Emperor had given him, besides a bountiful contribution in money, the crown of Kalimetri, and all the paraphernalia of a Chief Priest. He openly wore a shirt of hair and sackcloth.

They took the Patriarch with them in the coach to Court, to a princely banquet, such as we have already described; and in the evening we returned to our convent.

On the eve of Thursday of Repentance they performed solemn matins, and struck the bells at the second hour of the night. First, the sexton struck the wooden clapper three hundred times, stopping after each hundred: then they rang the brass bells all at once, for a long time. It was the sixth hour of the night before we left the church. In the forenoon we celebrated mass; after which we went to table, and drank wine.

On Saturday, the Beg again sent to inform the Patriarch that he should attend mass the next day in the Church of St. Nicholas, adjoining the Court; known by the name of the Beg's Church. He sent the coach accordingly for us; and having entered the Church, we robed the Patriarch, and began the mass; such being the desire of the Beg. Then I said *Εὐλόγησον Δέσποτα*, and the officiating Priest said *Εὐλογημένοι*. Beginning the Evening Prayer, they said, "Bless the Lord, O my soul!" then the *Συνέπετε*; then the *Μέρος φανερόν*; then the *Εἴσοδος*; and at this moment the Beg entered, having walked on foot from the palace. We did not go to meet him as usual, because we had begun mass; but as he placed himself before his chair, the Patriarch gave him his benediction, and also to his son, a second and a third time. Then we finished the mass, and ate of the Prince's boiled meat\*, after the Patriarch had said the prayer for him: then we took some of the wine. When the Beg retired, the Patriarch walked with him to the palace. There was a very large banquet and assembly on this day; larger than usual, because of its being a Dominical Feast. When the dishes were brought

\* *ἄλιξα* res elixa: pec. tale olus. GOL.

up from the kitchen, they beat the drums, and sounded the fifes and trumpets; and the festive joy was very great. The banquet and the Turkish music did not cease till the evening, when we returned home.

*Observe*, that in the middle of this month, Adar, they plant the peach-tree, and such like; also the rose-bush, and similar plants; and sow beans, onions, garlic, and so forth. At this season, they import lemons from Romelia, and store them in their cellars, each in a piece of parchment. The okka of pomegranates costs half a piastre; for scarcely any thing is produced in these countries.

On Saturday, after mass, when we left the church, about noon, they preceded the Patriarch with torches to the burial-ground near the church. For a person had requested of the Patriarch, saying: "My father, before his death, ordained in his will, that for three years after his death his grave should be opened, and the Chief Priest, or the Patriarch, if any were found, should be invited to pray over him the Prayer of Absolution and Remission. We therefore vested the Patriarch in his *Ἐπιτραχήλιον* and *Ἔμοφορίον*, and he began the prayers.

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## SECT. XII.

### YASSI.—FUNERAL SERVICE.

AFTER the singers had chaunted the verses of the dead, the Patriarch said the Prayer of Absolution, and the *Συγχώρεσις* or Remission, and sprinkled holy water upon the body. Then we went to the Refectory of the convent; and the family of the deceased performed a *Μνημόσυνον* for him, by bringing to the table a large tray of all kinds of meats, with boiled flesh, and wine. To all present they distributed a large taper. Then our Lord the Patriarch stood up with the assistants, and said *Εὐλόγητος ὁ Θεὸς ἡμῶν*, and "Holy is the Lord;" and the singers chaunted some verses for the dead. The Deacon then, in his *Στοιχάριον*, threw incense from a silver thurible upon the assembly, and said, "Have mercy on us, O God, according to thy great mercy; and on the soul of thy servant, who sleepeth in death!" And the Patriarch said the Prayer for the Dead, "O God of our souls." Then, concluding the prayers, they extinguished the tapers, and served of the boiled meat to all; whilst we prayed mercy for the soul of the departed. After we had finished supper, the son distributed presents among the assembly; such being the custom in Moldavia and Wallachia, and the regulation of the *Μνημόσυνον*. In the mean while we recited Matins, and Tierce, and Noñes. As soon as we arose from table, they tolled the great bell, which

is a signal with them that some one is deceased. In whatever convent his family desire that he should be interred, they give orders to the sexton to toll the bell for the assembling of the Priests of the town to the funeral. This happens in the case of a rich man, or of one whose family is in affluence: but if it is a poor man, they bury him without toll of bell, that none may know any thing of it.

At this signal, six Priests of the convent, in their *Φιλώνια*, and two Deacons, with thuribles, repair to the house of the deceased, to accompany him to the grave; which, in this country, is not till two or three days after his death, as they are not accustomed to bury their dead at an earlier period. They inter without any coffin, and with the face of the corpse uncovered. During the wake, they burn tapers round the corpse, both night and day; and any Priest that wishes, goes to the chamber and reads the Gospel over the body from beginning to end; not only once or twice, but many times, from the moment of the death till the burial: and sometimes there may be fifty Priests or Deacons who do so, for the sake of the abundant presents which are made them.

The person whose funeral-service we were now performing was an old man of respectability, whose origin was from Iconium, and whose father and grandfathers were Janissaries. He was himself also a Janissary; and coming to this place, he embraced the Christian faith, was baptized, and married. The Khatman, brother of the Beg, and his Vizir or Chief Minister, was his godfather. The piety he displayed, and his assiduity in prayer, surpassed very much the degree of them, seen in any of us. At the time of his death, he was indebted towards some Turkish merchants; and the Khatman immediately sent and placed a seal upon his effects. From under the seal they obtained, however, about twenty pieces of gold to defray the funeral ceremonies; leaving the assets to be divided among his heirs, after all his debts should be paid. Invitations were sent to all the merchants of the town to assemble and attend the procession, for the sake of reproving the Turks who should be within cognisance of the proceeding. As they advanced, therefore, with the corpse through the streets, preceded by Priests and torches, whenever they came to a Turkish habitation, they set down the bier, and prayed over it with a loud voice. Upon arriving at the church, they entered, and set it in the middle, as the bell was tolling. When the tolling had ceased, we robed the Patriarch in his Mandya, and entered the church. Then we put on him his *Ἐπιτραχήλιον* and his *Ὠμοφόριον*; and he stood at the head of the corpse, the face of which was bare; and upon the breast was an image laid.

The Deacon then gave him the censer; and he threw incense over the corpse, in the figure of a cross, and afterwards upon the door of the Sanctuary, saying *Εὐλόγητος*; the singers in the mean time beginning the Funeral Hymn. Then he incensed the choir, on each side, and the rest of the priesthood present, and the congregation of the laity. Then he incensed the corpse a second time; and, turning towards the east, made the sign of the cross upon his forehead three times. He then went up to his chair; the singers all the while chaunting their Tauba, and "Have mercy on us, O God!" so that the singing and incensing corresponded. Afterwards they performed the *Κάνον* in like manner. The first of the Declarations was recited by the Patriarch.

The assisting Bishop then took the thurible after the Patriarch, and threw incense round the body, a first and second time; then towards the doors of the Sanctuary, and the rest of the persons present; and made a cross on his forehead, as the Patriarch had done. Then he twice made a *Κορώνη* \* to the Patriarch, and stood in his place. At the proper time, he recited the Second Declaration.

In like manner did all the Priests who attended, each in his turn, till the Kissing (تقبيل). After all the Priests, the Ministering Deacon performed the same ceremony. He had before been advancing to each Priest, in his turn, with the thurible, and incensing him twice or thrice, till he came out and took the censer from him. At his return, the Priest incensed the Deacon two or three times, and gave him back the thurible. Each Priest that incensed said the Declaration that came at its proper time afterwards, till they were all recited. They never once neglected to incense the Beg's throne.

Then our Lord the Patriarch descended from his seat to near the head of the corpse, and read the Gospel. It is usual for the wife and children and family of the deceased to kneel down under the Book of the Gospel, as he reads it. Then he read over him the Prayer of Remission; and advancing near the image which was lying on his breast, he made towards the east three *Μετάνοιας*, and then kissed it; then three more, and went up to his seat.

Then came the Bishop and the Abbot, each from his own side, and made *Μετάνοιας* towards the east, and kissed the image, as before. Afterwards the Priests came in like manner, and the Deacons, and Monks, two by two. Of the family or friends of the deceased, two were standing on each side of the church, and distributing, to their great contentment, an alms to the congregation, either folded up in paper, or in fringed handkerchiefs, to the poor. At the end of the

\* عمل كرون It may be *Γύρος*, instead of *Κορώνη*: *εποίησε γύρον*, he made a circle, or ambit.



service, the principal persons in the function entered the church in procession, two by two, according to their rank; and taking the body out, committed it to the grave, without the convent. We did not go out with it, as it is not the custom. If the deceased was very rich, they take all the persons present in the church to his house to table. They then bring a large dish of boiled meat, and distribute tapers among the congregation: and the Minister says *Εὐλόγητος*, then the *Τροπάγια* for the dead: the Deacon, after the incense, "Have mercy on us, O God!" to the end; and commemorates the deceased: the Chief Priest recites the *Εὐχὴν*, or Prayer; and chaunting over it, they partake of the boiled meat.

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### SECT. XIII.

#### *YASSI.—REVOLUTION.*

ON the fifth Sunday of Lent, we attended prayers in the church of the convent; and his Highness the Beg had signified to our Lord the Patriarch, that he should say mass in the Convent of Haroun the Voivode, outside the town. But on this morning he appeared very angry, we knew not why.

*Observe*, that the iron clock in the Effendi Convent, from the beginning of the month Adar till the tenth of the same month, struck twelve hours in the day, and twelve hours equally in the night; but after the tenth, it altered, and struck fourteen hours in the day, and ten during night.

Now came on the untoward accidents which prevented the Beg from much appearing in public on this day. The immediate cause of his retirement was this: A paper was brought him by a Priest, a master of confession, shewing that the Grandees of his country had broken their allégiance towards him, and conspired, with the Megas Logothétes, or High Chancellor, to put him to death. About ten days before, the Logothétes, by a stratagem, had gone to the Kral of the Majars (that is, the King of Hungary), and to Matthi Beg of Wallachia, as taking refuge with them; and there accused Vasili of an intention to conquer by his sword, and with the power of the Cossacks, both their countries, Hungary and Wallachia. The two princes were much enraged at hearing this; and gave the Megas Logothétes a large force, of about thirty thousand of their troops, to march against Vasili, and put him to death. The Logothétes had made a perfect submission to them, and agreed that he and they should be as one. Between him and the Chiefs of the army of Moldavia a compact had been

entered into, that the latter should suddenly overpower Vasili, on the Sunday of the Shaanin\*, at mass-time, in his convent; (it being his custom always to pass there the Feast of the Shaanin, in mirth and festivity;) and dragging him down into a cellar, should put him to death. Almighty God, however, did not permit this, but made known to him the conspiracy by the aforesaid paper: for his charities and beneficence, exercised in every part of the world, repelled the misfortune from him.

As soon as Vasili was informed of this, he instantly closed his court; and removed his family, with all his wealth and effects, to the castle named Khotini, on the border of the Polish frontier; and there collected his troops: but they were all perfidious, and rebellious against him. He retreated, therefore, to the castle; and thence, on the Saturday of the Light, he crossed the river, and, entering the country of the Poles, repaired to the fort called Kamanitsa. From this place he sent letters to Constantinople, with an account of what had happened; and sent to ask the assistance of Akhmail, the Khatman of the Cossacks, and of his son, Vasili's son-in-law, Timotheus the younger. He sent also to ask the assistance of the Khan of the Tartars.

Before Vasili set out from Yassi, he put to death three persons, chiefs of his former army. One of them was the Sirdar Elesker. Vasili had been his godfather, and the Domina his godmother; and they loved him exceedingly. The Beg concealed none of his secrets from him, and admitted him to his most intimate and tender familiarity. Once he sent him as Ambassador to the King of Hungary, Rakotus. His immediate efforts were, to form a treaty with the King, for removing the Beg from his throne; pretending that he had sent to the Turks, and offered them money to establish his brother as King of Hungary. Rakotus fully believed him. A second time he sent him on an embassy to Matthi, Voivode of Wallachia: there again he falsely and maliciously asserted of him, that he had sent money to the Turks for permission to take the throne of Wallachia for his son Stepháni. He was believed by him, as he was by the other; and they entered into a correspondence with the King of Hungary, and made a compact with the Logothètes above mentioned, that he should become Beg of Moldavia by their means and power, being assisted by their forces.

The Logothètes ceased not, therefore, to send messages, and to intrigue, and use every endeavour, till he had gained over to his will the principal men of Moldavia; who violently hated Vasili and his nobles, with his whole Greek nation.

\* أحد الشعانين *Palm Sunday.*

A particular motive of their hatred was, that Vasili had a nephew, whose name I do not remember, that abused four thousand girls: and when their families complained against him, they were unable to establish the evidence of his crimes; for he used to break into their houses in the dark of the night, and ravish their daughters. Many other such tyrannies he was also guilty of.

For three years he ceased not secretly to carry on his machinations, till he had completed his purpose, by sending to Constantinople and obtaining the approval and consent of the Turks to his designs. Vasili had latterly called him to him, and given him ten thousand dinars to keep. Upon this he formed a scheme to send his wife to a distant village in the country; and a few days after, he produced a letter to the Beg, purporting that his wife was very ill and unhappy. The Beg gave him leave to go to her. Previously he had been outwitting and laughing at the Beg, by sending away from him all the foreign troops, whom he had kept for many years in his pay, from Greece and Servia and Bulgaria and other countries, under the pretence and assertion, that the Beg, as he told him, had no enemies to guard against. Spending, therefore, the money upon them which the Beg had entrusted to his care, he had been every Saturday morning, during this Lent, disbanding a number of their banners, until he had discharged them all, and his scheme was complete; for the native troops of the country had all abandoned their allegiance to the Prince.

The departure of Vasili from Yassi was on the Thursday in the week of the Shaanin. Had he not sent his nephew, with the troops under his command, to cut down a large bridge on the route of his enemies, they would have seized him in the country. By this means he delayed them a couple of days, till they had restored the bridge; and then they were too late to meet with him. You should have seen the dread and consternation which befell upon the departure of the lion from his range; for all the population of the towns became robbers and outlaws. The merchants and principal citizens assembled in a body, and carried the substance of their effects into the convents; where they fortified themselves, raising a circumvallation of carts and wagons round each convent. As much as they feared, so did we; for in our lives we had never seen any thing of the like. Now ceased prayers and masses; for the churches and tabernacles were filled up to the ceiling with furniture and provisions.

On the eve of Sunday of the Shaanin, we performed the *Ἑσπερινόν*, or Vespers, in the Refectory of the Convent: in the morning, the *Ὁρθρον*, without any mass. This day, about the middle of the afternoon, the aforesaid Megas

Logothétes entered Yassi, with his vast army, and alighted at his own house. On the morning of Holy Monday he entered the Court; and they rang all the bells for him, whilst he took his seat as Beg. He had been three years contriving this success, before he obtained his desire; and he now took the style and title of IVANOV GEORGITSA STEPHANOS VOIVODA. For it is the custom of the Beggars of Moldavia and Wallachia to set before their names IVANOV, as being the Konya or Metonymy of these countries. Their seal is always the head of a calf. The new Beg's name was properly *Girgis*, and his fathers and ancestors had formerly enjoyed the princely dignity. Their common name was Stephanos. As well the Grandees as the troops and peasants, all bowed submission to him, because he was of their own race and nation.

The cause of their hatred of Vasili was, that he was a Greek by birth and origin, and made all his courtiers and officers of Greeks; removing the native Moldavians, who were jeered and despised by him and his followers to such an extreme, that they were reduced to the greatest poverty and wretchedness. For this reason, the two nations hated each other to the utmost.

With regard to ourselves, his Lordship the Patriarch had begun to make the Divine Μύρον, or Holy Oils; for we had brought all the ingredients from Constantinople, and he had promised Vasili that he would compound them in Passion week. Vasili was exceedingly pleased at this; and we had been employed, from the beginning of Lent, in pounding the materials. Notwithstanding the events that had taken place, we began the composition, that the articles might not be spoiled; and commenced on Passion Monday. Every day we compounded a portion; till the fifth, which was on Holy Thursday. During the whole of the operation, the Patriarch, the Bishops, and the rest of the Priesthood, stood round the boiler, reading the Gospels of Purification. When we had finished on Holy Thursday, we put into the composition, oil of balsam, musk, amber, aloes, and other precious substances; and decanted it into vessels, which we carried to the church of the Convent of the Domina, where the Patriarch said mass.

On Easter Eve they rang all the bells, from nightfall till sun-rise; when we arose and performed the Easter Matins, and Χριστός ἀνέστη, in the Refectory, as before. It was a feast of melancholy, with fear and trembling; and as to the Greek nation, they were all, both priests and laity, in hourly expectation of death by the sword. For ourselves, as soon as the new Beg had seated himself on his throne, he sent to our Lord the Patriarch his daily expenses, and begged his prayers, promising him every good; to the great comfort of the Patriarch's

heart. For the Beg knew us from the first; and we had taken to him a present among the first we gave; and now, upon his taking possession of the Government, we made him a second offering. I went near to the Church of St. Nicholas, adjoining the Court, and was a spectator of the *Ἀνάστασις*, which the Bishops of the country and the Abbots of their Monasteries performed, according to custom, before the new Beg; for which purpose they had set for him a chair outside the church.

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S E C T. XIV.

YASSI.—ADMINISTRATION.

THE degrees of the Great Officers\* of State, who administer to the Beg of Moldavia, are as follow:—

The *Megas Logothêtes*, who is the Great Defterdar, or High Chancellor: under him, the *Second Logothêtes*; then the *third*.

The *Great Vestiar*, who is the Rizmanji and the Mahasibji, or the Lord-Treasurer: then the *Second Vestiar*; and the *third*.

The *Vornik*, who is the Judge, and has a college of Judges under him.

The *Baharnikos*, who is the Cup-bearer or Butler, and waits upon the Beg on feast-days: under him the Circulators of Drink, or *Sakis*, who serve the Beg on ordinary days throughout the year.

The Great *Bostenik* (*Postelnik*, Master of the Ceremonies), who always

\* The corresponding List of Chief Dignitaries, and Officers of State, as lately existing in Moldavia, is thus given by Wilkinson:—

*Logothét*, or Chancellor and Keeper of the Great Seal.

*Vestiar*, or Treasurer of the Principality.

*Vornik*, or Judge, presiding over the Judges of the Divan.

*Paharnik*, or Cup-bearer. At State dinners, he stands behind the Prince's chair, and offers him to drink.

The *First Postelnik* is principal Minister, and Master of the Ceremonies at Court. His office is of the most confidential nature; and only given to Greeks, near relations, or intimate friends of the Prince.

The *Spathar*. His office formerly corresponded to that of Minister at War: at present, he is Director-General of the Police throughout the Principality, and is more properly called *Hetman*.

*Armash*, or Judge of Criminal Causes relating to the Lower Orders. He has the superintendency of the public prisons, and collects the tribute paid by the Gipsies to Government.

As every Boyar has some title or other, he is never addressed by his name in common intercourse, but by his title, preceded by the ancient Greek title of *Ἀρχων*; such as, "Archon-Vestiar," "Archon-Armash," &c.

carries the silver mace before the Beg: under him the *Second Bostenik*, and the *Third*, who are also continually standing with their maces in the presence of the Beg.

In like manner the *Great Spatar*, or Commander-in-chief of the Army, constantly carries the sword and club near the Beg: under him the *First Spatar* (that is, the *Silahdar*), or Keeper of the Armour; and also the *Second Spatar*.

Then the *Grammatikos*, or Beg's Secretary.

After him the *Armash*, (that is the *Soubaji*,) who puts to death and torture. The *Silahdar* is also the Commissioner of the Shambles.

After the ceremony, the Beg left the church, and walked, with an immense retinue, to the Corta. When three hours of the day were past, they rang the bells; and we went, with the Patriarch, to assist at the mass for Easter, in the church of the Domina's convent. At the time of reading the Gospel, when the minister had recited it first within the Sanctuary, the Deacon repeated it without, in Greek, by very short clauses, and slowly. On this day they brought to the church many trays full of eggs, dyed and painted with various figures and colours; hog's flesh, bread with butter of (عفر) the boar (hog's-lard), and sweet herbs, according to their custom; and the Patriarch having said over them the Prayer for Eggs and Cheese, distributed them to the congregation.

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## S E C T. XV.

### YASSI.—WAR.

ON Monday and Tuesday there was no mass, from the fear and dread which prevailed. The new Beg, however, sent a loaf to the Patriarch, to consecrate the Passover for him. He was himself wholly engaged in paying and lodging his troops. There was no mass either on Low Sunday; the news being come, that Timotheus, son of Akhmil, and son-in-law of Vasili, had passed the river Niestros (Niester), which is the boundary between Moldavia and the country of the Cossacks, with an army of his countrymen, to make war on the new Beg; and that they had defeated the troops of the new Beg which were guarding the frontier on the said river.

As soon as this news arrived, the new Beg prepared his troops for the encounter; and having previously dismissed the Hungarian and Wallachian auxiliaries, he now sent to require their assistance. At this moment the

advanced guard of the Cossacks, called in their language the *Satraja*, marched forward, to the number only of three hundred men, and routed the troops which the Beg had sent in array against them. Around the Beg himself were now collected about forty thousand men, enlisted from the Moldavians, Hungarians, Germans, Wallachians, Servians, and other nations. It was the season of the holy festivals of that God, in whom is all the hope of this lower world; and yet, through dread and consternation, an entire silence was kept, both of Him and of His sacred solemnities.

The Beg now marched forth from Yassi with all these tribes, on Wednesday after New, or Low, Sunday (Dominica in Albis); and all the Greek merchants were, willing or not, dragged along with them to the war. They soon met the army of the Cossacks, and engaged with them from noon on the aforesaid Wednesday till noon on the following Thursday; when the Cossacks routed the Beg's army, and made a great slaughter of them.

The quality of their warfare was this: the Cossacks were within their palisades and mounds and fosses, within which, and around them were their Arabas, or carriages of all kinds. The centre was occupied by themselves and their horses; and they remained silent and still within their trenches, so that not a single man of them could be perceived at all. The Moldavians thought them dead; and sent out a number of their Dharrabs (ضربان), clothed in red woollen, about eight hundred men, to reconnoitre. When Stephen the Voivode had discharged six guns upon them, and the Dharrabs had fired all their muskets in return, the Cossacks instantly arose, and, having discharged their eleven guns, sallied forth in person, and fired their muskets: then drawing their swords, they cut to pieces every one of the Dharrabs.

In the mean time, the heavy guns were firing in all directions round the main army, and no means of escape was left them, but by flight. Immediately, Timotheus advanced against them, and their rout was complete: for the Cossacks are most active in war; and never retreat nor take to flight, being possessed of immense courage; as they had shewn within the course of the two preceding years, in their co-operation with the Poles, particularly in defence of a palisade or target-fence. This is formed with a mound and fosse dug in the earth, which the Turks call a *Mataris*, around their army, that none may fall upon them unawares. Each man has his target and portion of trench in the ground; and after discharging his musket on foot, he lies down, and nothing can reach him. He shoots his enemy, but cannot be shot at.

These Cossacks are exceedingly wretched in their way of life, and, on their expeditions, are satisfied with a very small quantity of food. Besides dry black bread and water, they know no other fare: they have no tents, nor fine clothes, nor any comfort or luxury; and in this condition are very hardy and robust.

With this Timotheus, therefore, the Beg Vasili having formed a league and solemn compact, the Cossacks came together to the vicinity of Yassi, and there fought. We were spectators of the battle, from the bell-towers.

Suddenly, drums were heard to thunder, and trumpets to sound; and it was said that Timotheus, the son of Akhmil, was approaching, having sent his troops before him, as usual. We soon perceived the traces of their march; and immediately the partisans of the new Beg took to flight, not one of them remaining behind. The Beg himself, and his favourite attendants, fled towards Hungary; and left the Corta, with every thing in it. All the property which, within these few days of his reign, he had plundered from the Boyars and merchants, remained likewise in the palace, till it became the portion of Akhmil's son.

You might have seen the new Beg's army broken into bands, their standards thrown away, and themselves fleeing, in tens and twenties and fifties, towards the mountains and deserts, before our eyes, and with the Cossacks at their backs. These pursued them to the foot of the hills, where they overtook and slaughtered vast numbers; and made themselves masters of an immense booty.

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## SECT. XVI.

### YASSI.—RESTORATION.

At this moment, Timotheus, Akhmil's son, entered Yassi, by the power of his Cossacks, and passed by the Convent of St. Saba, on his way to the Corta. Before the gate of the convent, our Lord the Patriarch went out to meet him, robed in his *Μανδύα*, and decorated with his 'Ωμοφόριον, 'Επιτραχήλιον (الطراشيل), and cross. He was accompanied by many thousands of men, who pressed forward to receive the blessing of the Patriarch, kneeling down before him and kissing his cross. Then they separated towards the glens of the mountains, and plundered the inhabitants of the towns and villages with whom their enemies had taken refuge; stripping even their women, and even pillaging their churches and convents, for having afforded a momentary escape to their adversaries: as they considered it an act of perfidy and treason against their Beg and sovereign Lord, Vasili Voivoda.



The General now sent, without a moment's delay, a Sotinikon (that is, a Yeuzbashi, or Captain), with his company; who came to the protection of our convent, and erected a standard, marked with the cross, at its gate.

In the mean time, there fell upon the Turks and Jews great dread and terror, and unexampled ill-treatment and spoliation on the part of the Cossacks; and so great was the cruelty practised towards them, that if our Lord the Patriarch had not been present, they would have been utterly annihilated. It was hardly to be expected that such inveterate enemies would meet with other treatment; and the Moldavians themselves were perhaps handled even worse.

As for the Jews, they threw them into dungeons, and tortured them whole nights long, it was said, to make them confess their property. Our hearts sobbed with grief at the weeping of their families and infant children.

The Turks instantly fled to our Lord the Patriarch for protection; and we lodged them in our apartments, sitting ourselves on the outside. Thus they escaped, with all their property. There was one indeed among them, who was a Janissary, and saved himself with the others; but he had a young Cossack for a Mamlook, or purchased slave, who rendered abortive all that his master had previously done to save his goods and money: for he discovered them to the Cossacks, one after the other; and they plundered the whole; taking, at the same time, much money belonging to his companions. We saw at this conjuncture many things that excited our utmost astonishment.

At night, they rang the bells of all the convents, and in each of them performed solemn Matins (الماتن) for Khatman Akhmil, and for the Khatman, his son Timotheus; which we also assisted at, on our part. The Deacon said, "Have mercy on us, O God, according to thy great mercy!" &c. And again, "We pray for the sake of our Sovereign VASILI VOIVODA, and for the Khatman ZENOBIOUS, and Prince TIMOTHEUS and his Wife." This is the lady who was a Nun in Constantinople. Her husband spent upon her treasures of wealth, till he brought her away, and married her. She was the daughter of Vasilii and his Domina Roxana. "Peace to them for ever; and health and safety! May the Lord, our God, perpetually incline to the prosperous direction of all their affairs; and humble under their feet all their enemies and opponents!" Then they chaunted the whole *Κανών* for Easter, and the *Παράκλησις*; and we departed from the church before midnight.

On Saturday, which fell in with the Festival of St. George, and the following Sunday, there was no mass. On Monday evening, the Khatman Timotheus

sent to our Lord the Patriarch advice, that on the next day it was his intention to assist at mass in the Beg's Convent. At day-break on Tuesday, we went to the aforesaid convent, and attended at the "Ορθρον. At sun-rise, the Khatman came to the church, and went up and stood at the chair of his father-in-law the Beg, girt with his sword, from which he never parted. The Patriarch gave him his blessing, and we finished the mass. It was a great and solemn day.

When the Patriarch went out from the church, the Khatman held up his sleeves behind, till he had mounted him on his horse; and then held his stirrup as far as the outside of the convent.

Now they came and made proclamation for public rejoicings. For immediately upon the defeat of the new Beg, they had sent the news to Vasili, who was in Kamanitsa\*, and he instantly mounted his horse. The report of his arrival was now spread, and the people rejoiced at his approach. He entered Yassi on Thursday, the eight-and-twentieth of Nisan. The Patriarch, attended by us, passed to the convent of the Beg, to await his arrival. As soon as he approached, we went to meet him outside the convent-gate, accompanied by the Heads of the Monasteries and the Priests, in their robes, and the Deacons, with their thuribles, two and two.

The Beg alighted from his horse; and he and the Patriarch, having made their excuses and compliments to each other, entered the church. When the Beg took possession of his chair, the Deacon came and incensed him; and then said, "Have mercy on us, O God, according to thy great mercy!" &c. making mention of the Beg, of the Khatman Zenobius, of Timotheus, and of the Domina Roxana. "Peace to them for ever, and health, and safety!" &c. Then they came down to kiss the images; and our Lord the Patriarch gave them his benediction; and the Beg interchanged pardon with the Patriarch a second time, in tears, saying, "What has befallen me, was for my sins." We then went with him outside the convent; when he mounted his horse, and passed on to the Corta. In the mean time, the bells rang, as usual.

As soon as he entered the palace and sat on his throne, the whole of the Cossack troops discharged their muskets; and they fired the eleven great guns which they had brought with them, as well as the other six, which they had conquered from the new Beg: so that the town rose and fell with the explosion.

\* Apparently, this is the strong frontier-town of Poland, Kamieneck on the Dniester.

## S E C T. XVII.

## YASSI.—CONSECRATION.

ON the Sunday of Divesture (المخارج), we went to the Corta, to see the son of Akhmil, when he came to the Beg to take leave of him: for they had come to an agreement, that they should go together against the Beg of Wallachia. The Beg made him a present of a sable pelisse; and having mounted his horse, with the drums and trumpets following him, he signed the cross upon his forehead, and departed.

On Monday morning, our Lord the Patriarch went to bid farewell to the Beg; and requested his permission, that we might equip ourselves for our journey northward. He refused; and told the Patriarch to have patience, till he should send him an answer. This he did out of fear on our account: for the whole country of the Cossacks was in disorder, from the march of their own troops, and of the army of the Tartars; the Khan having this year agreed with Akhmil to make war with the Poles. This was the cause of our detention, till the roads should become safe.

On Tuesday, his son-in-law met the Moldavian troops; which, since ancient times, have always been rebellious to their sovereigns.

On Wednesday before Ascension Thursday, the Abbot of the Convent of Galata invited our Lord the Patriarch to say mass there on the Festival of the Ascension, as the convent had been dedicated under that name. We went thither in consequence, and assisted at the 'Εσπερινόν, or Vespers; and afterwards, at break of day, we attended the 'Ορθρον, or Prayers for the Dawn. At sun-rise they rang the bells; and our Lord the Patriarch said mass, and consecrated (ἐχειροτόνησε) a Priest, in the presence of all the Heads of Convents, and of all that were desirous to witness the ceremony. After mass, they presented boiled meat, as usual; and they all put their hands together over it; and the Patriarch said over it the Εὐχὴν, or Prayer for the Souls of the Departed, commemorating the first, Petrus Voivoda, who built the convent. It was noon before we left the altar; and they took us to the Refectory.

Here they served up a princely banquet, furnishing an abundant meal to high and low. At the end of the feast, they drank a cup to the health of the Beg; then to the health of Akhmil and his son; and of the Patriarch of Jerusalem, as the convent belongs to him.

In the evening, we again attended Vespers; and they presented a tray of boiled meat and a vessel of wine. The Minister prayed over them, as did also our Lord the Patriarch, in commemoration of those who built the convent: for it is the custom with them, that the mass and banquet of the festival are in memory of it; but the second mass and banquet are in memory of the founders; as their bequests are left on this condition.

On Friday morning, after the Prayers of the Dawn, they rang the bells for mass: and when we had entered the church, they set a tray of boiled meat, and a vessel of wine, with two large silver candlesticks, upon a reading-desk ornamented with a handsome fringed covering. The Patriarch took the thurible, and incensed round it; then he threw incense towards the doors of the Sanctuary and the Beg's throne; to the Chief Priests and Abbots, and the rest of the persons present. The Deacon then said *Εὐλόγησον Δέσποτα*; and our Lord the Patriarch, *Εὐλόγητος* &c. &c. &c.

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## SECT. XVIII.

### YASSI.—GARDENS.

WE saw, in the gardens of the Convent of Galata, the apricot-tree, and ate of its fruit: also the almond-tree, entirely covered with fresh blossoms. The cherry-tree, damascene or bird's-heart (قلب الطير), the quince, and the (انجاص) plum, are very many in number in these countries, and particularly fine. In these gardens are abundance of pinks and carnations, jessamines and lilies.

The yellow lily, called the Frank, or European, is found in all these regions, as far as Moscow; and is as common as grass, without any value. From Moldavia and Wallachia to Moscow, most of the grass in the open fields is wormwood.

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## SECT. XIX.

### YASSI.—DISCOMFITURE.

ON this day, news came to us, that Vasili Beg and his son-in-law were both defeated, with their Cossack troops, and had fled. We had previously been in security; as reports were brought us every day that they had beaten the Hungarians and Wallachians four times, and made a great slaughter of them.

Now, on the contrary, all the reports filled us with dread and consternation, and the people again sought refuge in the convents.

At this moment returned the Cossack troops—fugitives, and beaten. At the same time there appeared a report, that the Beg and his son-in-law were missing; until Tuesday before Pentecost, when they came on a sudden, and entered the Corta, in the most wretched condition. They sent to inform Akhmil of what had happened; and the report was now verified, of their having beaten the Hungarians, and the troops of the Wallachians and Servians, four times.

None could stand before them; till they approached within a day's march of the city of Dorgaisht (Tergovist), which is the capital, and sovereign residence of the Beg of Wallachia. Hereupon, Matthi Beg came out to meet them, with an immense army of Wallachians, Hungarians, Servians, and Greeks; Arnaouts, Bulgarians, and Turks. Upon these fell the soldiers of Vasili the Greek, like lions, and made their way to the prince's pavilion, which they plundered. They shot Matthi Beg in the foot with a bullet, which also threw down the horse on which he rode.

In this situation he defended himself with his sword, till the approach of dark. He then took off his boot, which was sticking to his wound; and instantly mounted another horse, still defending himself from the attacks made upon him. His whole army had now agreed to surrender themselves to the commands of Vasili Beg and the Cossacks.

But Our Lord the Almighty, who is the changer of times, sent, at this moment, a storm\* of thunder and lightning, rain and large hail, which fell like stones upon Vasili's troops and the Cossacks; the wind being against them. And the Moldavians again proved treacherous: for, having surrendered themselves, they brought the Cossacks to an agreement not to fire their muskets during the heavy rain. In the mean time, the Wallachians prepared their great guns, and, opening a severe fire of artillery and musketry, made a sudden rush upon them. The Moldavians were the first to run: the Cossacks followed, and were beaten in their turn. The enemy pursued them, sword in hand, and made of them an immense slaughter. It was an hour to be deplored. Nor did they cease to follow their foot-steps for the space of three days' march, taking many of them alive, as

\* The proximity of the Black Sea and of Mount Hæmus, by the Turks named *the Balkan*, on one side, and of the Carpathian Mountains on the other, render the climate of the Principalities variable, and subject to sudden changes. During the summer, a great quantity of rain falls; and in the months of June and July, it is always accompanied by storms of wind and thunder, which regularly return every day, towards the evening.

prisoners. Those who escaped by flight, came to Yassi; and threw away their arms, that they might not be observed.

Vasili Beg himself and his son-in-law made their escape, with a few followers; and falling into the Galats road, they thence passed on to Yassi, by unfrequented paths, in dread of a pursuit. Their defeat happened on the afternoon of Tuesday before the Ascension. The news of it came to Yassi in three days. The distance from the capital of Moldavia to that of Wallachia is, however, ten days' march; and the entrance of the Beg, as we said before, was on Tuesday before the Ascension, in eight days.

The Cossack troops that survived the engagement, and escaped captivity, remained in Yassi three days, and then departed for their own country; compelled by the great dearth of provisions which now took place: for they sold them every large loaf, which they bought, at a piastre. Timotheus, Akhmil's son, staid some time, and then went away to his father. He had been expecting that he would send him succours; but he sent none, for he was angry with him.

As for Vasili, he remained alone, without any person with him. Every hour they were saying that his enemies were coming against him with an army, to carry him off some night. His second error was worse than the first. Both he and ourselves were in constant fears and alarms, both night and day. His Domina, and son, and all his money and effects, he had sent for; and had them brought from Poland, from Kamanitsa; and lodged them in a fortified castle, built of stone, in his own dominions, named *Satjao*. Therein he laid up a great quantity of victuals and liquors, fearing what might happen: and what he feared actually happened.

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## SECT. XX.

### YASSI.—WHITSUNTIDE.

FOR ourselves, we assisted at the mass of the Great Festival of the Pentecost, in our own convent. At the conclusion of the Prayer, they spread for our Lord the Patriarch a mat, within the Sanctuary, before the table; and we vested him in his *Ὠμοφόριον* and *Ἐπιτραχήλιον*. Here he said the Prayer of Adoration, with his face turned towards the people.

On Sunday of All Saints, our Lord the Patriarch received a visit and invita-

tion from the Abbot of the Monastery of St. John the Younger, commonly called the Girl's Convent. It is on the road to Yassi, and is an appendage and feoff of the Convent of St. Saba. We went therefore, and assisted at mass there; and afterwards were conducted to the Refectory. It is a very delightful place: on the outside of the building are balconies, which command a view of the whole town; the situation being high. The church is handsome: over the balconies is the arch for the bells. With regard to this Confessor, John the Modern (الجدید), or the Younger, we were informed, that, a hundred years ago, or a little earlier, he died a martyr to the Christian Faith, in Trebizond. The Beggars of Moldavia sent and employed every artifice, till they succeeded in bringing him to their capital; and set him down in a part of the Convent of St. Saba, to see where he would wish to be placed. Of his own accord, he went in the Prince's carriage, where he lay, followed by the procession, to *Satjao*; and there stopped. Thereupon they built him a convent and church within the fort, and placed him there, to be for ever preserved. The people of this country have entire faith in him; and resort, in pilgrimage, to his festival, on the Thursday after Pentecost, from the remotest towns and villages. Afterwards, the daughter of one of the Grandees built this beautiful convent in his name.

On the eve of the Feast of the Apostles, they rang the large bell for a long time; and decorated the churches, according to custom, with flowers, sweet herbs, and images.

I observed, at this season, that the iron clock struck, from the first of Nisan onwards, fifteen hours by day, and nine by night. But in the months of Haziran and Tamouz, it used to strike sixteen hours in the day, and eight at night.

I observed, also, that it is the common practice in this country for the girls to have crowns twined for them of flowers and sweet herbs, which they place upon their heads. Further on, towards Moscow, the married women also decorate themselves in this way.

About this time of the Feast of the Apostles, the new cucumbers come to perfection: they are small, without (بلغم) phlegm. The plum, which is the bird's-heart (قلب الطير), resembles the nut in size; is of various shapes and colours—white, yellow, red, and russet; and very delicious. The red cherry is rough to the taste, but its flesh is plump and beautifully coloured.

We went to visit, in the Beg's palace, the church of the Beg; which is very handsome, and dedicated to St. George; and also the church of the Domina, dedicated to the same Saint. The apartments in which the Prince and his Lady

dwell are all built of bricks and tiles: their roofs are admirable, and were constructed by Vasili himself. Near them is a beautiful hammam, or warm bath, also erected by Vasili, all of marble: the water is carried to it. In the Beg's garden we saw the sweet mulberry-tree, many apricot and almond-trees, and small pomegranate-trees, growing in tubs; also sweet-lemon-trees, growing in the same manner.

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## S E C T. XXI.

### *YASSI.—FINAL OVERTHROW.*

At this time, the report was ascertained, that Vasili's enemy, the new Beg, was come to a village near the Hungarian frontier, in a very rugged country, near the tops of the mountains, and in the midst of the glens; accompanied by Hungarian and Wallachian troops. Here he employed himself in writing to the people; all of whom, in these parts, were attached to him.

Now the rumours and tumults were renewed, and we were surrounded on all sides with confusion: to add to his distress, Vasili was wholly destitute of troops; the Moldavians all proving faithless to him. He sent to ask assistance of the Tartars; but they would not help him. Driven to vexation, he began to enroll new troops among the people of the town and country, appointing Captains, or Yeuz-bashis, and lavishing upon them riches and pensions.

Shortly came the good news, that Akhmil had sent him some few thousand Cossack soldiers: they arrived, and he distributed among them money and clothing, and appointed them rations of meat and drink: for their quarters, he set up tents for them round the town.

In the mean time, there came to Vasili Beg three robes of honour, and a Letter of Confirmation, brought by Agas: the last of them came Cadiri Aga, one of the Agas of the Treasury, with a robe, carried in his hands, and a Letter of Confirmation. The Beg went out to meet him at the head of his Cossacks, and they entered together in great procession. Immediately afterwards, the Beg prepared to march on an expedition against his enemy.

As for us, and the convents, we were all employed, during this period, in repeatedly performing *Παράκλησις* and Matins, from close of night till dawn of day, according to the Ritual of Matins for the Thursday of Penance, and the Saturday of Six Lauds: but all this obtained no utility for us.



At last, the Beg marched forth from Yassi, on Tuesday the fifth of Tamouz: with him went out all the merchants and Greeks; most of them out of their love for him: they and the Cossacks together formed a body of about four thousand men. Of the Moldavians, there were gathered to him about eleven thousand. With these he marched against his enemy; of whom his spies had brought word, that he had not more than two or three thousand men with him.

During these nights came on thunder and lightning, and showers of hail and rain, in such floods and vehemence, that we said, "Surely the hour is arisen!" A thunderbolt fell from the air upon the dome of the church belonging to the monastery of St. Parasceve, which is in possession of the Monks of Mount Sina, that immense dome of wood; and drove the top of it, with the cross, deep into the ground. Another fell upon the vast stables attached to the palace; and a great many houses were burnt. The lightnings flashed like swords; and there appeared in the sky signs from the clouds, resembling forts and battles: all this was an intimation of the second discomfiture of Vasili.

When the two armies were drawn up against each other in battle array; and the troops of Vasili were ready to beat their enemies with sticks, so few were they in number, and not with the sword; the latter braved them daringly, having been forewarned of the intended treachery of the Moldavians; who immediately lowered their standards, and passed over to the new Beg, abandoning Vasili, and breaking their faith towards him. Having agreed with the Hungarian, Wallachian, and Moldavian troops of the new Beg, they came and fell together upon the Cossacks and Greeks, who remained with Vasili; and, as they were so few, instantly routed them, and cut them to pieces with the sword.

The élite of Vasili's army were the Greek merchants, with their followers, posted in the right wing, under the Khatman, Vasili's brother, and his sons. When these saw, that, from being victorious, they were now changed into the discomfited party, and were suffering destruction from the swords of their enemies, they broke up their ranks, and took to flight. Their defeat happened on Wednesday, the sixth of Tamouz, at noon.

All this turned out to our mishap; and all our hopes were finally lost, as depending upon Vasili and his Grandees. The presents which we had taken to them, and which had cost us some hundreds of piastres, were now thrown away to vanity and to no purpose. Vasili had promised our Lord the Patriarch to pay all his debts and expenses; and had made him agree to go northward, after appointing an Ambassador to go with him to the Emperor of Moscow, and

engaging to furnish him with every thing requisite for the journey, as carriages, horses, and such like. This he had told him both publicly and privately. From the Grandees, also, we were in expectation of large sums: but now all was utterly lost.

As for Vasili, he immediately fled on his swift horses, attended by a few followers; leaving behind him his pavilion and tents, his stud, and riches, to the grasp of his enemy; as he had before abandoned them at his defeat in Wallachia. He passed into the country of the Cossacks, and there reposed in freedom from all his enemies and opponents. He sent forthwith to the fortress called Satjao, where he had deposited his wife and son, his riches and treasures, in safety; giving orders, that they should endure with perseverance, and support the war, till he came to their assistance with a large force.

The hapless merchants, and the rest of the Grecian army and Cossacks, took to flight, in a direction where no refuge was to be found. They ran into the very faces of their enemies; and, blind with desperation, fell into a field sown with wheat, which in these countries is usually deeper in mud than a tall man's stature. Their horses' feet sunk herein; and the enemy, at this moment falling upon them, hewed them to pieces with their swords and lances. The merchants had loaded their wealth, in specie of gold and silver, upon their horses; thinking, that if they should be defeated, they could save themselves and their property by flight. But their precaution availed them not; and they became a prey to the treacherous mire, and the lance; their property falling into the hands of their relentless enemies. Their lot, indeed, was to be pitied and lamented. They were sunk and buried in the mud, and crying out, "Who will come, and take pity on us, and cut off our heads, that our souls may depart, and we may rest from the grief and torment we are in? There is gold in plenty to take from our girdles." None however saved them, or assisted them.

The Khatman, brother of the Beg, who was an old man, sank, with his horse, into the field, with them. At this moment the Hungarians came up, and wounded him: his horse fell, and they laid hold of him, and made him prisoner. They afterwards sent him to their country; and he who had been a Sovereign, now became a captive slave. The same lot befell the remainder of Vasili's Grecian Nobles.

The sons of the Khatman, Stephanitsa and his companions, escaped, on their swift horses, out of the hands of their enemies; and, flying over the hills, rushed down into a river, which they forded. On the other side, the road was open to them, and they effected their escape into the country of the Cossacks.

the Cossack troops, those among them who were active and present and had good horses, fled to their own country, and were saved; but foot, or whose horses were weak or disabled, all became victims of the sword, and were slaughtered, to the mercy of God, by their enemies, the Hungarians. What else could be expected from these enemies of their religion, these enemies of the Cross and of the Gospel, whose name Calvin (كلين Dogs, in Greek *Καλβίνος*), and Lutheran, so well suits them?

The Moldavians, also, were become very much the enemies of the Cossacks; and great numbers of them in their former defeat by the Wallachians, were driven and passed from their country in thousands. So did they now; for the Hungarians, that they had come to protect their enemy, Vasili; against whom, even the Moldavians had adhered to him from the first of his misfortunes until the present, were now turned adverse, and tempted him like Job, Eustathius, and their fellows.

At present he was cut off from all his kindred and friends; even from his wife and children, and from all his riches, as we shall soon have occasion to shew. For this, he was deprived also of his son-in-law, Akhmil's son, that brave

Where was now, O Vasili! your artful policy? where your fervent prayers, and where the abundance of your wealth? You were now fallen off.

True was the word of him, who said, "When Fate descends, blind is the eye of caution:" and if Vasili had not been provided with excellent horses, he could not have saved his life from the hands of his enemies. He escaped, however, with the Cossacks; and took up his abode in the first town of their Government, called *Rashko*; whence he sent to inform Akhmil and his son-in-law of what had befallen him.

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## SECT. XXII.

### YASSI.—PILLAGE.

As soon as our sorrows and terrors were renewed: for the Hungarians immediately to Yassi, and pillaged every thing they could see without the walls.

We were seized with the utmost dread of them: at night we were unable to sleep; and during the day, were watchful inhabitants of the towers and domes.

As soon as Vasili's enemy, the new Beg, arrived at Yassi, he immediately proceeded to the fortress of Satjao, which he encompassed and besieged. He

also sent immediately some letters to our Lord the Patriarch, to tranquillize his mind; and appointed us a *Mertek*, or allowance of meat and drink, more abundant than that which we had in the time of Vasili. He acted in like manner to the Aga of the Treasury. For the government of Yassi, and the other towns, he sent Magistrates from his own attendants; who now arrived, and sought to take vengeance of their enemies, the Greeks.

These were reduced to the most deplorable condition; for all their property was taken from them, and every day they were exposed to every kind of insult. They even stabbed them in the high streets and roads. Sometimes they cut off their ears; and some they whipped publicly through the town. Upon all of them fell the most intense dread; and many of them were only rescued from the hand of the executioner by the intercession of our Lord the Patriarch. The Moslems and the Jews appeared in public, without any fear or apprehension; but the Greeks dared not to move from their houses, in consequence of the great enmity between them and the natives.

For, as we before mentioned, the Greek Archons, who formed the Court of Vasili, used all means to remove from office, and to depress the native Moldavians to the lowest degree of abject wretchedness; so that we had seen the greatest and noblest man among them dressed in the meanest clothes of flannel. In general, they were compelled to slave night and day, to have wherewithal to fee the Greeks, who seemed to have sworn a league against them with the Turks.

But the poor Merchants; what was their crime? In this country, but for them, there would be no means of subsistence.

As to the Aga of the Treasury; he also was in great fear, and had sent to Constantinople information of what was passing.

On the eve of the Festival of St. Elias, they tolled the great bell, and we assisted at the mass. They adorned the church, as we mentioned on a former occasion, with flowers and sweet herbs, and brought in trays of fresh fruit—melons, cucumbers, peaches, apples, plums, and cherries; which they distributed to the congregation, according to their practice in the fruit season.

Now came the Carnival preceding the Fast of Our Lady, on the eighth Sunday after Pentecost; and after the Evening Service, the Sexton (القذائف) tolled the great bell, as before, for the Παράκλησις. This they did every night, from close of day, during the whole Lent.

## S E C T. XXIII.

## MOLDAVIA.\*—SIEGE OF SATJAO.

ON the morning of the first Monday of the Fast, the Cossacks, under Timotheus, Akhmil's son, crossed the river Niestros, which is the boundary between their country and Moldavia; and made a great slaughter of the Hungarian and Moldavian troops, who were guarding the frontier. Then they marched on to the fortress of *Satjao*, to succour the garrison; and formed an encampment round the walls of the castle; introducing the river, which flows that way, into the entrenchment. They had with them twenty pieces of cannon.

When the new Beg heard of their approach, he retired from the castle, till they had entered; and then returning, he beset the fort all round with his troops,

\* “ In many respects, Moldavia may be regarded as one of the most interesting portions of Europe; not only as the latest of the Roman conquests, but as the favourite abode of the Hippemulgi, the Patriarchal race celebrated by Homer for their length of days, purity of manners, and piety to the Gods.

Νόσφιν ἔφ' ἱπποπόλων Θρηκῶν καθορώμενος αἶαν,  
 Μυσῶν τ' ἀγχεμάχων, καὶ ἀγαυῶν Ἰππημολγῶν  
 Γλακτοφάγων, ἀβίων τε, δικαιοτάτων ἀνθρώπων.

“ The circumstances in which the name of Moldavia originated, are very singular. The primæval Scythian inhabitants, like the Hindoos, believed in the incarnation of the Divinity, in the person of a man named Xamolxis; who, after having been a slave in Greece and Egypt, returned to his native land, and hid himself for three years in a cavern, in the side of Mount Cogæon. He attempted the civilization of his countrymen: and, as the most likely way to obtain their confidence in his supernatural powers, he made them believe that he possessed eternal life, and was just raised from the dead. It was the custom of the Scythian kings to retire to this holy mountain, to consult this eternal Priest or Molla: and from this Patriarch the country was called *Molla-div-ia*, or the territory of the Immortal Molla.

“ The doctrines of Xamolxis were similar to those inculcated by Pythagoras—respect to the Gods, abstinence from animal food, and a life devoted to the practice of deeds of virtue and patriotism. The effects of this system were displayed in happiness and peace of mind, healthiness of body, great length of days, and a virtuous fulfilment of the social duties. The Dacians, their successors, were, according to the Roman Historians, the bravest defenders of their country; and the Moldavians of the present day possess greater virtues than fall to the lot of more-favoured nations. The fertility of their soil is still as great as during the ages of their forefathers; and health and longevity are still to be found amongst the inhabitants of the Moldavian mountains.

“ Travellers have been unanimous in extolling the beauties of this region. Baron de Tott compares Moldavia to Burgundy, the finest province in France. Carra says, ‘ I have visited almost every country in Europe, and have seen none, where the distribution of the plains, hills, and mountains, is so admirable, both for agriculture and picturesque effect, as in Moldavia and Wallachia.’ ”

which, at this time, amounted to upwards of forty thousand men: the Cossacks were only fourteen thousand.

On the afternoon of Sunday, the tenth after Pentecost, which was the eve of the Feast of the Assumption of Our Lady, they tolled the great bell, and we entered the church. At the time of chaunting the Δόξα, or Glory, they sang, alternately, in the two choirs, each στίχος or verse, with its proper modulation. The next day, they presented, in the church, trays of fruit—grapes, peaches, damascenes or the bird's-heart, cherries, and so forth. Having prayed over them, the Priests distributed them among the assembly; carrying about the trays with their decorations of sweet herbs and flowers. The images were likewise decorated with flowers and herbs.

On the twelfth Sunday after Pentecost, our Lord the Patriarch went to perform mass in the church belonging to the convent of the Domina, by invitation of the new Beg's Bostaniks (Postelnik), who took him to his house, and set before him a most superb banquet; for he loved us much: and in these days of his power, how many Greeks did not our Lord the Patriarch save from death, after they had communicated to them the holy mysteries, and taken them under the gallows, and placed the rope round their necks, to haul them up, after they had reviled them! For in all the Christian countries, when they are about to put any criminal to death, the Armash, that is, the Soubashi, or Criminal Judge, with his attendants, bring him first to one of the churches; whence a Priest comes out and, having confessed him, gives him the mysteries; then they take him and put him to death, at the place they have appointed; as we ourselves saw.

On the eve of Thursday, which fell on the first of the month Iloul, the opening of the year of the world, SEVEN THOUSAND ONE HUNDRED AND SIXTY-TWO, they tolled the great bell for the Feast of St. Simon, the Stylite, the Aleppian; and on the morrow we did not go out from mass till noon, as usually happens on the great festivals, for which they toll the large bells. This they always do in Moldavia and Wallachia, on all the holidays, whereon is Κατάλυσις: and dine (بيتنا) during the mass.

They observed the same ceremonies on the eighth of Iloul, the Feast of the Nativity of Our Lady; and, on the second day, the Feast of her parents. On these days, they resorted in great crowds to the churches, and presented a number of trays with fruit.

On the eve of the Festival of the Cross, they again tolled the great bell for

Matins. They did not draw up in a body round the cross, as we do; but the whole of the Priests assisted in placing it upon a china plate; and then laid it on a desk, and adored it, one after the other, after the same manner and ritual as are observed on the Sunday of Images. \*

Regarding what befell ourselves; we were confined as prisoners, all this time, in Moldavia; confused in mind, and straitened in spirit. These terrors, these dreads and horrors, which rushed upon us, and were such as might turn the hair of children gray, caused us grievous sicknesses and agues\*, with hot and cold fits; which I, the poor Historian, laboured under from the end of Tamouz (July) till the following Whitsuntide; and suffered therefrom intense pains, during the severity of the winter cold and frost. We had no power to move on our travels, neither forwards to the country of the Cossacks, nor yet backwards; for the people of the provinces were all turned robbers and assassins, and murdered every person on the road, whom they caught in his flight. Whole caravans of Greek merchants, who fled together for safety, were sallied forth upon, and murdered, and all their goods plundered.

Distress and doubt harassed us on all sides, and we knew not how long we might still endure these daily and nightly alarms. In Vasili's time, from the effect of his cruelty upon the inhabitants, the women carried gold about them, and walked where they pleased, without fear. But now, even in the very midst of the towns and cities was the scene of terror and apprehension.

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## SECT. XXIV.

### MOLDAVIA.—SATJAO.

ON the side of the castle, the fights were continual between the Cossacks and the army of the new Beg, for a length of time. Timotheus, Akhmil's son, would sally forth upon them every day, and kill thousands of them. Not one had the power to stand against him, so brave was he, and so excellent a horseman. He was indeed and truly a valiant man, such as we have never seen recorded in history, which gives no instance of force and valour like his. Every day he

\* "The exhalations from the numerous marshes around Yassi render the inhabitants very unhealthy, and cause, annually, a great mortality amongst them, from the severe intermittent and remittent fevers of which they are the cause."—DR. NEALE'S *Travels*.

sallied forth from his quarters, upon a white horse which he delighted in much, attended only by a few followers; and killed and wounded the enemy, or put them to flight. One day he killed, with his own hand, thirteen hundred Germans, according to what was related of him by credible persons; for before him they crouched together, one upon the other. Sometimes he shot from his bow with his right hand; then he would turn it to his left: at one time he hewed and stabbed with his sword; then he would fire his musket; till he had turned his hands to all the instruments of war, with which he was accoutred even below his horse's belly, and had killed all the enemies before him.

When the Aga of the Treasury went to the new Beg, whilst he was besieging the castle, and took with him the Capiji Bashi, who was come from Constantinople to adjust the affairs of the country on the part of the Sultan, they were witnesses of these proceedings, and came away astonished at the skill in horsemanship, and bravery, of Timotheus. They used to call him (ولشبابه) Welishbaba\*. No one was able to hit him with his musket, or with any other weapon; for he was so powerful in the art of riding, that he crossed like the forked lightning, on the back of his horse. What destruction he dealt among the Poles, both great and small! With his own hand alone, he killed some thousands of the enemy, according to the statement made to us by his attendants; who affirmed, that about seven thousand in all had fallen under his slaughterous sword.

Every day were brought to Yassi, to the hospitals and convents, numerous wagons filled with thousands of the wounded; and round the castle the earth was heaped with the dead bodies of the slain. The guns from the fort above, and the artillery of the Cossacks below, cut off, at the same time, great numbers of the besieging army, and continually routed and dispersed them.

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## SECT. XXV.

### SATJAO.—TIMOTHEUS.

At last, one day, when Timotheus was sitting in his tent within the rampart, drinking wine, he was struck on the leg by a cannon-ball, shot by his enemies

\* I have not been able to discover the meaning of this Persian or Turkish word, of which I only guess at the pronunciation.



the Poles, who were come to the assistance of Stepháni the new Beg, out of hatred towards Akhmil and his son, and the nation of the Cossacks. Having got a sight of him, they took deliberate aim, and hit him. The wound gave him great pain; and, after some days, he died.

Henceforward the affairs of the Cossacks, both without and within the castle, went to ruin, in consequence of the death of their Prince, or rather their guardian lion; and those of Vasili were become for ever irretrievable. His Domina, and all about her, were now assailed with sorrow upon sorrow, where none remained to assist or support her.

The interment of Timotheus took place, after they had taken out his entrails and embalmed his body; which they laid in a coffin, covered inside and out with velvet. The melancholy tidings were carried to his father, and to his father-in-law, Vasili. Before he expired, the joyful message was brought him, that his wife had given birth to twin boys. He did not, however, congratulate himself upon the event, not having as yet completed a year from his marriage.

Timotheus had destroyed a convent of Armenians in the fortress of Satjao, and killed the Priests and Monks belonging to it, and all the Armenians who had fled thither for refuge. They were exceeding rich; and he seized their goods, and all their treasures, of gold and pearls and precious gems, to an immense amount. The gold alone filled two barrels. Alas upon him, and his valour; and his assurance to our Lord the Patriarch, when he came the first time into Moldavia, that he was not come to take the throne of his father-in-law, but to deliver the Great Church from the hands of its enemies! so that the reader may understand his words.

In the castle, great famine came now upon the Cossacks, and the merchants and others who were collected there; so that they were even reduced to feed upon the flesh of their horses. On every side, calamity environed them; and no succour reached them, either from Vasili or Akhmil.

Afterwards, from the severity of hunger, they sued to Stepháni for peace; which he granted them, on his solemn oath; and permitted them to return to their own country in all safety and tranquillity, without interfering with them in any thing. They took with them the coffin of their deceased Prince, their treasures, and their cannon, and departed. Great mourning was made in the country of the Cossacks for their lamented chief.

We ascertained, from persons on whose word confidence could be placed, that, from the beginning of this revolution until now, there had perished by the sword,

of Moldavians, Wallachians, Greeks, Hungarians, Servians, Arabs, and Turks, about one hundred thousand men. The cause of all was this new Beg, who now accepted the surrender of the castle, with all that was in it, on terms of peace. He seized the whole property of Vasili, with all his hoards and treasures of gold and silver, to an incalculable amount; his armour, wardrobe, trinkets, sables, pearls, and other valuables, more than have been collected by kings and emperors. For when Vasili first moved his property from the fort Khotini to Kamanitsa, there were with him some of our countrymen as his body-guards, who told us, that, from the river-side, he transported it in one hundred wagons, each drawn by twelve, or ten, or eight horses; and that it was all gold and silver, and rarities. He had a number of hoards under ground, of twenty years' formation, which he now brought out; and, among them, five-and-thirty sable dresses. Of one of these, some of his personal attendants informed us, that he had made it for the festival of Easter, all of gold brocade, adorned with pearls and gems of great price; and that he had expended upon it five-and-thirty thousand dinars\*, or ducats. All this was over and above the riches which he obtained, in various ways, from the Boyars. This wealth is not to be wondered at, seeing that Vasili had amassed it during four-and-twenty years, from collections which he made wheresoever he went. He has, besides, still remaining to him, considerable treasures in Poland, Germany, Venice, and other places.

Stepháni removed the Domina and her children, with all the Boyars and Archons, from the castle: and though he had taken an oath not to treat them ill, he behaved to them treacherously, and put most of them to death. The Domina and her children he consigned to captivity in a small town, and placed guards around her, to prevent any communication with her. Every thing that was in the castle, he transported into Hungary; having purchased there a castle, with strong fortifications. To the troops he distributed their pay, and dismissed them.

\* دينار or دینار, according to Golius, means a *coin*, particularly of *gold*; and still more particularly, that which is commonly called a *ducat*. He derives it from the Arabic verb *دَنَر*, applied to express *splendor of brightness*. It may, however, be the Roman word *Denarius*, the name of the silver coin, which was at first equal in value to ten pounds of brass; and at last used in the sense of *coin* in general.

## S E C T. XXVI.

## V A S I L I. — T A R T A R S.

IN regard to what passed on the side of Vasili and Akhmil:—As soon as they heard what had befallen Timotheus, and were apprised of the straits to which the Cossacks, with all that were besieged within the castle, were reduced, Akhmil equipped, for the support of Vasili, forty thousand men of his own Cossacks; and obtained an addition of eight-and-twenty thousand from the Tartars. For the Sultan of Tartary, that is, the Vazir Alkhan, whose name is *Sherif Beg*, was an ally of Vasili; the Domina of the latter being a Circassian, and Sherif Beg having married her sister. He went also himself, in person, to the assistance of Vasili: for the Tartars this year had formed a league with Akhmil.

After they had marched in a body over a part of Moldavia, and had arrived at the river Pruth, which is about fourteen hours distant from Yassi, they met the army of the Cossacks which was returning from the castle, and were informed of its capture: immediately they turned their backs, and began to retrace their steps; “for,” said they, “Vasili promised us our pay: his treasures are taken: whence remains to him the power now of giving it us?” They returned therefore, immediately, by the road they came.

In the mean time, the news was brought of their arrival, before they had begun their march back; and all the people of the towns fled from fear of them, and retreated into the deserts and mountains. In Yassi, not an inhabitant remained; but all set out on their way to Galats: and there prevailed, more and more, such alarms and terrors, as to exceed all description. Even the convents were abandoned; and we were reduced to the necessity of taking to the road, with the rest of the people; not knowing what might become of us, nor how long our distresses were likely to last.

Our Lord the Patriarch had sent, a first time, to solicit the Beg, that he would expedite his journey to the north: but the Beg would not suffer him to travel that way, for fear he should be ill used by the Hungarian troops, who were guarding the frontier of Moldavia, and be exposed to the temerity of the Cossacks and Tartars on that side. A second time, he requested to go to Wallachia: the Beg told him to have patience, till he could have a meeting with his Holiness, and had a mass performed for him by his offices. “I will

then," said he, "dismiss you on your travels, in such a manner as becomes your Holiness; and, if it please God, will render you all the services which you were expecting at the hands of Vasili." Messages and letters to this effect were continually coming from him.

In the mean time, all the provisions which had been stored in the monasteries were entirely consumed; excepting only what had been laid up in our convent of St. Saba, on account of its being the dwelling-place of our Lord the Patriarch. For this reason, and under these circumstances, the whole of the merchants quitted all the other convents, and came to us; until now, when the entire population began to leave the town. To depart with them became necessary, also, for us; and the Patriarch sent to request the Beg's permission. This he, at length, granted to us in writing, with much difficulty; and sent us, at the same time, a letter for Matthi Beg of Wallachia, whom he called his father. He furnished us, also, our expenses for the road; but in a manner suitable to the excessive avariciousness of his character.

The hire of every Arabah, or post-carriage, now came to a piastre or two piastres each stage; and the posting to Galats, which is only half-way between Yassi and Wallachia, amounted to five-and-twenty piastres, after being only three or four. It was with great difficulty that we found three or four carriages to hire; and set out from Yassi, on Thursday, the thirteenth of Teshrin the first.

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## SECT. XXVII.

### MOLDAVIA.—ROMAN.

WE passed through *Skentai*, *Vasiludi*, and *Birlat*. Here we separated from the road to Galats; and suffered fears and alarms, such as God only knows. We came to a market-town, the name of which is *Tekoutsh*; and thence crossed the broad and navigable river *Sereht*, on which we saw some ships.

On Thursday, the twenty-first of Teshrin Alavval, we came to *Fokshan* (*Fokshani*). All these towns and villages were deserted, the population having fled to the mountains and deserts; and the roads were exceeding dangerous. This Fokshan is a large town: in the midst of it is a small river: it is the last

place on the frontier of Moldavia. Across the river is the first of the Wallachian territory.

In Fokshan we staid one-and-thirty days, and there performed the Fast of the Nativity. The reason of our delay was this: the report reached the Beg, that Yassi was deserted, even by the Monks and Presidents of the monasteries. In excessive anger, particularly against the latter, he instantly sent orders to the frontier, at Galats, and also at Fokshan, that when the Patriarch of Antioch came to them, they should permit him to pass with his attendants, and afford him every facility for his journey; but not so the strangers who accompanied him.

In this posture of affairs, it became necessary for the Patriarch to go to him at the town of *Romanus* (*Roman*), which is also a residence of the Begs: for he had never met him, nor seen him yet; and he wished to do so now, for the sake of the crowds of strangers who followed us.

We therefore repaired to his residence, and took to him, for our fourth present, a pair of Jatma cloaks\*; a vessel of myron, or aromatic oil; and soap of two kinds.

After the mass on the Festival of St. Michael, the Beg gave an entertainment to the Patriarch. Here we attended, also, the Feast of the Chrysostom: on which day they met in large congregations, and the Bishop of the See robed himself in the *Φελαώνιον* of John the Chrysostom†, as it is his custom to do every year, on the day of his festival. This robe was sent by one of the Patriarchs of Constantinople as a present to Stepháni Voivoda the Elder (القديم), who gave it for an inheritance to the said bishopric, to be preserved in the great Monastery of the Parasceve.

In Moldavia there is one Metropolitan, who has under him three Bishops only in that country. One is the Bishop of *Romanus*. The second is the Bishop of the district called *Hosh*; and the third, the Bishop of *Ozhani* and its district. He has under him, also, two other Bishops, in the country of the Hungarians, or Majars. Subject to these Bishops are eight hundred priests.

With reference to the Saint's name, John, I learnt, that in the country of the

\*The words are جوز مخد جطما. If مخد should be written مخط, it means a short garment; but of what kind it is to be interpreted, I know not; nor am I acquainted with the following article of the Present, دشما سرسلية.

† Here follow the words بولي صطفري, apparently intended for Greek. Their meaning I have not been able to conjecture.

Nemsahs, or Germans, there is a large town, called *Ivanopolis*, (that is, the City of John,) which is in possession of the identical body of John El Rahoum\*.

The circumference of Moldavia is eight hundred miles, and its size equal to that of the island of Cyprus. Its population † is innumerable; although the Tartars are continually making incursions into it, and carrying off its inhabitants. In the time of Vasili, but some five years before he assumed the government, they came on a sudden, and carried away about seventy-five thousand souls.

We returned, by an extremely difficult road, from Romanus to Fokshan; and departed hence, on Monday the twenty-second of Teshrin Essani, to enter the territory of Wallachia.

\* The text is *يوحنا الرحوم*. I do not recollect having seen any Saint designed by such a title, in any History or Martyrology.

† “The villages throughout the country are principally composed of peasants’ huts, all built in the same style and of the same size. The walls are of clay, and the roofs thatched with straw; neither of which are calculated to protect the lodgers from the inclemency of the bad seasons. The ground-floors are, however, occupied as long as the weather will permit; and in winter they retire to cells under ground, easily kept warm by means of a little fire made of dried dung and some branches of trees; which at the same time serves for cooking their scanty food. Each family, however numerous, sleeps in one of these subterraneous habitations; men, women, and children, all heaped together; and their respective beds consist of one piece of coarse woollen cloth, which serves in the double capacity of matrass and covering. Notwithstanding their wretched mode of life, and the supposed influence of an ungenial climate, the generality of the peasants are a fine race of people. They have no peculiar turn of features which may be called characteristic: from long intercourse with foreign nations, their blood seems to have become a mixture of many. The Eastern black eye and dark hair, the Russian blue eye and light hair, the Greek and Roman nose, and those features which distinguish the Tartars, are equally common amongst all the orders of this nation.

“The miseries of famine in Transylvania sometimes cause considerable emigrations of peasants from that vast province, into Wallachia and Moldavia. All the best lands in Transylvania being in the hands of Hungarians, Szecklers, and Saxons, the others, who form the bulk of the population, are driven into hilly and barren situations, where, at all times, they subsist with difficulty; and of late years, the more than ordinary scarcity that prevailed has driven about twenty thousand peasants, subjects of the Emperor, into the dominions of the Hospodars, where the great disproportion between the number of agricultural hands and the extent of arable land renders such emigrations extremely useful.”

WILKINSON'S *Account of Wallachia and Moldavia*.

## ADDITIONAL NOTES

TO

### PART THE FIRST.

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P. 5. “*We assisted at the Ἀγρυπνία, or Vigils.*”—“By the practice of the Greek Church, as observed in Russia at present, both in Monasteries and Parish Churches, they have service only three times a-day; the Vespers, the Matins, and the Liturgy or Communion. The service of every day, whether it has a Vigil or not, begins in the evening of the preceding day, as among the Jews, and for the same reason as they give; because it is said, in the Mosaic account of the Creation, “The evening and the morning were the first day.”—*Dr. King’s Ceremonies of the Greek Church.*

P. 5. “*At the time of the Εἰσόδος*”]—*Εἰσόδος, Entrance, or Introit.* There are two Introits; the one, when the elements for the Communion are carried from the *prothesis*, or by-altar, into the church, and so into the altar, at the royal doors, to be set upon the holy table: this is called the Great Introit. The other, called the Little Introit, is when the Gospel is carried from the altar into the church, to be read.

P. 9. “*The Patriarch in the Mandya (Μανδύα)*”]—The *Mandya* is a sort of large cloak or gown, usually made of black stuff.

P. 10. “*They mentioned in the proclamation*” or *Exclamation.*]—*Exclamation* is a sort of doxology at the end of several prayers; for the most part pronounced by the priest, who then raises his voice to be heard by the whole congregation.

P. 10. “*They begin with the Κανὼν first.*”]—A *Canon* is a series of nine Hymns; but the second Hymn is always omitted: it contains the denunciation of God’s anger against the Israelites; and of these second Hymns, the Canons for the Great Fast are composed.

P. 11. “*Go into the sanctuary to take the Ἀντίδωρα.*”]—The *Antidora*, or *Remunerations*, consisted of the consecrated loaves which were presented at the Offertory: these were given to the people, *instead of the holy gifts*, i. e. the elements: probably also, in former times, other provisions which had been presented were there shared among and eaten by the people. The present practice is, to distribute the *antidora* after the dismissal.

P. 11. “*He performed the ceremony of the Ἀγιασμὸς, or sanctification of water.*”]—There are two offices for the Benediction or Sanctification of the Water, in the Greek Church, called, in the Euchologion, Ἀκολουθία τοῦ μικροῦ ἁγιασμοῦ, and Ἀκολουθία τοῦ μεγάλου ἁγιασμοῦ, *The office of the lesser sanctification*, and, *The office of the great sanctification.* The first may be

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performed at any time, when there is a want of holy water for baptism, or any other use of the church. The second, the great sanctification, is celebrated in memory of the baptism of Christ; by which the Greeks believe that the nature of all waters is sanctified; and that such virtue remains in them after this ceremony, that those taken in the night, when this service is performed in the church, will remain uncorrupted for years, and be as fresh as water immediately taken from the spring or river.—*Dr. King.*

P. 15. “*The Καθίσματα of the Psalms.*”]—The *Book of Psalms* is divided into twenty portions, called *cathisms* or *sessions*: one of these is read at a service, so that the whole is read through in a week; besides a great many others which are constantly used as Hymns, in the same manner as the *Venite, exultemus Domino*, the *Jubilate Deo*, &c., in the services of the Church of England. Every cathism is divided into three parts, called *στάσεις, stations*; at which the *Gloria Patri* is said, and Allelujah three times, with the reverences. One would imagine from these words, that, according to their original meaning, it was the custom to sit while the cathisms were said, and to stand up when the doxology was sung. There are also Hymns in the service, called *sessoria*, or *sedilia*, as well as the frequent exhortations of the Deacon, *Σοφία, Ὁρθοί, Wisdom, Stand up*; all which seem to suppose the people to be seated at particular times, and not seated at others; though the congregation never sits at present.

P. 15. “*Their Μετάνοιās*” (*Inclinations*).]—The congregation join in the service, by crossing themselves, and *bowing*, when the *Κύριε ἐλέησον*, that is, “*Gospodi pomilui*,” or “*Lord have mercy upon us*,” is repeated; and at the beginning and end of each prayer. They cross themselves on the forehead first, then on the breast, then on the right shoulder, and then on the left, thereby making the sign of the cross; and with the thumb, the first, and the middle finger bent together, by the three fingers signify the Trinity. These are called the *inclinations* or reverences: the *great inclinations*, or reverences, are made by *prostrating* themselves so low as to beat their forehead against the ground.

P. 15. “*May your years be many!*”]—Πολλὰ τὰ ἔτη—*Multi sint anni!* is a short concluding ejaculation, imploring many years of happiness for the Sovereign, the Imperial Family, &c.

P. 16. “*After the Ὁρθρον (Matins).*”]—The several services, according to the Monkish institution, are, 1°. The *Vespers*, which used to be celebrated a little before sun-set. 2°. The *After-vespers*, which answer to the *Completorium* or *Complines* of the Latin Church, and used to be celebrated before the Monks had supped, before they retired to bed. 3°. The *Mesonyction*, or midnight-service, at midnight. 4°. The *Matins*, at break of day, or twilight: in the Latin Church there are also *Lauds*. 5°. The *first hour* of prayer, or *Prima*, at sun-rise. 6°. The *third hour*, or *Tertia*, at the third hour of the day. 7°. The *sixth hour*, or *Sexta*, at noon. 8°. The *ninth hour*, or *Nona*, in the afternoon, at the ninth hour of the day. These are called the Canonical Hours. The *After-vespers* were not added till a late period; before which, the reason for the number of services being seven, was because David says, “*Seven*



times a-day will I praise thee." However, not contented with even eight, the service was performed twelve times in the day and night: for there is a service called *Μεσώριον*, or the *Mid-hour*, which was celebrated between the canonical hours.

P. 17. "*Σοφία (Wisdom)*"—*Σοφία*, and *Σοφία, ὀρθοί*: *Wisdom*, and *Wisdom, stand up*; are exclamations very frequently used in the service; and are designed to excite the attention of the people to some important ceremony then to be performed, or to give ear to something then to be read: for which reason it is always repeated before the Gospel, the Introits, &c.

P. 18. "*As to the Εικωνόστιας.*"—The *Ikonostas* is the screen which separates the altar, prothesis, and vestry, from the church, and on which the holy pictures are painted or hung. The idea of this separation seems to have come from the *sanctum sanctorum* of the Jewish Temple: it is considered as the most sacred part of the church, into which the priesthood only is permitted to enter: there are even express canons to prohibit women going into them. This screen has three doors, the middle one of which is called the *royal door*. On the north side of the royal door the picture of the Virgin is always placed, and that of Jesus on the south; next to which is that of the Saint to whom the church is dedicated: the situation of the rest is indifferent. Candles or lamps are usually suspended before the images of Jesus and the Virgin and several others, and sometimes kept perpetually burning.

P. 18. "*A vest resembling the Φελώνιον.*"—The *Phelonion* is said to have taken its name, and, some would have it, its fashion too, from St. Paul's cloak, which he calls *φαιλόνης*, *phalones*, (aliter *φαινόλης*, penula;) though interpreters are not well agreed whether that word signifies a garment, or a kind of scrip or bag to put papers in. This vestment is made without sleeves, and falls round the body like a petticoat, except when the priest has occasion to use his hands: it is then gathered up before him, with buttons and loops. It is of the richest silk or velvet, embroidered with gold or silver.

P. 18. "*Above the altar, or place of sacrifice.*"—The *holy table* has four small columns, to support a canopy over it; from which a *peristerion*, or dove, is suspended, as a symbol of the Holy Ghost: upon the holy table the cross is always laid, and the Gospel, and the *pyxis* or box, in which a part of the consecrated elements is preserved, for visiting the sick or other purposes. The word *altar* is used to signify all that space within the ikonostas where the holy table stands; never for the holy table itself.

P. 19. "*The Ἀμβων, or pulpit.*"—The *Ambon* is the place where the officiating Minister stands, at particular parts of the service: it is commonly elevated by two or three steps; and any platform so raised is called an *ambon*, from *ἀμβαίω*, to ascend.

P. 22. "*The Mosque of the late Sultan Ahmed.*"—"The Mosque of Sultan Ahmet is of a magnificent exterior. The founder is said to have expended three aspers upon every

stone of the edifice, and to have employed his imperial hands upon the work for one hour every Friday. The court which ranges along one side of the At Meidan is shaded with trees, and provided with handsome fountains for the ablutions of the Moslems. The six minarets (a number with which no other mosque is furnished) are tall, for the building; but their distant appearance is imposing and agreeable. You ascend, by a flight of thirteen marble steps, into a fine vestibule or ambulatory, paved also with marble, and surrounded with an arched cloister of granite colonnades. The interior is surmounted by a dome, much smaller than that of St. Sophia, supported by four gigantic piers. The windows of stained glass are a rich and suitable ornament to the building."—*Hobhouse's Journey to Constantinople.*

P. 24. "Then we came and entered the Seraglio."]—"The Seraglio occupies the whole site of what was once Byzantium, and is built at the north-east point of the city. It is protected, on all sides, by strong walls and towers, while two of its sides are additionally defended by the waters of the Strait; which here encircle, indeed, one of the most luxuriant and glittering gardens of pleasure imagination could paint; golden palaces and variegated kiosks rising, as if in fairy-land, amidst rows of dark cypresses and bending willows."—*Sir Robert Ker Porter's Travels.*

P. 24. "The third Tehelli Dash."]—Now called the *Burnt Pillar*. Its first appearance, says Sir Robert K. Porter, struck me with a disagreeable impression, from the shape of its pedestal, which looks like the bottom of a water-decanter; a form very different from the usual grace and proportion of Grecian relics of the kind: and, on inquiry, I found this preposterous base to so noble a shaft had been the work of the Turks; who had thus disgraced themselves, by deforming one of the finest monuments in their Capital, in the alteration they made of its original shape. The column, which rises from it, is of red porphyry, and divided into successive parts, now numbering six. The five lower ones are each of one solid piece, distinguished from each other by thick projecting wreaths of closely-woven ivy, the sculpture of which is admirable. The upper division is white, and raised in courses of marble; round the second of which a Greek Inscription is visible; but at so great a height it seemed scarcely possible to read it. According to Gibbon, this beautiful pillar does not now stand at half its original elevation: he describes its pedestal as twenty feet high. "The column," he adds, "was composed of pieces of porphyry, each ten feet in height, and thirty-three in circumference. On the summit of all stood a colossal statue of Apollo. It was of bronze, and attributed to Phidias." By this computation, its original elevation from the base of the pedestal must have been 120 feet. What at present remains of the porphyry shaft, rises to a height of fifty feet. Its white marble addition appears of more modern date; but at what period it may have replaced the last five stages of porphyry, I do not pretend to say; though it is not-improbable, that, after the terrible earthquake which occurred at Constantinople, A.D. 1150, when, we understand, that Manuel Comnenus repaired this column, he might apply the prodigious iron braces which

strengthen it; and also raise the marble superstructure from the point where it is likely the column may have broken off during the convulsion of the elements, overturning itself, with the famous statue of Apollo on its summit; to which later ages had given the mortal name of Constantine. The situation of this magnificent relic of antiquity is said to mark the center of the ancient Forum, on one of the seven hills of the ancient city.

P. 24. "*The Avret Bazaar, or the Woman Market.*"—A district so called, from being the situation in which the *Yesir Khan*, or *Slave Hall*, formerly stood. The edifice now appropriated to the horrid traffic in slaves, "where the loveliest women are bought and sold like cattle," is in a different part of the city: and as it is permitted to be entered by no Frank travellers, but those of the Medical Profession, and rarely by any of them, I will subjoin the account of it, which my friend Mr. Madden, whom I had the pleasure to meet in Egypt, was enabled to give, by a professional visit.

"The *slave-bazaar* is a large quadrangular court-yard; with a shed running along a range of narrow cells on the ground-floor; and a gallery overhead, which goes round the building: on the second stage there are chambers likewise, but these are reserved for the Greeks and Georgians. Below are the black women of Darfur and Sennaar, and the copper-coloured beauties of Abyssinia. The latter are remarkable for the symmetry of their forms as well as features: they commonly sell for one hundred and fifty dollars (30*l.*), while the black women seldom fetch more than eighty dollars (16*l.*) The poor Greek women are huddled together: I saw seven or eight in one dungeon, stretched on the floor, some dressed in the remnants of former finery, some half naked: some were from Scio, and others from Ipsara: they had nothing in common, but despair; all of them looked pale and sickly; and all appeared to be pining after the homes they were never to see again, and the friends they were never more to meet. Sickness and sorrow had impaired their looks; but still they were spectres of beauty, and the melancholy stillness of their apartment was sadly contrasted with the roars of merriment which proceeded from the cells of the negro women. No scene of human wretchedness can equal this: the girl who might have adorned her native village—whose innocence, perhaps, had been the only care of a doating mother—whose playfulness, perhaps, had been the only solace of a fond father, and whose beauty might have been the theme of many a village rival—was here subjected to the caprice of every licentious purchaser, who chose to thrust his hand into her bosom to ascertain her condition, &c."—*Madden's Letters from Turkey.*

P. 31. "*Yedi Kulleh, or the Seven Towers.*"—“The prison of the Seven Towers, an edifice where misery alone awaits its inmates. This gloomy castle is evidently a remnant of the original fortifications of the city. When I say original, I do not mean that the whole is of the age of Constantine; but as the science of war underwent so few material changes, until the invention of gunpowder, the style of fortifying places necessarily remained in much the same stationary state; therefore I do not conceive that the old mural defences of this city, so easily traceable round its whole extent, differ in scarcely any respect from

the plan of their first founder. This prison forms the south-west angle of the town; and its walls and towers present a very distinguished object from a distance, being considerably higher than the general line of fortification.—*Sir Robert Ker Porter.*

P. 33. "*Bosphorus.*"—“The banks of this ‘enchanted current’ are still, as in the days of Europa, covered with flowers, and are the resort of beautiful nymphs; for the villas of all the richest inhabitants of Constantinople extend for miles along the water’s edge, affording the most delicious retreats from the tainted atmosphere of those bazaars and bezestens, in which the jewellers and merchants carry on their daily traffic.”—*Dr. Neale’s Travels.*

P. 33. "*This Boghaz, or throat of the Black Sea.*”—In our progress up the Bosphorus, writes Sir R. K. Porter, the European side displayed an almost uninterrupted chain of buildings, stretching to within a few miles of the Black Sea. They were interspersed with palaces belonging to the Sultan, others the property of a sister of the late sovereign, and various costly mansions, the summer residences of opulent persons, both Turks and Christians. These country-houses of the monarch are usually white, gaily painted in arabesque, heightened with gold. Those of his Ottoman subjects are generally of a dusky red; while the Armenians, however wealthy they may be, are obliged to live within gloomy walls, black as coffins. The fine verdant back-grounds, giving relief to these variegated edifices, present terraced gardens rising even to the very tops of the hills; whose gracefully undulating line, thus clothed in fruits and flowers, breaks occasionally into beautiful little vales, then, swelling again, runs on till it joins the romantic wildness of the Cyanean rocks. Still, when you compare the European shore with the diversified beauty and grandeur of the Asiatic coast, it becomes tame and monotonous. There you see hills and forests, rocks and fortresses; some near the water’s edge, others at a distance, crowning the boldest heights. In some parts we descried groves and villages; in others, palaces also of the Grand Signor, vineyards and gardens. Beyond, stretch the more mountainous hills; and of the highest is pointed out, by name, the *Giant’s Bed*; no doubt the *Bed of Hercules*, of Classic writers. Lower down you see successive ancient sites of renown, mingled with other old, though comparatively modern, foundations. One, towards the mouth of the Canal, is very striking, being the ruins of a Genoese fortress; the style of its military architecture shewing its date amongst the Greek Emperors. At that time it must have formed an impregnable defence; but since the introduction of gunpowder, these walls and towers having proved of little use, works more suitable to the present system of warfare have been constructed near it. These two fortifications, ancient and modern, are answered, on the European side, by castles, supposed to stand on the same ground which had sustained the Temple of Jupiter Serapis; while the Genoese fortress on the Asiatic bank is said to cover the remains of the corresponding Temple of Jupiter Urius.

P. 37. "*On board a Caik.*"—“In all excursions around this city, the stranger can

avail himself of the beautiful pyramidias or wherries, which, to the number of 6000, cover the harbour of the Bosphorus, and ply for fares like the gondolas of Venice. These boats, which in form and lightness resemble the Indian canoes, being pointed at both extremities, are beautifully carved, and richly gilt: the keels are sharp; and they are so narrow in their beams, that you are obliged to recline in the 'stern sheets' to prevent their upsetting. The handles of the oars are shaped like skittles, and heavy enough to balance the other extremities: they ply upon a single thole with a grummet; and the boatmen use them so dexterously, that I have frequently been rowed from Pera to Terapia, a distance of ten miles, against the current, within the hour. The sailing-boats, called *Kerlangushes*, or Swallows, flit along the surface of the water almost with the rapidity of the birds whose name they bear. It was in such boats that, formerly, the Cossacks of the Don and Dnieper used to cross the Black Sea, plundering the villages on the banks of the Bosphorus, and insulting even the Capital. One instance of this kind occurred in 1623, during the reign of Murad the Fourth; when these pirates arrived in a little fleet of one hundred and fifty boats; and not meeting any effectual resistance, continued their depredations for several days. It was to prevent a repetition of such aggressions, that the Grand Signor first ordered two castles to be constructed at the mouth of the Black Sea, against which the Ambassador of Poland protested, as an act contrary to the capitulations of peace then concluded."—*Dr. Neale's Travels.*

P. 40. "Robed in his Ἐπιτραχήλιον."—The *Epitrachelion* is a tippet, which the priest wears over his neck, whence it has its name. It is always joined together, having a place to put his head through. It is generally made of brocade, or rich silk; and the priest is obliged to wear it whenever he performs any office of the church.

P. 40. "And his Ὀμοφόριον."—The *Omophorion* was formerly made of sheep's wool; and is mystical of the lost sheep, *i. e.* human-nature, which Christ the Good Shepherd sought and bore on his shoulders, for which reason it is so worn. Instead of being of sheep's wool, it is at present made of silk, or any other materials.

P. 44. "Monks of the Ἁγίον Ὄρος, or Holy Mountain."—Mount Athos, a high mountain in Macedonia, near the Gulph of Contessa: there is a ridge of mountains, called Ἁγίον Ὄρος, or *Monte Santo*, on which stand four-and-twenty Monasteries of Greek Monks, who are reckoned not less than four thousand in number. This is the mountain which the celebrated Macedonian architect, Dimocrates, proposed to Alexander the Great to cut into the figure of a man, holding in one hand a city, and in the other a basin to receive all its rivers in their course to the sea.

P. 44. "They rang the brazen bells."—Bells are now always used in Russia, and the chiming them is looked upon as essential to the service: the length of the time of chiming signifies to the public the degree of sanctity in the day: every church, therefore, is furnished with

them. They are fastened immoveably to the beams that support them, and are rung by a rope tied to the clapper; which is, perhaps, a mark of their antiquity in that country; our method of ringing being more artificial. Bells are supposed to have been invented at Nola in Campania, whence they are called, in Latin, *Nolæ*, and *Campanæ*. They were not introduced into the Church till the ninth century. In the Russian Church there is a ceremony of consecrating and baptizing them; which seems to have come from the West, having been first used by John XIII., who christened the great bell of the Lateran church by his own name. As the same custom of christening bells prevailed in England before the Reformation, so the Tom of Christ Church, Oxford, and the Tom of Lincoln, still retain their names. Before the invention and use of bells, there were many different methods of giving public signals for calling the people to church; sometimes by the sound of a trumpet, which was used by the Egyptian Monks; in other places, a Monk went round to give notice to the rest: but the most common way seems to have been by *sounding instruments of wood*, as they are called by Bona (*De Reb. Liturg.*); which I take to have been no other than boards, against which a man struck with a mallet or hammer, as is still the custom in most churches in Greece: and in Russia, the watchmen use these boards to strike the hours of the night, instead of calling them.—*Dr. King's Ceremonies of the Greek Church.*

P. 46. "*The domain of the Beg of Moldavia.*"]—"The Principality of Moldavia, with that of Wallachia, commonly called the Two Principalities, composed the greatest part of the ancient Dacia. Bounded to the northward by the Austrian provinces of Temeswar, Transylvania, and Bukovina, and from the Russian empire by the river Pruth, they are separated by the Danube from the wholly Turkish government of Bulgaria. The Dacians, originally a Scythian people, were a simple and warlike race, living and fighting under their native Princes, till finally subdued to the Roman arms by the Emperor Trajan. That conqueror, instead of demolishing cities, enlarged and augmented them; increasing the population of the country by colonies from the West, who brought the arts of Rome to the new dominions of its emperor. Towards the end of the fourth century, this province embraced the Christian religion, and almost ever since it has been the leading faith of its people. In the thirteenth century the then existing independent Princes of Wallachia and Moldavia assumed the Slavonic title of Voivode, which means Sovereign Prince; but in the middle of the fifteenth century, the former submitted to the conquering arms of Mahomed II., and became tributary to the Turks; and about a hundred years afterwards, Moldavia allowed the interference of the Porte in its concerns, under the reign of Soleiman I., to whom the Boyars made a merit of necessity, and sought his protection by way of avoiding his attacks. Both countries, however, continued generally to be governed by their native lords, till the close of the seventeenth century."—*Sir Robert Ker Porter.*

"La Moldavie a pour ses confins du costé d'Orient le Pont-Euxin, autrement dit la mer Majeur ou Noire; du costé d'Occident elle est bornée de la Transsilvanie, et des monts Carpetens; au midy elle est separée de la Valachie par la riviere de Sirette: et du costé de Septentrion la Moldavie est distinguée de la Podolie, par le fleuve de Niestre. Et se

trouve que tout ce pays contient environ six vingts lieuës Françoises de longueur, et cent dix lieuës de largeur. Il y a une autre riviere appelée la Prute, qui divise la Moldavie en deux parties presque esgales, dont le costé qui tend vers le Septentrion s'appelle la haute, et celuy qui est plus Meridional, est dit la basse Moldavie, qui sont comme deux provinces, ausquelles le Prince a de coutume de mettre deux Gouverneurs particuliers, appellez en langue du pays Vuornices. La principale ville de la Principauté en laquelle le Prince, ou Vayvode, tient ordinairement sa Cour, se nomme Yas, qui n'est distante de la riviere de Prute que de demie lieuë, elle n'est enceinte d'aucunes murailles, non plus que les autres citez, et villes du pais : de sorte que quiconque est maistre de la campagne, dispose facilement de tout l'Estat à sa volonté. C'est en ceste ville d'Yas que le Metropolit Grec tient son siege, la religion et croyance duquel n'est beaucoup differente de la Catholique et Romaine, sinon en quelques ceremonies et aussi qu'il ne recognoist pour superieur nostre saint Pere le Pape, ains le Patriarche de Constantinople, d'où vient que ceux de la religion Grecque ne sont aucunement contraires et n'empeschent l'exercice de la Religion Catholique en Moldavie, veu mesmes qu'en la Cité de Codnard il y a un Evesque, et des Religieux de l'ordre Saint François, qui administrent les sacrements, au defaut d'autres Pasteurs.

Les campagnes de la Moldavie sont fort grasses, et en plusieurs endroits arrousees de belles fontaines et ruisseaux, qui les rendent tres-fertiles en bled, froment, orges, avoynes, millets et foings, qui est cause que les habitans du plat pays nourrissent grande quantité de bestail de toutes especes, et mesmes des buffles ou chevaux, à la culture de la terre, ce qui est vraysemblablement la cause pour laquelle il y aux armes du pays une teste de buffle courronee, comme anciennement les Egyptiens s'approprièrent du bœuf, qu'ils appelloient Atis, et qu'ils reveroient à cause de son utilité. On void aussi en ce mesme pays quantité de coustaux fort agreables, et si abondans en vins, que non seulement la Moldavie en est suffisamment fournie, mais encores ou en transporte en Podolie, et autres pays circonvoisins, et ne puis obmettre qu'il se recueille du vin pres de la ville de Vasseloye, qui est situee en la haute Moldavie, lequel s'enflame tout ainsi que de bonne eau de Vie; dont la raison est, à mon advis, qu'il se rencontre en cest endroit quelques veinës de terres ensouffrees, et neantmoins les habitans du pays en usent aussi librement que d'autre, sans que leur santé en soit aucunement alteree. Entre les Moldaves, il ne se remarque principalement que trois sortes de professions, assavoir les Boers ou Boyars, qui sont les nobles, portant les armes, et demeurent ordinairement en la campagne: les autres sont ou laboureurs, ou Marchands. Quant aux Ecclesiastiques, il y en a fort peu, et point du tout d'Officiers de Justice, aussi n'y a-t'il point de procez, car ils ont ceste loüable coutume de vuider leurs differends par l'advis de leurs amis, ou par le jugement du Vayvode, auquel ils obeysent, comme à un Oracle. Ce qui rendoit ce peuple infiniment heureux, et tranquile avant leurs derniers troubles.

“ Pour ce qui concerne le gouvernement, avant que la Moldavie se fut sousmise à la domination du Turc, elle estoit paisiblement regie par un Duc, ou Prince qui s'appelloit Hospodar, à present Vayvode, qui signifie Gouverneur, ou Baillif, lequel estoit prins et choisi d'entre les Boers; Et au moyen de l'estroite alliance que les Moldaves avoient avec

le Roy de Pologne, ils se maintenoient contre toutes sortes d'ennemis; Mais depuis que le Dragon insatiable, et ennemy juré de la Chrestienté a estendu ses griffes et sa domination sur eux, il leur a donné tel Prince que bon luy a semblé, où plustost à ses avarés Bachats, qui sont d'ordinaire pratiqués par les dons immenses de ceux qui aspirent à ceste principauté, d'où sont principalement procédez les troubles derniers de la Moldavie."—*Histoire des derniers Troubles de Moldavie: sur les Mémoires de Ioppecourt. Paris, 1620.*

P. 47. "Our travelling was more rapid than the flight of a bird."—“Living, like the Tartars, as much on horseback as on foot, the Moldavians inherit the strongest affection for that admirable quadruped; talking, soothing, whistling, or hallooing to their horses, by starts, during their long and rapid journeys. The moment the postillions have vaulted on their backs, they wave their long whips, like slingers, around their heads, and giving a loud whoop, the animals set off at full speed, over hill and dale, through bog and mire, regardless of the weakness of the carriage-springs, the precipices on the sides of the roads, or the lack of courage in the devoted traveller. 'Ever and anon' the postillions turn round their faces with a grin, as if in quest of an applauding look; and again urge on their way with increased vigour. If one of their horses gives up, they turn him adrift from their long rope-harness, and drive on with the remainder; for one can be easily spared out of six or eight, their common number. The discarded animal is left with his two fore-legs fettered, to prevent his straying; and on their return they pick him up from the fields. On stopping, they imitate the Tartars in wringing, in winter probably to prevent their being frost-bitten, and in summer to ascertain the vigour of the animal. When approaching the Post stations, those on the look-out give the word, and two or three men run off to the uplands, to collect the horses grazing on the steppes, which they drive down with the smack of their whips, like a pack of fox-hounds. The post-master selects the requisite number; and the rest are then permitted to gallop back, in liberty, to their extensive pastures."—*Dr. Neale's Travels.*

P. 49. "The city of Yash, or Yassi."—Yassi is a well-built city, intermingled with gardens and planted courts; which, in the usual style of these Eastern towns, much extend its dimensions, and add greatly to its pleasantness and air of grandeur. It possesses between sixty and seventy churches; and the Metropolitan Cathedral is a very imposing structure. It is dedicated to St. Stephen. Within, all is gloom, and painted legends of Saints, male and female; while it boasts one particular shrine of great notoriety—that of a holy virgin, called Parasceve, whose remains are inclosed in a silver coffin, and worshipped by trains of pilgrims, coming every year to invoke her influence.—*Sir. Robert Ker Porter.*

P. 50. "The Church of St. Saba."—“The word 'church' is used to signify either the society or congregation of Christians, or the buildings and places set apart for divine worship. It is a matter of great difficulty to ascertain at what time Christians first had buildings designated for their public worship, or in what places they were first permitted. The earliest accounts we have, especially those in the New Testament, intimate that they



only assembled in private houses, or *from house to house*: the natural progress was, that in some house a particular room was appropriated to this purpose; and it is probable the persecutions, which so soon arose, obliged them to be very cautious of meeting even there: but when Christianity was received and encouraged by the rich, and protected by the State, public edifices arose for this purpose: it is, however, the opinion of many learned men, particularly of Suicerus (in his *Thesaur. Eccles. ad vocem Ναός*,) that this did not happen during the three first centuries, as they have shewn from the authority of Origen, Minutius Felix, Arnobius, and Lactantius.

When places were appropriated to religious worship, they were distinguished by a variety of names, both in the East and West; and frequently authors expressed them by some peculiar paraphrase of their own. Ἐκκλησία, which, with a little variation, is the French *Église*, and Ἐκκλησιαστήριον, are often used indiscriminately; though sometimes the former signified the assembly of Christians, and the latter the place where they assembled. One of the earliest names is *Oratory*, or *House of Prayer*, προσευκτήριον, and οἶκος εὐκτήριος, which names were afterwards confined to chapels in private families. The Latins called the church *Dominicum*, or *domus Dei*, God's House; which answers to the Greek Κυριακόν, whence the Saxons derived their name *Kyrik*, or *Kyrch*; and the Scotch and English, *Kyrk*, and *Church*. Tertullian called it *domus Columbæ*. The word *Temple*, which was not used during the three first ages, was brought in after the Heathen temples were converted into churches for the worship of the True God."—*Dr. King*

P. 58. "*Books in their own language.*"—La Moldavie et la Valachie étoient anciennement une Colonie Romaine. On y parle encore aujourd'hui un latin corrompu, et ce langage se nomme *Roumié*, langue Romaine. Ces provinces malheureuses sous le joug altier des Romains, gémissent aujourd'hui sous le poids d'une oppression, bien plus cruelle et bien plus humiliante, puisqu'elles sont ravagées par des subalternes revêtus d'une autorité précaire et momentanée.—*Mémoires du Baron de Tott*.

P. 59. "*The description of the churches.*"—“The Greek churches of Russia at this time are, in general, stately edifices, usually of brick or wood; and many of the former, especially in the capital and in chief towns, are handsome buildings, though commonly overloaded with decorations, according to the style of their architecture. Their forms are diverse; some are built in the form of a cross, and some are nearly square: there is always a large dome, with a cross, at the top: some are of opinion that the most ancient fashion is with five domes with crosses, but I cannot think it probable. Some churches have a crescent under the cross; for when the Tartars, to whom Muscovy was subjected two hundred years, converted any of the churches into mosques for the use of their own religion, they fixed the crescent, the badge of Mahometanism, upon them: and when the Grand Duke Iwan Basilowich had delivered his country from the Tartar yoke, and restored these edifices to the Christian worship, he left the crescent remaining, and planted the cross upon it as a mark of its victory over its enemy. The cupolas are generally covered with plates of iron,

either white, or painted green, and the ornaments gilt; and some churches have the whole domes entirely gilt on the outside, which has a fine effect. Over the door of the church, and over the gates of the church-yard, are hung the picture of the Saint to whom the church is dedicated, and many others: to these the people bow, and cross themselves, before they enter; and even in passing them on the road they seldom omit this mark of respect."—*Dr. King.*

P. 62. "*By their intercession.*"—“The Invocation of Saints, which is a doctrine alike received in the Greek and Roman Communion, is generally allowed to have arisen from the orthodox doctrine of the Trinity, as established by the Councils of the Church: for men seem to have had a difficulty to conceive that Jesus is the supreme, omnipotent, everlasting God, and at the same time the Mediator between the Almighty Being and mankind, that is, between himself and mankind: and thence they fell into the notion of other intercessors and mediators. It is in this view they pay a secondary adoration to the Virgin Mary, to the twelve Apostles, and to a vast number of Saints, with which the Greek Kalendar abounds; but they deny that they adore these as believing them to be Gods. The primary object of all religious worship is, undoubtedly, the Supreme Being; and the homage paid the others is only a respect, as they define it, due to those who are cleansed from original sin, and admitted to minister to the Deity; thinking it more modest and more available to apply to them to intercede with God, than to address themselves immediately to the Almighty. Thus, as to the object of worship, they assert, that they are clearly distinguished from idolaters, notwithstanding their offering prayers and burning incense to their Saints.

“The Greek Church admits the use of pictures, to instruct the ignorant, and to assist the devotion of others by those sensible representations; nor do they herein think themselves guilty of any breach of the Second Commandment, as to the manner of worship: not only because they say these pictures are used merely as remembrances of the Saints, to whom their respect is directed; but because the design of Moses, according to them, in prohibiting the making and worshipping graven images, was merely to prohibit worshipping the idols of the Gentiles, which the Gentiles believed to be gods; whereas they admit no graven images, but pictures only, upon which the name of the Saint represented must always be inscribed. The doctors of this Church, indeed, would willingly allow no picture or representation whatever of God the Father: for the figure of *the Ancient of Days*, from Daniel's Vision, *whose garment was white as snow, and the hair of his head like the pure wool*, is by them interpreted to be the Second Person of the Trinity, who so appeared to the Prophet. Yet it must be confessed, that the common practice is so contrary to their opinions, that, in a great number of churches, as well ancient as modern, this figure and Jesus and the dove are painted together, to signify the Trinity: nay, there is now, in the church of St. Nicholas at Petersbourg, a picture of an old man holding a globe, and surrounded with angels, on which GOD THE FATHER is inscribed.”—*Dr. King.*

P. 65. "*The Prayers were chaunted.*"]—No musical instruments are admitted in the Greek Church, which were certainly unknown in the Christian Church for many ages. It is generally agreed by learned men, that the use of organs came into the church since the time of Thomas Aquinas, in the year 1250; for he has these words: "Our Church does not use musical instruments, as harps and psalteries, to praise God withal, that she may not seem to judaïze."

P. 65. "*For the repast of more than a thousand men.*"]—St. John Chrysostom, in one of his Homilies, gives the following description of this custom: "When all the faithful met together, and had heard the sermon and prayers, and received the communion, they did not immediately return home upon the breaking up of the assembly; but the rich and wealthy brought meat and provisions from their own houses, and called the poor, and made a common table, a common dinner, a common banquet in the church. And so from this fellowship in eating, and the reverence of the place, they were all strictly united in charity one with another, and much pleasure and profit arose thence to them all; for the poor were comforted, and the rich reaped the fruits of their benevolence, both from those whom they fed, and from God."—*Dr. King's Ceremonies of the Greek Church.*

P. 66. "*A large apple, which they call Vasiliko.*"]—"The fruit-trees which are the most common in Moldavia and Wallachia are, the apple, one of which appears natural to the climate; it bears, without culture, a fruit called *domniasca*, which is perhaps the finest in Europe, both for size, odour, and flavour: the pear, the plum, the cherry, the peach, the service, the walnut, and the hazel-nut, come to great perfection, with little culture. The climate is however unfavourable to the growth both of the olive and the fig-tree. The wood-strawberry is everywhere to be met with, and the air is perfumed with wild flowers and aromatic herbs. Asparagus is the natural produce of the soil: the mushrooms are plentiful, and of excellent quality: the cucumbers, the melons, and water-melons, form a chief article of food to the common people: the cabbage spreads to an enormous size; and the Jerusalem artichoke, *yer elmasi* (*pomme de terre*) thrives and is propagated with little labour or attention."—*Thornton's Ottoman Empire.*

P. 67. "*Then I said, Εὐλόγησον Δέσποτα, Give a blessing, Sir.*"]—The *Benediction* is a ceremony very frequently repeated in the service: it can be given by no one of inferior order to a Priest, who waves his right hand in the sign of the cross, having the thumb and the fourth finger bent together; and the others so disposed, as is imagined to express the Greek letters of the name of Jesus Christ; saying, *Εὐλόγητος ὁ Θεὸς ἡμῶν, κ. τ. λ.* "Blessed be our God, always, now and for ever, even unto ages of ages!" or some other ejaculatory sentence, according to the occasion; and often without any ejaculation at all.—*Dr. King.*

P. 71. "*The iron clock in the Effendi Convent.*"]—The natural day was *Canonically* divided into twenty-four hours, and twelve of them were reckoned from sun-rise to sun-set; the other twelve, from sun-set to sun-rise; consequently, they were of unequal lengths, according

to the season of the year. The *first hour*, or *Prima*, was reckoned as soon as the sun was risen; the *third hour*, mid-way between sun-rise and noon; the *sixth hour*, always at noon; and the *ninth hour*, mid-way between noon and sun-set. As the intervals from one Canonical hour to another were thought too long to be unemployed in prayer, the four services of the mid-hours were appointed, and take their names from the *first, third, &c.*

P. 85. "*The Girl's Convent.*"—“Yassi is surrounded by hills of the greatest beauty, which afford the finest situations for Country-seats, but which, in most instances, are occupied by Monasteries.”—*Thornton's Ottoman Empire.*

P. 92. "*The opening of the year of the world.*"—The Ecclesiastical Year in Russia begins, as it does throughout the jurisdiction of the Greek Church, on the first day of September, about the Autumnal Equinox; as it is well known the Civil Year did also, till the alteration of the style by Peter the Great: the vulgar reason given for it being, that God most probably created the world at that season when the fruits of the earth were in perfection. So ignorant were they of Geography, says a French Writer, as not to be aware, when it is Mid-summer in one part of the globe, it is the opposite season in another. The epoch they used to reckon from was the Creation of the World; from which, to the Birth of Christ, they counted 5508 years.—*Dr. King.*

P. 96. "*With all the Boyars.*"—*Boyar* is a Slavonian word, the comparative of *Great*, and is the general title of Nobleman; but does not designate any order of nobility.

“Les Boyards représentent avec beaucoup de morgue les Grands du pays; mais ils ne sont en effet que des propriétaires assez riches, et des vexateurs très cruels; rarement ils vivent dans une bonne intelligence avec leur Prince; leurs intrigues se tournent presque toujours contre lui; Constantinople est le foyer de leurs manœuvres. C'est là que chaque parti porte ses plaintes et son argent, et le Sultan Sérasker de Bessarabie est toujours le refuge des Boyards que la Porte croit devoir sacrifier à sa tranquillité. La sauve garde du Prince Tartare assure l'impunité du Boyard, sa protection le rétablit souvent, mais il faut toujours que cette protection soit payée.”—*Mémoires du Baron de Tott.*

P. 99. "*In Moldavia there is one Metropolitan.*"—“The Principalities have each their Metropolitè. The preferment to that dignity in Wallachia is in the gift of the Prince, or Hospodar of the Province, as are also the other Bishoprics; and he derives income from a share in the revenues of these clergy. But the Metropolitè of Moldavia is elected by the native Nobility; though he pays part of his receipts to the Prince, in the same manner with the sister-state. Both Principalities abound in Monasteries, founded, as in Catholic countries, by the donations of pious Boyars in former times.”—*Sir Robert Ker Porter.*

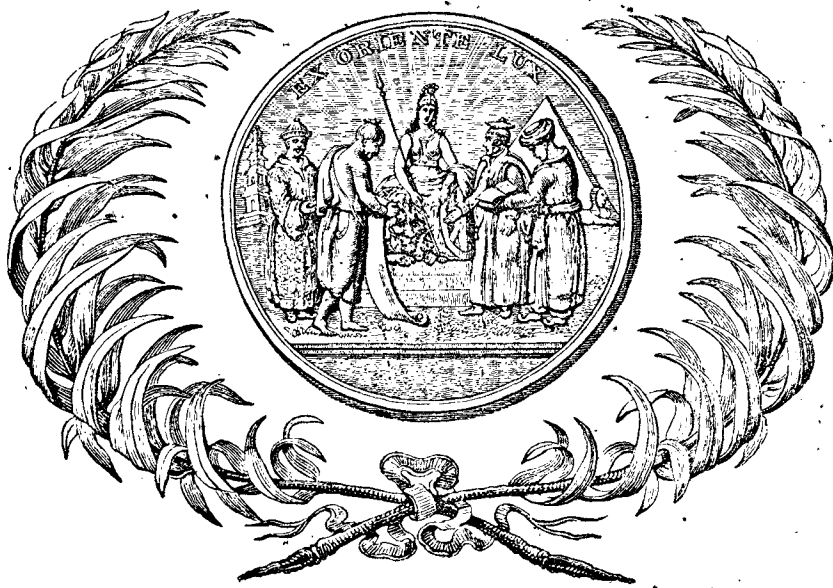
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THE  
TRAVELS OF MACARIUS,

PATRIARCH OF ANTIOCH:

WRITTEN

BY HIS ATTENDANT ARCHDEACON, PAUL OF ALEPPO,  
IN ARABIC.

---

PART THE SECOND.

WALLACHIA,  
MOLDAVIA, AND THE COSSACK COUNTRY.

---

TRANSLATED

BY F. C. BELFOUR, A.M. OXON.

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## PART THE SECOND.

# WALLACHIA, MOLDAVIA, AND THE COUNTRY OF THE COSSACKS.

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### BOOK III.

### WALLACHIA.

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#### SECT. I.

#### *RAMINKO.—BOTZA.—TORGHISHT.*

ENTERING Wallachia, we came to a large market-town, called *Raminko*: and thence we reached a considerable city, *Botza* by name, where a Bishop holds his residence, in an episcopal palace, containing a magnificent convent of stone, and a stone-built church, of great sizē and elevation, with a high tower and lofty cupolas. This church is adorned with a grand Crucifixion, and is dedicated to the Assumption of Our Lady. We here assisted at the *Ayyorvīa*, and afterwards at the mass of the Feast of St. Catherine. Their forms of service, and their singing, are admirable; for the Christians of the province of Wallachia are truly good and religious. Whenever we were about to enter a village or a market-town, the Priesthood, Grandees, and common people came out to meet our Lord the Patriarch, and to receive his blessing: then they took us to the banquet, where we received their visits; and after staying a little while, we resumed our march. This is indeed a populous country; and every farmer's station is as large as a village, supplying a reception to strangers. It is very different from Moldavia; where, when the Patriarch entered the abode of any of the inhabitants, not one of them came to stand before him, nor treated him to a cake of bread; than whom, even the Tartars are more religious. For this reason, so many thousands of them have been slain, and their crops and cattlē carried off by the Tartars and Hungarians. How much tyranny did they not endure under the reign of Vasili! to whom they so often proved treacherous; inclining to their new Sovereign, who flattered them with smiles, and promised them that he would

grant them, for three years of his reign, an entire immunity from taxes and seizures: but as soon as he became master, and had subdued all the forts, his heart was hardened against them, and he immediately sent to them his tax-gatherers and governors, and took from them one-third of their rents: so that they came to sigh for Vasili again, and for Vasili's government.

To return:—As soon as we approached the City of TORGHISHT, which is the winter residence of the Beg of Wallachia, there came out to meet our Lord the Patriarch, Kyr Ignatius, the Metropolitan of the town, an old and venerable man, acquainted with the Turkish, Persian, Greek, and Wallachian Languages. Into his beautiful coach the Patriarch mounted; and they both entered the city, which is surrounded by walls of wood, raised by Matthi, the new Beg. The town is very large; and is washed, on all sides, by numerous streams of water. The Grandees also came out to meet him; and conducted us to a convent, built of stone by Vasili Beg, at the time that peace was made between him and the aforesaid Matthi Beg the Wallachian, as a proof and confirmation of friendship. It bears the name of the Divine Manifestation; but, in their language, is known as the Convent of Stalia. It is large, and has a stone-wall inclosure. On our approach to it, they struck the bells in the tower; and entering the church, they formed a large congregation. There we alighted. The church is very magnificent and lofty, and has two elegant cupolas with many crosses; for the gilding alone of which, it is said that seven hundred Venetian ducats were required. Its Iconostasis of Russian workmanship is very splendid; and it has three doors.

Our entry into Torghisht was on Tuesday the twenty-ninth of Teshrin the second. In the evening, they struck the bells on account of the Feast of St. Andrew the Apostle; and in this country of Wallachia they prolong the ceremony of the mass more than in Moldavia.

It is to be noted, that on the eve of every distinguished Festival, or *Κατάλυσσις*, they strike all the bells, and assemble in great numbers to mass. On these days it was always the custom of Matthi Beg to make a *Τράπεζα*, or Banquet, for the Clergy and Monks, and the poor people of the town, and strangers; and after the repast, there was distributed to each of them an alms.

\* On the Festival of St. Nicholas they formed a large congregation; and the Beg sent his coach for our Lord the Patriarch, and we went to the Church of the Corta, where the Patriarch performed mass, together with Kyr Ghafil, Chief of the Bishops of Servia, and with the Metropolitan of Wallachia; with three crowns, and three *تربکات*; and all gave their blessing simultaneously. At the

"*Ἀξιὸν ἔσθιν*, the Beg came down, and stood at his throne: and after they had presented to him the *Brote*\*, and to all his Grandees, as usual, and afterwards the royal *Salika*, or boiled meat, we ascended to the banquet, until evening; when robes of honour were distributed to all of us, and we returned in the coach to our monastery.

In the same manner they do on the Eve of the Festival of St. Ignatius, preceding the Feast of the Nativity: and on the day of the festival it is their custom, in this country of Wallachia, to slaughter sacrifices of hogs, which they hang up for the holidays or *بصطوما*, and their cries reached the firmament.

And now our Lord the Patriarch had a meeting with Matthi Beg, after he had sent for him to his palace in his coach; and he welcomed him much. After we had offered him the acceptance of our gifts, our Lord the Patriarch presented to him a fine piece of the side of St. Philip the Apostle, and then a vessel of new ointment. But the Beg had taken to heart our having gone first to visit his enemy, Vasili Voivoda.

It should be noted, that the Beg appointed us, every week, two Guardsmen (*ضرابان*) of the rank of Serjeants, for they wore red cloth; who came on Monday morning to wait on us, splitting our wood, lighting our fires, scaling our fish, washing the kitchen utensils, and fetching our rations of meat and drink, until Saturday evening; when they departed, on being presented, by our Lord the Patriarch, with a *douceur*; and others came, in the usual course.

The Beg soon began to love the Patriarch exceedingly. And on the day of the *Παραμονή* of the Nativity he sent to arouse his troops, that were quartered in the city, by beat of drum round the town, which is the signal for their assembling; and they collected round his palace, with their banners. Mounting his coach, he came out to them; and they beat the large instruments before him, and behind him the drums, accompanied with the sound of flutes and fifes; for such is the custom with the Begg of Moldavia and Wallachia, in imitation of the Turk: and they sallied forth to the hunt. For in the whole of this country, as far as the Country of the Cossacks, and to Moscow, in every house of a Chief Priest or Grandee, there is sure to be found a quantity of bears and other animals for sport. This hunt has been usual, from the most ancient time, on the *Παραμονή* or Eve of the Nativity, and on the Saturday of Light; and it has been customary on the festival, that the meats served up on the Sovereign's table, for the dinner, should be of his own chase. The military attendants were

more than ten thousand men, all chosen from the most heroic and bravest youth of Servia and Bulgaria; from the Arnauts, Greeks, Hungarians, Turks, and Wallachians. In the evening, they returned with an immense booty; being followed, in due time, by wagons full of game; consisting of wild-boars, hares, foxes, and sporting bears; and wild fowls, such as cranes, woodcocks, doves, and so forth.

The Grandees of State in Moldavia and Wallachia have a custom of presenting to the Beg, three days before the festival, festive-offerings, each according to his rank; and the Beg, on the morning of the solemnity, clothes them in robes of honour.

As to the order of Prayer on the Eve of the Nativity, they conducted it after the manner of the service at Constantinople. After they had struck the bells, they entered the church in the early part of the afternoon, and did not leave it till evening. All their Reading and Prayers were performed with a delightful chaunt.

It is to be observed, that it is their custom, in this country, on the Eve of Christmas, for all the Priests of the different towns, with the strangers among them, and the Reading-boys and Choristers, to assemble in bands, carrying the images; and to circulate through the town, during the whole night, on a visit to the houses of the Government Officers, to wish them joy on the festival. Their first *Πολυχρόνιον* is to the Beg: their second was to our Lord the Patriarch, accompanied by a prayer of congratulation. First, they go to the house of the Chief of the Priesthood; then to the Beg; all for the sake of a gift: and in like manner they came to our Patriarch. Thus they went about the whole night, singing a Christmas Carol. Each person kissed the image which they presented, and made them a gift: and as soon as they were gone, others came, from the fall of evening till day-break. In like manner did the musical-instrument players, and the drummers, fluters, and fifers; going round, in bands, the whole night of Christmas Eve, and the night after, with lanterns, to the houses of the great men of the State; then to the house of the Chief Priest; and to the Patriarch who may be present, as I said before. Most of the musicians are from the country of the Turks.

On the morning of Saturday, the Feast of the Nativity, we assisted at the *Ἐσθρον*, in the Church of the Monastery. At mass-time, the Beg sent his coach, and we went to the Cathedral.

We were much surprised at the multitude of the troops in Wallachia: they make tribes and tribes. At the same time, there are, in this country, thousands

of houses for the sale of wine and spirits, beer, &c. ; and all the military drink : but we never saw, on any of the four days, either intoxication among them, or wounds, or murder, or any wicked act ; on the contrary, they were walking sober and upright, or sitting like persons in their full senses. What becomes, then, of the saying in our country, that the Christians expend in drunkenness, and making themselves mad, whatever bounty they receive from their Sovereigns, who are ignorant how to govern their estates ?

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## SECT. II.

### TORGHISHT.—THE CORTA.

THE Corta of the Beg of Wallachia is large, and is surrounded by a stone wall. On one side of it flows a river of water ; and within it is a magnificent Church, of great dimensions, to which you ascend by steps. It consists of three divisions. The exterior part is an arcade, constituting the outer *Nághúž* ; then you enter a second gate, to the second apartment, where are the Tombs of the Beks : lastly, you enter the third gate, to the main level of the church, which is extensive, and has the appearance of great antiquity : its cupolas are lofty ; and it is furnished with seats, or stalls, all round. In the middle of this Corta is a huge tower of stone, very high, and used as the beacon for the town clock. Here is a numerous guard of soldiers ; who, in the evening, beat a drum, after the manner of the *Khalilia* with us, to forbid and put a stop to walking by night. They also burn there a large light ; and as long as the flame is kept up, no one dares to move about the streets. In the morning, they again beat the drum ; and, having extinguished the light, they discharge guns, so as to be heard by every person in the town, as a signal for the circulation of the people. Should they find any one going about during the night, the Lord have mercy on him ! for the guards are sure to put him to death. Where then is the truth of what we say in our country, that the Christians know not how to govern, or regulate their police ?

The Beg's throne in the church is high, and gilt with gold. Behind it are steps, leading up to a secret place ; where the Domina takes her station, attended by her train of veiled domestics. Hence is a passage to the Council-chamber of the Beg ; and most of the ascents and descents have their landing here. From the enclosure, also, where are the Tombs of the Beks, is a passage leading up to this same spot. On the top of all is a balcony, which serves for an observa-

tory; where, on the Dominical feasts, and other festivals of obligation, the Beg was used to stand and look down below on the soldiery and poor people, and to throw silver among them at different times, laughing at the strife and pressure with which they scrambled for the coin. This custom he never neglected: and when he went down to the church to pray, there were always stationed some guards at the doors, with arms; and, except his Grandees, no persons were present, or allowed to stand near him.

It should be remarked, that, in Moldavia and Wallachia, no one is allowed, by established usage, nor would dare, to seal a letter with red wax; as it is a privilege reserved for the Beg alone. The rest all seal with green.

And now our Lord the Patriarch performed mass before a large congregation: but the Beg, by reason of his old age, had not strength to stand from the beginning of the mass to the end. He used to come down at the "Αξιον ἔσται, with the Bostenik walking before him with his silver stick. Behind his chair stood the Spatar, belt with his sword, and holding in one hand a massive club, in the other the Beg's calpac: for it is the custom of the Beggars of Wallachia to stand from the beginning to the end of the Prayer with their heads uncovered; as also before the Head of the Clergy, or the Patriarch. But Vasili Beg did not take off his calpac much. At the Καλονικιόν, he went down to kiss the images; and, after the mass, our Lord the Patriarch presented to him the Ἀντίδοχα, and to all his Grandees. Then we went forth, to pray at the tomb of the Domina, his wife, who was lately deceased, and buried in the Cemetery of the Beggars, which we have before mentioned. Returning, we prayed over the dish of royal boiled meat; and all present partook of it, as also of a beautiful cake, which they distributed to them in like manner. Then our Lord the Patriarch gave his blessing to the Beg, who immediately ascended the staircase. In the mean time, the Patriarch went out in his Μανδύα, accompanied by the Metropolitan of the town, and the rest of the Clergy and Grandees in attendance, to wait the appearance of the Beg on the high balcony: and when he threw the money, according to custom, to the soldiery and the poor, the Patriarch blessed him, as before. Then they took us up, by the staircase out of the church, to the Beg's apartments, to the banquet. On this occasion, the great men of the State vested themselves in their royal robes of honour, as is the princely custom on the great festivals, and on this day stood and served at the table from first to last. This they always do on the Feasts of the Nativity and the Circumcision, and the Feast of the Immersion and of the Passover: but on the day after the feast they sit at table with him, and others wait



on them, as in the usual course of the year. And whenever a tray of dishes was carried from the kitchen to the eating-room above, the drums were beat, and the trumpets sounded, amid the shrill cry of the pipes and fifes: as also every time the Beg drank, the trumpets again sounded; and they fired three guns, till the very earth trembled. In this way they continued until evening; the Beg sitting with his head uncovered, and drinking frequent draughts out of large goblets which held an oka of wine. First, three bumpers were served to each, in honour of the Festival; 2dly, three more, in honour of the Patriarch; 3dly and 4thly, and more and more and more bumpers, in the name of the Beg. No one was excused from drinking, on any account; as each was acquainted with the custom, that every person who sits down to table with the Beg must quaff his cups in this manner till the lights are placed, the appearance of which is a signal for departure: but usually, then, the Beg distributed robes of honour to the heads of the Clergy, and to the Abbots of the Beg's own Convents, who were in the habit of sitting at his table. And, first, to the Patriarch who may be present, he gives a robe of velvet: in like manner he gives, also, to the Metropolitan of the city, who attends at his table regularly throughout the year; for no one but he says grace at the Prince's meals. To the rest of the Heads of Convents present he gave robes of satin of various prices. To the ordinary Priests, and to us the Deacons, he distributed vests of Scio silk. For the rest of the Clergy and the Monks, and the poor persons of the multitude, they set a large table apart; and, at the end of their meal, they distributed to them silver pieces, wrapped in handkerchiefs. Such was the order of observance on every Dominical feast.

Under the Metropolitan of Wallachia are two Bishops: one is the Bishop of Botza, whom we have already mentioned; the other of Kimniko the Larger. Wallachia contains about four hundred convents, magnificently built of stone; all the Presidents of which, together with the Bishops, are in the practice of coming before the Festival of the Nativity, and of bringing a small present to the Beg, of victims, wine and fruit, &c., and wish him joy of the feast; and they remain till after the Immersion, living at the tables he sets for them, and on his gifts: then they depart home. In like manner they wait on the Beg at Easter; and on Thursday of the Ascension; the Metropolitan Church being dedicated under that title, as we shall soon have occasion to mention.

To resume our narrative:—In the evening we returned, in the coach, to our convent, with a file of Sakams and Dharrabs before and behind, armed with lances, swords, &c. Round the carriage were the Beg's pioneers; and his

singers, with their pupils, the children of the household, who chaunted and sang from the palace to the convent. They all received a present, according to custom ; and after the Sakams had discharged their muskets, they retired.

It may be remarked, that in these two countries of Moldavia and Wallachia, on the Eve of the Circumcision, all the Grandees of State, the Governors, and Barcalams or Sobashis, and all the Officers of the Divân of every degree, wait on the Beg, and throw down before him the ensigns of their dignity, whether it be a sword, a mace, a silver stick, a silver hanger, or any other weapon ; and retire. In the night, the Beg sends an appointment, or a dismissal : and he who is raised in rank has an ensign sent him, with a robe of honour ; as he has, also, who retains his former station : but the person whom the Beg wishes to dismiss has nothing sent him ; and this is a sign of his dismissal. For from year to year there is no rise to office, or descent from it, except at the Feast of the Circumcision, on the first day of the year ; when all attend, early in the morning, at church, according to their daily custom of assisting at the "Ορθρον : thence they go out to congratulate the Beg on the festival, and kiss his right-hand. After mass, they wait at table on this day, until the evening, clothed in their robes of honour : on the morrow they sit with him at the banquet ; and others wait, who are accustomed to perform that duty throughout the year. At this time, also, they send him presents, each in proportion to his rank. The Domina, also, the wife of the Beg, bestows robes of honour on their wives and daughters ; and they return presents, in like manner.

On this occasion of the Feast of the Circumcision, our Lord the Patriarch celebrated for the Beg the mass τοῦ Βασιλέως ; and they afterwards ascended together to the Banqueting-room, where was a greater assemblage than even on the Day of the Nativity. With the quaffing of the brimful goblets, the firing of the guns, and the shrill tuning of the musical wind-instruments, there was, towards evening, a distribution of robes. Afterwards, we returned to our convent in the coach, attended by the Sakams, the Dharrabs, the pioneers, and the singers ; who grasped their fee, as usual, and withdrew.

## S E C T. III.

## TORGHISHT.—FEAST OF THE IMMERSION.

ON the Eve of the Immersion, they observed the same ceremonies as on the *Παραμονή* of the Nativity, and recited the usual prayers over the water, in all the churches.

It may be noted, that, in all the Christian countries, the Priests, at the beginning of every month, make an *Ἀγιασμός* in every church, and go round to sprinkle the houses, for the sake of the gratuity; and in this country of Wallachia, in particular, the number of the industrious Clericals is great.

On this Feast of the Immersion are assembled here, from all parts of Wallachia and the adjoining countries, thousands of Conventual Abbots, and Priests, and Monks, and Deacons; with the Metropolitan of Tirnova, who is accustomed to attend, and other Metropolitans; who never fail on this service, attracted by the hope of the gratuity, and hasten from year to year to the ceremony. It is this:—After the prayer over the water in the evening, they fill their pitchers and buckets with it, and, clothing themselves in their *Φελόνια*, they take crosses in their hands, and walk first to the palace of the Beg, whom they sprinkle, each in his turn and separately, and receive from him a liberal gift. Then they come to the Metropolitan of the town; and go round to all the houses of the State Ministers and of the richest inhabitants, to asperge them. They came also to our Patriarch, through the whole night, singing and chaunting psalms; and he took the hyssop, and sprinkled the house in the form of a cross, and himself and all present: then he kissed the cross, and threw them a gift into their vessels. In the same manner, the band of musicians, with their drums and fifes and pipes, and flaming torches, paraded through the town this whole night, and also the night following the festival, to serenade the *Grandes* of the State; and came also to us, to compliment our Lord the Patriarch, who made them a present. They were all Turks, and considered it an honour to be admitted to our presence. The greatness of the assemblage here in Wallachia, and their exultation on this Feast of the Immersion, are not equalled, even at the Courts of the greatest Princes of Christendom, to judge by what we saw and heard.

On the morning of the Feast of the Immersion, we attended the *Ἄρθρον*, in the Church of the Convent; and, at mass time, the Beg sent his coach for

the Patriarch ; and set forward in great pomp, the troops being drawn up right and left from the convent to the palace, and displaying their crossed banners ; as also within the palace : and whenever they fired their muskets, the smoke did not roll along the ground, but rose above their heads. The whole number of the troops, as we afterwards heard, was about one hundred thousand ; for the Beg of Wallachia keeps in his pay about one hundred and fifty thousand ; as this territory is covered with an immense population ; and every fugitive from the country of the Turks comes to settle on his domain, where great gain is to be acquired. Nearly the whole of these troops are sure to assemble on this Feast of the Immersion, and at Easter.

Then we entered the church ; and our Lord the Patriarch vested his robes together with the Metropolitan, and with Kyr Ghafriyl the Head of the Bishops of Servia, the Chiefs of the Conventual Abbots, &c. Each of them held in his hand a veiled cross, and they came and stood by their chairs. And now they brought great loads of tapers, which they distributed among the congregation : afterwards they erected, in the middle of the church, a kind of large table, on which they placed the carpets (طنانس), then the large cups, and, lastly, the silver basin filled with water, and a large box full of the reliques of the Saints, from which they took out the right-hand of St. Michael, Bishop of Sonada, with the right-hand of St. Marina, enchased in pure gold. At this moment the Beg came down, and stood at his throne ; and the Spatar took hold of a large taper covered with gilt ; and two others such they set in the candlesticks on each side. Immediately, the Patriarch descended, and prayed over the water\* : and at the conclusion we went to the outside of the church, for the

\* “ I shall describe one more Religious Ceremony, named, The ‘ Blessing of the Waters ;’ and which is observed, annually, on the morning of the 6th of January, O. S.

“ On this occasion, after divine service in the Chapel of the Winter Palace, the Emperor, accompanied by the various Members of the Imperial Family, the Clergy, and different Public Functionaries, repairs, in grand procession, to the Neva ; where a large and splendid Pavilion, decorated with paintings from subjects in Holy Writ, is erected over an opening cut through the ice.

“ The order of procession is as follows :—First come the Choir, singing appropriate hymns, and followed by the Archbishops, Bishops, and Inferior Clergy ; the former habited in richly-embroidered robes, with their episcopal mitres on their heads, beset with pearls and brilliants, and wearing also the splendid crosses of the Orders of St. Alexander Nefsky and St. Vladimir. This whole body of Priests, with their long white beards, makes a remarkably venerable appearance. Next in the procession is the Emperor, attended by his Officers of State ; and followed by the Grand Dukes, and a numerous train of the Nobility.

“ On entering the Pavilion, the Emperor and his Court uncover their heads ; and, notwithstanding the intense severity of the weather, remain in this state throughout the ceremony. The whole now  
arrange

Patriarch to dip the cross in the river. The procession was formed of the standard-bearers first, with their ensigns and banners surmounted with crosses, walking two and two: then came the torch-bearers; then the Priests in couples; and after them our Lord the Patriarch, with the Metropolitan. As soon as the Patriarch was advanced to the bank of the river, with the cross in his hand, he found the water frozen; for there was a severe frost that morning, sufficient to make the stones crack. It had been the custom, formerly, to pray over the water in the middle of the Corta: but as the Beg was an old man, and the cold so intense, they recited the Prayers inside. And now they broke the ice for the Patriarch; and he plunged the cross in the water three times, whilst they chaunted a certain hymn. After this, all the people filled their pitchers from the river; and the Priests dipped a great number of children in it, where the ice was broken. Some few of them were frozen to death; and we were grieved to hear the crying of the infants, in consequence of their sufferings from the water, and the intensity of the frost. As for us, our eyes were blinded with standing bare-headed; and for many days we were afflicted with pains in our ears, and deafness. Then they returned; and we re-entered the church; and the Patriarch sprinkled the four sides of the building, and the Tabernacle: then he approached the Beg, and sprinkled him. At the moment that the Beg kissed the cross, a signal was made to the troops; and they discharged all their muskets, so that the air thundered, and we feared the church would fall down upon us; and our ears were deafened. Then he sprinkled the rest of the

arrange themselves in their respective situations, and the Archbishop proceeds to bestow his benediction on the waters of the river. A cupfull is taken from it, with which he, in succession, sprinkles the Emperor, his Brothers, and the whole party; each respectfully kissing his hand, on receiving the holy fluid.

“The procession now returns to the Palace, in the same order as before, amidst salutes of cannon from the Fortress; after which, a splendid breakfast is partaken of.

“In Catherine the Second’s time, the Ladies of the Court used to join in the ceremony: they now, however, in consequence of the severe cold, merely witness the procession from the windows of the Palace.

“The crowds which assemble on this occasion are immense: and such is the opinion entertained, by all classes, from the palace to the cottage, of the virtues of the blessed water, that thousands of vessels-full are taken from the river, to be reserved as a panacea against every disorder to which the human body is incidental. Nay, notwithstanding the rigour of the season, numberless mothers take their infants to be baptized in the river: and I have been informed, that, on such occasions, the hands of the officiating Priest have sometimes been so benumbed by cold, that the child has been known to slip through his fingers; when the current has immediately, and irretrievably, carried it under the ice. In this case, the mother readily consoles herself, in the firm belief, that an infant thus drowned, in holy water, goes the shortest way to heaven.”—*HOLMAN’S Travels in Russia, Turkey, &c.* Vol. I. p. 162.

Grandees present. You might have seen them, like the flowers of the spring, in their bright-coloured clothes; and all enveloped in furs, which they consider an indispensable mark of wealth. Afterwards, we went forth to the outside of the church; where they set two chairs before the door, on the loftiest spot; one of which the Beg occupied, the other our Lord the Patriarch. On each side, right and left, the Priests took their station. Then they brought the Beg's noblest and most valuable steeds, in their richest trappings of gold brocade, set with pearls and precious stones, a delight to the beholder; and the Patriarch threw water on them, one by one, to the number of about twenty, and sprinkled them; and these were the proper stud of the Beg, each of the value of one thousand dinars. At the end of all, came a groom, mounted on a small mule, and another riding an ass, for the sake of exciting the mirth and laughter of the spectators. And after he had sprinkled them, we went in to mass: whence we ascended to the banquet. On this day there was a larger assembly, and more splendid than on the preceding festivals; and the repast was celebrated with drinking of bumpers, with the clang of the musical instruments, the beat of drums, the tuning of fifes and pipes, and the discharge of muskets and field-pieces; and the joy and exultation were great. In the evening, robes were distributed to us, as usual; and we returned in the coach, surrounded by the pioneers, and the Sakams and Dharrabs, who fired their muskets as they went along, whilst the singers chaunted until we arrived at the convent. Here they received their gratuity, and departed, leaving us deafened with their noise.

On the morning of Saturday, the second day of the festival, all the musicians and drummers and fifers, both Turks and Wallachians, went round to every house of the rich, and played and beat their instruments: and they came to wish the Patriarch joy of the solemnity, and prayed for his prosperity; and after we had made them a present, they departed. In like manner, the Sakams, and other Officers of the army, came to pay their compliments, and fired their muskets; and receiving their fee, they departed. This went on, without intermission, till evening.

It should be remarked, that all the Great Men of the Wallachian Government are extremely religious; and every morning throughout the year they go to the Church of the Corta, and assist at the "Ορθρον: afterwards, they go up to the Beg, and form a Divân for sentences and judgments: then they descend to mass; and do not leave the church till near mid-day, to attend the Beg, and go to their dinners. This is their course of life, from one year's end to the other.

## SECT. IV.

*TORGHISHT.—CHURCHES.—EPISCOPAL PALACES.*

IN this city of Torghisht are more than eighty churches and convents, mostly built of stone. It is a large town, of the class of Aleppo and Damascus. Matthi Beg had raised a wooden wall all round it; and sunk a ditch, with vast labour. We were told, that under the Wallachian Government are six and twenty towns like Torghisht. Of the convents, that of Vasili Beg is the handsomest. The Metropolitan Palace of Wallachia is on one side of the town, just within the wall, and is very magnificent. It is surrounded by three enclosures of wood, and consists of three courts. The outer court is for the feeding of geese, ducks, and chickens; the second, for the stabling of the horses, and the culinary offices: but the third court is a building entirely of stone, and a costly edifice, to which you enter by large gates; having in front of you the magnificent church, which has no equal in this country, unless it be the Metropolitan Church of the Cossacks resembling St. Sophia. So is this church lofty and wide, raised on many pillars, and very imposing in appearance, on the plan of St. Sophia. It is divided into three parts: the first is the outer Νάρθηξ, very spacious, with many cupolas: then you enter, by the second door, to another spacious Νάρθηξ, and of some elegance: lastly, you enter, by a third door, to the middle of the church, which is of vast dimensions, with a large cupola spreading over the top, from which is suspended a Χορὸς of great size. It contains three tabernacles, or chapels, very lofty and magnificent. That in the centre is very spacious, and has high stalls around it. The Iconostasis, and the Symbolon, and the crosses, are very grand; and the candlesticks, of gilt wood, are of the most elegant fashion. The windows around it are many; and in the cupolas are also windows, all beautified with glazed sashes. The Beg's chair is on the right-hand, as you enter in, at the angle of the door-post. Near it is the chair of the Chief of the Priesthood, at which our Lord the Patriarch always stood: and opposite, in the corner of the other door-post, is another chair, at which stood the Metropolitan of the city. The whole circle of it was furnished with stalls or chairs, and the walls were covered with ancient paintings. The place where the Domina took her station was in the second Νάρθηξ, where were chairs for her and her attendants. All round this church are rose-gardens, and beautiful parterres of other flowers, in narrow beds, with latticed palings. In the neighbourhood of the northern Tabernacle is a watering-stone of

wonderful beauty, of great height, size, and weight. The number of the cupolas of this church, both great and small, is twelve, with twelve gilt crosses. Before the gate is a beautiful fountain of water; and, likewise, outside the gate of the enclosure is another fountain.

As to the apartments of the Metropolitan, they are towards the east, and very lofty; and you enter them by a long staircase on the outer pent, raised on arches, and looking towards the church and the court, and over the large garden. All the walls are painted with the wonders of the Creation, both of land and sea; with the description of Jerusalem and its convents; with that of the Mountain of God, Tor Sinai, and all its appendages; with the Holy Mount, and its four-and-twenty convents; and the sea and all that, distinct and large. Then you enter the first Assembly-room belonging to the Metropolitan, which is long and wide, with an immense table in the middle, and a stove and chimney entirely covered with coloured tiles, and numerous arched windows looking into the large garden. Afterwards you come to a handsome Vestry, of superior elegance, and furnished also with a tiled stove: here are places to hang up the furs and sables, &c. The interior of these apartments is all newly painted with various forms and portraits of the Saints. From this place you enter the Treasury-rooms, where he keeps his vestments and copes, and his crowns called mitres, and his crosiers and silver vessels, &c. Here are hung up the lamps and candlesticks, dipped in gold and silver, and ornamented with gold wire; bridles, swords, maces, and armoury tools. For when he goes out to meet a Patriarch or a Traveller, he is attended by guards, and his grooms, each of them a young man of high rank, clothed in beautiful garments, with furs and sables, &c.; and they ride before and behind him. The same may be said of the Metropolitan of the Cossack country.

We remarked, that the women from Constantinople to Moldavia and Wallachia wear long robes of woollen cloth, divided down the middle, and reaching to the ground, lined with fur in proportion to their wealth.

To return:—From the Treasury you enter an Assembly-room which has an outer gallery, arched over, and looking into the garden, and in front a fountain of running water. Here the dinner-table is laid, in the summer season; and from this place you descend into the large garden, which you are not able to see over from one end to the other: it is entirely shaded with large walnut-trees; and one half is planted with vines and rose-bushes, the other with apple, plum, quince and cherry trees, damascenes, or birds'-hearts, and the like; green plantations of peas, beans, artichokes, &c.



The Tower of the Arches is outside the door of the church; and every one is agreed, that the walls enclosing this palace, with its gardens, contain room sufficient for a large town. Here all the affairs regarding the Bishoprics and Presidencies of Convents are transacted: and it is the daily practice of the Metropolitan of this town to go in his coach to the presence of the Beg, and attend the Divân, where they lay the cross and the Gospel before him; and when the Council breaks up, he goes down to the church, to hear mass; afterwards he goes up to the Beg and reads prayers, and pronounces a blessing over the banquet. Every thing is in his hand, especially if he be generous and liberal.

Observe, that when the people of this country, whether male or female, come to demand judgment against each other, before the Beg or a Chief Priest, they fall on their knees, and in that posture give utterance to their discourse. The most respectful present which they make to the Beg is a cake of bread.

The Metropolitans of this province have no tax to collect upon the peasantry: but there is a certain sum of money appointed to be paid them annually, by the Clergy who are under their jurisdiction: this is over and above the offerings of Easter, and of other festivals; the farms, vineyards, orchards, and such like, being possessed in fief by the occupant of this See. And this state of things we observed all the way home, as far as Moscow.

From the time of our entrance into Wallachia, to our departure, all the Grandees used to come to our Lord the Patriarch, to ask his blessing; and never failed to make him a present, on a tray covered with a napkin, of every thing in season—lemons, oranges, apples, plums, grapes, figs, nuts; and generally of a loaf of bread; sometimes of fish, and always, without fail, of a quantity of wine. In the same manner, all their wives visited the Patriarch; and even the young brides and unspoused maidens came, with their faces uncovered, attended by their maid-servants, in their coaches, and followed by numerous trains of grooms and outriders. They brought gifts of the quality I have just described, asking the Patriarch's blessing, and his absolution. Their ornaments of pearls, and furs and sables, and of the finest shawls, were manifold.

We found, that all the peasantry of this country of Wallachia are exceedingly religious and respectful, and much dread to commit any thing unlawful: this disposition is still more particular in the Lords of opulence; for they used to come to our Lord the Patriarch, for him to sign with his hand and seal on the letters of the Begg to them in grant of their dignities and fiefs. So, also, writs

of excommunication used to issue from him in decision of judgments, which were staid by no respect of persons. When the common people carried any oppressor before the Patriarch to be excommunicated, they used to run out, for fear; thinking that excommunication was a burning fire, and dreading to be present at so terrible a punishment. Many of the shopkeepers in the market used to go out from him with tickets of penance imposed, and absolution granted.

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## SECT. V.

### TORGHISHT.—CLIMATE.—MANNERS.

THERE fell this year, from the beginning of the month Canon the Second to the end of the month Adar, a vast quantity of snow, which covered the ground, without intermission, until Easter. Such storms and frost, and cold damps, we had never before seen: even the wine froze in the vessels, and the watery part of the oil *والماكيس*. As for lemons and eggs, they became like the hardest stones, and were entirely spoiled. You might see, growing down from the roofs of the houses, long sticks of crystal, that is to say, ice, all round; and this was, when, by lighting fire withinside, the snow melted without, and, by the activity of the frost, every drop, as it descended, was turned into ice, till there grew out large rods, which were an object of wonder to the spectators from our country.

It is worth remark, that the greatest part of the grooms, who have the care of the horses belonging to the Beg and the Grandees of State, are from our country, and from Egypt—Mahometans and Christians. They have also a multitude of purchased servants of the black slaves, whom they commonly call to by the name of “Arab! Arab!” They, consequently, think that all the people of our country are black slaves, or stable-grooms; and for this reason we are looked upon with an eye of much contempt by them: so that when we arrived among them, and they beheld the Patriarch, and our style and ceremonies, and observed our eloquent reading of the Greek language, they were much astonished.

In the days of the Carnival, we saw their weddings; for at this season they marry numerously. The night before the wedding, the bridegroom went about with his friends on horseback the whole night, with drums and pipes, and

torches, through the streets of the city: the bride, with the girls her companions, sat at the same time in coaches, with musicians behind, and rode through the quarters of the town, without any covering on their heads, as is the fashion of unmarried women. On this day the girls go round, in a ring, about the court of the house, holding each other by the hands, and adorned with various kinds of ornaments. In their hair they wear crowns of gilt pewter and yellow brass; besides artificial roses, manufactured by the Venetians and Germans, tulip-flowers, jessamin, &c.; and they dance and sing, as they move around. As soon as the bride has been crowned with the bridegroom in the church, they place on her head a white handkerchief, in token of her having become a married woman. In the evening, the bridegroom goes about with his companions and the musicians, and the bride and the other married women in coaches after him; and thus they ramble the whole night and day, in merriment, for two or three days. This is their marriage ceremony; and no eye of envy or perfidy glances on them.

We remarked in this country of Wallachia, that at the season of the Great Carnival they leave off flesh-meat; and apply themselves to the purchase of fish, which at this time is frozen, and looks like pieces of wood, but is much harder. They carry it under their arms, like any other dry goods, and made us stare at them with astonishment. The same thing may be seen in every Christian country.

The married women and the girls in Wallachia are spotless and pure, and strictly regular in their conduct. Whoever is known to have done any foul commission, is sent by her husband and banished to a mine of rock-salt, whence there is no escape; and there the women remain sunk for life.

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## SECT. VI.

### TORGHISHT.—FUNERAL RITES.

As for the ceremony of their funerals\* and the interment of their dead, it is similar to what we have related of the funeral observances in Moldavia: but they go to a vast expense. They used to carry our Lord the Patriarch to the house

\* "As soon as the person has expired, men are hired to read prayers continually over the body, until the period of interment arrives; and for this purpose, Priests are not necessary: cooks are also put into immediate requisition, to prepare the Funeral Feast. When the melancholy day arrives, the relatives and friends of the deceased, attended by numerous Priests, assemble in the room where the

of the deceased; and the bell of the church, where they intended to bury him, was busy ringing from early in the morning to the time of the interment. A multitude of Priests and Deacons and Friars and paupers used to assemble on the occasion; for in this country is settled an innumerable herd of foreign Priests and Deacons, who flock to such scenes as these. Each came with his *Περιστραχήλιον* and his Book, and the Deacon with his *Στιχάριον*. All the Deacons present wear their *Στιχάρια*. Then they distribute tapers to all in attendance, whether Priests or paupers; and the Archdeacon takes in his hand the censer, and they go out to the Patriarch, saying *Εὐλόγησον Δέσποτα*. The Patriarch takes the censer from him; and he throws incense round the corpse, whilst he says *Εὐλόγητος*: and the singers now begin to chaunt "Have mercy on us, O God," and the whole Beatitude, to accompany the throw of the incense, in a sweet tone. After incensing the Clergy and the rest of the congregation, and a second time round the body of the deceased, the Patriarch incenses the Deacon, and gives him the censer: then he steps—crossing himself on the forehead, towards the East, three times—near the corpse, and comes and stands in his place. At the time of the First *Δόξα* of the Beatitude, the Archdeacon used to say, with the replenished censer in his hand, "Have mercy on us, O God," &c., and also, "We pray for the sake of such a one deceased, that the Lord God cherish his soul" &c. Then our Lord the Patriarch used to say the First Declaration. Afterwards, they began to sing the Second *Δόξα* of their Beatitude, "Thy hands formed me, and created me." In the mean time, the Chief of the Clergy, if present, or the Senior Priest, is busy throwing incense round the dead body, then towards our Lord the Patriarch and the rest of the Assistants. Lastly, he incenses the Deacon, and gives him the censer; and steps forward, crossing himself on the forehead: after which, he retires to his place, where he recites the Second Declaration, before the

body is laid; which is then, after a short prayer, accompanied by the burning of incense, carried in procession to the church, when the Funeral Service is performed; after which, it is conveyed to its last earthly abode. The party now return to the residence of the deceased; where, after a repetition of prayer and the burning of incense, they sit down to a sumptuous dinner, from which many of them frequently retire in a state of inebriation. This *mournful festivity*, however, is not confined to the higher department of the family; the servants and poor are entertained, with dinner, spirits, tea, &c., in the kitchen and offices; and it is by no means unusual, on the succeeding morning, to find a variety of napkins, knives, spoons, or other articles, missing. On the fourteenth, twentieth, and fortieth days from the decease, a similar dinner is given, and also at the end of the sixth and twelfth month: and, if the friends are opulent, they are expected to send donations of money to the convent, and all the churches, prisons, hospitals, and alms-houses, together with provisions for the three latter; and which are to be repeated on the various dinner-days above mentioned.—*HOLMAN'S Travels*, Vol. II. p. 61.

prayer "Look upon me, and have mercy:" and after the second Deacon has said, "Have mercy on us, O God, according to thy great mercy," &c., the Deacons each said, once, "Have mercy on us, O God," &c., all round the number present; and gave the censer to the Priests all round, to each in his station: and they recited Declaration after Declaration.

At the time of the Adoration, our Lord the Patriarch used to go to kiss the images, and cross himself once and twice, and give his blessing to the congregation: then he went to stand at his place, after he had read the Gospel over the heads of his people. Then the Priests entered, in their ranks, two and two; the one on the right, the other on the left; bowing together, once and twice, till they had all done. Next the Deacons came in; then the Friars; and lastly the paupers: and on both sides there were standing some of the relatives of the deceased; and each time a Priest kissed the image, they gave him a present in a fringed handkerchief, to each according to his dignity; and in like manner they did to the Deacons and Friars and paupers. After this came in the Grandees, and other persons attending; and we walked before the corpse to the church: first the whole of the Priests, two and two; then our Lord the Patriarch, with the bier following him, attended by the inheritors, and the singers, chaunting. And every time they had walked a small distance, they set down the body, and ranged themselves around it: and the Deacon said, holding in his hand the censer, "Have mercy on us, O God," &c.; and the Patriarch recited the Prayer for the Dead. Then they raised the body, and moved forward; and ceased not to proceed in this manner till they had carried it into the church-yard, to the spot above the grave; where they lowered it from the bier, and placed it in a coffin lined with red cloth, and buried it: after which they departed.

It deserves remark, that it is the custom with the relatives of the deceased, in this country, for the men to go about bare-headed, for the space of fifteen days; but the women and girls only let loose their hair. There is no weeping aloud, nor crying: all is sedateness and modesty. At the moment that the Chief Priest or the Minister reads the Gospel over the dead body on the bier, the women come, with the girls, and kneel down under the book, till the Lesson is over: and thus, after all the rest of the attendants have kissed the dead body, and crossed themselves, they come also and perform the same ceremony, weeping modestly.

On the third, ninth, and fortieth day, till the end of the year, they perform for the deceased a *Μνημόσυνον*; and distribute tapers to the Priests who are robed in the church, and to the rest of the Assistants; and they begin chaunting,

“ Have mercy on me, O God,” with the Beatitude, in responses, and the Canon. The first person who threw incense was our Lord the Patriarch: after him the thurible was used by the rest of the Clergy present: and after the Gospel had been read, and gifts had been distributed to the Assistants, every one departed.

A funeral like this will cost a hundred or two hundred gold pieces, more or less. Some, after the funeral, take the attendants to the house of the deceased, to dinner; or after the *Μνημόσυνον*.

On the Eves of the Saturdays of the Carnivals, there was no congregation in memory of the dead, as with us; and the reason of it is, the multitude of their churches.

On the Monday preceding the Fast from Cheese, early in the morning, most of the wives of the State Grandees came to our Lord the Patriarch, to beg of him that he would read the Prayer of Absolution over them; and they threw themselves on the ground before him, in their elegant dresses, till he had finished the recital. In like manner did their husbands, until late in the evening.

After the prayer at sun-set, on the eve of the fast, there were no prayers before sleep; for it is not the custom with them in this country to say them, not even on the Monday nights: but they all attended in the church, from the highest Grandees of State down to the rich shopkeepers &c., with their wives and children: and our Lord the Patriarch descended from his throne, and stood between the candlesticks, in his *Περίτραχίλιον* and *Ὠμοφόριον*: and they all threw themselves on the ground, and he read over them the Prayer of Absolution. Then they all received a blessing from him: first, the Chief Priests present; next, the Heads of Convents and the ordinary Clergy, and the Grandees and the rest of the Assistants: as also his Highness the Beg sent, by the Metropolitan of the city, to ask his absolution; for they had conceived a great veneration for our Lord the Patriarch, as was clearly evident.

During this great Lent, there came to visit the Patriarch a President of a Monastery of the orthodox religion, who was said to be from the Islands of Britannia\* mentioned by John the Chrysostom, from a city called Herwât (هروات). And it was said, that in this country there are about twenty-five thousand houses,

\* The word in the text (برطانيا) cannot, I apprehend, as it stands, be deciphered in any other way than that which I have taken; and the Archdeacon would thus have erred in the name of the Islands to which he refers, situated on the coast of Illyria, in the Adriatic Sea: but should recourse be had to a change in the points, the word might then be read برطانا *Portonata*, or *Portunata*, the ancient name of the principal of those Islands, now called Veglia.

all orthodox, whose Governor is from among themselves, and whose language is Servian. The Chief of the Bishops of Servia informed me that they had fled from his country. They are to the south of the country of the Germans, and near to the northern part of the Venetian territory. This person asked to be made a Chief Priest over them, and had letters with him written in their hands: but he was proved to be a liar; and Matthi Beg immediately sent him to the salt-mines. His countrymen were said to have placed their faith in the crosier of the Patriarchs of Antioch, and to hold strongly to their authority.

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## SECT. VII.

### TORGHISHT.—LENT.—HOLY WEEK.

DURING this week\*, they fasted, and did every thing according to the Ritual observed in Moldavia, with great punctuality; and even went beyond it. Thus they did not go out from mass, on the Lent Saturdays, till near noon. On the First Sunday of the Lent, our Lord the Patriarch said mass in the Convent Church; as also on the Fourth Sunday. On the Eve of Thursday of Penance, which fell in with the Feast of the Forty Martyrs, they struck the bells, and performed a Vigil throughout the night, after the manner and custom of Vigils in

\* “The next morn ushered in Palm Sunday and Passion Week; the whole of which is, by the Greek Church, devoted to the performance of religious duties; and held as so rigid a fast, that no religious person will even eat fish, partaking only of sufficient farinaceous food, oil, and vegetables, to support the necessities of nature: nay, some, I am assured, will pass the entire week without eating. The sick and aged, however, are exempt from these observances.

“This season is known by the name of the ‘Terrible Week;’ and, while it continues, no shops are allowed to be open, except a few, by express permission, for the sale of provisions. Visiting is generally interrupted. I had the honour, however, of dining with two families during the week; in one of which, the lady of the house, without any apparent reason, begged my pardon. I afterwards learnt, that it is customary, at this time, for individuals to ask forgiveness of their friends for all previous offences, that might have been committed, or imagined to be committed.

“On Good Friday, the people assembled, at two in the afternoon, in the different churches, to witness a representation of the Burial of our Saviour.

“On Easter Morning, immediately after the midnight-hour had struck, all the bells in the city, including the great Ivan-Veleki, burst forth their summons to the inhabitants to repair to the different churches, to hear the service preparatory to the supposed Resurrection. Towards the conclusion of the service, the whole congregation, with the Priests at their head, bearing the Cross and incense, and each holding a wax-taper in his hand, march three times, in procession, round the church, as if they were looking for Our Saviour. While this is passing, the Image of Our Saviour is removed from the tomb, where it had been deposited on the Friday, to the front of the altar. After the

Moldavia. So on the Eve of Saturday of the Six Lauds, and on the Saturday of Lazarus, they assembled in large congregations. On the day of the Feast of Palms, early in the morning, our Lord the Patriarch distributed to the Assistants twigs of the branches of trees which had shot their leaves, with wild white flowers which they had brought from the fields; and performed mass on this day also. On Great Wednesday they made a torch for the Beg; that is, the Metropolitan of the city, and the Presidents of the Prince's convents, according to custom. On Great, or Holy, Thursday, the Beg sent his coach at break of day; and we passed to the Church of the Corta, for the ceremonies of ablution and mass. Then we vested and robed our Lord the Patriarch, as usual: and when they had struck the large bell, he came and stood at his throne, having in front of him the Metropolitan of the town. Then they began, first, to cleanse the vessel of ablution; afterwards, they set a very long chair before the north choir, for the Priests to sit on. Then they set another small chair before the great candlestick, on the north side, for Judas: for they brought forward a reverend Friar of great age and extremely poor, whose poverty induced him to take on himself this despicable character, as he afterwards received a present from the Beg. His figure, face, and beard, and his filthy cap (قبعة) falling down on his eyes, dissipated the melancholy of those who looked on him, by the laughter they excited. Him alone they clothed in a tattered *Φελόνιον*, and made him sit on the aforesaid chair. Then they set in the middle a kind of desk, a large table covered with baize; and arranged on it a silver basin, and a silver ewer with its cover, re-

the lapse of a few minutes, the doors of the Sanctuary are thrown open; when the Priests come forth, exclaiming three times, 'Christ is risen!' The people now eagerly advance to kiss the Cross; at which, each presents the Priest with an egg or a piece of money, whichever suits his means or inclination. This concluded, the whole retire to their respective homes.

"At six o'clock, the morning service commences; when each person brings with him a cake, and a quantity of curds; the latter made into a pyramidal form, and marked with one or more figures of the Cross. These, at the end of the service, are blessed by the Priest; who either takes off a portion of the cake for himself, or receives a small piece of money in lieu of it. With the consecrated food, the pious Christian then returns home, and enjoys his breakfast: after which, he is at liberty to make any compensation to his stomach which he pleases, for the rigidity of his previous fasting. The lower orders avail themselves so freely of this permission, that the results not unfrequently prove fatal.

"The above is the only service of this happy day; the remainder of which is devoted to pleasure, and enjoyment of visiting their friends, and driving about the city with every variety of equipage: even the tinker and the tailor sport their carriages on the occasion. The bells are ringing the whole of the day; while groups of people animate the streets, presenting eggs of various kinds and colours to their friends, and saluting them with the joyful tidings of '*Christos voskos*'—'Christ is risen!' answered by the equally gratulatory response, '*Voustinno voskos*'—'Truly He is risen!'"



sembling a cup, on one side; and others like them, on the other, containing water for ablution. Then came the Metropolitan of the town, with the two Fimaros of the church; and they received from our Lord the Patriarch his assent to go and select the Priests delegated to perform the ablution, who all put on the robes peculiar to the Priesthood; and the Metropolitan came and stood at his chair, in the north choir. Then the two Fimaros went out from the Tabernacle, with two Priests between them, in their copes, all in a line, walking in one rank up to the Patriarch, to whom they made a respectful obeisance, and then to the Metropolitan. These two they placed, sitting on the long chair, near Judas; and then they entered the Tabernacle. Afterwards they came with two others, and did in like manner; seating them on the chair near the preceding, till they had completed five couples, that is, ten persons. The Heads of the Prince's convents were seated last. Then they brought forward the Bishop of Botza, and made him Peter; and seated him, last of all, by himself. Then the singers began to chaunt the service of ablution, according to the Ritual, from beginning to end.

These singers belonging to the Beg always attended service, either in his church, or at home in his palace: and in the right-hand choir they chaunted in Greek; on the left, in Wallachian.

Then I began the reading of the Gospel, without the door of the Tabernacle, where they had placed a desk, for that purpose, before the candlestick. When I had done, the Patriarch stood up, and put off his vestments; and they took from him his Sako and *Ἐμοφόριον*. Then he provided himself with a towel; and they girt him with a cotton apron. Having come down from his throne, he began to wash the feet of Judas first; and went on, till he had ended with Peter, to whom he said what is written. When this part of the ceremony was finished, they brought the basin, and set it in its place on the table; and when the Patriarch had resumed his Sako, he descended from his throne, and, approaching the basin, made the three customary *Μετανοίας*: then he put his fingers in the water, and signed between his eyes the form of the Cross. Afterwards, the Metropolitan of the city came and did likewise, and all the Priests in attendance, and all the Grandees, two and two, till all had finished. Then I took the basin, and, with the Minister, ascended the steps to the Beg, that he might cross himself from it: on doing which, he made a present to the Minister. After all the Beg's attendants, also, had crossed themselves, we descended; and they began the mass.

On this occasion, all the Grandees present in the church begged our Lord

the Patriarch to read over them the Prayer of Absolution; and they threw themselves on the ground before him, during the recital. It may be remarked, that not one of them ever came to the church without, in the first place, paying their visit to our Lord the Patriarch, and kneeling down to him, and kissing his hand: then each went to stand in his place.

At the Ἄξιον εἶσθιν, the Beg came down, and stood at his throne: and at the offering of the cup, he descended to kiss the images; and entered the Tabernacle, whilst his attendants supported his arms, until he came near to the Patriarch, to receive his blessing. Then he passed to his chair: and all the Grandees came to kiss the images, and to approach the Patriarch for his blessing, in like manner. After this, the Patriarch distributed to them the Ἀντίδορα; and we partook of the boiled meat, and the service was concluded. The Beg and they still continued standing at their chairs, till our Lord the Patriarch entered the Tabernacle, and put off his sacerdotal robes; substituting for them the Μανδύα, as is the constant practice here; and then walked out before the Beg to his palace, when he imparted to him his blessing, and to his attendants. Then we returned to our convent in the afternoon.

On the Eve of Great Friday (Good Friday) they performed great Vigils from the beginning of the evening until the sixth hour of the night, and all was done in a slow chaunt: so also on the Saturday of Lights, which this year fell in with the Feast of the Annunciation, they arose from their beds whilst there was yet much of night; and at dawn of day they went out in procession, and paraded the whole town, through all the streets. After we had gone forth from mass on this day, the children ceased not to make a noise with rattles and metal bells, which they continued throughout the night, according to custom: for the people slept not at all on this Eve of the Passover. The boys of every street and district assembled, at their convent, or the church within their parish, and lighted fires in the court-yard; raising a merry tumult, and playing their rattles, until the sixth hour of the night, when the bells were rung in all the churches and convents, and they began prayers; except only in the Church of the Corta. After they had performed the Ἀνάστασις as usual, they left the church yet early in the morning, but returned quickly to perform and assist at mass. After we had attended this early Ἀνάστασις, the Beg sent his coach, and we rode to the Corta. Then we vested the Patriarch in his sacerdotal robes; and the Beg came down to the church and stood at his throne, and they blessed him. Then they went out before us to the esplanade of the palace, in

front of the church; and they set a chair for the Beg in the centre, with another on the left-hand for our Lord the Patriarch, and one near it for the Metropolitan. On this side stood all the Clergy and Monks in their ranks, and, in a large circle round, all the State Grandees: and you might see, at this moment, a variety of rich dresses of the brightest colours, all edged with sables to a great amount. Then they set a large reading-desk in the middle, covered with baize, with the Gospel laid on it. Afterwards they distributed large tapers to all present: first, to the Beg a gilt taper, which the armour-bearer held; then to the Patriarch and the Metropolitan. And now the Corta was filled with troops, all armed with cross-spears and muskets. Then I took the censer, and incensed the Patriarch, saying, *Εὐλόγησον Δέσποτα*; and he took it, and threw incense round the desk and the Gospel, saying *Χριστὸς ἀνέστη* three times. Then he incensed the Beg, and the Metropolitan, and the Priests, and the rest of the persons present, and came and stood at his chair: and the singers began the appointed Psalms; then the Canon; one choir in Greek, the other in Wallachian. And the Patriarch recited the first Declaration: then the Metropolitan threw incense, standing in his place, and recited the second Declaration. In like manner the Bishops and Great Heads of Convents, till the completion of the Canon, used each the thurible, and each of them recited a Declaration. There was no opening the door, as with us; for a church cannot contain the forces of a whole nation; and for this reason the service was performed out of doors. At the end of the Canon, our Lord the Patriarch advanced, and kissed the book of the Gospel; and he carried it towards the Beg, who came into the middle and knelt down, and kissed the Gospel, with the Patriarch's right-hand: and the Patriarch said to him *Χριστὸς ἀνέστη*, and kissed his forehead three times. At this moment all the troops fired their muskets, so that the ground shook and our ears were deafened. Then he finished the service; and they brought him his chair, and placed it near the Beg on his right; and he sat down, holding the Gospel in his hands. And now the Metropolitan came to take a blessing from the Gospel; and he kissed the Patriarch's hand, saying *Χριστὸς ἀνέστη*: then he passed to the Beg, and kissed the Cross, on his right-hand, of pure gold set with pearls and precious stones, and said the same to him: and the Beg kissed his forehead, and he went to sit in his chair on the left of the Beg. Then first came the Bishops, then the Heads of Convents, and the rest of the Clergy and Monks, and kissed the Gospel in the hands of the Patriarch first, then his hand, saying *Χριστὸς ἀνέστη*; and passed to the Beg, to kiss his cross and breast, saying the like words. Afterwards they went to the Metropolitan, and arranged themselves

near him. And all the Grandees entered according to their rank, and all the rest of the persons present, and did in like manner. It was late in the morning before we finished, and then the Beg went up to his palace.

For our parts, we entered the church, to mass; during which we read three Gospels: one was read by our Lord the Patriarch, within the Tabernacle, in Greek; another by the Metropolitan, in Wallachian; and I read the third, in Arabic. As soon as I had done, I was seized with a fit of the horrors, which continued upon me until evening, caused by the intense cold which prevailed. I went into the Tabernacle, and, taking off my *Στιχάριον*, slept in it. Then we went forth to the banquet, I being in the most wretched condition: whilst all the rest were in festivity, I was in trouble and in an ague.

On this day there was a large meeting, and the world was illuminated; the spring now coming forth with its verdure. The cannon were fired repeatedly, and the muskets were discharged: then was drinking of large bumpers; then drums, and pipes and fifes, and other musical instruments, were played; then was singing and masquerading &c.; and last of all there was a distribution of robes: after which we returned, in the coach, to our convent, attended by the Sakams and the Darrabs who fired their muskets, and the pioneers and singers, who departed, when they had received their fee.

During this week they say mass early in the morning, at break of dawn; and strike the large bells every morning and evening: and there is no buying or selling, nor opening shops, with the exception of those of the butter-sellers, the butchers, and other victuallers.

It is remarkable, that one of the customs of this country is, that on every Thursday after Easter they perform a Litany and Procession outside the town, round the walls, with the banners and images, and the Priests in their robes, accompanied by the Beg and his troops; and they become an immense assemblage. This is in honour of the past Holy Thursday, and as an adieu to it; and at the same time an advancing to the reception of Ascension Thursday.

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## SECT. VIII.

### *TORGHISHT.—DEATH OF MATTHI BEG.*

FOR the last two years, Matthi Beg of Wallachia had become indolent, being now an old man, and having no strength to go forth at all from the city walls: but on the Thursday in Easter Week he sent to fetch the Patriarch, in his coach; and we entered the church, and robed. After we had clothed the

Patriarch in his sacerdotal vestments, they set the vessel for the holy water on its stand; and his Holiness made an *Ἀγιασμὸς*; with which we went up to the Beg, and sprinkled him. Then we disrobed, and ascended to the banquet: after which the Beg dismissed us with leave of absence, for we had formed the intention of a journey into the interior of the country. We returned therefore to the convent, and hastened to get ready the necessaries for the road. The Beg sent to our Patriarch only the usual present; as he had become, at his latter end, extremely avaricious; and loved the Turks and Tartars with vehement affection, so as to bestow all his wealth on them. Every person that came to him from them, he used to clothe in a robe of sables; hating at the same time the Priests and Monks, and Heads of Convents, who came to him to solicit an alms according to the measure he had appointed them at first; and sending them away disappointed.

This week the news came that the Emperor of Moscow had sent an Ambassador on his way to him with large presents; and he immediately sent to turn him back, saying, “Do not let me see his face:” for he hated the whole race of the Cossacks and the Muscovites extremely; and at the time of the defeat of Vasili and Timotheus the son of Akhmil, he slew of the Cossacks a great slaughter, and made a still greater number prisoners. And when the Aga of the Khazana was coming to him, and he went out to meet him, he cut off the heads of many Cossacks before him, telling him that it was out of hatred to them and love to their persecutors: he sent also by him a number of prisoners, in irons, to the Vazir, to be employed in the gallies. When the Vazir asked them what they were, and they answered “We are Cossacks of the army of Akhmil, and were defeated in Wallachia,” he immediately gave them clothes of red woollen, and some money, and sent them away to their own country, to Akhmil; because between the Turks and him there existed great friendship, and the intercourse of negotiation had not been interrupted between them. Upon this there arose a great enmity between Akhmil and his Cossacks and Matthi Beg of Wallachia: and when the envoy from Moscow was turned back, it increased more and more; for which reason the people of Wallachia were all in fear and dread of Akhmil and the Cossacks up to this time, and every day a report was spread, “The Cossacks are come! they are setting fire to the country.” At night they slept not: so that the Emperor’s subjects who had been oppressed by him to the utmost and fled from his territory assembled, together with Matthi’s troops and all his Grandees, for the purpose of killing him, saying: “How is this? Since the most ancient times, until now, no Ambassador had ever come hither from our country, and you must needs take this first opportunity to

reject the person sent!" But the Almighty interfered with His providence, and took the Beg to himself; for this week he fell ill of the sickness of death, having become quite decrepit, and worn out.

On New, or Low Sunday, our Lord the Patriarch said mass in the Church of the Convent of the Merchants; and in the morning of the Sunday of the Women (النسوة)\*, Matthi Beg of Wallachia breathed his last, having governed three and twenty years. During the first period of his reign he was much devoted to charity and good works; and his own bounties and foundations alone, in this province, amount to one-hundred-and-fifty convents and churches, magnificently built of stone; one of which is the Episcopal or Cathedral Church of Botza. Before his breath was departed, Kyr Ignatius, the Metropolitan of the city, came; and all the Grandees assembled in the first place, and held a council; then they elected, without delay, an Archon, who was called Constantine Efendikopulo, that is, of the race of the Efendis the Beks. He was the son of Shrâbân, who was formerly Voivoda of Wallachia. Then they went forth from the church, to the outside of the palace; and the Metropolitan ascended to a high place, and said to the people: "Your Efendi is deceased: whom therefore do you wish that we should raise in his place, to be Governor over you?" The cry of the Grandees, the army, and the whole people, with one voice, was, "We will have none but Constantine, son of Shrâbân, for Voivoda." And they arose with excited spirits to support their voice: for Constantine's election to the sovereignty was from God; many of the State Grandees having seen him, in their sleep, standing at the Beg's chair in the church. This man was previously second Commander of the army, in the time of Matthi Beg.

Matthi had a nephew by his sister, whom he made *Μέγας Σπαράγης*, or Commander-in-chief of all the troops; and as long as Matthi lived, his nephew's greatness, and dignity, and pomp were much. We used constantly, whenever he came from his own house to the Corta, to see him attended, before and behind, by more than five or perhaps six hundred troopers; and in like manner at his departure. This is the person who came with the Wallachian and Hungarian bands, in company with Stephani Beg of Moldavia, the first time, at the Festival of Easter, when they wished to capture Vasili Voivoda; for his uncle, Matthi Beg, sent him secretly, in such a manner that not one knew it of the whole body of his Grandees; who would have put them both to death at once if they had perceived it, and would not have allowed them to move against the state a dwelling evil. At most times, Matthi Beg was desirous

\* This is the second Sunday after Easter, called, in the Greek Calendar, Ἡ Κυριακὴ τῶν Μυροφόρων—*Γυναικῶν* understood.

to make him Beg in his stead, and employed all kinds of artifices to effect it : but no one would consent to it, either of the Grandees or the peasants, because of the pride of his mind.

This Constantine, the son of Shrâbân, Voivoda, was under him as second Commander. It is the custom here among the Grandees, that when two of them meet who are of equal rank, they do not take off their calpacks ; but if one is higher in dignity than the other, the inferior personage uncovers. This Constantine used to stand before his Aga, the Commander-in-chief, always with his head covered. One day the Aga scolded him ; saying, “ Why do you stand before me without uncovering your head ? ” He replied, “ I am of the blood of the Beks ; but you are a common man, son of such a one : I do not uncover my head before you.” The Aga was enraged at this speech, and went and threw down his sword before the Beg his uncle ; who, as soon as he was informed of the whole affair, deposed this Constantine from his rank. He immediately retired to his palaces and estates, which his fathers had built and planted for him in their life-time, in various parts of the province ; and dwelt there until now. When Matthi Beg fell sick, this person came, without any knowledge of the circumstance, to the city of Torghisht, on business ; and what we have described took place on his election to the sovereignty.

As to the aforesaid Chief Commander, the news came to him in the holiday-week that his son was in the agony of death, in a village distant from the city : and whilst he was gone to see him, his uncle died in his absence. This had been the course of events.

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## SECT. IX.

### TORGHISHT.—ELECTION OF CONSTANTINE.

THEN the crier proclaimed through the city, and all the inhabitants assembled and came to the Corta, agreeing, with one voice, in the election of Constantine : who, on hearing the news, was afraid and hid himself : but they sought him out, and brought him forward in spite of his fears. Then they took him into the church ; and the Metropolitan put on the entire sacerdotal dress ; and they introduced him into the Tabernacle of God ; saying thrice, *Κέλευσον, κελύσατε, κέλευσον Δείσποτα*. Then he bent his knees ; and the Metropolitan said over him the prayer *القَسْوَسِيَّة* viz. “ The Grace of God, which at all times cures the diseased and perfects the deficient, has raised our brother Kyr Constantine from the rank of Military Commander, to the exalted rank of Civil Governor of the State.

Let us now therefore pray for him, that the grace of the Spirit of all Holiness may come upon him." We exclaimed, three times, "Αἴσις! and they chaunted it without the Tabernacle, and within. Then they took off his clothes; and put on him the royal robes, consisting of an under-vestment of rich brocade, and a coat worn over it of the like stuff lined with furs and sables, and a calpack of the highest-priced sable, with a band of gold set with precious stones of great value and befitting kings. Then they took him up to the chair of the Begs, and seated him there: and they all came and kissed his hand; first the Metropolitan, then the Clergy, and the Heads of Convents present; next came the Grandees of State one by one, and all the superior officers of the army. It was something wonderful, that, of so many thousands of persons, all were, with one voice, content with him; and not one said, No. His session on the throne took place in the morning of the Sunday of the Women (النسوة), which was the ninth of the month Nisân. He immediately sent fish, &c. to our Lord the Patriarch, and asked his prayers; for he had been a friend of ours previously. And after all the rich men and the merchants had been fearing, lest, on the death of Matthi Beg, his troops would plunder the town, the Lord immediately granted to it tranquillity: and all with one voice said, "This blessing of peace is not come to us, but because of the presence of the Patriarch of Antioch among us, and the delay of his journeying away from us until now." We had indeed determined since the Monday after Low Sunday to set out on our travels; and our detention was from God, that we might witness what occurred.

On the morning of Monday after the second Sunday of the Women, the new Beg, Kyr Constantine, sent his coach, and invited our Lord the Patriarch to his palace, with great honour, and a large party of soldiers walking before and behind him with their arms in their hands. Then we took the road of the Corta; and we found the avenues, and the streets, and all the space within the Corta, filled with the military and the people. Then we entered the church, and put on our vestments; and we robed the Patriarch in his sacerdotal attire, together with the Metropolitan; and they stood at their chairs. Then the Beg came down, and stood at his chair; and our Lord the Patriarch blessed him as he stood erect, and knelt down to him, and kissed his hand. Matthi Beg knew no language whatever except his own, the Wallachian; but this man not only knew his own language, the Wallachian, but also the Greek and the Turkish, and also the Hungarian: there was no occasion for an interpreter between him and our Lord the Patriarch:—for during this length of time we had possessed ourselves to the utmost of the Greek Language, by our conversation with its people; most



of the inhabitants, of Wallachia and Moldavia, and all the merchants, being Greeks. Then all the Grandees assembled in the church, and the Officers of the Army, the Captains, and the Majors and Colonels, and the other ranks of the Military, in the Corta. And now they set up two reading-desks in the church; one before the candlestick on the right, the other before that on the left; and adorned them with covers. On each of them they placed the book of the Gospel, gilt and ornamented with a cross of gold. In front of the one on the right stood the Patriarch; near the other, on the left, stood the Metropolitan.

And now they began to administer an oath to all the Grandees and Ministers of the Corta. Near to each desk stood a *Γραμματικός* or Writer, attending on the Prelate, and each holding in his hands a written paper. The first who came in were the principal Grandees. All laid their hands on the Gospel and the Cross, and the Scribe read his paper, thus: "You swear on this Holy Gospel and this Venerable Cross, that you will be with Kyr Constantine Voivoda, son of Shrâbân Voivoda, one heart and one counsel, obeying him, acting sincerely with him both in open and in secret, not concealing from him any thing suitable to be known, as long as he lives, and as long as you live; and that you will not be treacherous to him, nor act against him." At every word they answered "Yes." "And should you prove treacherous or conspire against him, or be insincere and unfriendly with him, you shall be excommunicated and separated, by the Holy Trinity and the Seven Holy Councils, and by the mouth of our Lord the Patriarch, Kyr Macarius of Antioch; and what fell upon the Assyrians, and upon Sodom and Gomorrah, and upon Judas and upon Arius, shall fall on you; and your part shall be with Hanân and Cayâfa, and the crucifiers of Christ." And they said, "Amen, Amen, Amen," to every clause. Then they all kissed the hand of our Lord the Patriarch; and afterwards passed on to approach the Beg, who was standing at his chair; and having kissed his hand and the lappet of his garment, they departed.

In the mean time the Metropolitan was carrying on the like ceremony, and the rest of the Grandees continued to come in; afterwards the servants of the Beg and of the Corta, and all the children of the Treasury, in their ranks: they all took the oath, with their whole hearts, and with one voice. Then came in the Officers of the Army: first, the Commander-in-chief of the Forces; then the Aga, that is, the Aga of the Sakams; next, the Captain; then the rest of the Captains and Yeuzbashis, and the troops, in their ranks: every Captain came in with his company, and every Yeuzbashi with his squad. At the end, all of them kissed the hand of our Lord the Patriarch, then that of the Beg and the

hem of his garment, and retired. In this way they continued until the approach of noon: and as yet one wing even of the army (God bless it!) had not come in, before we were overcome with fatigue, and lost our recollection. At last the Almighty granted us relief, and the rest of them were put off till the morrow and following days. For from the moment that the Beg had taken his seat on the throne, they immediately sent the Calârâshes, or Messengers, to inform the whole Principality of his elevation; and you might have seen thousands of persons hastening every day to the Corta, for the space of forty days: and all the Presidents of the Convents, and the Priests and Monks, even the Bishops, attended during these days, and made their congratulations to the new Beg.

As for the troops, they were a long time administering to them the oath; and at last they grew weary of the ceremony. The Beg, therefore, sent the new Commander of the Army, with his troops, round to all the burghs, to swear the people in; for (the blessing of God be on the dominions of the Beg of Wallachia!) they consist of more than four hundred thousand houses.

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## SECT. X.

### *TORGHISHT—FUNERAL OF MATTHI BEG.*

AFTERWARDS we went forth from the church to the funeral of the deceased Matthi Beg. And now they erected the great Pavilion on the esplanade of the Corta, and placed there a chair for the Beg; next to which they set another chair for our Lord the Patriarch on the left, with another for the Metropolitan. On the same side stood all the rest of the Bishops present, together with the Heads of Convents, the Priests, the Deacons, and the Monks, to the number of about one thousand persons. Presently the Grandees formed a large circle round; and the remaining space was filled up by the armed troops and the common people. Then they took our Lord the Patriarch, and us with him, and we went up to pray over the corpse of the deceased, accompanied by the new Beg.

We found Matthi in the apartment where he used to give his banquets on the most joyful occasions, laid out on the table, with his face uncovered, according to their custom; and clothed in his royal robes of rich brocade, lined with high-priced sables, and set with buttons of gold and silver gilt. On his head was his sable calpack of great value: he was entirely covered with a kind of winding-sheet of white satin, with a cross of gold-leaf from the top of his

head to his feet. Round him were candles, and all the wives of the Grandees weeping and lamenting over him. Then our Lord the Patriarch incensed him, and said over him the Prayer of the Winding-sheet, and the other supplications: and we went down before him; and they now placed him in the bier in the court, and then in the middle under the Pavilion; and the Beg stood at his chair. Next they distributed the large tapers; first to the Beg; then to our Lord the Patriarch and the Metropolitan, to the rest of the Heads of Convents, and the Priests and Monks, and poor people; then to the Grandees, and all the rest of the assistants, till the world was in commotion with the smoke and vapour. Then I, the Archdeacon of Antioch, took the censer, and incensed towards our Lord the Patriarch, saying *Εὐλόγησον Δέσποτα*: then he incensed towards the bier, saying *Εὐλόγητος*: and the singers began, "Have mercy on me, O God," and the Beatitude; then the Canon of Easter, one choir chaunting in Greek, the other in Wallachian. Then he incensed the Beg and the Metropolitan and the Priests; afterwards the Grandees and the rest of the assistants, and a second time the bier. Then he made a cross on his forehead, as usual, and came and stood at his chair; and at the end of the first *Δόξα* of their Beatitude, I said, "Have mercy on us, O God! according to thy great mercy: we pray thee, hear us and have mercy. Again we pray for the repose of the soul of the servant of God, the Prince, a lover of Christ, Matthi Voivoda, and for the remission of his sins, both voluntary and involuntary," &c. Then our Lord the Patriarch said the first Declaration, and threw the incense towards the Metropolitan as usual, then to the Bishops, and afterwards to the Heads of Convents: and every time the Deacon said "Have mercy on us, O God," the person who incensed recited the Declaration, until the time of the Gospel, when our Lord the Patriarch went up to the corpse, and then read it, the wives of the Grandees all kneeling round. Then he read for the deceased the Prayer of Absolution, *τὴν Εὐχὴν Συγχωρητικὴν*; and the kissing was performed. First, the Patriarch kissed the corpse, then the Metropolitan, afterwards the Beg, who wept in the midst of joy; and the Bishops and Priests, two and two: and to all were distributed abundant alms, in handkerchiefs. Then the Grandees entered, weeping, and the rest of the nobility, two and two. Afterwards they raised the body, and carried it all round the church; the Priests following in couples, according to their rank. Then they carried it into the second *Νάρθηξ* of the church; and buried it opposite to the deceased's wife, the Domina, and his son. Here the Patriarch read a second time over him the Prayers of Absolution; and they placed him in a coffin made and ornamented in the manner befitting

kings. It was near the middle of the afternoon when we retired, almost dead with fatigue and standing. Then they conducted us to the banquet of the Beg, and he and the Patriarch sat feasting till the evening. The Beg was very open-hearted and cheerful with his visiter, and distributed dresses among us. We returned home in great honour, more handsomely than before, in the Beg's coach; attended by the troops, the pioneers, and the singers, to the convent.

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## SECT. XI.

### TORGHISHT.—INAUGURAL PROCESSION.

AFTER we had already fully determined on resuming our journey, the new Beg intreated the Patriarch, as a favour, that he would stay with him the space of one month, and promised him a gratuity as before; for he loved him with great affection, as he had become Beg during his visit and under his eye, and his presents to him of all kinds of eatables were never interrupted on any single day, being over and above the fixed allowance we received during the time of the deceased Beg.

On the morning of the first Thursday since his accession, the new Beg began the performance of the Litany or Procession outside the town, according to the practice of Wallachian Princes; and he sent to take us up in his coach, attended by a large body of troops; and we entered the church, and vested, and robed our Lord the Patriarch in his sacerdotal vestments. Then he went into the Tabernacle, and incensed the table round about, saying *Χριστὸς ἀνέστη*: and then they began the service for Easter, the chaunters answering as usual from without, after he had incensed the Beg and the Congregation. Then followed the *Ἀναστάσιως Ἡμέρα*, till the time of the great *Συνέπτε*, which I recited, mentioning the name of the new Beg. Then they began the Canon, in a pleasing chaunt on the *Ψαλτικὰ*; and we went forth from the church as the troops fired the great guns. The Beg and our Lord the Patriarch walked together, preceded by all the Clergy of the town, in their robes and with their crosses, two and two. The great bell had been sounding since the evening before until now, as a signal for the assembling of the Priests and the people for this affair. The banners of the churches, with their crosses, were moving in couples, at the head of all; and the standards of war, crossed also, were there, without number. Thousands of armed men under their Commanders, and the State Grandees, walked before the Beg and the Patriarch; and I, with the

ثريكاري in my hands, walked near them. Then we went forth from the Corta, and directed our course towards the streams of water running through the town, and passed over a very long bridge of wood. Then they proceeded on the march the length of Aleppo and Ain Attil, or about that of Damascus and the Cábôn; and we walked very slowly and leisurely, whilst the Greek and Wallachian chaunters performed the Canon, &c. in the Psalter. Then we arrived at a spacious green meadow; the grass having sprung up during this week, after the melting of the snow: and they set a chair for the Beg, at which he took his station; and another for our Lord the Patriarch. In the middle they placed a kind of reading-desk, large, and covered with cloth; on which they set cups, and a basin and ewer of silver, filled with water. Then I threw incense towards our Lord the Patriarch; saying, *Εὐλόγησον Δέσποτα*: and he incensed round the water, saying *Εὐλόγηστος*; afterwards he incensed the Beg and the rest of the assistants, the Grandees having formed a large circle around. The banners and standards were ranged behind them; and the Priests in front of them, all round the circle. Then the singers began the great Canon of the *Ἀγιασμὸς*, and our Lord the Patriarch recited the Gospel. I said the *Συνέπετα*. Then they spread for our Lord the Patriarch a carpet before the water, and another before the chair of the Beg; and the Patriarch knelt down on his knees, and all the people bent down to the ground, and first of all the Beg. Then the Patriarch said the Prayer for Rain, according to the custom with them, and afterwards the Prayers of the *Ἀγιασμὸς*: and at the words, "Preserve, O Lord! our Princes who believe in thee," he said, "And preserve, O Lord! thy servant the Prince, a lover of Christ, Ivano Constantino Voivoda." Then they all rose; and he dipped the cross in the water, whilst the singers chaunted. Then he sprinkled on the four sides: and when he sprinkled the Beg, and the latter kissed the cross, the troops fired their muskets. Afterwards, he sprinkled the Clergy and the Grandees: and we returned the way we came, with the singers chaunting, and amidst the discharge of musketry, until we entered the Corta and the church, and took off our robes. The Beg took our Lord the Patriarch to the banquet: and on this day there came on most precious rain; and the Beg, both in going and returning, distributed silver coin of the Bannât, in great quantities, to the soldiers and the poor; as he did also to those who brought him presents. For, from the moment of our departure from the Corta, until we returned to it, the women came first with cloths of cotton, and spread them before the Beg: then they poured over him grains of wheat and barley, &c. according to their custom,

as this was the beginning of the new year and of a new Beg: and the Camarashes, that is, the officers of the Treasury, stood near him to pour on the cloth silver coin of the Bannât, which the women collected, and retired. Others presented to him dried ears of wheat, others apples, others plums, others white flowers and green branches of trees, others lemons and oranges, others eggs, others fish, others fowls and ducks and geese, others small lambs (خرغان), others kids, and some slew before him heads of sheep. To all these the Camarash gave silver coin, in strips of fine linen; and in the evening the Beg distributed robes to the Priests, and to us dresses of satin (كمج). To the State Grandees he gave brocaded silk and velvet, and embroidered cloth, &c.; and we returned in great honour, in the coach, to our convent.

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## SECT. XII.

### *WALLACHIA.—PRODUCE TO GOVERNMENT.*

It should be known, that in the provinces of Wallachia and Moldavia there are mines of salt, which they cut out, in large stones, from the mountain, and from caves under the ground. It is like the hard black stone of Aleppo; but when pounded, it becomes like snow; and in this state the women are constantly selling it in the streets. The work of mining it is very hard; and any person with whom the sovereigns of these countries is offended, they send to hew the salt rock; as is a well-known fact.

In this province of Wallachia is a beautiful mine of copper, which they bring out, in the shape and appearance of black stone, from wells or shafts, very deep under ground: from this they manufacture a very fine copper. Here also are many mines of silver and gold: only they do not make them known, for fear of the Turks, and from the abundance of their wealth. The Domina, indeed, consort of the Beg, is accustomed every year to take a thousand pieces of gold from the people, by way of quit-rent, for the privilege of gathering that metal from the streams which flow by Torghisht; and this is a thing well known.

To return: the Metropolitan of the town was not present at this time; the Beg having sent him on an embassy to the Pasha of Silistria, Siyavish, who had been Vazir, and who put to death the Vâlidâ, and Bekdâsh Aga, and others. They deposed him, in consequence, from his dignity; and gave him the Pashalik of Silistria, which is a very large government. He has the superintendence

over the Beks of Moldavia and Wallachia; and no application can be made to the Court of Istambol, but through him, and with his consent. Then the Bek sent to Constantinople a body of his Grandees of State, to bring him the throne and the banner, according to the mode of proceeding with the Beks. They went, therefore, and took with them a petition; signed first by the hand of the Metropolitan; then by the Bishops and all the Heads of Convents, and impressed with their seals; then by the Grandees and the rest of the people; saying, "We have willed Constantine the son of Shrabân for Voivoda, and have raised him as Bek over us." As soon as they arrived at Constantinople, his Highness the Sultan (God preserve him!) gave his consent, as did also Dervish Mohammed Pasha the Vazir, and the other Ministers of State; and they granted them the inheritance of Matthi the deceased Bek, and the accession of the new Bek, and the possession of the revenue, for one thousand five hundred purses, that is, seven hundred and fifty thousand piastres; and for this sum they gave them the throne and the banner, and sent with them a Capigi, to collect the money, and to congratulate the Bek. Immediately they fired the guns, and made great rejoicings. The Bek had, moreover, to pay to the Pasha of Silistria and all his suite, and to the Khan of the Tartars and his suite, about two hundred and fifty thousand more; in all, a million, or ten times repeated. To his troops he gave three times the amount of their pay; and remitted to all his subjects six months' taxes and contributions. But the wealth left behind by the deceased Bek was very much, being stored in houses built of stone and mortar from the foundation to the roof. The expenditure however of Wallachia is very great; as the deceased Bek used to tell us, in his life-time. "It exceeds," said he, "every year, the whole quantity of treasure that is obtained from Egypt, and is equal to six hundred thousand pieces of gold; to be paid partly to the Turk, and partly to the Tartar, and for the maintenance of the army, and for presents, charities, &c."

On the Sunday of the Samaritan, which fell in with the Festival of St. Girgis (George), after the Bek had begun the performance of the Litany or Procession, according to custom, to the Church of St. Girgis, which is without the town, the news came to him that the Metropolitan had arrived, in company with a great Aga from the Pasha of Silistria. He hastened therefore the business he was engaged in, to go out and meet them with a long train of attendants.

On the Sunday of the Blind Man, our Lord the Patriarch went in the coach to the Bek, to bid him adieu: but the Bek would not give him permission to depart. Then we went down with him, and assisted at the mass in the church.

At the conclusion of the service, the Beg commanded the Patriarch to read over all the Grandees and people present, and on behalf of all the rest of the inhabitants of Wallachia in their absence, the Prayers of Absolution: and he did so. Then they took us to the banquet, as on former occasions; and in the evening we returned to our convent.

In the night of Tuesday the twenty-fifth of Nisân died the pious Canon Soleiman Ibno Zzahr, our companion from Damascus, of the illness which we brought with us from Moldavia, the hot and cold fever. It used to come on us every two days twice or thrice; and we were helpless of any remedy, particularly in the season of the cold and ice, and during the nights. No physician, no surgeon, no drinks, no confection was there at hand to relieve us; nothing, save God alone: and the worst was, that all the water of this country is unpalatable. Our eating was cut off altogether: one draught of water we were compelled to allow ourselves on the mornings after our fits, by the burning of our insides. We would have given our souls for a pomegranate: and at last we saw some brought from Romelia, at a quarter of a dollar the couple. Every oca of almonds cost us a piastre and a quarter, and the oca of sugar two dollars. For this we endured severe pains. When my companion died, my alarm and terror were renewed. We buried him in the convent; and a handsome funeral was performed for him, handsomer than those of the Wallachians, with all their profusion of money.

On the Eve of Ascension Thursday, the Metropolitan of the city sent to invite our Lord the Patriarch, early in the morning, to say-mass in his church, which, as we mentioned, is named after the Ascension; and a little later he sent his coach for him, and we went thither. We all robed; and when the Beg came, our Lord the Patriarch went forth to meet him without the door of the church, and sprinkled him with the *Ἁγιασμὸς*; and the Domina also came. After mass we went out to the banquet, where the Beg seated himself, with our Lord the Patriarch near him, and all his Grandees in attendance; namely, in the Summer Banqueting-room, which looks over the garden. The Domina seated herself, with the wives of the Grandees who attended her, in the inner room used for repasts; and the soldiers and common people sat in the garden, in rows, under the almond-trees, where they were served with wine in barrels. As to the musicians, the pipers and the drummers, and the Turkish singers, together with the buffoons, they sat under the awnings of the banqueting-room in the garden, within sight of the Beg. It



was a great day, and one that may reckon for an age. Towards evening they arose from the table; and going down to the church, they assisted at Vespers. Then our Lord the Patriarch went out before the Beg, to bless him at his departure, and to give a blessing also to the Grandees and to the Domina, and to the ladies who were with her in three coaches, each full. Then we bade adieu to the Metropolitan, and returned in the coach to our convent. Neither on this day did the Beg grant permission to our Lord the Patriarch for his journey.

On the second Thursday of the Ascension, the banquet was laid for the Bishops and the rest of the Heads of Convents in Wallachia.

In respect to the former Spatar, or Commander of the Troops, of whom we made mention, he was, on his return from his country-house, treated by the Beg with great kindness, and renewed and confirmed in his dignity, receiving the honour of a formal investiture. Afterwards it came to the ears of the Beg, that he was in the practice of uttering unsuitable language, according to his habitual haughtiness, and vanity, and ambition. He therefore summoned him to his presence, and deposed him from his high office, appointing a new Spatar in his place. He then wished to put him to death; but some persons interceded for him, and he contented himself with splitting his nose. In this manner he threw down the tower of his pride; and verified the saying of the Holy Gospel, "For with the same measure that ye mete withal, it shall be measured to you again, and ye shall be increased:" for his uncle, that is, Matthi Beg, had slit the nose of this Constantine Beg when he was a little boy, because of his being a Beg's son. It is the usual understanding with them in this country, that the person whose nose is slit remains in a sort of infamy, and is incapable of becoming Beg: but this Constantine, after a length of time, had his nostrils re-united, and his nose became whole. In like manner did Stephani, the new Beg of Moldavia, when he made prisoners the son of Vasili Beg and his mother: he instantly slit the young man's nose, that he might never come to be Beg: yet who knows but he may?

In this city of Torghisht are Turkish warm-baths, with handsome cupolas, on the bank of the river. Over it is a small circulating mill, on which the water is conducted round, to enter two closets; the one for men, containing a swimming basin, the other for the women. In the middle chamber both the men and the women together put off their clothes; and then separate for their respective apartments, the doors of which are close to each other. The heater and manager of these baths is from Constantinople; and he is allowed a provision of Lazbal wood. These baths are a fief belonging to the Monastery of St. Nicolas.

To return: on the Great Sunday of Pentecost the Beg was occupied with business: we therefore attended mass in our convent; and at the conclusion of the service they went through the ritual of the Joint Prostration; and our Lord the Patriarch recited the prayers in Arabic and Greek, according to custom.

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### SECT. XIII.

#### *TORGHISHT.—DEPARTURE.—CONVENT OF FILYESHTI.*

ON the Friday after Pentecost, our Lord the Patriarch went to take leave of the Beg, who received him with the Domina in a private apartment; and he gave absolution both to him and her, after we had robed him in his *Περίτραχήλιον* and his *Ὠμοφόριον*, and they had prostrated themselves on the ground for him to read it over them. At this time the Beg sent us the gratuity which he had promised us: and we had now prepared the requisites for our journey, having been engaged since Easter in getting ready what is suitable for the travelling retinue of a Patriarch in these countries, which must necessarily be like that of the Bishops. We expended near six hundred piastres for the price of one-and-twenty horses and five wagons; for four horses to each wagon, with their harness and other requisites, their saddles &c. and every thing that is wanted for a vehicle. As to the coach for our Lord the Patriarch, it cost seventy piastres, with its irons and leather coverings, and its linings of cloth &c. We now had with us fifteen servants; most of whom were Cossacks and Muscovites, who had been captured in their flight by Matthi Beg after their defeat, and were now redeemed and set at liberty by the Patriarch.

On the Sunday of All Saints (*Κυριακή τῶν Ἁγίων Πάντων*) we paid our last salutations in the Church of the Convent; and on Monday, which was the first day of the Fast of the Apostles, we went out early to see the Beg, when he went forth with a vast retinue, and passed on his way to the summer residence of the Begg, the city of Bokoresht, attended by all the Grandees and their wives, there to meet the standard and throne brought him from the Sultan. As to ourselves, about noon on this day, which was the twenty-second of the month Iyar, we set out from Torghisht, after we had bid our adieus to the Church, and the Patriarch had read for all the Monks of the convent, and all the merchants, the Prayer of Absolution. They bade us farewell outside the town: and we were now left to the company of seven Heads of Convents from different parts of Wallachia, who were bound for Moscow. We soon came to a mountain and

rough forest road of difficult ascent, in consequence of the floods of rain which had fallen within a few days and had raised all the rivers and filled the mountain-torrents to a great height.

On the morning of Tuesday we came to the Convent of St. Nicolas, known by the name of the Convent of the Bostanik, Kyr Constantine, our friend. This person is said to be of the blood of the Katakozinos, Emperors of Greece: he is a lover of good works and charities, and is partial to our countrymen and to our Arabic language: he used to delight very much in hearing us read: the present Beg, Kyr Constantine, was his kinsman. This Bostanik, as soon as the new Beg, his relative, was created, obtained for his only son the employment of Camarash, or Great Treasurer; and resigning his own dignity, retired to his house. This was the effect of his greatness of mind and understanding: for the Bostanik is of himself merely an attendant, who stands in the presence of the Beg: but he had become, therewith, Jomlat Olmolk, or Prime Minister, the director of all the affairs of the province: and all the Grandees used to resort to his house, to hold consultations with him; after which he used to walk before them to the Beg every morning in the week, and nothing was done but by his advice and direction. He was a great lover of good works, and was a particular friend of ours.

He it was that built this convent entirely new, and of such a construction as to excite the admiration of the beholder. The church has a high dome covered with tin; and three tabernacles, over each of which is a handsome cupola. Before the gate is a round and wide cupola with many arches; in the middle of which is a pond of water, with an elevated pipe, through which the water is conducted from a distance. There is no person in this country who has formed ponds and fountains of water by leading to them distant streams, except this Bostanik. This cupola is entirely covered with paintings inside; as, "Praise the Lord from the heavens;" and all kinds of animals and beasts of the earth and sea are there: and, "Praise God in his saints;" and the virgins are dancing, and the judges and the old men and youths, to the beating of the drum and the tune of pipes: and there are other similar paintings, all of which astonish you with surprise, and are the performance of an able master, the same who was engaged on the painting of the convents of Vasili Beg of Moldavia. All his workmanship is in gold on the bare wall. When you behold his performance on tablets, you are in admiration at the lustre of the painting; but on the wall it is incomparably more beautiful. On the ceiling of this cupola is our Lord the Messiah, with the nine طغيات (Δόγματα?) around him.

To the door of the church, on one side of which is the picture of Christ, and

on the other the Virgin painted in leaf of pure gold, you ascend by a lofty flight of steps. The door itself is entirely gilt over. The whole interior of the church is newly painted, even to the highest part of the cupolas and of the ceiling. It has the painting of the Seven Holy Councils—of our Lord the Christ riding on a beast—of the man who fell among robbers, and the Samaritan brought him to the inn, where he is speaking to the host with the wounded man by his side; and how he poured oil and wine into his wounds.

In respect to the Iconostasis of this church\*, and the Symbolon, and the Images †, they are not resembled by any but those of Vasili's convents.

\* It may not be improper to insert here an account of a Græco-Russian Church, from Dr. Clarke's Travels.

“The morning after our arrival, the General, who is Commander-in-chief over all the district, including the town of Tscherchaskoy, the metropolis, came to Oxai. The day was celebrated as a festival, in honour of the recovery of one of the Emperor's children from the small-pox inoculation. He sent us an invitation to dinner; and in the forenoon we accompanied him, with all the officers of his staff, to a public ceremony in the church. On entering this building, we were much surprised by its internal magnificence. The screen of the altar (the Iconostasis) was of green and gold; and before it was suspended a chandelier, filled with tapers of green wax. The screen, like the rest of the church, was covered with pictures, some of which were tolerably well executed; and all of them very curious, from their singularity, and the extraordinary figures they served to represent. Here were no seats, as in other Russian churches. The General placed himself against a wall on the right-hand, facing the sacristy; standing on a step covered with a carpet, and raised about four inches above the level of the floor. We were directed to place ourselves on his right-hand. The rest of the Cossacks, whether in their military uniform or national domestic habits, stood promiscuously in the body of the church. The Priest, in very rich robes, with his back to the people, was elevated on a kind of throne, placed beneath the chandelier, and raised three steps from the platform, facing the great doors of the sacristy, which were shut. Over these doors was a picture of the Virgin; and before it hung, suspended by a string, two wooden angels, joined back to back, like the figures of Janus, with candles in their hands. Whenever the doors of the sacristy were thrown open, the wooden angels were lowered down into the middle of the entrance; where they swung round and round, in a most ludicrous manner.

“As the ceremony began, the Priest, standing on the throne, loosened a girdle, bound across his breast and shoulders, on which was an embroidered representation of the Cross: this he held between his fore-finger and thumb, repeating the service aloud, and touching his forehead with it, while the people sang responses, and were busy crossing themselves. The vocal part of the ceremony was very solemn; and the clear shrill notes of children placed among the choristers, which, rising to the dome of the church, seemed to swell and ultimately die away in the air, had a most pleasing and sublime effect. It is the same in almost all the Russian churches; and I know not any thing to which I can now justly compare it, than the sounds produced by an Æolian harp. The words they use are Russian, and everywhere the same, ‘*Lord have mercy on us!*’ We did not find them altered even among the Cossacks; it was still ‘*Ghospodi pomilui;*’ but trilled

‘ In notes with many a winding bout  
Of linked sweetness long drawn out.’

“At last there was an interval of silence: after which, other voices, uttering solemn airs, were heard

The bell-tower is surprisingly handsome, with its various paintings on the outside, done in the mortar: you would suppose they were done with coloured and white marble; and with Mosaic stone of all shapes and hues. It is round in its construction; and octagonal; having eight arches at the top, where the bells are suspended.

There is also another new and handsome church here; and in the row of the Convent cloisters there is a third.

The Refectory, or Banqueting-room, is near the church, on the highest ground, and ranges over the Monastery and the forest-glen. It is long and wide, with many windows vaulted over. It is painted all round with suitable pictures; and at its further end the entire wall is covered with a description of the dread Judgment. On the other three walls is the circuit of heaven and earth, and the Almighty (exalted be his name!) is on the work of the Creation: and Adam is there, with Eve rising from his side, as he sleeps; and all the animals, and wild beasts, and birds, and the trees and fruits, and the products of the earth, are there; and how Eve took of the fruit, and gave to Adam; and how they covered themselves with fig-leaves; and how, when they were banished to the earth, the Cherubim stood with his flaming sword; and how the angels taught Adam to dig the

heard within the sacristy. The doors were then thrown open; and a Priest, bearing on his head a silver chalice, containing the consecrated bread, covered with a white napkin, made his appearance. He was preceded by others, who advanced with censers, scattering incense over the doors of the sacristy, the pictures, the Priests, the General, the officers, and the people. After some ceremonies, the bread was distributed among the congregation: and those who came out of the sacristy having retired, its doors were again closed, and prayers were read for all the Royal Family; their names being enumerated in a tone of voice and manner exactly like that of a corporal or serjeant at a roll-call. Passages were also read from the Psalms; but the method of reading, in all the Russian churches, is ridiculous beyond description. The young Priests, who officiate, pique themselves upon a talent of mouthing it over with all possible celerity, so as to be altogether unintelligible, even to the Russians; striving to give a whole lesson the appearance of a single word of numberless syllables. Some notion may be formed of their delivery, by hearing the criers in our courts of justice administer the oath to the jury."—CLARKE'S *Travels*, Vol. I. p. 266.

† "In their worship, the Russians profess not to address any image that is carved or graven, but only such as are painted in oil-colours on wood; the artist lying prostrate on his face while engaged in the divine occupation. There is something very ludicrous in the mode of obtaining a saint from the manufacturer: they do not purchase him, but call it making an exchange, or buying the gold and silver with which it is ornamented: these holy personages, however, are regularly exposed, like other wares of trade. The manner in which the affair is conducted is as follows: The person who wants a saint, after making his selection, lays on the counter what he thinks an adequate sum, which, if the manufacturer does not consider it sufficient, is put back to him: he then from time to time makes additions, until the other is satisfied. Such is the requisition in which these images are held, that no apartment, not even a stable, is without its patron saint."—HOLMAN'S *Travels*, Vol. I. p. 259.

ground with an iron spade, &c. On one wall is painted, first, the Prodigal Son, when he received his property from his father, and journeyed into a far country; secondly, when he is engaged in the love of harlots; thirdly, when he is feeding swine, and drinking out of a pool of rain-water; fourthly, when he came to his father in his mean garments, and how his father kissed him with joy, and they clothed him in princely robes and put a ring on his hand; and the servants are killing the fatted calf; and his elder brother is standing without the gate, asking concerning him. There is painted also the picture of the Rich Man's Table and Lazarus. The Rich Man is eating and drinking in joy and gladness; whilst Lazarus is laid at his gate, and the dogs are licking his sores. There is also the Rich Man in hell-fire, with his finger in his mouth, addressing himself to Abraham, who holds Lazarus in his bosom in Paradise. Besides this, there are other representations of feasts and banquettings.

This convent is built in the middle of the mountain and forest, and all round it are numerous fish-ponds. After we had halted there an hour, we proceeded to the village of the said Bostanik, the name of which is *Filyeshti*: it is large and populous, and contains many streams of water, and gardens. We went into the church, which is dedicated to the Assumption of our Lady, and was built entirely new by the same Bostanik. It has a *Νάρθηξ*, with outward porticoes, which are painted all over their walls by the own hand of the master whom we before mentioned. Here are represented, all the torments of Saint George the Martyr—the Seven Brothers, Companions of the Cave, sleeping in it—a brazen bull, filled with a number of Martyrs, and the soldiers lighting a fire under them—Saint Ignatius thrown to the lions—other Martyrs, whom they are covering with pieces of red-hot iron laid on with iron pincers &c. things that would be too long to describe.

Having left the church, we alighted at the palace of the Bostanik, which consists of princely buildings, that surprise the senses, and are handsomer than the city edifices. It has a delightful warm bath of beautiful marble, to which water is raised by wheels fixed on the river, which flows also into the orchards and gardens by innumerable channels. The apartments in it are in exact resemblance to the buildings of Constantinople: as, indeed, all the Wallachian Grandees have villas which are admirable specimens of architecture. Each of them is sure to possess, among his buildings, at least one large convent, with its many fiefs; and they are each of them jealous of their fellows in regard to the beauty of their structures and establishments. All their ambition and pride centre here. When it happens that one of them is deposed from his office, he comes and settles in his

villa and amidst his structures, with the convent in his neighbourhood, for the rest of his life.

We departed from this place on the Wednesday; and came at noon to a large market-town, called *Ployeshti*. In the evening of Thursday we entered *Botza*, which is a bishopric; and on Friday evening we came to *Raminko*.

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## S E C T. XIV.

### MOLDAVIA.—THE RIVER PRUTH.

On the eve of the second Sunday after Pentecost, we came to *Fokshan*, and passed over to the Moldavian side; and in the afternoon of the same Sunday we came to the river *Sireht*, and passed it in boats. We slept in the neighbourhood, in a large farm-house or villa; and on Monday we came, at noon, to *Tikoj*. Thence we passed on; and slept that night in a village which had belonged to some Greeks, whom Vasili, during his sovereignty, had brought from Romelia. When that happened to him which happened, their enemies, the natives of Moldavia, plundered them and destroyed them. On Tuesday, at noon, we came to *Brlát*; and on Wednesday noon we arrived at *Vasilodi*. We used to sleep in the open country, for the sake of feeding the cattle; for the summer, throughout the whole of these countries, is (blessed be the Creator!) all spring, in consequence of the great rains which fall. On the morning of Thursday we came to *Skentai*: and having passed over the difficult mountain and rough forest, we slept in the evening near to *Khalistao* and the Convent of *Barnoska*, which is by the great lake in the neighbourhood of *Yásh*. On Friday morning we entered *Yásh*; and alighted, as formerly, at the Convent of St. Sábá. On Sunday, the third after Pentecost, after mass, our Lord the Patriarch prepared to visit the Beg Stephani; and we rode in his coach to the palace, to sit at the banquet with him. We carried to him a third present, such as we had formerly offered him; and also to the Domina, his consort. He then bade us adieu; and appointed eleven men of his Calârâshes, or runners, to attend us, and to carry us over the frightful roads between this place and the confines.

On the morning of Tuesday, the sixth of Hazirân, we left *Yásh*, with the troops preceding us: and in a couple of hours we passed the river *Zayazai*, which is of great breadth, on a long wooden bridge. Then we marched on, a couple of hours more, and crossed over the great river *Pruth* in boats. It is a very deep

stream, and its banks are high. Here are villages, one on each bank, the inhabitants of which are employed in the passage of the river: their name is *Titzaviroa*. We here dismissed the Calârâshes who had accompanied us; and some others of their body went on before us. We now advanced over a long and wide heath, uninhabited, and without water, until the evening, when we slept near a well. Rising early the next day, we came to the top of a high mountain and a vast forest, whence we had a view of the city of Yâsh. We alighted at a village called *Yajashiti*. From this place a different troop of Calârâshes preceded us; and in the evening we arrived at a village, near the forest, the name of which is *Braïcha*: it is used as a military-hospital depôt: its air is delightful, and we slept there. In the morning we arose early; and passed along a vast lake, called Khalistao, long and wide. We rode on its bank the distance of four hours; and came, at noon, to a town, which is the market for the lake, and is large and pleasantly situated on one side of it, named *Orhâi*. It is a Bishop's See. We passed on to the further end of the town, over a wooden mound formed on the lake. There are streets made of branches of trees, planted upright; under which run streams of water, which turn their mill-wheels. The situations of the abodes as well as the occupations of the inhabitants are surprising. This is one of the many mounds constructed by Vasili Beg in his time, on the ten lakes which are found in Moldavia. They were in the practice of drawing from this lake, every year, fish that sold for three thousand pieces of gold. Here also is a convent, built by Vasili. From this place we departed in the morning of Friday, and came at noon to a town called *Trifeshiti*. This part of the country we passed over in great dread and trepidation and haste, for they kept saying, "The Cossacks! the Cossacks are come to plunder us!" and were in continual fear. Thence we came to another town, called *Sarko*, where we slept. All the people of this district, from Moldavia Proper to this place, were subdued and burnt by the Tartars, when they came suddenly in the time of Vasili, as we before mentioned; for the frontier of their country, (which God devastate!) is not far hence.



## BOOK IV.

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### SECT. I.

#### COSSACK COUNTRY.—RASHKOB AO.

WE departed early the next morning, which was Saturday the tenth of the month Hazirân; and came to the bank of the great river *Istrus*, which is the extreme frontier of Moldavia, and the first of the COSSACK COUNTRY. We passed the stream in boats; and our Lord the Patriarch put on his *Μαντύλα*, and in his right-hand was his cross: for in this country of the Cossacks, and in Muscovy, it is not usual for the blessing to be given otherwise: and in his left was his silver crosier. He had sent them a letter the preceding evening, to inform them of his arrival: and, as soon as we stepped out of the boat on the ground, we raised a gilt wooden cross, which we had made in Moldavia, on the top of a red spear of great height, for one of the Priests to carry it; according to the practice of this country, where no person raises the cross upon a spear except the Patriarch. There were present to meet him some thousands of people, beyond computation of number, on whom be the blessing of God! I am speaking of the inhabitants of the town, the name of which is *Rashkobao*, which is a very large place, entirely built on the bank of the said river. It contains a castle and wooden fort, lined with cannon.

The first of the procession were the seven Priests, with their *Φερόνιας* and crosses, there being seven churches in the town: then came the Deacons, with their numerous banners and torches: after them the Sotniks or keeper of the castle and town, and the Commander of the forces with his troops, and the people of the choir, singing beautiful prayers with one voice. They all threw themselves on the ground before the Patriarch, kneeling until he was conducted into the church. There remained not one in the city, not even a little child or infant that did not come out to meet him. We alighted at the house of an Archon.

On the eve of Sunday the fourth after Pentecost, we attended the Vespers with them, as we did also the "Ὠρθρον" the next morning, and the Mass at noon. And now we entered on our travail and labour and sweat and fatigue; for all their churches, as far as the country of the Muscovites, are void of chairs\*. There is not even a chair for the head of the Clergy. You might see them, from the beginning of the service to the end, standing like rocks, without motion, or unceasingly bending in their *Μεράνοιαι*, whilst all sang with one voice; even the little children joining in the chaunt. We beheld in them acts of religion which excited our astonishment: and God help us, for the length of their prayers and chaunts and masses! But nothing surprised us so much as the sweet voices of the little boys, as they sang in company with the men, with all their heart and might.

We observed in this people an excellent custom, which exists all over these regions of the Russians or Cossacks; and we were inclined to admire any good practice that we discovered among them. All, except a very few of them, know the prayers by heart, and the order of the service, and the chaunting,

\* "No seats, pews, organs, or other vocal instruments, are ever allowed in a Greek church; and consequently the whole presents one open space, with the exception of the altar, called the *Sanctum Sanctorum*, into which females are never permitted to enter. In the middle of the altar stands the Holy Table, upon which a golden or silver cross and a richly-ornamented copy of the Gospels are always laid; as no use of a complete copy of the Bible is ever made in their churches. They have only extracts from the Old Testament and the Epistles; and even many of the Clergy in the country do not possess an entire copy of the Scriptures. The congregation do not make use of books.

"The altar is separated from the nave, or body of the church, by a screen, upon which pictures of Our Saviour, the Virgin, the Apostles, and Saints, are always painted. This screen is called *Ikonostas* (*Εικονόστασις*); in the middle of which are the royal doors, which are opened and shut with great pomp and solemnity, whenever the bishop retires or comes forth to bless the people; which, at the conclusion of the service, he does, with a chandelier in each hand, one containing three, and the other two lighted candles, which he repeatedly crosses over each other in different directions; and, waving them towards the congregation, he concludes a final benediction. These chandeliers are symbolical: one alludes to the Trinity, and the other to the two natures of Christ. The vocal part of the service is very fine, and appears to be almost a constant repetition of "*Ghospodi pomilui*," "Lord have mercy on us!" If the Metropolitan performs the service, he leaves the church with much, and even military, state; while rich and poor crowd round him, in order to kiss his hand.

"The inner walls and domes of the churches are covered with scriptural paintings; which, in general, represent the most interesting scenes of our Saviour's History. They are also ornamented with pictures of saints, adorned with pearls, gold, silver, and precious-stones. The glories are of the shape of horse-shoes, and produce a singular effect: before these the people are continually crossing and bowing, and even sometimes prostrating themselves. There are more saints in the Greek Calendar than there are days in the year."

CAPTAIN JONES'S *Travels in Norway, Sweden, Finland, Russia, and Turkey*, Vol. I. p. 441.

even to the greatest part of the women and girls. Beside this, the Priests give instruction even to the orphan children, and do not suffer them to go about without knowledge.

In this country of the Cossacks, to judge by what we saw, the orphans and the widows are without number, since the time of the first appearance of the Khatman Akhmil and his entering into dreadful wars. On every eve of a festival throughout the year they go round, from sun-set, to all the houses to beg, singing with one voice, in a delightful tune that goes to the heart, the praises of the Virgin; so that their loud song is heard to a great distance. When they have finished, the people of the house give them an alms of money or bread, or other victuals, &c., so as to satisfy them. Thus they live by what they know : and for this reason most of them have learnt the prayers, particularly since the long-lived Akhmil has made his appearance, and taken possession of these countries, and freed these millions of orthodox believers from the power of the enemies of their faith, the accursed Poles. And why do I pronounce them accursed? Because they have shewn themselves more debased and wicked than the corrupt worshippers of idols, by their cruel conduct to Christians, thinking to abolish the very name of Orthodox. God perpetuate the Empire of the Turks for ever and ever! for they take their impost, and enter into no account of religion, be their subjects Christians or Nazarines, Jews or Samaritans : whereas these accursed Poles were not content with taxes and tithes from the brethren of Christ, though willing to serve them ; but, according to the true relation we shall afterwards give of their history, they subjected them to the authority of the enemies of Christ, the tyrannical Jews, who did not even permit them to build churches, nor leave them any Priests that knew the mysteries of their faith ; but, on the contrary, violated their wives and daughters, if they at all appeared abroad in the public exercise of their religion. When the Almighty had seen their tyranny, he made them the laughing-stock of their enemies, and laid them low and contemptible, as we shall truly relate of them in the sequel, until he had taken vengeance of their haughtiness.

To return :—On measuring the steps we had yet to take, they computed, that from this town of Rashkobao, which is the first of the Cossack State, to Potiblia\*, the first frontier town of Muscovy, there is about the distance of

\* This town, the name of which is always thus written, (پوتیبلیا) *Potiblia* or *Botiblia*, by the Arch-deacon, appears to be that which, in our English histories of Russia and Poland, we find, with considerable diversity, denominated *Putivol*.

eighty great Cossack miles : for in this country they reckon the roads only by a computation of miles ; and the mile with them is something above the distance of three hours' journey, at the rate of the horse's trot when drawing their carriages, which is quicker than the pace of our couriers, and is that at which we always travelled, according to their practice. The measured, or Cossack, mile is about five of the small miles of our country. These eighty miles are the whole length of the Cossack State, from south to north, as we shall shew clearly hereafter.

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## S E C T. II.

### COSSACK COUNTRY.—DIMITRASHIKOBO.

WE left Rashkobao in the afternoon of the afore-mentioned Sunday, attended by ten Cossacks who were appointed to accompany us ; and, proceeding about two great miles, we arrived in the evening at another town, called *Dimitrashikobo*. We stopped at the end of a large valley ; where we were met by a great number of the men from the town, who guided and supported our carriages till we had ascended the mountain on which the town is built. Here we were received by thousands and tens of thousands of people : God's blessing be upon them ! First came the seven Priests of the seven churches of the town, with banners and torches ; then the principal citizens and the troops. As soon as they came up to us, our Lord the Patriarch descended from his coach in reverence to the crosses and images ; and we clothed him, as usual, in his mantle ; and gathered all of us around him, to hold up his train. When he had paid his devotions to the images and crosses, and had given his blessing to the assistants, they proceeded before him, singing with one voice, so that the mountain and valley thundered with the sound, the shrillest and loudest of which was the tone of the children. Having reached the summit, we entered the gate in the walls of the town ; and passing through the streets, we were gazed on by thousands of men, women, and children, whose vast numbers astonished us. They all threw themselves on their knees as the Patriarch passed by ; and then, having received his blessing, they retired. Our eyes were amazed at the multitude and overflow of the boys and girls, who poured forth like the sand ; and we observed in this blessed people a degree of religiousness, and abstinence, and faith, that surprised us. This scene lasted until we entered the church named after St. Demetrius ; and the Protopapas went into

the Tabernacle, and said "Have mercy on us, O God, &c." and mentioned the names of the Prince, the lover of Christ, Alexius the Muscovite, and the Princess Maria, and their children. Afterwards he mentioned the name of the Patriarch of Antioch, and the name of their Metropolitan, Silvestris; and all the persons in the church chaunted with one voice, thrice at each verset, *Κύριε ἐλέησον*. Then he finished the prayer: and they brought forward to our Lord the Patriarch the *Ἀγιασμὸς*, to sprinkle the church and the congregation. When he had scattered it over all, they went out before us with torches, singing; and took us down to the house of the Protopapas.

In the manner we mentioned before, the orphan children went round this night from house to house, singing lauds with one voice, in a tune which enlivened and cheered the heart, so sweet was their melody. We were truly surprised and delighted with their charming music.

The reason why they now commemorated, in all these countries of the Russians, that is the Cossacks, the name of Alexius, Prince of Muscovy, was, that in the present year they had conformed their opinions and counsels with the Khatman Akhmil, and had bowed in submission to him, and surrendered to him their territory: and this, because for the present year the Khân and the Tartars had agreed with the Khatman Akhmil to make war upon the Poles with one heart.

During the days of the last Immersion, the troops of the Poles had assembled, to the amount of about two hundred thousand men: and there were with the Khatman Akhmil more than three hundred thousand; under the Khan, more than a hundred and twenty thousand. With these forces they marched to fight against the Poles; and, by the assistance of God, they prevailed over them: then, forming a *yazak*, or line of bivouacs, round their camp, and hemming the Poles in the middle, they cut off from them all supply of provisions; and it was said, that of hunger alone there perished about forty thousand. Afterwards, the Cossacks and Tartars closed in upon them, and assaulted them, and stormed their camp, and struck the sword into them, until they were no longer able, through fatigue. The Tartars took of them, alive, an immense number of prisoners; and the Cossacks gained possession of an invaluable booty. None escaped of the Poles, but a few predestined to long life, headed by their Crál or Prince, to the city of his throne, called Crakov, the stone-built, the girt with seven walls, where they shut up and fortified themselves. Presently, Akhmil and the Khan came and laid siege to them.

When the Crâl and his Grandees, as the history goes on to relate, saw that their situation was evanescent, and that they had now been eighty years fighting with Akhmil, and had no power against him, nor any resource, they came to a determination to send to the Khan of the Tartars; and promised him two hundred thousand dinârs, if he would merely separate himself from Akhmil, and, instead of being with him, as before, be against him. When the Khan was informed of their offer, he met it with acceptance; and the Tartars, separating themselves from Akhmil, departed for their own country. On their way, they took out of the Cossack territory about ten thousand captives along with them.

When the Khatman had ascertained these occurrences, he became violently enraged; and not finding any resource but in the Prince of Moscow, he sent a deputation of his Grandees to him, to ask his succour, and to supplicate him, for the sake of the orthodox faith, to take him by the hand, and not to allow his enemies to exult over him. For the Khatman\*, in the early part of his time, had been a Brave by profession, and held the rank of Şoteniks or Colonel; holding, at the same time, an estate which had passed into his possession from

\* This celebrated Chief, whom the Archdeacon, in the Arabic manner, writes Akhmil (اخمیل), for *Chmiel*, commonly called *Chmielniski*, was originally a Lithuanian, who had acquired great influence and credit among the Cossacks. In his youth, he had been carried off by the Tartars: but redeemed by his mother, he returned to the Ukraine, and cultivated an estate bequeathed to him by his father, in the neighbourhood of the Polish fortress of Czerin. He added a piece of waste ground to his patrimony, which lay contiguous to the fort; but after he had cleared and cultivated it, the Polish Governor claimed it as his right, and enforced his pretensions by a violent seizure of the ground. The Cossack appealed to Uladislaus; and he was determined to be in the wrong, the land being adjudged to the Polish Governor, whose interest prevailed at Court; nor was any acknowledgment made for the expense with which he had cultivated a piece of waste ground. Fired with the injury, the Cossack complained to his countrymen, exclaimed against the partiality of the Court, and behaved with great haughtiness to the Governor, whom he treated as a tyrant. The dispute rose higher; and the Governor, in contempt of Chmielniski, carried off his wife by violence, ravished, and then put her to death. Not contented with this piece of barbarity, he set fire to the house of the Cossack, in which perished his infant son in the cradle. Some writers, such as Heidenstein, Fontaines, &c. vindicate the Pole, by asserting that he committed these cruelties in revenge of Chmielniski's having him publicly and ignominiously whipped. Be this as it may, certain it is, that these transactions, together with a number of other violences, gave birth to the revolt which now suddenly broke out. The Cossack Chief deserted his habitation in a rage, took sanctuary in the islands of the Boristhenes or Nieper, where he stirred up the whole nation to a resolution of renouncing the sovereignty of the Republic of Poland, revenging the injuries they had sustained, assembling an army, and either conquering or perishing in the cause of liberty. Chmielniski was elected Chief; and the most vigorous measures were pursued for executing the dictates of the most signal vengeance.

See *History of Poland*, p. 521, in the *Universal History*.

his ancestors. The former Crâl of the Poles loved him with great affection ; and it was he who had given him the name of Akhmil, or Bold, in their language, over and above his original name, Zenobius.

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### SECT. III.

#### *HISTORY OF THE POLES AND COSSACKS.*

To all this country, which is called the Lesser Russia, there were, in ancient times, its own Rulers : and it is related in the histories which treat of them, that, during the reign of Basil the Macedonian, king of Greece, they received the faith at his hands. The Prince who governed them at that time was called Vladimiros ; and the seat of their government was the city of Kioy, which bore the crown of empire on its head.

But as it is not possible that any nation or kingdom be established for ever, the Almighty having sealed and predestined that He will give authority over every nation to a nation different from it, to root it out, as it has happened from the most ancient times until now : this nation therefore, I mean of the Poles, issued from the country of the Franks, and prevailed over all these regions. And the proof of this is manifest ; for the meaning of the word Láh (Leo), in the Latin language, is Lion ; and the name of the country of the Láhs, or Poles, in the Latin language, is Polonia. For this reason, their hieroglyphic, and the sign of their seal and country, is the figure of a lion, and also that of an eagle. On this account they stamp the Dog piastres (قروش الكلب) with the figure of a lion, in reference to their name.

Their sequins (الزلطات) they stamp with the figure of an eagle with two wings ; and they glory in this, saying, “ We are the sons of Alexander, and of his race : ” and until the present time they gird both themselves and horses with the wings of large birds.

All this is the effect and proof of their insolence, and tyranny, and haughtiness. For there is no nation found, on the whole face of the earth, to resemble this in pride and glory and greatness ; as we shall relate hereafter, if it please God, from their history.

As soon as they had effected the conquest of these regions, they determined, in compliance with their unbounded pride, not to make themselves a king, who

should rule with absolute authority over them; but each of them, who had conquered and obtained possession of any country, became sovereign ruler there: and this power has descended from father to son until now. Over their whole body they set a stranger, not of their own nation; and called him Crál, that is, Great Beg, appointing him a district of territory for his support, where he remained quiet, and transacted no business, either great or small, but by their counsel and command. Whenever they pleased, they deposed him; and transferred the crown, by their own authority, to another person, not from among themselves, but a stranger to their nation, in order that he might not take root among them. Thus they have continued, from the beginning of their history until now.

Afterwards they extended their conquests over many countries, and increased by them their empire; for all their frontier provinces are conquered from Foreign States. This has been, because, in consequence of their great magnificence and bravery, they subdued all the Princes who were round them, and held them in fear; and conquered by their forces one side of the territory of the German Empire, which is in possession of the Nemsá, who is styled Cæsar, taking a number of towns and fortresses; fifteen, it is said, from the kingdom of Sweden, which is near the kingdoms of France and Germany: and having possessed themselves of a part of the territory of Hungary, they have also invaded the State of Moldavia. Thus also, since a period of thirty years, they have been in possession of a large city belonging to the State of Muscovy, called Smolensko, which, with its territory, is celebrated for its fortifications. But they did not conquer it by the sword: they took it by fraud.

The case was, that an ancestor of the Emperor, who was afterwards consecrated Patriarch of Moscow by Theophani Patriarch of Jerusalem, whose name was Theodorus, on that occasion changed to Philaretus, went to them, for the first time, as a Nuncio of friendship from his father the Emperor Michael; and as the Poles were ever treacherous, and an oath has no obligation for them, they seized and kept him as a pledge, until it was settled between them that this city should be surrendered to the Poles, who by this stratagem gained possession of it.

In short, they were at enmity with all the Princes around them; not one of whom was ever able to invade them, or to gain any advantage over them in war.

After they had extended their power over the whole country of the Cossacks,



they did not content themselves with receiving taxes from them, nor yet tithes, but began to give authority to the Jews and Armenians over them, till these went to such extremities as to debauch their wives and daughters; so that the Cossacks, after having been Princes to rule, became slaves, to yield obedience to the accursed Jews. This was the first grievance.

The second was, that it had been customary with them to make forty thousand of the Cossacks into regular troops with pay, in order to ward them from the Tartars; but, latterly, they had reduced their condition so far as to do away with this establishment, with a design to leave them weak and helpless.

Afterwards they increased in tyranny, until the Priests of Christ, that is, of God, were compelled to listen to the most odious language from them. They even thought of annihilating them altogether; or of making them Franks, to obey the Pope, as they do. Within these forty years they have gone so far as to throw down all their churches, and to take their Clergy from them; and so excessive has been their cruelty and impiety, as to burn to death the Metropolitan of the Cossacks, together with eleven of his bishops and chaplains; roasting them on the fire with iron tongs, and thinking thus to terrify and subdue them. Such impious atrocities were not perpetrated even by the worshippers of idols, in their time.

During all this period there was great distress over our brethren the Cossacks; and the boldest among them fled from their country and government, to an island at the mouth of the great river, Niepros, which falls into the Black Sea; where they built a large and strong castle; and settling there, added so many brave young foreigners to their number, that, at the present time, without reckoning the women, they amount to upwards of fifty thousand souls. They are called Cossacks of the Dona, and, in the Turkish language, Tonong Cozaghi; and they made it their business and occupation to practise piracy and plunder in the Black Sea.

In the mean while, the great body of the Cossacks patiently endured the violence and tyranny of the Poles; and bore agonies from them, like the agonies of the Martyrs in their time, without complaint or rebellion; looking to their Heavenly Father, and submitting with resignation to the decrees of the Almighty.

About thirty years ago, three brothers made their appearance, at one time, among the Cossacks; and, raising their heads against the Poles, made war on them, and completely defeated them, though they assembled many bodies of troops against them. Having established themselves in the city of Kiov,

they adopted their own banners and magistrates : and when Theophani, the late Patriarch of Jerusalem, wished to come to this country, they sent five thousand Cossacks to carry him away from Moldavia, and received him with great reverence and ceremony among them. On that occasion, he consecrated for them a Metropolitan and Bishops, and a number of Clergy : afterwards they conveyed him to Moscow.

The Poles, seeing they had no power against these three brothers, made friendship with them, to deceive and betray them ; and contrived to send and poison all three, so that they died. Then they came and took possession of what the brothers had conquered from them, and annihilated their troops by the most cruel and shameful murders. Towards the peasantry they increased in tyranny and violence to the utmost degree ; and shewed no bounds to their indignation against Theophani, who at that time was in Moscow. As soon as he was informed of their hostility, he took the road to the country of the Tartars, and escaped.

Immediately thereon came the Sultan Osman, with more than seven hundred thousand men, to make war upon them, at the Fort Khoenti, which is on the side of Moldavia ; and at the Fort Kamenitza, of so much celebrity, directly opposite. The Poles, in consequence, addressed themselves to the Cossacks, and intreated them to enter their pay as auxiliaries, and assist in repelling him. The Cossacks yielded to their prayers ; and making war on the Turk in their fiercest manner, and with their whole hearts, they speedily drove him back, as is well known for a fact in every coffee-house. His own troops afterwards put him to death : and a peace was concluded between the Turks and the Poles, on surrender, by the latter to the former, of the Fort Khoenti, to be under the government of the Beg of Moldavia, and on their agreeing to pay them every year a contribution of seventy thousand piastres and thirty thousand head of sheep and oxen.

For the kindness which the Cossacks had done them, the Poles returned the greatest cruelties ; thus hoping to break their union and disperse their nation. But God, beholding the tyranny and pride of the Poles, and incensed at their perfidy, raised up his faithful servant Akhnil, to take vengeance on them, and to release his peculiar people from their slavery and captivity ; giving him strength, and assisting him to destroy their armies by the edge of the sword and the grasp of the prisoner : as it has been said, "Whenever a nation becomes exorbitant, God gives power to some other nation over it, to root it out."

When Zenobius, surnamed, by their Crál, Akhmil, appeared, and fought in the cause of religion; but not having force enough, nor any helper nor supporters, was induced to send first to Vasili, the Beg of Moldavia, to ask his assistance, and next to Matthi Beg of Wallachia, intreating them to stand by him in liberating the orthodox Cossacks from the slavery of the Jews and Armenians and the accursed Poles; instead of assisting him, and fighting for the true faith in conjunction with him, these two Princes requited him with evil: for Vasili sent his very letter to his friends the Poles, to make known to them his own constancy in their favour, and the growing enmity of Akhmil: and Matthi sent it to the Turks, his allies, to give them immediate information of the whole affair. Akhmil, therefore, being disappointed, and hopeless of them both, sent to solicit Alexius, Prince of Moscow, many times; but the latter refused him any favourable answer, because of his being a rebel and an upstart; as is the usual conduct of Princes. When the hopes of Akhmil were thus blasted on all sides, the Almighty guided him to the adoption of an admirable scheme. This was, that between him and his friend the Crál a secret agreement was planned, that Akhmil should raise his head in rebellion, and that the Crál should assist him with troops; in order to eradicate the Polish Grandees one and all, and to allow him to become king in his own right, who should rule, and not be ruled by them. For, as we mentioned before, there were many Grandees, in the hand of each of whom was a large country inherited from his ancestors; and there were some of them who maintained a hundred thousand soldiers; the lowest, ten thousand. But their counsels were not unanimous, and each was disposed to follow his own head: one after another, therefore, they all perished.

But what did Akhmil do? He took with him his son Timotheus, who was only eight years old, and went over to the Cossacks inhabiting the island. Having, to their great delight, made an amicable compact with them, he went, at their instigation, to the Khan of the Tartars, to make an alliance with him also. On his arrival among the Tartars, it was in vain that he held out to them the promise of great booty: they would give him no credit, and feared his intercourse, until he set his son before them as a pledge: on which the two parties interchanged oaths; and the Tartars, becoming as one with Akhmil, immediately equipped, in conjunction with him, about forty thousand men; and, with the assistance of God, they attacked the Poles, and routed them, making a great number of them prisoners. Every thing that could be carried away they plundered; and the Tartars, on beholding this success, were exceedingly rejoiced. Having sent the captives to their own places in Tartary, they marched forward,

and attacked the Governor himself; and were not long before, by the help of God, they gained the superiority over him, and put the Cossacks in possession of all his territory; as it had been agreed between them, namely, that “the country and the booty shall be for us (the Cossacks), and the captives for you (the Tartars).”

As the peasantry were all Cossacks, that were violently depressed under the most cruel tyranny and slavery, they all rose on the side of Akhmil, and assisted to conquer much territory. He had with him about five thousand men; and many thousands of the Tartars joined him, when they saw the abundant booty that was gathered. Thus they ceased not to pursue their conquests over many districts, and to put to death their various Governors; until Akhmil rode paramount over them, as Great Khatman or Vazir, called in their language “Commissari,” that is, Amir Akhor to the Crál, having command over more than two hundred thousand men; and began to live in the greatest pomp, grandeur, and magnificence.

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#### SECT. IV.

##### *BATTLE AND WAR BETWEEN THE POLES AND COSSACKS.*

It is related, that the Polish Grandees broke up their establishments at home, for the purpose of marching out and devoting themselves to warfare against Akhmil. When they had thrown up their intrenchments and fixed their tents, they were as though they had come out to a merry-making party: and they sent to tell Akhmil, saying, “Lo, we are come out to meet thee, with our wives and children, and all that we possess; with our gold and silver, our coaches and our horses; all our treasures, and the contents of our houses.” And this was really the truth; for they were sitting in their tents, eating and drinking, and carousing to intoxication, and smiling and scoffing at the poor troops of Akhmil, and saying to him, “We are all come to place ourselves in thy hands: make haste, then, to plunder, and carry away all our chests of gold, for they are all here before thee.” Now, when God saw their pride and vanity, he inspired Akhmil with a stratagem, which he practised upon them. This was, that the Cossacks went one night to the place where the Polish horses were feeding; and having slain the grooms, they took possession of the whole troop. Then they retired, and made banners to the amount of the number of the horses; giving to each rider a banner in his hand, so that there were five thousand banners in all,

and five thousand small drums. Thus equipped, they marched towards the enemy, so as to reach their camp with dawn of day; and found them asleep, and void of care. Raising a shout against them, they struck all their drums at once; and the Poles, on springing to their feet, met the banners around them on every side. As they endeavoured to find their horses, they were informed by the fugitive grooms of what had happened: and despairing of all escape, they fell into a blind rage, and began to sheath their swords in each other's bodies; when the Cossacks ended the business by a general massacre, from which none escaped. Of booty they made an immense collection.

The Commander of the Polish army hid himself under a wagon, and was covered up by his servants in the straw. But he did not remain concealed from the Cossacks, who speedily detected him, and gave him a blow with a sword, scoffing at him in their rhymes, and saying, "Yesterday you laughed at us, and jeeringly invited us to take your wealth and booty; and now you are buried in the straw, you wretch! Arise, and sit on your throne, that we may worship you, O sovereign Lord! and be not sad."

In this manner the Cossacks became masters of the whole of the country, and reduced it to their own government, rooting out every stock and race of the Poles, and Armenians, and Jews, from among them: and Akhmil performed, with his brave followers, such feats of valour, and such stratagems of war, as no one ever did before him. God gave him strength, and assisted his endeavours from the beginning of his career till the end; and hurled destruction, by his sword, on the vanity and discord of his enemies: for each of them, as we mentioned before, was given up to the guidance of his own head; and made war from his own territory by himself, refusing to be assisted by any one, or to be joined by his neighbour's troops. The great evil among them was this haughtiness of mind and excessive love of independence, whereby they were subjected to every kind of fraud and treachery. Had they united all in a body with their Crâl, according to the practice of other kingdoms, and as they had done formerly at the time of the war with the Turks at Kamenitza, joining all their forces, there would have been none to equal them in power, save God alone.

Moreover, their Crâl, who was in secret a friend to Akhmil, used to send to strengthen him, and enforce his designs, in order to ruin and destroy all his Grandees. When these were at length made acquainted with his conduct, they formed a conspiracy against him; and, giving him poison to drink, put a speedy termination to his existence. In his place they set his brother: and finding, eventually, that they were unable to cope with Akhmil, they made a treaty of

friendship with him, for the purpose of deceiving and poisoning him ; but they were unable to accomplish their design. Every scheme was attempted that they could devise to assassinate him ; but in vain, for God was with him.

In this manner he has continued to bear himself towards them until now : and when the Tartars gave way to their love of gold, and separated themselves from him, he sent to make his obeisances to the Prince of Moscow. At length the affair was settled, by means of the Patriarch, and through the zeal of the Muscovites for the orthodox faith. The Prince sent to Akhmil some royal castans, and also to his Grandees ; and named him Knazi, in the rank of his empire. Then he sent two Voivodas or Ministers, and with them sixty thousand of his troops, to the city of Kiov, the castle of which they built and fortified ; and quartered themselves there, in order to repel their enemies the Poles : moreover, he inscribed forty thousand of the Cossack troops on his muster-rolls, with an allowance to them of yearly pay from his treasury, to be united with his own forces at Kiov. As there existed a great friendship between the Emperor and the Poles and their Crâl, he sent to them an Ambassador, to tell them, saying : “ Be it known to you, that I seek three things from you, if you wish our ancient friendship to continue : the first is, that whereas the country of the Niepros, that is, of the Cossacks, is become my property, you are not to invade them any more, nor to injure them : and whereas among you there are Tartars, and they have their mosques ; Jews, and they have their synagogues ; Armenians, and they have their churches ; in like manner you are to hold in account the brothers of Christ, the Cossacks, who are, like me, of the orthodox faith : the second is, that you are to style me Emperor of the Russias, Great and Small : the third, that you restore to me the city of my ancestors, Smolensko, with all that it contained of cannon, musketry, and other armour and ammunition. If you give me a suitable answer, and in compliance with my commands, our ancient friendship shall continue to exist between me and you : if not, be it known to you, that I shall invade your possessions.”

When the Poles heard this, they refused to consent, particularly the person named Radzivil, son-in-law of Vasili, Beg of Moldavia, who was a great Khatman, and an independent governor in that country, among many others. The Crâl himself was for a favourable answer : but the rest would not agree.

In the mean time, behold what the impure wretches did!—without any ostensible leader, they came this very year, at Easter, that is, on the Eve of Holy Thursday, and the Eve of Saturday of Light, and the Eve of Easter Sunday, and suddenly invaded some seventy or eighty market-towns, in the Cossack

country; knowing that the people were busy in their churches and at their prayers, and that it is the custom of the Cossacks not to take up arms at all during the Great Lent\*. But the misfortune was chiefly owing to the confidence of the Cossacks in the Emperor, to whose protection they had recommended themselves. Coming therefore on them unawares, the Poles put to the sword all whom they encountered, even the sucking-babes, and ripped up the bellies of the pregnant women; after which they fled. When Akhmil heard of this, he sent some troops to pursue them; but they failed of reaching the main body. The rear, however, they put to rout, and cut them all to pieces, together with one of the Jesuits who accompanied them to urge the enterprise. Afterwards they took I know not how many towns belonging to the Poles; and put to the sword all whom they found in them, at the same time that they set fire to the houses, in retaliation of what had been done to their country.

When, afterwards, the Emperor heard of this, he was exceeding angry; and prepared for an expedition against the Poles: for the blood of the martyrs whom they had killed, and whose blood they had mixed with the blood of Christ their Lord on the Festival of his Holy Crucifixion, cried to God on their behalf; and he inspired the Emperor, the lover of Christ, to march out against them, with more than six hundred thousand men.

He went forth from the city of Moscow on Monday the first of the Lent of the Apostles (which was the same day we set out from Wallachia, as we afterwards ascertained); and passing on to the city of Smolensko, he thereto laid siege. To Akhmil he sent ninety thousand armed men: and one of his Vazirs, with one hundred thousand horse, he despatched to the frontier of Tartary, to keep a watch over the Tartars, and hinder them from marching to

\* "In the Greek Church there are, in the year, four great Fasts or Lents. During these Fasts the Russians are not permitted to swallow flesh, milk, eggs, or butter; but confine themselves to vegetables, bread, and fish fried in oil. The Fast before Easter is regulated by that moveable feast: it continues eight weeks, and is called the Quadragesimal. In the first week they live upon butter, eggs, milk, &c., and abstain only from meat: it is called *Mastonitza*, that is, 'Butter-week,' and may be looked upon as their Carnival, it being spent in public diversions. The next is called St. Peter's Fast, and lasts from the Monday after Whitsunday; to the 29th of June; and, consequently, is sometimes longer and sometimes shorter. The Fast of the Blessed Virgin is immoveable: it begins always on the 1st, and continues till the 15th day of August. St. Philip's is also immoveable; beginning on the 15th of November, and continuing to the 26th of December. Besides these, the usual Fast-days are the Wednesdays and Fridays throughout the year. These institutions were originally intended for Monasteries; but the second and seventh precept of the Church impose them upon all members alike, except that Monastics are never allowed to eat flesh. All the Fasts are, in general, strictly kept by the common people; but few of the Nobility observe any of them, except the first or last week of the Great Lent before Easter, when they are about to take the Communion."—CAPTAIN JONES'S *Travels in Russia, Turkey, &c.* Vol. I. p.452.

the aid of the Poles. But the Khan of the Tartars had consumed a great portion of the money of the Poles; and now he sent to excuse himself to them, saying, that he had no power to march out to their assistance, nor to leave his own territory, on account of the great number of Muscovite troops who were on the watch. After a short time, he died; and another became Khan in his stead. This is what had been passing of late.

I will remark in this place, that in all these countries there always is a Protopapas, who takes the lead of the Clergy in preaching &c.

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## SECT. V.

### COSSACK COUNTRY.—HORAJKOKA, LIASKOVSKA, JABOKRIZ, &c.

To return to the subject of our travels :—We set out from Dimitrashikobo, the place before mentioned; and passed its celebrated fort, which is of wood, and its bridges: and having proceeded a mile and a half, we arrived at another town, called *Horajkoka*. Here also, on our approach, they came out to meet our Lord the Patriarch, with an assemblage of the whole male population, both great and small, and all the women, without the town, where they ranged themselves in a double row; and as soon as the Patriarch came near to them, they bowed to the ground, to receive his blessing: nor did they rise until he had passed on. I remarked that every man in this country continually carried a staff in his hand.

After the Patriarch had kissed the Images and the Cross, they walked before us, chaunting, till they had led us into their church, which bears the name of St. Michael; and all the while the bells were ringing. Afterwards they took us to the banquet, and gave grass to our cattle: and after we had tarried a little while, they went with us, to take farewell at the outside of the town.

Having proceeded a couple of miles, we came to another burgh, called *Liaskovska*; which has walls of wood, and a castle. They were actually at work on the fortifications round these two towns, when we passed, in consequence of their alarm at what the Poles had done in Holy Week. The entire population came out to meet us, as before, preceded by the Priests in their robes, and carrying banners and torches; and the children chaunted as the procession advanced. They were accompanied by the Prokovnikos Michael, who was stationed without the town, at the head of twelve thousand troops, to observe



the Polish frontier, and those of Moldavia and Tartary. They conducted us into a church bearing the name of Our Lady.

There is another church in the town, called after St. Nicolas. In this place we slept; and in the morning they all went out with us, to take farewell: and they gave us a large military escort.

After we had proceeded two miles, we came to another town, surrounded by ramparts, and containing a citadel within, constructed of wood. Its name was *Jabokriz*. All the inhabitants here, also, came out to meet us. It was the custom with them to chaunt before the Patriarch this piece ———; and when he entered the church, they sang "Αξιον εστιν, whilst he was paying his devotions to the Images: and the Protopapas recited, "Have mercy on us, O God, &c." Nothing had so much effect on our hearts, which leaped from their places, as the chaunting of the children; who sang the "Αξιον εστιν with all the fervour of their youthful souls.

In this town are two churches, bearing the titles of The Nativity of Our Lady, and St. Michael.

Our road this day, and afterwards, was all through a forest of شجر ملول &c. The Poles, during their domination here, were spread over the forest, in felling timber for the construction of their forts and towns and houses: but as soon as the Cossacks came into possession of it, they made a division among themselves of the lands; and they are now very active in cutting down the trees and burning the roots, and then sowing the ground with seed.

Every town and village in the country of the Cossacks is full of people, and particularly of small children; and each place can pour forth probably some forty or fifty thousand souls, and more. As to the children, they are more numerous than the blades of grass; and they all know how to read: even the orphans are so instructed; who, as well as the widows, are very many here, their fathers and husbands having been killed in the successive wars. But they have a salutary practice of marrying their children when young; and for this reason they exceed in number the stars of heaven and the sands of the ocean.

Near every town or village there is sure to be a large lake, collected from rain-water or from the running streams; and it is called Khalistao, or place for collecting fish. In the middle of it is a wooden mound or lock, on which is a heap of twigs covered with hay and straw. Under it are wheels which turn a mill; so that they have water and fish and a mill altogether, and are in want of nothing. These things are found, without fail, in every town or small village.

The machinery which they have for the turning of their mills is admirable ; for we saw a mill turning by means of a mere handful of water.

It is remarkable, that throughout Wallachia and Moldavia, and the country of the Cossacks, as far as Moscow, all the roads lead through the middle of the cities and small towns, carrying the traveller in through one gate, and conducting him out by another ; and private or by-roads, on the outside of the towns, do not exist at all. This is a very wise regulation.

We took our departure from Jabokriz, after the Priests, in their robes and carrying their banners, had bid us adieu outside the town, according to their constant practice : and we passed on our road over a large river, on which all the contrivance and work was to make locks or dams for the collection of fish, and for turning mills ; so that we were astonished and confounded : for the Druzes in our country we call mounders of earth, whereas these Cossacks are dammers of water.

After we had proceeded two miles, we came to a town, or rather city, larger and handsomer than any we had passed ; the name of which was *Obodoka*. It had large high ramparts ; and we entered it in the manner we mentioned of our entry into all their towns, over a bridge on a lake in the middle of the city : and the Priests came out to meet us, in their robes, and carrying their crosses and banners, accompanied by the Magistrates, and all the population, including both women and children as usual.

This town contains two churches, under the titles of The Assumption of Our Lady, and of Saint Michael, built of wood, very grand and lofty, with cupolas, and broad and high towers for the bells, which we saw from a great distance. We went into some churches, of a large size, which were used only in the summer ; and others which were used only in the winter ; all pierced with a multiplicity of windows, which delighted the view. All have been newly built since the beginning of the reign of the Khatman (to whom God give long life!), Zenobius Akhmil.

As to the names of the Cossacks, they are all taken from the finest and greatest of those of the Saints, both for men and women.

The Priests have a distinguishing mark ; which is, that their calpack is of black cloth, with black fur lining, and is hardly different from velvet : the rich among them have it made of velvet, with sable fur. Before their Chief they stand with their heads uncovered, as they do also in the churches.

We departed hence on the morning of Wednesday the fourteenth of Hazirān ; and passed in the midst of orchards without number, and rivers of water on the

right and on the left. The different kinds of corn were to be seen of the height of a man's stature, and spread like an immense sea in length and breadth.

Having advanced one mile, we came to a large town with a wooden fort of great dimensions, surrounded by walls and trenches and cannon, called *Balanoka*. Round the whole town, that is, without the extremest houses, is a wooden wall, with another inside. On the gate of the fort is a tall piece of timber, with the Messiah figured on it crucified, and with the appendages of the instruments of the crucifixion, that is, the hammer and the pincers, and the nails and the ladder, &c.; which has been standing since the time of the Poles. Here also they came out to meet us. We remained an hour; and then proceeded another mile; and came to three other burghs, in a row on the bank of the river, with three wooden ramparts and three dikes, called *Samoka*. They conducted us to the church, which is dedicated to the Holy Parasceve.

We remarked, that over the door of every church in the Cossack country is an iron collar, similar to those which are placed on the necks of captives. On asking about it, we were told, that every person who came not to church to the morning service, after the tolling of the bell, had this collar placed on his neck for the whole day, and was fixed on the fold of the door so as not to be able to move; and that this was his constant treatment.

After an hour's rest, we set out from this place; and crossed over the river above mentioned, near to the reach upon it called *Bokho*, where the ships are anchored. Then we advanced two miles further; and came, in the evening, to two other towns, both with ramparts and moats, and lofty castles within. Their names were *Sovolozka*. In the citadel of one was a church dedicated to our Lord the Messiah: in the other were two magnificent churches, by the names of Saint Nicolas and Saint Michael. Like other towns, they had each a large lake in the vicinity: and they made a grand procession for us, with flags and banners.

On the morning of Thursday, we arose early; and having advanced something less than a mile, we came to another burgh, with high ramparts and lakes of water round it, called *Mojoka*, containing two churches of lofty structure, dedicated to The Assumption of Our Lady, and St. Michael. Proceeding another mile, we arrived at three burghs of considerable size, with fortifications, each apart, called *Stevanoka*; with a handsome church in each, one dedicated to Our Lady, the others to Saints Michael and Nicolas: but they were injured with fire: and these were of the number of those towns which had been taken by the Poles in the nights of the week preceding Easter, when they murdered the inhabitants, and set fire to the houses. We immediately afterwards came to

another town near the preceding ; which has beautiful fortifications, and is called *Fajna*. Round all these towns are lakes, with their mills : and in the last is a handsome church, named after St. Nicolas. Having advanced another mile, we arrived at another fortified town, *Yayinavva*, which has a church dedicated to St. Nicolas : here we slept. All these towns are near to each other ; and it is so throughout all the country of the Cossacks. What blessed places it contains ! You cannot go the distance of Khan Tomān from Aleppo, but you must pass, on your road, through ten cities, or eight, or five at least. The towns I speak of are those immediately on the high roads ; but as to others on the right and left, they are without number ; and there is not one that has not its three wooden walls, in proper repair ; the outermost of which is made with stakes crossed, to oppose the attack of cavalry. The other two, with a trench between them, are within the town : and there is sure also to be a citadel mounted with cannon ; so that in case of the inhabitants being overcome by the enemy, and being invaded over the three walls, they may retire, and defend themselves within the castle. The large lake of water is close to the walls, serving as a great moat ; and the road lies over a narrow bridge above. Upon any alarm, they break down the bridge, and are in no fear of their enemies.

The greatest part of these fortresses were erected out of apprehension of the Tartars alone, whose march into these countries is sudden and unawares ; as their custom is, when they sally forth from their own territory, not to give any notice to their troops of the spot whither their march is directed, that they may not divulge it. In a single day they perform five or six days' journey, in troops of cavalry ; each trooper having with him four or five led horses ; so that when one is tired, which he has been riding, he mounts another. Having advanced in this manner a month's march, they hide themselves in the mountains and thickets ; and having made a sudden attack in the night-time, they take to flight, as they have no courage for war. Such were their proceedings in this country : to guard against which, when the government was in the hands of the Poles, and every twenty or thirty towns, or perhaps forty or fifty, were subordinate to one Beg, whose subjects the Cossacks were, or rather his slaves, they used to employ them day and night in the construction of these ramparts, in excavating the dikes, in the formation of the lakes of water, in clearing the lands, &c. But when the Khatman, Zenobius Akhmil, (to whom God grant length of life !) gained possession of the country, those who had laboured and endured all the hardships of the work came into their rightful possession of it, and by their occupation of their own ramparts defeated the hopes of their enemies.

## SECT. VI.

COSSACK COUNTRY—*TALALAYOKA, HORODOKA, HOMANO.*

ON the morning of Friday, we advanced a mile; and came to a burgh or market-town, called *Talalayoka*, surrounded by lakes and water-mills. It contains a handsome church; but its citadel and ramparts were all burnt, it being one of the places which the infidel Poles set fire to, in Holy Week. The inhabitants were unassisted by their neighbours; and being unable to resist the attack of the Poles, they were overcome, and were all put to the sword; being thus made companions to their Lord the Messiah in his sorrows, to the number of many thousands. Round this town were four others, that were treated in the same way.

We immediately proceeded another short mile; and came to another market-town, called *Talalayoka*, which had been dealt with in the same manner.

Shortly afterwards we reached another town in the same neighbourhood, called *Horodoka*, the fortifications of which were burnt: but there remained in it a few of the inhabitants, for whom our hearts were pierced with grief, at the contemplation of what had befallen them: nevertheless, they came out to meet us, in the usual way; and took us to the great church, which they are proud to possess, bearing the name of Saint Michael. From that time to this, we never saw one equal to it in the country of the Cossacks, for height, and the elevation of its five cupolas. The colonnade that is carried round the building consists entirely of rounded pillars: and also over the gate is a tower for the bells, with similar columns. It had all been newly built: but the inhabitants were soon interrupted in the pleasure of beholding it; and we all wept much over the thousands of martyrs who were killed by those impious wretches, the enemies of the faith, in these forty or fifty towns. The number, probably, amounted to seventy or or eighty thousand souls.—(O you infidels! O you monsters of impurity! O you hearts of stone! What had the nuns and women done? What the girls and boys and infant children, that you should murder them? If you had courage, you would have gone to fight with the venerable old man who has set you as a laughing-stock to the world; who has slain your Princes and Grandees, and annihilated your heroes and valiant men: this person, who has made you the sport of the beholder, is named Akhmil. And well is he named “The Brave”

—a name given to him by your Crâl.) For it was the Poles who had conferred on him this appellation of Akhmil, after the name of a plant which grows in their gardens, resembling the French bean (لوبية), both in blossom and leaf: but it winds round trees, like the لفافه. This kind of لفافه they sow throughout all this country, in their orchards and gardens; where it winds upon long poles which they set up for the purpose. Its fruit they gather after the blossom, which is spotted green; and they put it into the boiling liquor which they make into a spirituous beverage, that is, into the decoction of oats (a grain resembling wheat), from which a strong spirit is distilled. In the winter it withers away, and is burnt like straw; and when the spring shines forth at Easter, it shoots, and rises to a great height. To this, therefore, they have likened Akhmil: for during the days of Lent he lays aside war and battle and the sword, and reposes at home; and those who have neither judgment nor faith come and burn and murder and carry on war up to Easter, whilst he speaks not a word. But when the glorious Easter is come with its flowers, he then starts up; and then are gathered to him five hundred thousand warriors, to fight for the orthodox faith; who are ready to hazard their lives for the love of their lord: who seek no pay, nor any thing of the kind. For Akhmil now boasts, and towers over the kings of the earth in this particular, that he has under him more than five hundred thousand troops, who receive no pay whatever, but are prompt to stand by him whenever he calls them, bringing with them their provisions and ammunition, and every thing they want. Both they and he, from the Festival of Easter until the Great Lent, are inhabitants of the deserts, and away from their wives and children, leading a life of chastity and abstinence, which they have now persevered in from year to year, for the last eight years that he has reigned.—What a blessed nation is this! and how copious its numbers! What an orthodox people! and how abundant in faith!—After the loss of so many thousands of them slain in battle or sudden attack, and of so many more that the Tartars have carried away into captivity, they are still able to muster this immense quantity of armed men, to whom God give His blessing!

On the other hand, what have the Cossacks themselves done? They have slain of their enemies, that is, the Poles, with their wives and children, more than can be reckoned up; and have sometimes not even left a remnant of them. We used to look with admiration at the palaces of the Polish Grandees and Governors, which we beheld within the forts, at a long distance; so great was their elevation, with their cupolas and colonnades. When you entered them, you were

equally surprised at their beautiful architecture and elegance ; and at their lofty stoves, taller and more graceful than the cypress, where they made their fires in the winter. But now they are in ruins, without an inhabitant ; and are become the resort of dogs and swine. As to the tribe of Jews and Armenians, they have utterly destroyed their whole race. The beautiful houses and shops and magazines which they possessed are now a refuge for wild beasts ; for the long-lived Akhmil, on gaining possession of this country, swept away from the face of it the whole progeny of foreigners ; and its inhabitants are now pure orthodox Cossacks.

To return :—The people of the above-mentioned town requested our Lord the Patriarch to consecrate their church for them ; as the accursed Poles had gone into it, and broken the images, and defiled it ; and since Easter no mass had been said in it, until now. They had been waiting for a chief Priest to pass their way, to have it consecrated by him. In compliance with their entreaty, our Lord the Patriarch made for them an *Ἀγιασμὸς*, and sprinkled their church with it.

Immediately on leaving it, we proceeded two long miles ; and came to a large town, divided into three fortresses, each apart. The third is an immense castle of wood, on an eminence, which they are now building anew : they are digging trenches around it, and fortifying it with square towers furnished with cannon. The name of the place is *Homano*. The inhabitants came all out to meet us, according to custom, with banners and torches, preceded by the Priests and Deacons in their robes ; and accompanied by the Proconicos and his troops, who were stationed without the town, in great numbers, to watch the frontiers of the Tartars and Poles.

It was remarked by us, that on the necks of the horses of the Grandees, in the country of the Cossacks, is suspended a cross of silver : but on the necks of the horses of the Voivodas in Muscovy, and between their eyes and along the bridles, the whole space is covered with gilt crosses.

Here they took us to a magnificent lofty church ; the cupolas of which are of green iron (حديد احضر), of extraordinary beauty. It is very wide and spacious, and painted all over. It is built of wood ; and its silver candlesticks are numerous, furnished with handsome green torches. Above the *Νάρθηξ* are suspended its fine-toned bells. In this church are lofty pillars ; with galleries looking over the choir, in which the musicians stand, and sing from their musical books to the organ, making with it a noise that emulates the thunder. For this is the first large city of the country of the Cossacks, and its houses are high and beautiful. Most of them were the houses of the Poles, and Jews, and Armenians ; and have

many windows glazed with coloured glass, with pictures hanging over them. The people of the town are sumptuously and elegantly dressed. Here are nine churches of magnificent structure, with lofty cupolas, under the titles of The Resurrection, Ascension Thursday, The Holy Trinity, The Nativity of the Virgin, The Assumption, St. Michael, St. Nicolas, the Festival of the Cross, and Easter. For this city was the central residence of the Polish Governors, and their capital; and they had many princely palaces here, which still exist.

On the Saturday, we attended mass in their cathedral; and, before we left it, were deprived nearly of the use of our legs, from long standing: for, as we before mentioned, all their churches are entirely destitute of seats; and they are very tedious in their prayers and chaunting, and in their celebration of the mass; particularly when the ministering Priest or Deacon recites the Prone, and the chaunters who stand in the gallery respond, in their language, "*Hospodi, pomilui,*" that is, *Κύριε, ἐλέησον*; each of which responses they chaunt to music for the space of a quarter of an hour. At the "*Ἐπομεν πάντες*," that is "We all say," we counted that, in the country of the Cossacks and Muscovites, the Priest recites it in fifteen verses, and that at every verse they chaunt *Κύριε, ἐλέησον*, many times; so that we reckoned that during this prayer they chaunt *Κύριε, ἐλέησον* about one hundred times; and in like proportion during the rest of the Prone.

They never neglect to read the Epistles and Gospels; and the Reader pronounces the Epistles with a modulation much more beautiful than ours in reading the Gospel, and that on every word: nor do they ever omit to say the Psalms of David and the *Προκαίμενον*, verse for verse, every day throughout the year, with the proper chaunt. In like manner, after reciting the Gospel, they chaunt with the organ the words *Δόξα σοι, Κύριε, δόξα σοι*, both the first and second time: and at the time of their saying "*Ἄξιον ἐστίν*," all the Priests in attendance, with the children of the choir, assemble in the middle, and all chaunt it with one voice and from the bottom of their hearts. At the commemoration of the Bohoroditsa, or Divine Nativity, they all kneel on the ground, at the same time having their heads uncovered, even the Priests officiating. At other times you might see them standing in the churches like rocks, without motion. As for us, we suffered great pain; so that our very souls were harassed with fatigue and anguish: but, as we mentioned before of them, we observed in them all a perfect spirit of religion, and abstinence and humility, to the utmost. They used to press forward in crowds to kneel and kiss the Cross in the hand of our Lord the Patriarch: and when we passed along the



roads, and they saw the Cross raised on a staff, though they were extremely busy with their harvest, they would turn towards the east, with the women and children, and cross themselves on the forehead; and the men and boys would throw aside their sickles and their work, and run as fast as they could to receive a blessing from our Lord the Patriarch. Travellers, especially, used to descend from their horses and carriages at a distance, and, gathering from the different parts of the road, would stand in a line, with their heads uncovered, till the Patriarch passed; and then, kneeling on the ground, would creep forward to kiss the Cross and the Patriarch's hand, and so depart.

To return:—We went out from mass near mid-day; and the Proconicos Simeon, before mentioned, with his Lieutenant, held up the arms of the Patriarch, according to their custom, till he had conducted him into his house, where we made for him an Ἀγιασμός; and the Patriarch prayed over him, and over his spouse, the prayers of Absolution; and we sat down to table: on rising from which, he accompanied us to our lodgings, to take leave of us.

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## SECT. VII.

### COSSACK COUNTRY—CRASNOBOLA, SAKOKA, AND PALACE OF KALINOSKA.

WE then set out from Homano, and parted from the General on the outside of the town. He, also, appointed some troops to attend us: and we proceeded one mile, and came to another town with fortifications and a castle, named *Crasnobola*, whence the inhabitants poured forth to meet us, as usual. For at the moment of our departure from any place, one of the troopers attending us went in advance, with a Letter from the Proconicos, addressed to all his dependents, informing them of our approach; that they might get ready a provision of meat and drink, sufficient for all our train. With our servants, and the Heads of Convents who accompanied us with their servants, we were about forty persons. In like manner they sent to prepare horses for our carriages, and cut green grass for our cattle: for, as we mentioned before, the summer of these countries is a perpetual spring, and the flowers bloom to the month of Teshrin; so that we were astonished at the vernal appearance of the fields. At the gates of every town they used to meet us with loads of bread, to have it blessed; and when we sat down to table, the first thing they placed before us was always bread.

In this way the people of the above-mentioned town came out to meet us at their gates, as they had been recommended to do : and when our Lord the Patriarch paid his devotions to the banners and the crosses, he always alighted from his carriage, out of respect to them ; and walked in his mantle some distance, until they had led us into the church ; which we quitted for our lodgings, where the Cross, raised on a staff, was arbour'd at our door.

After they had taken us into their church, which bears the name of Saint Michael, we set out instantly : and proceeding another mile, came, in the evening of the fifth Sunday after Pentecost, to a very large town, with three forts and three lines of defence, called *Sakoka* ; which has four large lakes of water in its vicinity ; and, amongst its buildings, some magnificent handsome houses, which formerly belonged to the Jews and Armenians. It contains four churches, which bear the titles of The Divine Manifestation, Our Lady, St. Michael, and St. Nicolas : they are magnificent and lofty. Outside the town is a convent dedicated to St. George, which they are now building anew.

We were met by the Priests and Deacons, as usual, without the gates, with their banners and torches, in great numbers : they conducted us into the church, chaunting until the Protopapas began the Prone ; in which he mentioned the name of our Lord the Patriarch of Antioch, and the name of their Metropolitan Silvestris, and the Khatman Zenobius, and the Emperor Alexius, as is always done. Then they led us out, walking before us in their robes, and with torches in their hands, and chaunting, until they deposited us in our lodgings. Here the Patriarch gave them his blessing ; and they departed.

It may be remarked, that in these countries of the Cossacks there is no wine : their beverage is barley-water, boiled and sweet, which is very good. We drank it instead of wine. How could we help ourselves ? This sweet barley-water, however, has the advantage of being cool on the stomach, particularly in the summer season. There is also a beverage made with boiled honey : this is intoxicating. As to the spirit made from oats \*, which is like the grain of wheat, and is boiled for the purpose, there is a great abundance of it, and it is very cheap.

\* The Arabic word which I have rendered 'oats' is *فريزا*. It may, however, be intended for 'rye.' No Dictionary, that I have been able to consult, has contained it. Holman says, " at a Russian banquet a variety of drinks are carried about ; as the Zboten, prepared from honey, or treacle and water, with herbs added, to give it a flavour : this, when cold, is presented in glass vessels ; and when hot, in metal ones. Occasionally, a better kind of Zboten is prepared, from the juice of cranberries, pears, prunes, or other fruits, sweetened with honey. Another beverage is the Kvass, which

We rose early in the morning of the afore-mentioned Sunday; and attended the "Ορθρον with them, and afterwards Mass. Then I went to see the palace of the Governor of this city, whose name was *Kalinoska*. This was one of the greatest of the Polish Governors, the chief or principal of whom were four. One of them was named Botoska; the second Commissari, the same person the manner of whose death we mentioned as having occurred in the beginning of the reign of the Cossacks. He had two hundred thousand men under his command. The third was this *Kalinoska*. Homano, as far as the borders of Raskho, together with this town and other places, a very large district, was his domain. His own stud of horses were forty valuable Turkish chargers; and his body-guards were twelve thousand fine soldiers, all clothed in rich uniforms. Besides them he had thousands of other troops. When Akhmil marched to fight against him, he was defeated, and carried off by the Tartars, as a prisoner, into their country, in the company of Botoska. Vasili, Beg of Moldavia, afterwards sent to redeem them, paying eighty thousand gold pieces for each. The fourth was called *Vishnovaska*, one of the three Governors on this side the river Niepros. The intention of Vasili in liberating them was, that for the good he did them he might be remunerated by them in a handsome manner in the sequel. And this recompence he obtained: for the Poles sent assistance to his enemy, Stephani Voivoda, whilst he was engaged in his attack on the fortress of Satjao; and there struck Timotheus, son of Akhmil, and his son-in-law, with a cannon-ball, and killed him, as we before described: so that his requital was evil for good, and his hope was reversed. On this account, Akhmil was angry with him to an extreme degree: for these two, on returning to their country, renewed and would have continued the war against Akhmil and the Cossacks, but that the brave Timotheus marched to meet them, and defeated them, and, slaying them with his own sword, blotted their remembrance from the face of the earth.

The palace of *Kalinoska* is at the further side of the city; and is seen from a great distance, by its height. Between it and the houses of the town is a large river, and an immense lake; over both of which is a bridge. The palace is a

is brewed with rye-flour, and sometimes flavoured with aromatic herbs; and which is carried, in the preparation, to a slight acetous fermentation: this may be considered the substitute for English Small-Beer. There is, however, a superior Kvass, named *Buza*, prepared from sifted flour and malt; and a third, named *Kisloy-stahee*, from the finest wheat-flour, which is deliciously effervescent. Mead is also much used."—*HOLMAN'S Travels in Russia, Siberia, Poland, &c.* Vol. I. p. 135.

castle, on the top of a high eminence; and all around it is a moat of great width and depth; with a wooden palisade, on the outside, of cross poles, to resist the attack of cavalry; and another within, of joint timber. In front of the gate are large guns; and on the flanks, on both sides, are smaller guns. The whole circuit of the castle is fortified with square wooden towers. In the centre of the inclosure is a large open space; at the upper end of which is the magnificent dwelling-house of the palace, all built of wood hardened in the fire, which is incombustible; and is planed and polished on the four sides, and joined in such a manner that no glue appears, so that you would suppose the whole house, or each wall of it, one entire piece in length and breadth. The length of each timber, or square piece of wood, is fifty spans and more, as we measured it; and its breadth is four spans. Throughout the whole circumference of the palace are four of these timbers, raised lengthwise, one upon the other, to the roof. This place contains a great number of cellars and magazines; over which are other houses and floors, one above another. As to the stoves and furnaces, where they make their fires in the winter, they are very large, and taller than the cypress, with many pipes that pass along the cieling, and are of great width. Near these apartments are very extensive stables for the horses.

Next, we ascended to the upper rooms of the other palace, which is for the summer season; and is above the gate of the castle, up many steps. It consists of apartments raised over each other, with windows all round. It is a building similar to that called The Mount of St. Simeon, in our country; and like the town Moarra. It is much ornamented and painted; and it opens to the view of the person sitting in the upper story a circumference of a day's journey or more, with the sight of all the objects in motion in the different places and on the roads. It still remains desolate, with not a single inhabitant; and appears to moan for its former possessors.

On descending to the town, we went to the great church, which is opposite the castle, and bears the name of St. Nicolas, the Cossacks having lately so christened it. They are now employed on the repair of the cupolas. This church is one of the most magnificent in existence, as well in architecture and ornament, as in loftiness and height and size. Inside of it are inclosures in the form of a cross, namely, the two choirs, and the magnificent large tabernacle, within which, where the *Kathedra* is, are four pillars of wood, very large, adorned with sculpture and painting, and entirely covered with gilt, so as to have the appearance of solid gold. Over them is a kind of cupola. The

Σύμβολον they are now making new. In the choirs are places for the Priests to stand; and the choristers are continued the same as in the time of the Poles. All their pillars, and all the wood, and the desks on which they place the books, are painted and gilt. Above the great Νάρθηξ are galleries; with balustrades, looking over the choir, in which the singers stand and chaunt to the organ. The height of the steps ascending to this place is very great. Outside the door of the church is the tower for the bells; and round the whole circuit of the court are wooden walls, inclosing gardens.

In like manner the houses of the whole of this city are large, and built of handsome polished wood; for, as we mentioned, they were the houses of the Armenians and Jews, whose race the Cossacks cut off from the land, and gathered to themselves their wealth and plunder, with their houses and furniture, their gardens and their fields. And this they well merited; for during the reign of the Poles they were the magistrates and deputies and collectors of the taxes, and they enslaved the Cossacks to the utmost. When, therefore, the Almighty granted the kingdom to the latter, they blotted their memory from the land. And what a blessed nation it is! What a happy country! This is its greatest merit, that it contains not one inhabitant of any other sect whatever, but is pure, and peopled only with the orthodox, the faithful, and the truly religious. How great is its zeal for purity and holiness of spirit! how clear its principles in the truth of orthodoxy! Blessed be our eyes for what we saw, and our ears for what we heard, and our hearts for the joy and exultation which we experienced! For this people, from being in captivity and slavery; are now living in mirth and cheerfulness and liberty; and have built up their Catholic churches, and brought forth their glorious images, and their pure and godly Iconostases, their banners, their crosses, their insignia. Every church we saw was handsomer, and more vast and elegant, and loftier and larger than the other; and every Iconostasis and Symbolon and image was more beautiful and noble than those we had previously seen: even the village churches exceeded each other in beauty. The people had entered into a religious emulation, with new love and zeal; and were applying themselves to learning and reading, and singing with vehement affection and the sweetest chaunt. And they are truly deserving of happiness; for they endeavour to provide themselves, in extreme simplicity of contentment, with such food as is sufficient for their wants, and with the clothing that peculiarly becomes them.

## S E C T. VIII.

## COSSACK COUNTRY.—BOGI, LISINKA, MĀDFĀDKAN, ISAI.

WE arose in the morning of Monday the nineteenth of Hazirān; and, proceeding a couple of miles, came to another large town, between two mountains, with fortifications, and a castle on the side of the hill, and a large body of water flowing in the vale below. On the dike were four mills, with admirable machinery, such as is found in all the mills of this country: for the stream of water drives down and turns round the outer wheels, the cogs of which turn round the mill for the grinding of the wheat; and for the bruising of the oats and barley there are beams, that pound by rising and falling on a circulating stone. The oats, when pounded and broken, they take to make spirits of; and the barley to boil and make water of, or beer. There are other beams for beating the flax, which they sow for the manufacture of linen. Between the two wheels on the outside are large wooden rollers, with which, in the time of the Poles, they used to full the cloth, after it had been steeped in the current for many days.

To return:—The name of the above-mentioned town is *Bogi*. It contains three churches, by the titles of The Assumption of Our Lady, Saint Michael, and Saint Elias. After they had given us a meeting, as usual, with banners and the procession of the Clergy, and we had gone into the church and out again, they requested our Lord the Patriarch to consecrate for them a fourth church, entirely new, which they had just finished; and they conducted us to it in procession.

As soon as we had entered, our Lord the Patriarch made an ἁγιασμὸς, and sprinkled all over the church and tabernacle, and fixed the table and altar, and smeared them with the divine myron, and read over them the well-known prayers, and gave to the church the name of The Holy Nativity. Then he sprinkled all present with the holy water: for whenever we entered a village or town, the Priests used to meet us with a vessel of ἁγιασμὸς: and when the Patriarch alighted from his coach and kissed the crosses and the images which they held in their hands, and they had kissed his cross and his right-hand likewise, they used to present to him a vessel of ἁγιασμὸς, and he sprinkled all the assistants with the hyssop, in the form of a cross. Also, when we entered the

church, and after the Prone and the conclusion of the prayer, they used to place for him a chair, that he might sit down and cross them all, one by one, with the Ἁγίασμα. Afterwards, as he went out, he threw the water over the whole population of the town, on the right and the left, till we arrived at our lodgings.

From the time of our arrival in the country of the Cossacks till our departure thence, we were furnished by the Government with carriages and horses, which were supplied to us for the conveyance of our baggage from town to town, according to their custom; for our horses had halted with the fatigue of this long journey.

We immediately left this place, and proceeded four miles. The whole of this day's travelling was through an immense forest of *ملول* trees, which they were employed in cutting down and burning their roots; and after ploughing the ground, they were sowing it with corn. This operation they were carrying on throughout the whole country: for, as we were informed, during the time of the Poles, the traveller could not view the sun for the depth and thickness of the woods, in consequence of the great care the Poles bestowed on them, planting them, like orchards, for the use of the timber in building their walls and forts and houses. But as soon as the Cossacks obtained the sovereignty, they divided the lands, and made hedges and boundaries; and are now clearing them night and day.

In the evening we came to a large town, fortified as usual, and with waters and gardens: for this blessed country is like a pomegranate orchard, so great is its beauty and cultivation. The name of the town was *Lisinka*: and it contained four churches; one dedicated to The Divine Manifestation, or Epiphany, which was that into which they conducted us. Over its gate was a new brazen bell, of very large size, the sound of which we heard at the distance of an hour's ride. Its cupola is covered with plates of tin. The largest church they have is called The Catholic: the other three churches are dedicated to the Virgin, Saint Michael, and Saint Nicolas. There is, moreover, another large church, by the name of The Holy Trinity; in which we saw an image of Our Lady, wherein she was figured as a crowned spouse; whereas we constantly see her portrait drawn as a pure virgin, with blushing cheeks. In this church, also, were hung up crowns of thorns stained with gore; in imitation of that wherein Christ appeared to Eustathius, and spoke to him.

From this town we sent to the Preserved of God, the Khatman Zenobius

Akhmil, a Letter, to inform him of our coming, according to the usual form; for he was stationed, with his army, at the distance of four great miles from this place.

On Tuesday we arose, and advanced one great mile; and came to another town with ramparts and a moat, newly made, and a lake, called *Mādfādkan*, containing three churches, dedicated to Our Lady, Saint Nicolas, and Saint George. Here a *Παναγύρι*, or fair, is held, for buying and selling, on the Feast of the Nativity of Saint John the Baptist, the twenty-fourth of this month *Hazirān*.

Departing hence, we proceeded two other great miles, through a vast forest between two mountains, by a narrow and difficult road in a valley. At every short distance the passes were stopped with connected beams of wood, to withstand the assault of cavalry, on the right hand and on the left: above were dwelling-houses, to the number of three hundred. At the bottom of the valley were about ten different fish-ponds, one below the other, the overflowings of each falling into the next lower down. On these are the mills, on the dams of which are planted willow-trees in great abundance.

It may be remarked, that on the lakes throughout this whole country is the usual yellow flower of the Nenuphar, or *Nymphæa*; and also the double white, in very great quantities.

Nothing surprised us so much as the abundance of their live stock, chiefly their poultry, that is, their fowls and ducks and geese and turkies, which were wandering about the fields and woods, to feed, at a distance from the towns and villages; and laying their eggs in the copses and thickets, where none take the trouble to seek them, so abundant are they everywhere: for there exists not in this country, nor is known, such a thing as a vulture or an eagle or a lion, at all. It is rare even for a snake to make its appearance; and over the whole road from Wallachia to the capital of Muscovy we saw but one, which we killed. Besides, they have no poachers among them, nor thieves, nor plunderers.

It may be noted, that we saw in the dwelling-houses of this country not only men, but animals and birds; and we were greatly surprised at the prosperity that shewed itself among them. In the house of each of the married men you might count ten children; and most of them had white hair on their heads, so that we used to call them Sheikhs, from their grey appearance. But what increased our surprise the most, was to behold them piled, as it were, with heads above each other, when they came out of their houses to look at us. But we



had more to do to look at them; for we used to see the tallest standing on one side with the next in height immediately below him, and so on till the lowest stood last;—blessed be their Creator! What can we say more characteristic of this happy nation, than that during the last two years there have been killed of them in the wars some tens of thousands; captured by the Tartars some thousands; destroyed by the plague more multitudes than have been counted, amidst its ravages among them, and its quick removal of such crowds of them to the heavenly abodes: and yet, with all this, they are like grains of sand, and more numerous than the stars. It must be, that their women conceive and bring forth three or four times a year, and bear each time three or four at a burden. But the real truth is, as we were informed, that this country allows no woman to be barren; and this is a circumstance perfectly evident, and true, and in every man's experience.

As to their cattle and quadrupeds, you may see in each man's house, by the blessing of God, ten kinds of animals: first, horses; secondly, cows; thirdly, sheep; fourthly, goats, resembling wild deer; fifthly, hogs; sixthly, fowls; seventhly, ducks; eighthly, geese; ninthly, turkies, in great abundance. Some have pigeons, for the tenth kind, in places above the roofs of the houses: others have dogs.

What surprised us most were the various kinds of hogs, of different colours and shapes. There were black, white, red, brown, yellow, and blue; besides black spotted with white, blue with red, red with yellow, white spotted with brown, some white spotted with black, and some streaked in various forms. What amusement and laughter we used to have at their young litter! But we never were able to hold one of them at all; for most undoubtedly they have devils in their bellies, and they slip through your hands like quicksilver. The sound of their voice is heard to a great distance. The sow bears thrice in the year: and the first time of her life that she litters, she brings forth eleven pigs; the second time, nine; the third, seven; the fourth, five; the fifth, three; the sixth time of her life, one, singly; and after that she bears no more, but becomes steril, and is doomed to slaughter. In general, they kill the male, and preserve the female. There is a herd for the swine apart: and the fowls, the ducks, and geese, and every kind, are kept distinct.

As to the various kinds of grain and plants which they sow and cultivate, they are wonderful and numerous; and mention will be made of them in their proper place.

To return to the description of the three hundred houses in the valley: they

have two churches among them, and the name of the place is *Isai*. Every house here has a garden round it, the hedge of which is formed of cherry-trees and plum-trees, &c. The ground is sown with herbs, and parsnips, radishes, turnips, lettuces, &c.

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## SECT. IX.

### COSSACK COUNTRY.—BOGOSLĀFI.

THROUGH the whole of the forest we mentioned, they are making hedges, and dividing each side among the people. As soon as we got clear of this forest, and out of the narrow road, we proceeded another mile, making four in all, for this day's journey; and we came upon a large town with fortifications and a castle, named *Bogoslāfi*; and crossed, in boats, over a large river near to it, called *Rosh*. At this moment the Clergy of the six above-mentioned towns, in their robes and with their banners and the children of the choir, attended by their congregations, and the troops under the standard of the warlike Khatman, the beloved of Christ, Zenobius, which was of black and yellow cloth with cross streaks, were all waiting for us on the banks of the river; and when our Lord the Patriarch stepped up from the boat, they all knelt down before him; and he kissed their crosses and images, as usual, and they kissed his cross and his right-hand.

Then they took us, in great honour and reverence, to the church of Our Lady: for of the three churches in the town this is one. The second bears the name of The Trinity; the third is Saint Parasceve. There is hanging up in this church of Our Lady, in guise of a chandelier, a large beast with many heads, each of which is contrived to hold candles.

As for the Khatman Akhnil, he was encamped with his army outside the town; and information was sent to him of our arrival. On the forenoon of Wednesday, notice was given us, that he was coming to make his salutations to our Lord the Patriarch; and we went out from our lodgings to meet him; for by them was the road to the castle, where they had prepared him an apartment. At this moment he approached from the gate of the city with a numerous troop, in the midst of whom it was impossible for any one to distinguish him, otherwise than by observing that they were all clothed in handsome garments, and

accoutred with valuable arms; whereas he wore mean and scanty clothing, and was provided with armour of no price. As soon as he beheld our Lord the Patriarch at a distance, he alighted from his horse, with all his attendants; and came and knelt down, and kissed the hem of the Patriarch's train, a first and a second time; then the cross, and his right-hand. And our Lord the Patriarch kissed the Khatman's forehead.

Where are your eyes, ye Begs of Moldavia and Wallachia? and where is now your grandeur, where your haughtiness? Each of you is inferior in value to any Prokonikos of the Khatman's suite, and in justice and moderation infinitely below him. Kings and Emperors are unequal to the contest of magnanimity with him; for he immediately laid hold of the arms of our Lord the Patriarch, and walked with him, step for step, till they entered the castle; weeping as he went. There they sat down to table; and the several officers called by the title of Prokonikos sat with them. It was delightful to witness the beauty of the Khatman's language, his placid demeanour, his humility and condescension, and his tears of joy; for he was exceedingly pleased to see our Lord the Patriarch, and loved him to an extreme, and said, "Praise be to God! who has granted me before my death to have a meeting with your Holiness." He conversed much with the Patriarch on matters of climate and the winter season, and granted him every thing he asked him: for the Beg of Wallachia, Kyr Constantine, and the Grandees of that country, were in much fear of the Khatman, and in apprehension of his coming upon them suddenly with his army, on account of what Matthi Beg had done to him at the time of his discomfiture, and to his Cossack troops, when Matthi slaughtered and made them prisoners, &c. They much therefore entreated our Lord the Patriarch to intercede for them, that he would forgive them; and to beg him to write them a letter, which might tranquillize their minds. The Khatman granted the Patriarch his request, and sent them what they asked for. In like manner, Stephani, the new Beg of Moldavia, was in great fear of the Khatman, for having caused the death of his son Timotheus, and for other enormities which the Moldavians had been guilty of towards the Cossacks, as far even as wilful murder of them; and he pardoned them also, and sent to Constantine a letter in answer to theirs, in which he made many inquiries as to their circumstances.

Then we presented to him our offering, on trays covered with napkins, according to their custom. It consisted of a piece of stone, with the blood of our Lord the Christ from the Holy Galgala; a vessel of holy ointment; a case

of scented soap, another of purified soap, and one of soap of Aleppo; a case of refined sugar, of lada and fruit, apricots and grapes; a case of beans of coffee, which he is very fond of; some cassia fistularis; and a valuable Persian carpet. He was sitting, with his Vazir in front of him; and his chief courtiers in attendance, viz. his Grammatikos or secretary, and ten of his officers called Prokoniki. All of them wore, as they are accustomed, their chins shaven: and the meaning of the word Cazak, or Cossack, is this, viz. 'beard-shorn,' but nourishing the whiskers.

This Akhmil is an old man, of those who have been most prospered by the blessing of God: in possession of every quality to be a leader—and of the most important of all, secrecy—he is the spontaneously chosen of his fellow-men. There is no affair in which he is engaged to which he does not himself attend; and he is moderate in his eating and drinking and clothing. His mode of conduct is conformable to that of the greatest of kings, Basil the Macedonian, according as it is described in history. Every person who sees him is in admiration of him, and says, "Is this that Akhmil, whose fame is spread over the whole world?" In the country of the Franks, as we were informed, they have composed poems in his praise, and in celebration of his wars and conquests; so great is the blessing of God upon him, and so entirely overlooked is the meanness of his person. Now Vasili Beg of Moldavia was perfect in the majesty of his stature, and in the fierce command of his countenance, and was renowned throughout the universe for his wealth and treasures; and yet all this availed him nothing; but in his first battle, and in his second and third, and many times more, he was defeated, and put to flight. Where is thy name, O Akhmil! Where is thy personal appearance, and where are thy actions? Truly God is with thee; and it is He who has raised thee to deliver his peculiar people from their bondage to the nations; as Moses formerly delivered the Israelites from the servitude of Pharaoh, whom, with his followers, he overwhelmed in the Red Sea: but thou hast destroyed them, the filthy Poles, with thy depopulating sword—glory to God, who has done in thee all these great works!

When any person came to complain to him at table, or to address any discourse to him, he used to talk with him in secret, in such a situation as that none could hear what he said: and this was his constant practice. In respect to his manner of sitting at table, let it be observed, that he placed himself in a lower seat, and our Lord the Patriarch in the seat of eminence, according to the reverence due to

him in every assembly. He was not like the Begs of Moldavia and Wallachia, who seated themselves in the centre, and placed the Head of the Clergy below them.

Then they brought upon the table some bowls of spirits, which they drank out of noggins; and the liquor was hot: but for Akhmil they set a silver cup of a particular kind of spirit. Having first made the Patriarch drink, the Khatman was the second to drink himself; and then he sent down the cup to each of us, for we were standing before him. How admirable this humility of a soul, which may the Almighty preserve still long on earth! He had no cup-bearers, nor any officers to cover up and guard the vessels of his meat or drink, as is the fashion of Princes, and even of subordinate Governors. Next they served up earthenware dishes of salt-fish boiled, and other eatables, in a plain way. There were no silver plates, nor forks, nor spoons, nor any thing of the kind: and yet every one of the servants of his servants had numerous chests full of bowls and cups and spoons of silver and gold, with other treasure, gained from the Poles; which none of them desired or cared for here, being out on a military expedition: but when they are at home, in their own native places, it is a different thing.

At even-tide he dismissed the Patriarch, sending him home in a carriage drawn by one horse only, and accompanying him to the outside of the castle-gate. Here were no princely coaches to be seen, covered with high-priced cloths; nor harnessed with a number of beautiful horses, though the Khatman had thousands of the latter at his command: and though, at the moment, there was a heavy fall of rain, he set out for his camp, with a white cloak thrown over him; and left us, after he had sent us our expenses for the road, with many excuses. He furnished us also with a billet for meat and drink over the whole extent of his territory, and for the use of horses and carriages; and gave us letters to the Emperor of Moscow and the Voivoda of Potiblia. This is what passed on the present occasion.

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## SECT. X.

### *GOVERNMENT OF THE COSSACKS.—FORTRESS OF BOGOSLĀFI.*

It should be noted, that the Government of the Polish Territory was formerly divided into three portions; one of which was this, now taken from the Poles, and made his own by the Khatman Zenobius Akhmil, to the extent of a month's journey in length, and of the same in breadth, all intersected with

forts and fortifications, like a pomegranate: the second portion is that which remains at present in their possession: and the third is in the middle, which has been utterly ravaged by the Khatman, who has burnt its towns and villages, and slaughtered its inhabitants; saving the better part of them only for slavery among the Tartars, and laying it a waste and empty desert, so as to form a border between the two nations, of some days' journey.

The Khatman has now with him eighteen Polkonios (بولكونيوس) or Pashas, each of whom governs many towns and forts of immense population; some four or five of them having the command each of fifty or sixty market-places. Their force in regular troops is sixty, fifty, or at least forty thousand fighting men; and the smallest of them has under him twenty market-towns and post-stations. In all, they have twenty thousand stations for their troops; the whole of which are gathered to Akhmil at the season of his expeditions, to the amount of more than five hundred thousand, practised and instructed to the utmost in the various arts and stratagems of war. At present, there appeared under his command about one hundred thousand valiant warriors, all in the prime of life and vigour, and expert horsemen and tacticians. Formerly, their armies were composed of peasants, without any experience whatever in warfare, who gained instruction as occasion led; but the youths, just mentioned had all learnt horsemanship and bravery, and to throw the spear and fire the musket, from their infancy.

It is proper to remark, that all these troops are destitute of pay; but they sow their fields to whatever extent they please, and in due season reap their harvests and gather them into their barns; and no person takes from them one in ten, or any other portion, but they are entirely exempt from all such exactions: and this is the condition of the whole agricultural population of the Cossack country. They know nothing of imposts, or taxes, or tithes. But Akhmil gathers into his coffers all the receipts of custom taken on the frontier of his territory, from the merchants, and the excise on mead and beer and spirits, to the sum of one hundred thousand dinars yearly; and this suffices for his annual expenditure; for in addition to it he receives not an item.

Now these accounts of Akhmil and the Cossacks, which we have so distinctly commemorated, were collected with the utmost care; and noted by me on the instant, after many questions to investigate their accuracy, and much labour to ascertain their truth. How many sleepless nights have I passed in writing them, neglectful of repose, in the prosecution of my task!

The fortress of *Bogoslāfi*, before mentioned, is strongly fortified with a

double wall and moat, one within the other. Its towers are numerous; and its south side rests wholly on the top of the hill. Under it is the river, which coasts the town, and is banked by huge rocks. It contains a lofty and magnificent palace, which belonged to the Poles; and also a church of theirs, which our Lord the Patriarch gave the Cossacks permission to consecrate and use for prayer. In general, the Cossacks had made ruins of all the churches of the Poles, and rased them to the ground, thinking to root out the memory of their founders; and for this reason they abandoned their public buildings and princely palaces to desolation, (for, as the Poet says, there is no true enmity but that which springs from religion,) and devoted them to be receptacles of filth and nastiness.

After this we left Bogoslāfi, on Thursday the twenty-third of Hazirān: and our way fell through the camp of the Cossack army and Akhmil, where all the troops were at their quarters, in readiness for their march; and the Khatman sent to invite our Lord the Patriarch to come to him, intimating that for the sake of this visit he had delayed the commencement of the expedition. We entered, therefore, into the midst of the squadrons: and you might have seen the men, by thousands and tens of thousands, hastening and pressing forward to kiss the hand of the Patriarch; and his cross, on their knees; so that the horses of the coach were unable to proceed for them, and we were alarmed and incommoded by their multitude.

At length we arrived at the tent of the Khatman Akhmil, a small and mean apartment, from which he came forth to meet the Patriarch; who, as the Khatman knelt at his feet, read over him the Prayer for War and Victory, and invoked a blessing upon him and his army. Then the Khatman took him by the shoulder, and led him into his tent; which was spread with no costly woollen carpets, but only with mats of the meanest quality: there he had been sitting at his dinner, with the table spread before him, and no other dish laid on it but a mess of boiled fennel. At the same time we observed the servants of the army fishing in the lakes around, for their own sustenance. What frugality and contentment!—After the Khatman had made us drink some spirits, we rose up; and he went out with the Patriarch, who gave him his blessing; and we departed.

As for the army in general, they have no tents: they plant the trunks or branches of trees round them, in the form of a tent, throwing their *يغمزلق* or cloaks over the inclosure, to keep off the rain; and with this they are perfectly satisfied. God's blessing be upon them!

## SECT. XI.

## COSSACK COUNTRY.—KOKARI, TRIPOLIS.

THIS day we travelled four great miles, over a verdant plain of equal breadth and length; till we came, in the evening, to a town called *Kokāri*, which was formerly protected by a fort, since destroyed in the late wars.

From this place we arose on Friday; and passing by two large villages, and over the distance of three miles, we came to a large town, called *Tripolis*, by reason of its being three towns, with their forts, united. Before you come close to it, you seem to be looking towards a *Tabor*, or pitched camp, formed by many large mounds of earth; having an entrance to it, between two mountains of mould, so very narrow, that only one person at a time can pass in. The inhabitants came out to meet us.

On the top of one of the hills is a large and strongly fortified castle, with a double wall and moat; but most of the houses are empty, this place having been formerly the central abode of the Jews; and now their handsome dwellings and shops and bazars are deserted, and without a single inhabitant. We were then taken to a church there, which is dedicated to The Divine Manifestation, or Epiphany: it is magnificent and large, and very roomy and beautiful, excelling, in its size and embellishments, and in the number of its cupolas, every other church of the Cossack country; so that we were overpowered with wonder as we entered it. The dome is very lofty; and has two rows of windows with glass, &c. This church was built by an Archon named Bano, about eight years ago, soon after the conquest of this place by the Khatman. We performed there, in the evening, the service of The Nativity of St. John the Baptist; and the next morning the "*Ορθρον*."

Near it is the second castle; which is magnificently built, is most handsome in appearance, and is exceeding strong; containing within it a princely palace, the exterior view alone of which astonishes the beholder: its main cupola, which is over the gate of the castle, is very beautiful, and of great height; and has above it another, designed for ornament and extent of prospect, and surrounded with an admirable parapet, from which a person may discover to the distance of a day's journey. It is a much handsomer edifice than *Kalinoska*. In front of the castle are the houses of the Poles and Jews, and their shops and beautiful magazines, now entirely abandoned.



When in Moldavia, we asked Yanaki the Jew, who had taken refuge there, what the Khatman Akhmil had done to the Jews in Poland: he answered, "He has done to them more injury, and made greater slaughter of them, than ever Aspasianus (Vespasian) did of old:"—at which we laughed.

Here, in this country, we have been informed, that when Akhmil made his appearance, and purified the earth of a number of thousands of Jews, and in the progress of his enterprise came to this district, the whole that remained of that people, including their greatest and richest individuals, repaired to a fort called Dzoljini, with all their substance and wealth; and strengthened it with cannon, and stores of gunpowder, to protect themselves and their property. Presently the Cossacks came up, and laid siege to them in the fort: and having taken it by storm, they put to death all that were in it, by blows of sticks or staves, not by the sword, to the number of twenty thousand souls: even the children in the bellies of the pregnant women they ripped out with their spears, and slaughtered them. After this sort they destroyed the whole progeny: and we were told that they killed in one town, called —, seventy thousand Jews! for these infidels were not content to tyrannize over the Cossacks, as men, but they were in the habit of abusing their wives and daughters. The wrath of God, therefore, was excited against them; and against the Poles, who had placed them in authority: and the Cossacks collected together and made a prey of their wealth and treasures; and divided among themselves, by the bushel, the gold which was in barrels; afterwards selling, for a vile consideration, the most high-priced articles, such as silver dishes, for a piastre; or a silver cup, or candlestick, or a thurible, &c., as they were ignorant of their value.

On the last-mentioned occasion, when the infidel Jews saw that they were about to be taken by storm, they had the malice to throw, by night, into the lake which flows round the castle, all their gold and silver, and their trinkets and jewels: but the Cossacks, by their ingenious contrivances, and the quickness of their sight, drew all out again, and the hopes and designs of the infidels were disappointed.

Opposite to the above-mentioned church, in the other fort, is another church, dedicated to St. Nicolas. The great river *Niepros* runs near this city; and on its banks here are built the ships which navigate the Black Sea.

## S E C T. XII.

COSSACK COUNTRY:—*OBOKHOYA, KHAMOKA, VASILICO.*

ON the morning of Saturday the twenty-fourth of Hazirān we left this place: and having travelled one mile, we came to another town, called *Obokhoya*, surrounded also with high ramparts. It contains two churches; and in one of them we assisted at the Mass of the Baptist. Afterwards we took a turn in the Παναγύρι, or Fair, for buying and selling, which is every year held on his festival.

Then we resumed our journey: and after another mile of road we came to a ruined fort, in which was a church named in honour of St. Nicolas. After three miles more we came to another village, called *Khamoka*, in the neighbourhood of a deep and broad river. During this day's journey we saw, on our road, great numbers of the pine-tree. The hedges of the gardens and fields were all formed of willow-trees, which are very abundant here (besides the common sort, there was also the Grecian willow), and the smaller twigs of other plants close up the hedge around them. Having performed a fourth mile, we were met by a Sotenik, accompanied by fifty horsemen; and arrived with his escort at the town called *Vasiliko*:—and truly this place bears a name suited to its quality, for it is a very large and magnificent city; not single and alone, but consisting of three large cities with castles and ramparts, one within the other, situated on the top of a steep hill. They were all destitute of inhabitants; for the plague had come amongst them, and destroyed the whole population, about two years ago. We were received by the Clergy, and the small remnant of their flock; who met us, with their banners, at the outside of the town; and, having led us to the highest part of it, introduced us into a magnificent church within the third citadel, dedicated to the Saints Anthonius and Theodosius of illustrious memory, patrons of the Cossack country. These were the first to display before its inhabitants the method of a devout and angelic life, in cells and caves, as anchorets, and to establish among them foundations of monks and monasteries; and they are therefore highly venerated by them.

This church is handsomely built, and lofty; and its Iconostasis is of large dimensions, like those of the Greeks. The picture of Our Lady, which is upon it, is large and magnificent, and worthy of admiration: it was such as we had never before seen, nor did we ever afterwards see any equal to it. So beautifully

was it painted, that it appeared to be endowed with speech. The drapery was red velvet, exhibiting the usual mixture of light and shade, in a manner that we had never before seen executed; for, like the natural folds of velvet, the sunk cavity was dull and shaded, whilst the upper ridge shone brightly pellucid. The golden border which passed over her forehead, and descended on each side, you would suppose was a stream of gold in a perpetual current; and her cheeks and mouth were so beautiful, that they astounded the beholder with admiration, and appeared to be deficient in nothing but the activity of speech. (May the peace of God be upon her!) As to Our Lord, he was in her bosom; and was painted to perfection, having all the appearance of one that speaks. I had seen, as before mentioned, a great number of pictures in the countries inhabited by the Greeks, and in those I passed through coming to this place; and I afterwards saw many, going hence to Moscow; but I never beheld any like or equal to this picture of the Virgin: for the Cossack painters, having borrowed the beauties of form and face, and the colours of drapery, from the Frank artists of Poland, now employ their acquirements in producing orthodox portraits of equal merit, and prove themselves skilful masters of the limner's art. They possess every invention, that is useful in pourtraying the human face, to insure a perfect likeness; and we had a proof of it, in the pictures of Theophani, Patriarch of Jerusalem, and others of our acquaintance.

We were informed by the Archimandrite of the Great Convent here, that it is in the present possession of thirty market towns, or large and populous boroughs, such as we have described, and four hundred flourishing villages; some of which are in Poland, but still adhere to the convent, out of their love and confidence towards the Khatman Akhmil.

Afterwards they made us go down to the apartments belonging to the convent called Yahāriska, that which is dedicated to The Assumption of Our Lady, outside the city of Kiov, and is known by report all over the world—that glory of the Cossack nation, which we afterwards visited. For this town, and a hundred others like it, are an ancient fief of the above-mentioned convent; for the sake of which so much calamity has occurred to the Poles, in consequence of the malice of the priests of Jesus, or rather of the Devil, who wished to take it away from the orthodox believers; and it thus became the cause of their ruin and utter destruction.

In this city are two other churches, dedicated to The Entrance of Our Lady into the Temple, and to Saint Nicolas.

Afterwards we attended, in the first-mentioned church, at the Vespers of the

Eve of the Sixth Sunday after Pentecost, and early in the morning at the "Ορθρον; then at Mass: and on leaving the church, we visited the garden belonging to it, in the vicinity. It contained many cherry-trees, and bird's-heart and almond trees; and vine bushes, which we had not seen since we left Moldavia. There was rue, and the double European dark violet.

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### SECT. XIII.

#### *COSSACK COUNTRY.—CONVENT OF YAHARISKA.*

ON Monday we set out, at break of day; and having proceeded five miles, accompanied by the Soteniks and his troop, with their banners, we were there saluted with their farewell; and advanced alone, over rough and narrow roads, and through a large forest, till we approached a lake of water with dams and mills, dependent on the afore-mentioned convent, the principal dome of which, before our arrival at this spot, we perceived shining at a distance, together with the cupolas of its church, called Saint Sophia. When we issued out to the face of the hill, our Lord the Patriarch was met by the President of the convent, whom they style Archimandrite; as it is the practice in regard to all the Heads of Convents in this country, as far as Moscow, to call them Archimandrites. He was attended by a Bishop, who was on a visit at the convent, and by his Monks. Having placed the Patriarch in the coach belonging to the establishment, which was of princely appearance, and was covered all over with gold outside and inwardly with red velvet, they proceeded with us to the convent. On our passage were innumerable gardens, extending to a great width on each hand, and planted with almond-trees and mulberries and vines. Every garden had its buildings within it; and the whole number of houses amounted to four or five thousand, all forming part of the property of the said convent.

Then we came to a large city with walls and trenches; and entered into a princely wide street; where we passed, first of all, by a convent of Nuns of rank and family. Next we came to a large high tower of stone, cemented with mortar, and white-washed; which was the gate of the convent, and hung over a church furnished with a great number of windows and a lofty cupola, named after the Trinity; for within it was a picture of the Banquet of Abraham and the Angels\*.

\* The Author seems to contemplate some connexion between this picture and the doctrine of the Trinity.

Here they caused the Patriarch to alight from the coach, out of respect for the holy monastery; as even an Emperor, should he come, alights here, and walks on foot: and here are strong iron gates, and posted sentinels. From this spot they walked before us; and we entered the Great Convent of the Assumption of Our Lady, known in their tongue by the name of *Yahāriska*; meaning The Monastery of the Caves, because the Saints Anthonius and Theodosius, who built it, used to live in dens and caves under ground, called retreats of anchorites and cells of hermits. On the left-hand side, as you enter these gates, is the aforementioned Church of the Trinity, above a flight of high steps. On one of the gates is the picture of Saint John El Rahōm, Patriarch of Alexandria, standing erect, and clothed in a mantya; with a barnita or cap on his head, which it is the custom in this country for a Patriarch to wear: and we carried one with us, made of black velvet; but our Patriarch refused to wear it, though there was no harm in it, and it was perhaps the most suitable dress. Round the saint were groups of the poor and the sick, to whom he was throwing pieces of silver with his right-hand, whilst he held in his left an open purse.

On the second gate was painted the representation of the Rich Man and Lazarus; the former sitting at his table, and attended by his friends and relatives in elegant dresses, drinking wine; Lazarus standing at the door and begging alms, and repulsed and rejected by the banquetters. Then Lazarus comes and sits down at the door opposite to them; and the dogs are around him, licking his sores. Standing near to them is the Angel of Death, of a most disagreeable form.

Between these two gates stood a wooden box, with a hole in the lid, and fastened with iron rods and a padlock; that every person who entered, however hard-hearted he might be, should, by looking at the picture, be induced to throw into it an alms for the poor and destitute.

From this place there is a broad street to where the church stands; and on the right and left are the apartments of the Monks, which are handsome and neat, with beautiful windows of large dimensions on their four sides, looking into the street, and into the gardens and orchards of the inner courts. Each apartment has three closets and three doors, which are closed with admirable iron latches; and each room is painted in oil colours, and ornamented with all kinds of pretty figures and landscapes; and furnished with tables and sofas, and with stoves and chimnies inlaid with handsome coloured tiles. There are also beautiful rooms for libraries of esteemed and valuable books. In short, each apartment is adorned with all sorts of ornaments; and is comfortable, neat, and pleasant, so as to

dilate the heart of the persons entering it, and to prolong the life of its inhabitant.

We were informed by the two Heads of Convents who were with us from the Holy Mountain, that the Saints Anthonius and Theodosius built this monastery on the model of the holy convents there; whither, in the beginning of their career, they had repaired, and where they had passed several years of devout retirement.

On the side of the convent towards the street, are two beautiful gardens, full of flowers and shrubs and the most delicate plants and herbs, and fenced with handsome palings. About two years ago, there were near five hundred Monks in this convent; but in the plague we have mentioned there died of them about three hundred, and there now only remain two hundred. They appear very kind and modest in their demeanour, and cheerful in countenance. They are always girt round the waist with a girdle, and robed in mantyas of woollen: they are extremely clean in their persons, and gentle in their movements; and none of them are ever seen without beads in their hands.

Their eating is only once in the twenty-four hours; and their whole life is divided between retirement in their cells and public service in the church. They all wear calpacks of black cloth, and a sort of fur of the same colour made of wool resembling velvet; with large flaps, that hang down over their eyes and button under their chins: and when they uncover their heads in prayer, or in the presence of a Chief Priest or their President, these caps fall back behind their necks, like the cowls of the Capuchins: but they are more agreeable in appearance than the latter, and better looking than the Jesuits; only their dress and robes are similar.

In like manner is arranged the costume of their Archimandrite and their Metropolitan and the rest of their Bishops; except that these have golden crosses always hanging, by chains, at their necks; and their gowns have blue ornaments reaching over the breast down to the feet, and white straps, like those of the Chiefs of the regular Clergy, with which they are always girt during their whole lives.

The Elders of the Monks, and their Presidents and Bishops, always hold in their hands heavy sticks of rattan, with silver handles at the top, and spikes at the bottom.

When we approached the Great Church, there came out from it eight couples of Priests, each couple robed in uniform ephlonias; next to them four Deacons;

every two in uniform sticharias, and carrying censers in their hands; but the Priests held in theirs the Gospel, and the pictures and valuable gold crosses. Thus they led us to the steps of the church: and our Lord the Patriarch entered the choir, whilst they chaunted, &c.\*

Afterwards they took us to the banquetting-room, in the admirable apartments of the President; where they set before us, first, sweets and confections; that is, confection of sweet green walnuts entire in their shells, and confection of cherries and other fruits, with many sweet herbs which we never saw in our own country; bread kneaded with honey and the said herbs; and spirits. After they had removed these, they laid the table with various kinds of Lent-meat, drest with saffron and sweet herbs; and pans of fritters of oil-paste, called Zangal (زنگل), and Catriyābis (قطريابس Dry Drops), and so forth. For drink, they first presented mead; then beer; then an excellent red wine, from their own grapes.

Their manner of serving the dishes was, to place a certain number on the table, and after a short time to remove them and bring others, and so to continue till their supply was exhausted; according to the practice of the Turks; and not as is the custom in Moldavia and Wallachia, where they leave them one upon another, to the end of the repast. Each kind of meat was brought and placed before our Lord the Patriarch first, until he had eaten a little of it; then they passed it down the table, and to the other tables; and finally removed it. After the meats were disposed of, they presented a dessert of fruits of various kinds; such as, the royal cherry, both sweet and acid; grapes; a sort of sweet fox's grape, looking like red coral, with sweet golden berries †; and another sort resembling green sour grapes, the name of which is Akrist ‡, &c.

Such is the order of their banquets; and all the table furniture, whether

\* وتبارك من الايقونات المقدسة ووقف بكرسيه ابي ان خرج الشمس واكرز فوق الديرية الموضوعه في الخورص ايضا . ارحمنا يا الله كعظيم رحمتك . ثم من اجل الاب السيد البطريرك كبير مكاريوس الانطاكي ومن اجل الرشيدندريتي يوسف . ومن اجل الخثمان زينويوس ومن اجل الملك المحفوظ من الله الكسيوس وما ذكروا اسم مطرانهم . لان هذا الدير هو براسه يحكم ولا يحكم عليه . ثم ختموا الصلاة وبارك علي الحاضرين . وقالوا له بالرومي ايسبولاتي دسبوتا . لان عادتهم هاهنا في هذه الديرية الكبار انهم حافظينها بالرومي بيتزرموها . اذا لتاهم بطرك ثم احضروا له اجيازمس وكرس به الكنيسة والرهبان الحاضرين

+ The Archdeacon apparently means the Red-currant; a fruit with which, for the first time, he now becomes acquainted.

‡ This is, probably, intended as the description of the White-currant.

dishes or plates or spoons, which they set before us in this place, or elsewhere in this country, was all of silver.

On rising from table, we retired to our lodgings : and as around this monastery there are three and twenty churches, wherein the Monks say their prayers, those which are between the gardens being open to the public, we visited all that were on our path, and paid our devotions to their images. Their names are &c.

This is the description of the Great Church [*here follow its dimensions, decorations, and other peculiarities, but little different from the samples of ecclesiastical edifices already given in this work*]: and we may add to what we have mentioned, that it is entirely supported by pillars and columns of magnificent and lofty forms, and that it is furnished, throughout the whole circuit of the interior, with stalls for seats.

The apartments of the Archimandrite are in a large court, the top of which they form, having a very high cupola in the centre, with a handsome parapet all round, looking over the vast river Niepros, which flows beneath the gardens of this convent.

And now they conducted us to the Archimandrite's garden; to which we descended by a flight of steps. The entrance is by a gate under a lofty arch; over which is a dome entirely formed of the small twigs of branches, interlaced, and trained upwards, both inside and out, and terminating in a roof of the thickness of an ell. The inside of the texture looks like grass, as all the stems are green. This plant has abundance of thorns, like the yellow jessamine, or that kind of jessamine called Hamavi (الحموي), and springs up from the ground in this surprising manner, so as by the intertexture of its branches to form a close hedge. Whenever a shoot springs out of the line, they crop it with a pair of scissors. Thus all the hedges forming the divisions of this garden are made of it; and you see it shooting up to the breadth of an ell, and the height of two. Its width is so equal, that it resembles a wall; and whatever twig shoots beyond the designed surface is immediately clipped off. This plant bears a fruit, of which we ate, resembling unripe grapes, except that it is sweet; and they call it Akrist (اكريست) \*. In this manner, by constant planting and clipping, they make admirable fences to their gardens.

Among the trees here are the apricot and the mulberry, of which latter there is great abundance; and we were informed that the late Metropolitan of the

\* There appears to be confusion in this passage. It might be supposed that the hedges were formed of some plant very different from the White-currant bush, to which the latter part of this description should seem to be referred.



Cossacks fed on them the silk-worm, and produced some excellent silk: but the most abundant tree of all is the walnut: and of their grapes, which they have plentifully, they make a deep red wine, which is distributed hence to all the churches of the Cossack country.

It should be noted, that in every large convent, and in the palaces of the Metropolitan and the other Bishops, some of the great Archons attend as retinue, each having the dignity of Proconicos. They are called Servants of the Convent; and when the Metropolitan, or Bishop, or Archimandrite, rides in his coach, they go before and behind, on beautiful high-priced horses, in rich dresses, and accoutred with the finest armour. In every apartment of the dignitaries mentioned, and even in the cells of the Priests and Monks, there are valuable arms in great number and of various kinds, such as muskets, cross-bows, daggers, swords, bows and arrows, &c.

The bell-towers outside the doors of the Great Church are two, opposite each other, on the west. They are square, and raised in wood to a great height. One of them is very high indeed; and the ascent to it is similar to that of the *Moazzinato Isa*, at Damascus. It is very large; and has a number of rooms within it, on a winding staircase. At the top are hung, on beams, five large and small bells. It also contains the great iron clock, the sound of which is heard to a wide circuit. The works are closed up in a small room. Every quarter of an hour it strikes once, on a fine-toned bell; and when the hour is complete, it strikes four times with a low chime, then it gives the number of the hour on a large bell. At this time, on this twenty-seventh day of the month *Házirān*, it struck, in the evening, four and twenty complete; the day being seventeen hours and a half, and the night six and a half. It has also, on the outside of the wall, a sun-dial: and on the wall of the stone tower belonging to the Church of the Trinity there is another clock suspended, which, when the great clock has struck twenty-four in the evening, instantly beats, with a huge noise, on a plate of iron, and repeats the sound a number of times, that it may be heard by all who are without the convent, and they may enter and bolt the gates.

The second tower is opposite to the first, and is lower than it, containing a vast large bell, to which we had seen none equal: it resembles a small tent in size, and weighed about fifty Aleppo quintals.

## S E C T. XIV.

*GROTTO AND CELLS OF THE COSSACK SAINTS.*

ON the Tuesday before the Feast of the Apostles, we went to visit the church dedicated to The Adoration of the Cross; in which are thousands of bodies of the Saints who passed their lives in religious solitude; whose fame is spread over the whole world.

It is situated below the great church at the foot of the mountain; and has two cupolas, covered with tin, and surmounted with crosses. Its Iconostasis is new and handsome; and the fashion and gilding of the royal door are such, that it looks as if made of solid gold. After we had assisted at mass here, they led us down into a grotto excavated to a great length in the mountain; and conducted us to the cave wherein had been passed the devout life of the Saints Anthonius and Theodosius, who were the first in this country to display this angelic method of religious solitude. We had with us an abundance of wax torches; and we beheld the bodies, still enveloped in their devotional garments, and begirt with narrow iron girdles; all of which have remained in their original state from the time of the saints' death until now: as it has been said of them, that "The wonders of God are in his Saints, and all his will is in them." This we verified with our own eyes; and evidently witnessed and saw such miracles as astonished our senses: for by what but a miracle could their bodies, like to ours, be preserved entire until now in their natural state, without preparation or artifice; the bright red hair of their heads remaining perfect, to the surprise of the beholder? True to their devout purpose, they terminated their lives in this dark abode, or rather this bright cavern, as illuminated by their presence. The whole grotto is lined with very small cells, hardly wide enough for young children to occupy; in which, though there was not room for them to turn themselves, they nevertheless spent years of their lives, without bread, supported only by herbs. Some made themselves close prisoners in their cells, and were supplied with meat and drink through a niche above. One dug for himself a hole in the ground, so as to admit one half of his body; and there spent years of his life and died, where he is yet standing, as though alive, with his face turned to the east.

Another devoted himself to God in this cavern; and having passed his life, and died there, was buried in a grave. He had a brother, who was a hermit on

the Holy Mountain. This brother came to visit him; and finding that he was dead, he immediately took possession of his cell, and there passed his time in devotion till his decease. He was taken to be interred by the side of his brother; but the grave, as he lay, being too narrow, the brother who had been dead some years turned on his side to make room for him; and remains to this day with his knees drawn close up, to the wonder of the beholder, and the glory of God!

As to the Saints Anthonius and Theodosius, the two great Patriarchs of the Cossacks, their cells are together; and near them is a table of stone, cut in the rock. Over the cells is a place in the rock from which water dropped, supplying the two saints with drink, and affording a sufficiency also for the rest of the hermits. Close by is a neat church, with an Iconostasis, looking quite new, though it is now some hundreds of years since they first said mass in it: and this service is still continued there, by the Priests of the convent.

There are three other churches in this cavern, intended for the use of the other hermits; each with its Iconostasis, where mass is still celebrated.

Near to the cell of the two saints before mentioned stands a wooden post; to which insane persons are tied, and they instantly recover their health.

We knelt down before the heads of these saints, and kissed them and their cheeks, from which virtue transpires; and they are yellow like gold. They are placed in glass vessels, apart: but of the other holy hermits twelve together are heaped one upon another, in one grave.

We were informed that the Saints Anthonius and Theodosius came to this country, from Romelia, in the time of the Emperor Basil the Macedonian, at his command, and converted the inhabitants to Christianity. These were the pastors who built this magnificent church, with many others. After them a great number of persons devoted themselves to God, in this cavern; where they breathed their last. To enumerate them all would be impossible for me, as they approached to near a thousand. One half of them are exposed to view: the rest are covered up in their cells, which are closed on them. Their two chiefs are known to fame throughout the universe; and may the blessing of God be upon us, from their prayers!

We then left the grotto; and passed along the foot of the mountain (below which flows the vast stream of the River Niepros, at a small distance from the place we had been visiting), to another church, containing the bodies of the two ancient saints of the same name. For the Saints Theodosius and Anthonius,

the chiefs of their names, that is to say, Anthonius the Great and Theodosius the Great, were, the one the light of the deserts of Askit (الاستقيط), the other of the wilderness of Palestine. These are well known : but the others of the same name, whose appearance was in later times, were the first persons who displayed the Angelic Institute in these regions, and became a light to the country of the Cossacks and the Muscovites. On their arrival here, they excavated this church, and the grotto at the foot of the mountain ; and here passed a length of time, in the practices of devotion, attended by numerous disciples. Having a great desire for the establishment of cœnobites and convents, they built a church for the congregation of the Hermits : for in the base of this mountain, which hangs over the River Niepros flowing below, are many cells, inhabited to the present day by a multitude of anchorites.

The spot where the great church now stands was the highest point of a vast forest sloping to the top of the mountain, where Our Lady the Virgin appeared to them, in the midst of the bush and thicket, in flames of fire ; and the bush was as though it burned ; in the same manner as was seen by Moses formerly on Mount Horeb. She said to them distinctly, “ Build here, in my name, a large convent and church.” They went forth, therefore, abandoning their cavern ; and began to build the church, until it was finished by the aid of the pious monarch of that time. Afterwards they formed this cavern, and there died. For this cause, until the present time, pictures are continually painted, in great numbers, representing The Virgin in the Burning Bush, and the Saints Anthonius and Theodosius standing in the attitude of listeners to her oracle. The foundation of this great convent is referred to them by the token of placing between them, in the middle of the picture, a plan of the edifice as it now stands ; and up to the present day, whenever the Priests in this country arrive at the conclusion of their prayers, they always subjoin, “ By the intercession of Saints Anthonius and Theodosius of the Convent of Yahâriska.”

In the said cavern are many vaults, and three churches, with their Iconostases and images ; near to which are the cells and the tables still existing, of an uniform appearance, similar to those of the other cavern : and here are also many dead bodies ; but they are much decayed, being, as we have mentioned, of greater antiquity than the others, and having remained all this length of time, under ground, in damp and corruption. Most of them are covered up from view. Among them are the bodies of two youths, in wonderful preservation : their heads are of a yellow colour, and virtue still exudes from them. There is

also the body of a Bishop, which they translated from Moscow, in a coffin hollowed out of a single piece of wood.

We left this cavern filled with astonishment and delight; and may the Almighty grant us the benefit of the intercession of all these holy devotees! Amen!

At this moment the Archimandrite sent his coach for us; and we rode in it till we came to the convent among the gardens, which it was necessary to reach by a long and difficult ascent: and we immediately sat down to table.

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## SECT. XV.

### *CONVENT OF NUNS, AND PRINTING-HOUSE.*

ON the Wednesday preceding the Feast of the Apostles, came the Abbess of the Convent of Nuns, entitled after The Divine Ascension, and intreated our Lord the Patriarch to attend mass in their convent, and to read over them the Prayer of Absolution and give his blessing to the reverend virgins.

We proceeded thither accordingly; and they all came out to meet us. It is a very flourishing establishment, and consists of more than fifty or even sixty Nuns, all women of rank and family, with faces bright as the sun, and gowns of black woollen, reaching below their feet. No man is ever permitted to go in among them. For their supply of water, they have, in the interior of the cloister, an immense well; which is drawn by the hand, with a windlass and two chains; one with the rising, the other with the sinking bucket.

Most of these Nuns are of rich and ancient Polish Houses: the Abbess is of the family of the King of Poland himself. Induced by their love of this convent, wherein most of them were educated, they come and profess, and remain here as Nuns. The edifice stands in the midst of gardens, with the beautiful church in the centre, built of wood, and adorned with pillars, domes, and crosses.

As soon as we had entered it, the Nuns began to sing "Αξιον εστιν &c. and all the Prayers and Responses of the Mass. In this church is a large Τρια of silver; of which metal are also the two candlesticks on the table. Both on it, and on the pictures of Our Lord and Lady, and on the picture of Ascension Thursday, and the portraits of the Virgin Martyrs, are crowns and crosses, and miniatures and pendants, and chains, of gold and silver, with pearls and precious-stones,

to a great amount in value. On the walls are the images of the Ten Virgins with their lamps, and portraits of noble Saints and Martyrs of the female sex.

They placed us in the north choir; and standing by themselves in the south choir, they attended to the mass, now begun by their Chaplain, who was surrounded by his Candalifa (κάλδα). Presently they commenced singing and chaunting, with a sweet voice and tune which affected the heart and drew tears from the eyes: it was a soothing searching melody, greatly to be admired above the chaunting of men. There was a softness in their intonation quite new to us; and we were particularly delighted with the voices of the young girls, both great and small. In reading and writing they were all well instructed, and were also acquainted with the sciences and belles lettres. The 'Αγιος, and 'Αλληλούϊα, and Κύριε, ἐλέησον, they chaunted as with one voice; and one of them read the Epistles very clearly and distinctly. They chaunted the Psalms also, and the Προκείμενον, with a peculiar melody.

At the time of the "Αξιον ἐστίν, they struck the great bell; and all the Nuns walked from their seats to the middle of the choir, where they knelt on the ground, and chaunted it in a delightful manner.

After they had received the mysteries, and the 'Αντίδογμα had been distributed among them, they intreated our Lord the Patriarch to read over them the Prayer of Absolution; and they bent themselves to the ground, and he prayed over them, and afterwards crossed them with the 'Αγιασμός.

Under the care of these Nuns are many girls of all ages, wearing fur caps on their heads; whom they bring up to the religious habit; most of them being orphans.

When we had gone forth from the church, the Abbess took us to her apartments; where we breakfasted on sweetmeats and confections of an admirable quality, and on bread kneaded with honey, upon which we drank spirits. Then, with the permission of the Patriarch, they wrote on a large sheet of paper the Συγχωρητικόν, or Prayer of Forgiveness, for all the Nuns; and the Patriarch signed it with his hand, according to their faith:—and we returned to our lodgings.

In the vicinity of the great church is the excellent Printing-House, which is known by repute all over this country; where all their church books are beautifully printed, in various forms and sizes; as also fine large maps of the towns and provinces, pictures of the Saints, intellectual disquisitions, &c. Here we

printed, as other Patriarchs had done before us, a complete set of *Συγχαρητικά*, with the signature of our Lord the Patriarch in red ink, exhibiting his name as written in their language, and adorned with the picture of St. Peter the Apostle. We had them of three kinds and sizes. The full size was for the Grandees, the middle for common men, and the smallest for the women.

On this day there came to our Lord the Patriarch, on a visit, the Kyr Silvestris, Metropolitan of Kiov, and of all the Cossack country, that is, Little Russia. He came in a coach adorned with red cloth, attended by two Bishops and two Heads of Convents, all wearing golden crosses appended to their bosoms by gold chains, and their gowns of ordinary habit. He was escorted by servants, mounted on fine horses, and riding in their rich clothes and armour in front and in rear. On saluting our Lord the Patriarch, they placed their crosses on his neck, according to their custom.

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## SECT. XVI.

### *COSSACK COUNTRY :—CHURCH BELLS, AND CEREMONIES.*

ON the Eve of the Feast of the Holy Apostles, they first struck the bell of the great church a few tolls, merely as a signal to the churches around; and these immediately began to ring their bells: and the people all assembled in the Church of St. Peter and St. Paul, which is within the apartment of the Abbot; and there went through the service of the Great Vespers. After their departure, the officiating Minister, and the Deacon, and the Candilafat, came to our Lord the Patriarch, and took his permission; and then they went and set all the bells in motion, including the great bell of vast size, which requires the whole force of eight men to move it, as they stand, four on each side, with the thick bell-ropes in their hands. The voice of this bell is like thunder, and it is frequently heard to the distance of three hours' journey; for its ring is clear, and its iron tongue is about fifteen pounds of the Aleppo standard in weight. The vault and beams from which it was suspended, and indeed the whole huge tower, moved and bent and quivered with its ponderous vibration.

Then we entered the church; and they performed the Small Vespers: after which we withdrew. But two hours of the night had scarcely elapsed before they again sounded all the bells, including the large bell; and we returned to the

church for the 'Αγρυπνία &c.\* It was near break of day when we retired to our lodgings.

In the evening of the preceding day they had solicited our Lord the Patriarch to say mass for them ; and before the time of the service they gave a signal, first, by striking the great bell several times, and then all the other bells began to sound for mass in the great church belonging to the Monks ; and the laity, both men and women, and the Abbess with her Nuns, attended. Then the officiating Priest came with his Deacons, and they took each a torch ; afterwards the Candalifat did the same ; whilst the bells continued ringing all together. Then we moved forward in like manner, and robed, in company with a number of their Priests and Deacons : but they would not suffer us to put on our own robes : they gave us, instead, some of their richest vestments, thinking, as we came from a holy land, that we should sanctify them.

Then we went forth, all in a body, to meet our Lord the Patriarch, with the thurible and wax-torches in our hands, to the outside of the church ; and we afterwards began to dress him in his pontifical robes above the circle in the choir, round which all the Priests were ranged. Then we went out εἰς τὴν

\* وشعلوا التريات والشموع ونصبوا القرية اللطيفة وابتدا المطرح يطرح مزمر الغروب استيخونات مناقله للخورصين صفة البولاباللون عندنا وكنهه . وكانوا يترنموه ترنيماً لذيذاً الي ان فرغ وترنموا ايضاً . المسجد للاب والابن بتمامها . ثم خرج الشماس وقال سيدنا الكبير . ثم ترنموا البروصوميات ثم ترنموا الدكصا لما خرجوا من كراسيهم ووقفوا في الخورص دايرة حسب عادتهم دايماً علي كل دكصا . وعلي كل اكسيون استين ثم خرجوا في ايصودن صغير وترنمواهم ايها النور الهي كعادتهم بحس عالي . وقال الشماس الكرازة وقالوا اهلنا . ثم قال لنكمل طلباتنا المساييه ثم خرجوا بايصودن كبير سنة اجواز كهنة . وكل جوز افلونياتهم شكل واحد وشماسان بمخبرتان كذلك الي الترتكس البراني ونزل سيدنا البطرک ووقف بكرسيه قريب باب الكنيسة الكبير واصطفوا الكهنة دايرة وبعد تبخير الشماسان للايقونات وته اولاً وثانياً ثم للحاضرين قال احدهم طلبة الاغربيه خلص يا الله شعبك ثم تحول وقال رفيقه وايضاً نطلب من اجل ملوكنا . ثم ذكر سيدنا البطرک والارشيمندريتي وانعزل وقال الاول الكماله وهم يترنموا كيرباليصن بنغمة حلوه طويله . وقال سيدنا البطرک الافشين ثم دخلنا وبخر سيدنا البطرک حول الخبزات الخمسه في الخورص وقسمهم صليب كالعادة . ثم ختمنا الصلاة وابتدوا بالسكريه ودقوا النواقيس ثانياً جميعها ايضاً ثم قالوا المزامير وبخر الشماس علي البولاباللون ثم قال الكاهن انجيل سحر والشماس خلص يا الله شعبك ثم القانون العادة وبعد السابعة والسكسر قال اول الكهنة ميمر لاتناسيوس بطريك اورشليم ثم ترنموا في الخورصين المجد لله مع العلا حسب ترنيم الارمن بها بلحن لذيذ جميعهم مع المصلين الذين في مكان الرغن اي اولاد الصغار بحس خارج كلما له يزداد طول هذا الليل . ثم الي اخر قدام هذا اليوم علي البصليكا



*Εἰσοδον*. On this day they displayed their several copies of the Gospel, covered with gold ; and their sumptuous thurible and crosses.

At the time of the Epistles, one of the Deacons stepped forth to read the Epistle of the day ; and I recited the Gospel for the Apostles in Arabic ; and, according to their custom here, that for Our Lady, in Greek.

After the Patriarch had thrown incense over the holy mysteries, the Grandees of the convent, that is, the superior officers, came and stood before the royal door ; one of them carrying a silver ewer, and another a silver basin ; whilst the rest held open a large fringed towel, which the Patriarch used to wipe his hands, after he had washed them : and this ceremony they repeated at the end of the mass.

At the Declaration, when mention is made of the Heads of the Clergy, we recited the name of our Patriarch ; whilst they commemorated Paisius the Patriarch of Constantinople, and their own Archimandrite.

After his Holiness had washed his hands, they brought him the *'Αντίδωρα*, and he partook of them : then they presented him wine in a silver cup ; and he drank of it, to comply with their custom. In like manner, they presented bread and wine to us.

At the offering of the chalice, the Abbess came, with her Nuns and attendants, to communicate : a Deacon went out, therefore, from the Tabernacle ; and they opened the *Κάλυμμα*, or large veil, before the chalice, that nothing might be shed upon the ground (a reverence and pious caution that deserve to be noted) ; and as each approached, they gave her of the *'Αντίδωρα*, and then made her drink a little of the wine. Afterwards the Patriarch came out, and distributed the *'Αντίδωρα* to all, even to the little children.

We now left the mass for the banquet ; at which, after the sweetmeats and spirituous liquors, they served up some princely dishes, which we had never in our lives beheld ; such as, *étuvée* of eggs, stuffed with spring-herbs, and *étuvée* of fish, *au lait d'amandes* : the sauces were all of pure saffron, though it is very dear with them ; and almonds are still dearer, the *okka* being frequently sold at a *dinār* or more : and the fine herbs, which they used in such abundance, are also dear. In this luxurious diet they constantly indulge themselves in this country, having learnt it from the generous Poles.

On the Eve of Saturday, after Vespers, the *Εἰσοδος* was performed a second time, by four Priests in black copes, attended by the Deacons in black *Στιχάρια* and sashes. Then one of them, who was the chief, took permission (*اخذ كارون*), and went round to make his bow to the reading-desk, on which was placed the dish

of boiled meat; then to the images; then to our Lord the Patriarch, twice; and to the Priests, and the rest of the assistants; and came and stood in his place. In like manner did his three companions; and, last of all, the Deacons; whilst the singers chaunted the Canon for the Dead. On every Eve of Saturday they perform this ceremony, in commemoration of the deceased, and of those who built the church: and on this occasion our Patriarch read the Prayer for the Souls of the Departed: after which they concluded the service. Hereupon they intreated our Lord the Patriarch to read over them the Prayer of Absolution; and they threw themselves on the ground, and he prayed over them. Then they recited over them the Prayer for Sleep; and we left the church.

On Saturday morning, when they had performed other similar ceremonies, we took leave of them, to proceed on our travels: and they led the Patriarch into the church again; and brought him holy water, to cross all their foreheads. After which we went forth from the convent, where we had stayed from Tuesday till Saturday; and the Patriarch was placed by the Archimandrite in his coach, preceded and followed by two servants of the convent; in which he rode till we came to the Monastery of the Church of St. Sophia. This is the See of the Metropolitan of Kiov, and of all the country of the Cossacks, which is Little Russia. Here the Archimandrite bade us adieu, and returned.—Our journey had been only of about half-an-hour's duration; for the two places are very near each other.

We were met by the brother of the Metropolitan, Silvestris, and his Bishops, and the Heads of his monasteries; and we alighted at his palace. They had been in expectation of us, to attend mass with them: and at the time of the ringing of the great bell we went up to look at it; and we saw, to our astonishment, that it was larger, seven or eight times larger, than the bell of the Convent of Yahāriska, having the appearance of a vast tent. The iron tongue or clapper was about a quintal and a half weight, of Aleppo; and twelve stout youths had to exert all their strength to move the immense engine; not one of them being able, singly, to stir even the clapper inside; nor was it to be reached from the rim of the bell, so vast was the latter in its width. When it rang, our ears were deafened by its thundering sound; and I spoke to my companion with my loudest voice without being heard. The strong high tower of wood in which it was suspended, larger than any of the towers we had yet seen, bent and shook as it swung in motion. The sound, however, of the bell of the Convent of Yahāriska is shriller and louder: this has a baser and more nasal tone, declaring it to be of the Emissa compound.

We went in to assist at mass in the venerable church, the second St. Sophia ; which truly bears a name suitable to its quality, as our own eyes testified. Its description we will give in its proper place.

From mass we went to table ; and in the afternoon, which was the Eve of the Seventh Sunday after Pentecost, we returned to Vespers. Διτῆ was performed in the outer Νάβηξ; and the Deacon said, “Save, O Lord, thy people,” with the rest of the Vigils. The next day, mass followed in the usual course.

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## SECT. XVII.

### *COSSACK COUNTRY—ANCIENT CITY OF KIOV.*

It should be noted, that the ancient City of Kiov was situated here ; and till the present time its gates and earthen walls and moats are apparent. We observed the ruins of a huge gate and tower of stone, which they call the Gate of the Tabernacle : it was entirely covered with gilt ; and was burnt latterly by the Tartars, when they ravaged the city, and set fire to it. This town was as magnificent as it was large : and outside its walls stood the Convent of Yahāriska : within it, in the centre, this Church of St. Sophia ; and the Monastery of St. Michael, which has a dome still shining with gold, opposite to the church. Round these buildings were other beautiful churches, in great numbers ; this city having been formerly the seat of Government for the whole country, according to the accounts which were given us.

When the light of the faith in Christ first shone forth from the East, in the time of the Emperor Basil the Macedonian, in the year six hundred and fifty-one from the present period, as it may be reckoned by the dates on the doors of these churches and monasteries ; and, in consequence of the marriage of Vladimiro's King of Russia with the Emperor's sister Olikha, when she came to this country attended by Metropolitans and Bishops, who baptized the Russian monarch and all his people—a great nation, that, as historians relate, had no knowledge of the holy Law, nor professed any religion ; hereupon the Empress built a multitude of churches and convents, by the hands of masterly architects from Constantinople ; and for this cause all the inscriptions on them are in the Greek language.

At this time all the tribes of people dwelling round the territory of Kiov were Pagans, without faith ; they were Poles, Muscovites, Tartars, &c., and maintained a continual war against the Empress : but she prevailed victoriously over them ;

until the light of the Christian faith shone forth from her upon them, and they believed; with the exception of the Tartars.

At this early epoch, the Metropolitan of Kioy had jurisdiction also over the whole extent of Muscovy: and this continued for sixty years, till the arrival of Kyr Eremia, Patriarch of Constantinople; who immediately established, as the head of the Bishops of Moscow, a Patriarch in his own right, to rule and have none to rule over him. For all these countries are submissive to the Patriarch of Constantinople; and the inhabitants are ever ready to extol his name, saying, "From Constantinople beamed forth to us the light of the faith in Christ, and thence we have derived our Ritual and our Ceremonies." Accordingly, the Constantinopolitan is continually sending to them Exarchs, that is, to the country of the Cossacks, and here gratuities are as constantly bestowed on them. This Patriarch has cognisance, we were informed, over their religious houses.

In the apartments of the Archimandrite of the Convent of Yahāriska we saw ancient *Συστατικά*, or Forms of Constitution, from the Patriarchs of Constantinople who have preceded the present for about five hundred years, written on parchment, and purporting that this is an independent foundation. He shewed us also similar documents from the late Theophani, Patriarch of Jerusalem, and from the present Patriarch Païsius. He now had a like *Συστατικὸν* drawn up in their language; and our Lord the Patriarch signed it with his hand and seal. Its purport was, the approval and confirmation of the Archimandrite, and that the monastery was independent.

These Heads of houses are, some of them, learned in general science and in the Law; and are moreover skilled in Rhetoric, in Logic, and in the various branches of Philosophy. They have questions among them under discussion of great depth and research: but they are agreed not to style the Constantinopolitan Patriarch, *Οἰκουµενικὸς*, that is, Patriarch of the Habitable World; they give him merely the title of Archbishop: and for this they have much argument and abundant evidences, with which they produced in us the greatest amazement. The belief of all here, and of the whole country as far as Moscow, is, that the Patriarch of Antioch is the master of loosing and tying, and the Successor of Peter the Apostle, to whom alone Christ first committed the power of loosing and tying in heaven and on earth, who is the most ancient of the Patriarchs. From him, therefore, they received *اوراق السبخوروخاتي*\* or Papers of Forgiveness, out of their faith and entire confidence in him.

\* - I have inserted these words in the text to shew how incorrectly the Archdeacon has written the the Forms which he borrows from the Greek.

## SECT. XVIII.

*BABA ELIA, AND THE FRENCH PHILOSOPHER.*

ON this subject I will introduce here, as in its proper place, a story that may prove itself both amusing and instructive. It is, that in this City of Kiov, which we shall presently describe, there came to our Lord the Patriarch a distinguished Ecclesiastic, by birth a Greek, whose residence was in Paris, the capital of France. He was extremely eager to have an interview with us, having lately come as Envoy from the Virgin Queen of Sweden to the Khatman Akhmil; to whom this Princess had sent, a considerable time ago, two Ambassadors besides this man: and as her territory is contiguous to that of the Poles, these had discovered the mission of her Envoys, and arrested them on their passage. She had now, therefore, sent this Priest to Constantinople: and thence he was come among the Cossacks, to the Khatman Akhmil; with a letter from her, addressed to him, in praise of his achievements; and in thanksgiving for his exertions and for what he had done against her enemies the Poles; who, as we formerly mentioned, had made the conquest of much of her dominions. She wrote to him: "You are to know, with all certainty, that I have been equipping for you, on this side of my frontier, sixty thousand auxiliary warriors, to enable you finally to vanquish my enemies." Accordingly, after this Ecclesiastic had had an interview with the Khatman, this chief despatched letters, in answer to her, by an Envoy of his own, who was to accompany him. With this Ambassador therefore of the Khatman's the said Ecclesiastic proceeded to the court of the Emperor of Moscow; conveying also to him a letter of the like import: for the confines of the Queen's territory are bordering on those of Muscovy, and between them and the Emperor great friendship exists. In her kingdom, indeed, the multitude of sojourning Muscovite subjects is great.

Here I say, by way of commentary, "Who art thou, O Akhmil! to have worn the peasant's clog (as thy enemies the Poles say of thee that thou didst); and yet to be such, that Kings and Queens send embassies to thee, and offer thee splendid gifts? Glory be to God alone, who has raised thee up, and humbled thy adversaries under thy feet!"

To return:—This Priest, who was named Baba Elia, told us, that there had appeared in these times, in the kingdom of France, a learned Philosopher, of the sect of Lutherus, to whom numerous followers had become attached. This man stepped forward openly to revile the Pope, by many demonstrations; one

of which was, that he sent a letter to the Pontiff at Rome, propounding to him a question:—"There was a Prince of exalted dignity, who had five sons, all of whom he loved with equal affection; to whom he equally divided the succession of his principality. So, however, it fell out, that one of them separated from the rest, and turned aside, and surrendered himself to the suggestions of his own mind; whilst the other four remained true to their mutual friendship, and to the last will and mandate of their father. Which, then, is the obedient son? he who singly went forth from his brethren to choose a path for himself, or each of the four brothers who persevered in their fidelity?"—To which he subjoined the answer, saying: "If the four Patriarchs, and the Pope, making the fifth, have been constituted since the time of Petrus the Apostle and the rest of the Apostles, and from the Holy Councils, and remained united, as is well known, for a great length of time in the orthodox faith; if afterwards the Pope declined from them, and divided himself from the body of which he was a member, or rather from the hand of five fingers, himself being one; then obedience is due to the four consentients, not to the single dissentient." Baba Elia went on to say: When the Pope read this letter, and there was not one of his Council who could reply to it, out of the excess of his rage he sent to the reigning King of France and commanded him to put the said Philosopher to death, lest this discourse of his should be promulgated throughout the world, and the Church be defiled by his opinions. The King answered, saying: "I have it not in my power to do that which your Holiness enjoins me—to be active in detriment of my in-dweller; for there are now within my dominions two hundred thousand families that trust in their religion to the guidance of this sectarian, and all love him; whilst around my territory, besides those within it, are numerous and powerful enemies, such as the tribe of English and Flemish, the Swedish nation, &c. On the other hand, your Holiness is in Rome, and there are none around you nor within your estates but Romans. I have therefore no power to put him to death."

The aforesaid Philosopher gave also a second answer; that, "Whereas the Pope pretends to be the Successor of Petrus the Apostle; the first to lay this claim is the Patriarch of Antioch, because Petrus the Apostle was the first that became Patriarch in that city, where he sat in supreme honour: in Rome, on the contrary, he suffered an ignominious death on the cross."

We were informed by the same Priest, that in all the Frank countries much love is felt towards the Patriarch of Antioch; and that they have entire credence in him, to the exception of all others but the Alexandrian. As for the Patriarchs of Constantinople and Jerusalem, they hate the one, by reason of their national

relations; the other they detest, on account of his malignancy towards the Franks who visit Jerusalem.

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## SECT. XIX.

### *ANCIENT CITY OF KIOV—CHURCH OF SAINT SOPHIA.*

WE will now return to our description of Kiov, and of Saint Sophia. This church is built on the plan of the original Saint Sophia of well-known celebrity, and presents the same kind of arches, circumference, and ceiling: but its ornaments of marble of various colours and forms, its diversified symmetry of minute arrangement, the multitude of its pillars and their sublimity, the height and breadth of its cupolas, the multiplicity of its windows and recesses, give it a more peculiar and real title to so distinguished a name. Its form is square; and its domes, and the whole of its structure, both within and without, is of stone and tiles and mortar: but, unfortunately, one half of it, from the western nave, is in ruins. It is related, that the Tartars, at a remote period, ruined it, and set fire to it; and in that state of devastation it remained for one hundred years or more, a resort for cattle and wild beasts. Afterwards it was repaired; and again destroyed by the Ghoniāti (الغونياتي) or Russians in subjection to the Pope, who tore up all the pavement, and the mosaïc from the walls, to place them in their own churches: for the whole of this edifice, we were told, was covered with mosaïc paintings; and every porch and recess was so ornamented, both above and below. It is said to have contained seventy tabernacles, or chapels, in its lower and upper compartments.

After it had been ravaged by the aforesaid Poles, it remained in that ruinous condition about seventy years, until the forth-coming of the late Petrus, called Mohilov; I mean the brother of Moses, Beg of Moldavia, who was created Metropolitan over the country of the Russians: he laboured at its restoration to the utmost of his power, and brought it to the state in which it now is.—God have mercy on his soul!

At present, on the right-hand as you enter the western gate, are two ruined and abandoned tabernacles; the one called by the name of the Divine Column, or the Pillar of Immersion, wherein is a Baptismal Font\* of a hard red stone,

\* Here follows a singular phrase *للكاملين من الناس* of, I suppose, the Modern Greek Theology. Being unacquainted with its full meaning, I have left it untranslated.

resembling porphyry: the other is within that, and occupies the rest of the precinct.

Near to this great western gate are two other small gates on the right and left: and at each corner of this nave is a large round tower of lofty structure, with numerous battlements; each having a door that opens to the west; from which you ascend, by a spacious and long flight of steps, to the second and highest balcony on the roof of the church.

On the south side it had five gates in all; and on the north it has now two, one of which is used for the admission and thoroughfare of the troops of workmen: above it, on the ceiling, is the picture of Saint Sophia, and of Christ; and the rays of the Holy Ghost are descending on the church, whilst the Cāshidiāri and the Persians in their turbans and with their long bows are shooting arrows, and the Franks with their guns and muskets are making war against it.

On the east side are seven wide and lofty arches; four of which are of equal dimensions; but the other three are lower. On the upper gallery are two tabernacles, opposite each other; and in all the vaults are many large windows, every one of which is filled with bright clear glass, even to the smallest arches, and including every chapel &c.\*

\* The remainder of the description of this church, unworthy perhaps of the labour of translation, yet possibly of some curiosity to certain readers, I here subjoin in the original Arabic:—

\* وفوقه قبة عالية بصليب مطلي يبرق . الا ان الهيكل الكبير عالي جدًا وفي الجوشايق وفي جانبه بدنيتين كبار عاليات بمزائق وطاهرة جميعه شبايك مسدودة بكلس وجبصين وداخلهم صور وايقونات القديسين وعدد الركائز والبدنات التي من كل جانب حيطانها عشرة واما طول الكنيسة فمابتي قدم وعشرة واما عرضها فاكتر لان هواياتها اغزر وفوق شرافات حيطانها مبني مثل قناطر بصناعة عجيبة دقيقة علي طقس درابزين اجيا صوفيا الحجري علي الحقيقة . واما هوايات الكنيسة داخلها من المغرب الي المشرق غزيرة فعددهم اثني عشر علي صف واحد بالركائز المثينة والقناطر الكثيرة . وانا دخلت اليها من ابوابها الغربية فتنظر جميع ارض الخورص فسيفسة عجيبة بفنون الصناعات الدقيقة . وكذلك داخل الهياكل وقدامهم كثيرة القيمة . كذلك وفي الخورص دايرة خشب علي التريع بثلاث درجات مجللة بجوخ احمر بديع . وفوق الخورص المذكور القبة العالية ذات القماري الكثيرة وهم اثني عشر دايرها . وفي علاها صورة السيد المسيح والملايكة وتلاميذه الاثني عشر دايرها . ثم في اربع قرانها الاربعة الانجيلية وجميع ذلك بسيفسة مذهبة ملوكية نقيه بتقوشات عجيبة وكتابات يونانية . وكذلك القناطر الاربعة والرواقات التي في هذه الجهة . واما الهيكل المعظم المشابه هيكل اجيا صوفيا المكرم في طوله واتساعه وعرضه وفي تلويح السيفسة في حيطانه وارضه فهو من اعلا الحنية الي اسفلها صورة السيد بطولها واقفه وفي زارها منديلها فاتحة كفها رافعه يديها بغاية اللطافة وهي من فسيفسة ملونة ومذهبة شفاه لاننا نظرنا في هيكل اجيا صوفيا الاصلي السيد المسيح واقف بطوله بيبارك بغاية الكمال والزرافة



وهاهنا فتحت العذري البتول صورة مايدة العشا السري والملايكة حولها . والسيد بيناؤل علي يمينه لبطرس ورفقته الجبزي الالهي قايلًا والكلام الجوهري خارج من فمه الالهي بالاحرف اليونانية الكبار . خذوا كلوا هذا هو جسدي بتمامها ثم صورته ثانياً بيسقيهم من الكلس علي شمائه قايلًا . اشربوا من هذا كلكم بتمامها وتحت المائدة الالهية المذكورة ثلاث شبائيت معظمت وبيّن الشباكلن صورة الكسيوس وبطرس مطرنة كيوف القديسا ببدلاتهم ولواطيمهم بيض مزركشين ومكتوب عليهم باليوناني اسمائهم من علي يمينهم ستافانوس الارشيدياكون بالمبخره وعلي صفة روسا الكهنه ببدلاتهم منورة وهم غريغوريوس العجايبى وغريغوريوس نيصص ويوحنا فم الذهب وباسيليوس . ثم علي الجهة الشمالية بقرب الشباكل صورة الشماس لفرنديوس ونيقولاوس ميترًا وغريغوريوس الثاولوغس وكليمنس بابا روميه وايفانيوس قبرص وجميع صورهم بفسيفسة مذهبه بكتابة يونانية . واما دايرة الكاتدرا فهي بثلاث درجات عاليات والكرسي في الصدر وعدد درجه ستة مرتفعات . وداير ما يدورة مقدار نصف قامة تمام مرخم باصناف الرخام والفسيفسة العجيبة الالوان . واما فذاطر الهياكل وقبته العالیه العجيبين فجميعهم فسيفسة مذهبه وصور ائقديسين

END OF PART THE SECOND.

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The Sānc'hya Cāricā; translated by Henry Th. Colebrooke, Esq. This Sanscrit work contains, in seventy-two stanzas, the principles of the Sānc'hya System of Metaphysical Philosophy.

The Akhlak-e-Nasiri of Naser-ud-Din of Tus in Bucharia; translated by the Rev. H. G. Keene, A.M. This Persian system of Ethics is an elaborate composition formed on Greek models, and is very highly esteemed in Persia.

A Collation of the Syriac MSS. of the New Testament, both Nestorian and Jacobite, that are accessible in England, by the Rev. Professor Lee. This collation will include the various readings of the Syriac MSS. of the New Testament in the British Museum, and the Libraries at Oxford, Cambridge, &c.

The Didascalia, or Apostolical Constitutions of the Abyssinian Church; translated by T. P. Platt, Esq. A.M. This ancient Ethiopic work is unknown in Europe, and contains many very curious opinions.

### Class 2nd.—HISTORY, GEOGRAPHY, and TRAVELS.

The Seir Mutakherin of Seyyid Gholām Husein Khan; translated by Lieut. Col. John Briggs. This celebrated Persian work comprises the annals of Hindūstān from the time of the Emperor Aurungzebe to the administration of Warren Hastings in Bengal.

Sheref Nameh; translated by Professor Charnoy. This is a Persian History of the Dynasties which have governed in Kurdistan, written by Sheref Ibn Shems ud Din, at the close of the sixteenth century.

The History of Mazenderan and Tabaristan; translated by Professor Charnoy. This is a Persian History of part of the Persian empire, written by Zaher ud Din, and comes down to A.D. 1475.

The Tareki Afghan; translated by Dr. Bernhard Dorn. Pt. II. This is a Persian History of the Afghans, who claim to be descended from the Jews. It will be accompanied by an account of the Afghan tribes.

The Annals of Elias, Metropolitan of Nisibis; translated by the Rev. Josiah Forshall, A.M. This Syriac Chronicle contains chronological tables of the principal dynasties of the world, brief memoirs of the Patriarchs of the Nestorian church, and notices of the most remarkable events in the East, from the birth of our Saviour to the beginning of the eleventh century.

Ibn Haukul's Geography; translated by Professor Hamaker. This Arabic work was compiled in the 10th century by a celebrated Mohammedan Traveller, and is not the same as the Oriental Geography of Ebn Haukal that was translated by Sir William Ouseley.

Naima's Annals; translated by Charles Fraser, Esq. This Turkish History comprises the period between 1622 and 1692, and includes accounts of the Turkish invasion of Germany, the sieges of Buda, Vienna, &c.

The Tung hwa loo; translated by Mr. William Huttman. This is a Chinese History of the first three Emperors of the Tartar dynasty, that now governs China. It is very scarce through not being allowed to be printed in China.

The Chronicle of Abulfath Ibn Abulhasan Alsamou; translated by the Rev. T. Jarrett, A.M. This rare Arabic work, of which only one perfect copy is known to be in Europe, is a History of the Samaritans from the creation to the middle of the 14th century.

The Asseba as Syar of Syed Mohammed Reza; translated by Mirza Alexander Kazem Beg.

This is a Turkish History of the Khans of the Crimea, written about A.D. 1740, and contains many interesting particulars relating to Turkey, Russia, Poland, and Germany.

A Description of Tibet; translated by Mons. Jules de Klapproth. This will consist of extracts from various Chinese and Mandchou works, forming a complete account of Tibet, and of the Buddhist religion, of which it is the principal seat.

The San kokf tsu ran; translated by Monsieur Jules de Klapproth. This Japanese work is a description of Loo-Choo, Corea, and Jesso, with Maps and Plates: it was written in 1785.

Ibn Khaldun's History of the Berbers; translated by the Rev. Professor Lee. This is a rare and valuable Arabic work, containing an account of the origin, progress, and decline of the dynasties which governed the northern coast of Africa.

Ibn Koteiba's History of the Arabians; translated by Dr. J. H. Möller.

This celebrated work contains the History of the Arabians from the time of Ishmael the son of Abraham to near the end of the third century of the Mahomedan, or the 9th of the Christian era.

The great Geographical Work of Idrisi; translated by the Rev. G. C. Renouard, B.D.

This Arabic work was written A.D. 1153, to illustrate a large silver globe made for Roger, King of Sicily, and is divided into the seven climates described by the Greek Geographers.

Makrisi's Khitāt, or History and Statistics of Egypt; translated by Abraham Salame, Esq.

This Arabic work includes accounts of the conquest of Egypt by the Caliphs, A.D. 640; and of the cities, rivers, ancient and modern inhabitants of Egypt, &c.

Part of Mirkhond's Ruzet-as-Suffa; translated by David Shea, Esq.

The part of this Persian work selected for publication is that which contains the History of Persia from Kaiomurs to the death of Alexander the Great.

### Class 3rd.—BIBLIOGRAPHY, BELLES-LETTRES, and BIOGRAPHY.

The San kwo che; translated by J. F. Davis, Esq. This very popular historical romance is founded on the civil wars that raged in China in the third century, and is reckoned quite a model of Chinese style.

Haji Khalifa's Bibliographical Dictionary; translated by Monsieur Gustave Fluegel.

This valuable Arabic work was written by the celebrated Kateb Chelebi al Marhoom, and contains accounts of above 43,000 Arabic, Persian, and Turkish works, arranged alphabetically.

Heft Peiker, an historical Romance of Behrām Gūr; translated by the Right Hon. Sir Gore Ouseley, Bart.

This Persian Poem of Nizāmi of Ganjah, contains the romantic history of Behrām, the 5th of the Sassanian dynasty of Persian kings. Meher va Mushteri; translated by the Right Hon. Sir Gore Ouseley, Bart.

This Persian Poem, of which an abridgment will be published, was composed by Muhammed Assr, and celebrates the friendship and adventures of Meher and Mushteri, the sons of King Shapur and his Grand Vizier.

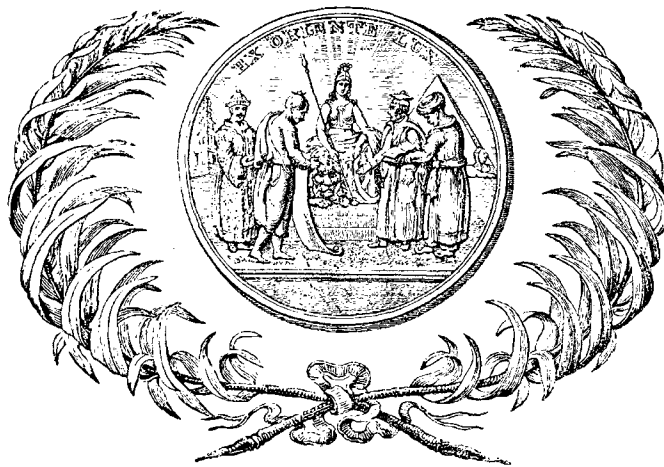
Ibn Khalikan's Lives of Illustrious Men; translated by Dr. F. A. Rosen.

This is an Arabic Biographical Dictionary, arranged alphabetically, of the most celebrated Arabian historians, poets, warriors, &c. who lived in the seven first centuries of the era of Mahommed, A.D. 600 to A.D. 1300.

The Bustan of Sadi; translated by James Ross, Esq., A.M. This is a much-admired Persian Poem, consisting of Tales, &c. illustrative of moral duties.

*Oriental Translation Fund*  
LONDON.  
INSTITUTED 1828.

UNDER THE PATRONAGE OF HIS MOST GRACIOUS MAJESTY  
**WILLIAM THE FOURTH.**



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THE  
**TRAVELS OF MACARIUS,**

*PATRIARCH OF ANTIOCH:*

WRITTEN

BY HIS ATTENDANT ARCHDEACON, PAUL OF ALEPPO,  
IN ARABIC.

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**PART THE THIRD.**  
**THE COSSACK COUNTRY, AND MUSCOVY.**

---

TRANSLATED

BY F. C. BELFOUR, A.M. OXON.

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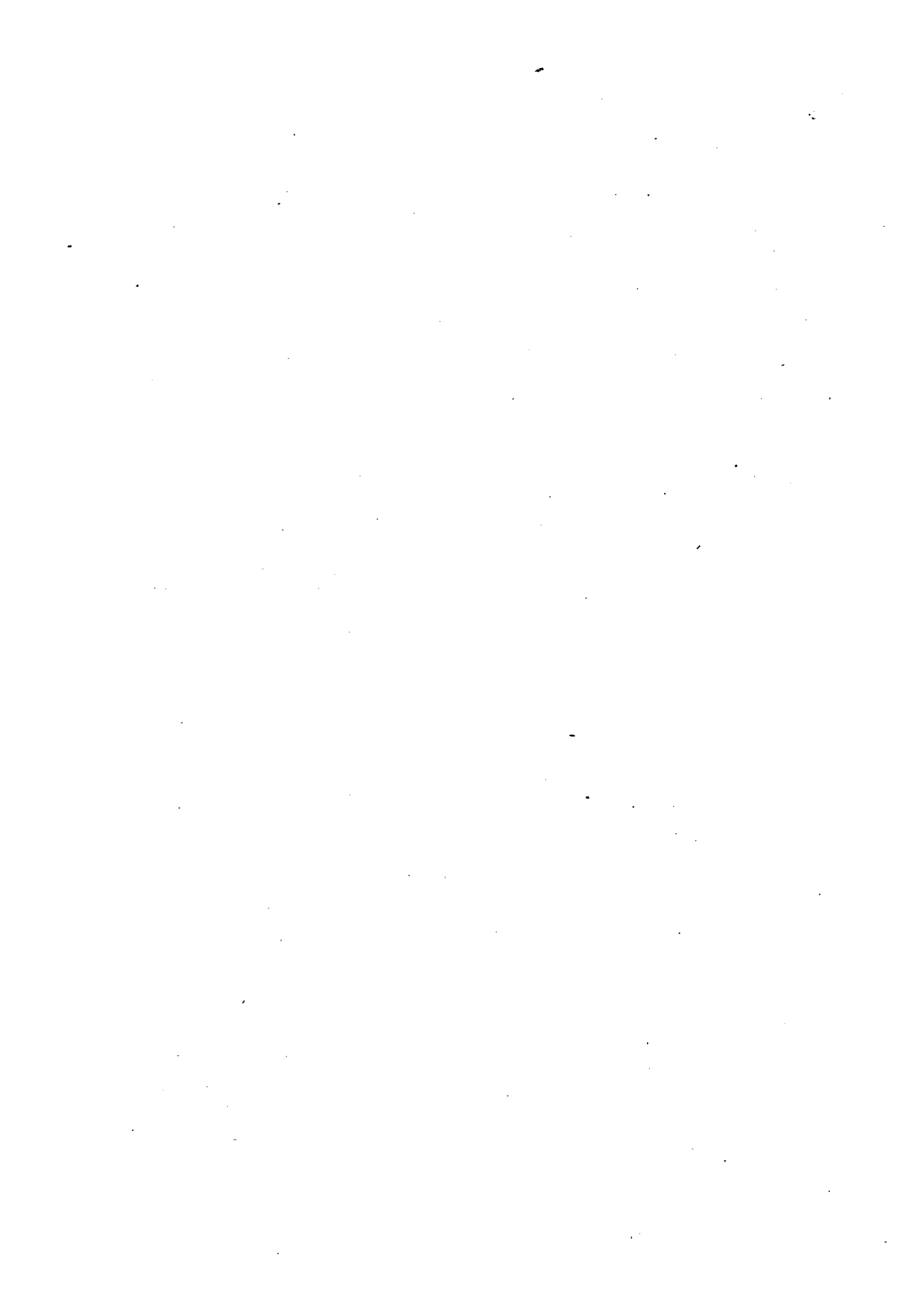
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**PART THE THIRD.**  
**THE COSSACK COUNTRY**  
AND  
**MUSCOVY.**

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**BOOK V.**  
**THE COSSACK COUNTRY.**

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**SECT. I.**  
*CITY OF KIOV.—ST. SOPHIA.*

AROUND the holy arch of this Church of St. Sophia, a part of the description of which was given in the preceding section of this narrative, is written in Greek what we thus translated into Arabic: "God is in the midst of her, and she shall not be shaken: God helps her from day-break to day-break:"—as it is related of the building of St. Sophia, in Constantinople, that Justinian the Emperor wrote on all its tiles to the same effect.

The Holy Table is very large, being laid to the size of the Tabernacle; and having in the centre a kind of bridge of boards, which rises step by step to a great height, and holds the candlesticks in rows with their green wax tapers: these, when lighted, form an arch of fire, which raises the admiration of the beholder for its beauty and ingenuity. On the right of the Tabernacle is a door, with a lofty window above it, through which you enter a chapel with a cupola and two windows in the centre furnished with panes of glass, dedicated by the title of "The Birth of Our Lady." Near this is another chapel like it, named after St. Michael. So also on the left are four chapels; two with lofty cupolas, and dedicated to the Divine Burial and the Figured Handkerchief (of St. Veronica): the fourth is by the name of St. Nicolas. The Iconostasis which is over the doors of these chapels or tabernacles is much to be admired, and is very magnificent: it is quite new, and astonishingly beautiful; and so large, and divided into such a variety of compartments, and so much gilt and ornamented, that no man's pen is adequate to its description.

The height of the royal door is six cubits ; and it is surmounted by an arch resembling that of a city-gate. Its breadth is two cubits and a half : it is divided into two folds, as usual ; and the inside is formed into a kind of vault. It is all carved and gilt : and over one of the folds is the figure of a pelican, in silver, striking into her side with her bill, and the blood is flowing on her young ones beneath. This it is impossible for any person to distinguish from work in solid metal. The paintings of sacred images are twelve, all very large and magnificent : around the whole of them are thick solid pillars carved and gilt, and they are all sunk into a kind of vault. As for the pillars which inclose the images of Our Lord and Lady, they are exceeding large, being of full length, with frames carved and hollowed, and ornamented with flowers and vines, and green and red grapes that look transparent. Over this Iconostasis, and the Symbolon, the entire space is covered with a very wide screen, all carved and gilt, and stretching to the extent of the doors of the four tabernacles ; not entirely even, but with niches. On the top of it is the Crucifixion of Our Lord, very beautifully executed. All round it, from the summit to the base, is a sort of carved drapery ; and in the middle are small circles, containing the images of the Saints and the Apostles, faced with glass. To the left of the picture of Our Lord is a painting of St. Sophia, the work of an able and ingenious master. The church is depicted with its pillars, in the midst of its court ; and under its foundations is a kind of vault. On the top is the Messiah ; and the Holy Ghost is descending on it in rays of light. Under it is a picture of Hell ; at the mouth of which is the Cashediari, with a large nose, holding in his hand a bow and arrows. There are near him many Persians, in their turbans and peculiar dresses ; armed with bows and arrows, which they are shooting at the holy edifice. There is also a body of Franks, in their caps and uniforms ; pointing their muskets and cannon against it, with all the art of war.

Next we ascended to the second floor of the church, by the steps of one of the outer towers, and found it a very delightful situation, commanding, from every part, a view of the choir and the tabernacles. It has two recesses ; one with five cupolas, and a tabernacle in the centre dedicated to St. Nicolas ; the other also with five, and a second tabernacle in the centre dedicated to St. Demetrius ; all looking down upon the tabernacles below. As to the rails in front of these alcoves, they are severally made of one piece of red stone, and extend from one foot of the arch to the other, being figured with crosses and inscriptions, and exactly resembling the balustrades of St. Sophia. Over these two tabernacles are two cupolas with glazed windows. The whole number of the

arches of this wing of the building is thirty, and the cupolas are ten. The two other tabernacles are near the north door, on the right-hand as you go out of the church. They have wide arches; and instead of the Symbolon, they are now making for them a high cage of iron, adorned with various figures, and painted with different colours; as, the portraits of angels and saints, with their faces white as usual, and their garments shining with gold; crosses, and Greek inscriptions; flowers of various colours, yellow and red; and such other things as astonish the beholder: all this is constructed of thin plates of iron, fastened with bolts. In one of the tabernacles is a fount of white marble, with its lid or cover of large dimensions and concave form, ornamented with crosses, and resembling the urn of St. Elian in Emessa. The wonder is, whence they brought this marble, and these huge pillars which are outside the church; for there is no such thing in this whole country as a marble quarry. It would appear that they conveyed them in ships from Marmora, which is in the neighbourhood of Constantinople, by way of the Black Sea, and by ascending the great river Niepros (Dnieper), which flows into it; and landed them at this city of Kiov: whence, and from all the vicinity of which, there is a traffic, by both hauling and sailing vessels, on the great river just mentioned; and thence the navigation is continued on the Black Sea. All the alcoves or cupolas of this church are eighteen in number; and the large gilt crosses, which are over the cupolas and balustrades and arches, are six and thirty. The great cupola or dome is in the centre; and above it is another of great beauty and ingenuity, intended merely for ornament, and much admired. All these domes are covered with shining tin. This is the sum of the notes and calculations, made at the expense of much labour and vigilance and inquietude, which we have collected on the description of this noble edifice of St. Sophia, in the country of the Cossacks; to which there is none like or equal, with the exception of its namesake and prototype in the city of Constantinople.

Then Kyr Theodosius, the Archimandrite of the Monastery of St. Michael, which is opposite to this church and near to it, came and solicited the Patriarch to accompany him in his coach to his apartments in the convent. We went with him in consequence, as the distance was so very small; and the Patriarch alighted from the coach outside the gate, and we entered. The entire building is of wood, except the magnificent, lofty, and elegant church, which is of stone and lime, and has a high cupola shining with gold. This church consists only of one nave. It is lighted all round with glazed windows. The three churches I have been describing are all of one style of architecture, and of one

age. As to the throne of the Chief of the Clergy, it is very magnificent and beautiful; and in the front of it, on the left, is the portrait of Theophani, Patriarch of Jerusalem, in his cap and cassock, and holding a cross. The large Tabernacle resembles that of St. Sophia, and of the Convent of Petcherske\*, and has three large windows; and, in like manner, it is painted in the centre with the portrait of Our Lady, standing upright in her gold ornaments, and having both her hands raised and open. Next to her is Our Lord, handing to his Disciples, on both sides, the divine bread and blood. Below them are the portraits of Chief Priests, in rows, and all with inscriptions. On the right of this tabernacle is a second, with a lofty cupola: and on the left is a third. This holy church has also three doors: the largest is to the west; the other two give admission to the two choirs. At the back of the left choir is a handsome tabernacle, facing your left-hand as you enter. It has an iron folding-door reaching from the top to the bottom, and beautifully divided into compartments, which are diversified with painted flowers and the figures of angels and saints, in the manner we described of St. Sophia. Within it is a handsome sarcophagus, containing the body of St. Barbara of Baalbec. So also on the right, as you enter the church, is another tabernacle in the western wing: and without the angle is a sixth. The floor of the church is all of large red tile. Near to this convent, and indeed contiguous, is one of Nuns.

I should have mentioned, that the image of St. Michael is very magnificent and venerable; all its armour, its breast-plate, bracelets, visor and helmet, being of pure silver, coloured, and with the bosses gilt; the work of an ingenious master.

After we had assisted at mass here, and banquetted, we went to visit the Catacombs of the Monastery, and the tower between the cupolas above the gate; and then returned to St. Sophia.

The walls and trenches of the fort pass close by the gates of this convent, and have been lately constructed by the Emperor Alexius, whom God preserve! These walls, which are of wood, and are flanked by deep moats, have towers soaring above them of great strength, and exhibit in their fabric a happy ingenuity, resembling that of the Franks. In their own country of Muscovy we saw no such contrivances as have been produced in the plan of giving strength and impregnability to these fortifications. For the whole circuit of the moat they have made large pieces of timber into the shape of an axle-tree of a wheel, of great length; and have studded them with short stakes sharpened off in the form of

\* This I find is the true name of the convent, which in this work has been hitherto called Yahāriska; such appearing to be the obvious way of deciphering *يهاريسكا*.



spears and daggers, which stick out from the beam on its four sides, in the shape of a cross, resembling the windlass of the wells in our country. These beams they have set in two rows, at the height and half of a man as he stretches his arms upwards from the ground; so that the enemy, when he assaults them, finds no way to pass, either above or below; and should he lay hold to hang by the spikes in the higher beam, it turns round with him; and he falls on the spikes in the beam below, which enter his flesh and limbs, and point through his body to the grave. The bridges reaching to the gates of these towns and castles are all drawn and lifted up by chains; and the ground about the entrance is entirely hollowed into caves and cellars for the stowage of vast quantities of gunpowder. Over the highest part of the gate is a large bell; which, when any thing happens, they ring, to acquaint and alarm the garrison; and this kind of bell is found in all the forts of Muscovy. In this fort are many large guns, planted one above another; and here reside two Voivodas, Lieutenants of the Emperor. The troops of the garrison and neighbourhood amount to sixty thousand; and some of them stand on their two legs, by the river-side, carrying their muskets, during the whole day, to be succeeded by others for the night.

As far as this spot formerly reached the ancient City of Kiof; which, on its conquest by the enemy, after a long war, was finally laid in ruins; and its habitations were removed to the low grounds in the valley, on the banks of the great river Niepros. The way to it is by the entrance of one gate of the castle, and out through the other; after which you descend by a long narrow passage, exceedingly rough, and of hardly sufficient width for a horse and a carriage, to the modern town: for the fort, which they have now recently constructed, is on the top of the hill, whence you look down over the whole city below †.

† It is a matter of the most agreeable curiosity to compare with the account of the City of Kiof or Kief, and its vicinity, above given by the Archdeacon, that which within a few years, viz. since 1826, has been furnished by another Clerical Gentleman, Dr. Henderson, in his book entitled *Biblical Researches and Travels in Russia*.

“ The Town of Kief is incontestably one of the most ancient in Russia. According to some antiquaries, its origin is to be traced as far back as the fifth century; while others ascribe its foundation to a Sarmatian tribe, antecedent to the birth of Christ: but we have no certain accounts of it reaching beyond the middle of the ninth century, at which time it is introduced to our notice as belonging to the Khazars. The Slavonians, tired of the Oriental yoke, requested Ruric to send them assistance from Novogorod, a request which was instantly granted; and after the expulsion of their oppressors, they formed a separate state; and in the year 882, Kief became the metropolis of Southern Russia. During the reigns of Vladimir and several of his successors, the Grand Dukes, it greatly increased in size; but the statement, that about the beginning of the eleventh century it contained 400 churches, really exceeds all belief; and it is more likely, as Professor Krug conjectures, that Ditman, on whose authority that statement is given,

wrote

On this day one of the Voivodas came and paid his respects to our Lord the Patriarch, by kneeling down before him, and wishing him health.

To return to our description. At present, all the remains of the ancient city are the Church of St. Sophia and this convent, with their appurtenances; and they have built walls round them, and fortified them, since the destruction of the rest: for all the towns in these countries are built of wood; and when they

wrote *quadraginta*, and not *quadringentæ*. In consequence of the devastations to which it has been repeatedly subject from the Plague, the Tatars, and other hostile visitors, *Kief* has lost much of its ancient grandeur, although it still continues to be one of the most remarkable places in the empire. Its present population is about 20,000.

“The eastern approach to Kief presents a view in a high degree picturesque and striking. Direct in front, on the lofty banks of the Borysthenes, stands the far-famed Petcherskoi Monastery, the churches and gilded spires of which reflect with dazzling splendour the rays of the sun; the bold and commanding fortress and bastions, with which it is surrounded, convey the idea of strength and security; the Cathedral of Saint Sophia, and other churches, occupying elevated situations in the ‘Old Town,’ some of which are from the earliest periods of the Russian Church, create in the mind a certain kind of *religio loci*; while at a distance to the right, close to the water’s edge, stretches Podole, or the ‘Town in the Vale;’ the busy scene of mercantile enterprise. The varied surface of the ground too, now rising into pointed heights, now indented by deep ravines, and in many parts covered with gardens and extended patches of copse, greatly tends to heighten the interest of the perspective.

“The town itself is divided into three parts: the southern takes its name from the Monastery of Petchersk, and, besides the fortress and convent, contains another celebrated monastery, dedicated to Saint Nicholas, and six churches, some of which stand near the margin of the river; where is also a number of houses, chiefly occupied by the lower classes of inhabitants. Near to the fortress is a bazar; behind which the houses assume the appearance of a regular town, having one principal street, with several cross-streets terminating to the west in a deep gully, the sides and brink of which are principally inhabited by Jews. Beyond this, in a northerly direction, is a subdivision, containing the houses of the Governor and other persons of distinction, delightfully shaded by lofty trees, some of which appear to be of great age.

“In this part of the town is a tolerably good inn, where we took up our abode: and after waiting upon the Metropolitan Serapion, the Governor, and several of the other inhabitants, with whom we made arrangements relative to the object of our journey, we repaired to the monastery, in order to view a place equally interesting to the historian, as the residence of Nestor, the invaluable annalist of Russia, and to the members of the Greek Church, as the repository of those relics and monuments which have been held in high religious veneration during many successive centuries. Having entered the gate of the fortress, which consists of regular ramparts and bastions, and is classed in the first rank of Russian fortifications, we passed the barracks and arsenal; and had we not been previously apprised of the existence of the monastery, we should not have expected to meet with a reclusion in the midst of so much military apparatus and noise. As we advanced, however, we soon came within sight of a magnificent gate, ornamented with full-length representations of Anthony and Theodosius, the first two Abbots of the monastery, and other objects of popular veneration, before which a crowd of pilgrims were bowing and crossing themselves, according to the usual forms. We here gained admittance at a small wicket; and soon found, from the solitude and sombre appearance of every surrounding object, that we were now within the precincts of what the Russians call the ‘Laureate Cloister.’ Passing along a fine alley, on either side of which are the cells of the monks, we arrived at the cathedral dedicated to the

‘Ascension

take fire, they burn away till not a vestige of them is left, with the exception of some extraordinary stone edifice.

It may be remarked, that the Sheikh, or senior magistrate of the towns and villages in this country, is called Istarosta.

We were informed, that beginning with the Convent of Petcherske and its

‘Ascension of the Virgin †,’ the exterior of which is greatly calculated to operate on the feelings of the spectator, and produce sensations of a very solemn and contemplative nature. It is erected in a style of grand architectural elegance, and many parts of the walls are decorated with beautiful representations of the most interesting scenes of Scripture History. Its seven cupolated turrets are richly gilt; and, together with the belfry, which stands at some distance, and is upwards of 300 feet in height, greatly add to the magnificent appearance of the place.

“Towards the usual hour of Vespers, the court of the monastery began to fill with worshippers, who rushed forward with great eagerness, as the sound of the evening bell, and the opening of the grand western door of the cathedral, announced the commencement of the service. We now proceeded from the house of the Prior, by whom we had been courteously entertained, to survey the interior of the church, which we found indescribably splendid: the whole of the walls seemed covered with pictures of martyrs and saints, encased in richly gilded or silver-covered frames; but the most prominent of all was one of the Virgin, above the doors which open into the ‘Holy of Holies,’ before which burned an immense profusion of lights, whose effect, superadded to that produced by the tapers burning before the different shrines, was but just sufficient to light up to our view the highly ornamented ceiling of the edifice.

“As we were contemplating this curious assemblage of human inventions, our notice was attracted by one of the most unearthly sounds we ever recollected to have heard; which, on inquiry, we ascertained to proceed from a female pilgrim, who had been seized with convulsions, but was regarded by the multitude as a demoniac. On coming out of the church, we found she had been carried out, and laid on the north side of the vestibule, precisely in the *statio demoniacorum*, as represented by Ludolf, in the *Ichnographia Ecclesiæ Græcæ*, at p. 371 of his Commentary. At the south side of the church is a large Hospitium, or place of entertainment for the pilgrims who resort hither for purposes of devotion; and close by we visited one of the cells which had recently been converted into a depository for the sale and distribution of the Holy Scriptures. Besides the cathedral, there are three other churches attached to the monastery, but none of them exhibiting any thing remarkable.

“The following morning, at eight o’clock, we again visited this place, according to appointment, in order to make the tour of the Catacombs, or the extensive domains of the dead, consisting of subterranean labyrinths of great extent, which are excavated in the precipitous declivity of the hill forming the bank of the river. These remarkable dormitories are divided into two classes—the *nearer*, and the *more remote*; the distance being reckoned from the principal church within the precincts of the  
monastery,

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† Dr. Henderson appears to have been too slightly acquainted with the Catholic Ritual to avoid a gross mistake here. He should have written the “Assumption of the Virgin,” not the “Ascension.” The Arabic expression, so frequently used by the Archdeacon Paul, as a member of the Syrian Catholic Church, for this mystery, is نياح السيدة “The Lamentation” or “Wake of Our Lady;” during the performance of which ceremony, by the Apostles and other Disciples of Christ, the Virgin’s corpse is believed to have been raised from her couch to heaven, by the ministrations of Angels, before their astonished eyes. In the Greek it is styled ἡ Κοίμησις τῆς Θεοτόκου, “The Sleep (or Trance) of the Mother of God.”

appendages, and St. Sophia and the churches which are in ruins around it, and taking in the churches of stone which still remain in ruins in the castle, and the buildings as far as Kiov with their inclosures, you may reckon about one hundred churches and monasteries.

On Tuesday, the third of the month Tamoż, we took leave of the Metropolitan, monastery, in the gallery to the south of which the two churches are situated, whence the descent into 'the nether parts of the earth' is effected. Following a young monk, who had been selected to conduct us, and who shewed every disposition to gratify our curiosity, we made our egress from the convent by a small wicket-gate in the massy stone wall by which it is surrounded; and, proceeding down a small steep lane paved with stones, we came to a covered walk, or gallery of wood, about 500 feet in length, which led us to a magnificent chapel, with three gilded turrets, dedicated to 'The Elevation of the Holy Cross,' and designed to receive the devotions of those who descend into the gloomy abodes below. While our guide and the servants were lighting the candles which were to render in some measure visible to us the darkness of the caverns, we viewed a large painting on the wall of the vestibule, representing a motley group of good and evil spirits, abiding the departure of the dying, in order to convey their souls to the regions either of felicity or of woe. The latter were depicted in the midst of vivid flames; and the arch-fiend, having been rendered more conspicuous than any of the other figures composing the scene, a boy, who was standing by, infuriated with rage, ran up and gave him some hard blows with the sharp leathern front of his cap. From the battered appearance of the head, and that of some of the fiends that were near him, it appeared that this was not a solitary instance of this kind of treatment.—Would that men (adds Dr. Henderson) were equally enraged at the cloven foot, when presented in the multiform shape of temptation!

"Our lights being provided, we descended into the passage leading to the Catacombs, known by the name of St. Anthony's, the founder of the monastery, whose relics are preserved in a cubitory at the extremity of the labyrinth. This passage is about six feet in height, but so extremely narrow that it is with difficulty two persons can pass each other. Like all the other apertures and subterraneous galleries to which it leads, it is dug out of the hill; which seems to consist of a mixture of sand and clay, possessing a considerable degree of adhesion, but too soft to be entitled to the character of stone. The sides and roof are, for the most part, black from the smoke of the torches which are incessantly conveyed through the passage; and, where there is any turn or winding in it, the projecting angle is partly smoothed and worn away by the friction occasioned by the numerous companies of visitors.

"We had not proceeded far, when we came to a niche on the right side of the passage, containing a coffin without the lid, in which lay the mummied body of one of the saints, wrapped in a silken shroud, with one of the stiffened hands placed in such a position as easily to receive the kisses of those who visit the cemetery for the purposes of devotion. This token of respect was paid by our guide, not only to this relic, but to all we passed; the number of which, in this dormitory, amounts to eighty-two. After advancing to the distance of about twenty yards, in a north-westerly direction, we turned round suddenly to the east, by a somewhat circuitous passage, and then proceeded again towards the north; observing, as we passed, the numerous niches on both sides, containing bodies or parts of the bodies of those who have acquired renown by the degree of austerity and mortification to which they attained in reducing to practice the rules of ascetic discipline. Besides these niches, we came every now and then to separate dormitories, in 'the sides of the pit;' little chambers having been dug in the sand, and, after the bodies had been deposited in them, again closed up by a thin wall parallel with the side of the gallery, in which, about four feet from the ground, a small glass window is inserted, discovering, on a candle being held to it, the funeral attire of its unghostly inhabitant. In one of these little chambers we were

and descended to the city of Kiov, after the Metropolitan had sent word to them first, and they had prepared for us a large apartment. To precede us, he despatched a body of Grandees and Archons, armed, and on horseback, as usual; and on our descent we were met by a great number of Priests and Deacons, in their robes, and with banners and torches, who conducted us into a magnificent

shewn the remains of a vigorous ascetic of the name of John, who, as the legend goes, constructed his own dormitory, and, after building himself in by a wall with a small window, as above described, he interred himself up to the waist, and in this posture performed his devotions, till death left him in possession of the grave he had made. A figure representing him is visible through the small aperture; but whether his mummy, or merely his effigy, we could not determine. Another of these sepulchres is said to contain the relics of the twelve Friars who first addicted themselves to the severities of the monastic life in this place, one of the bones of the Protomartyr Stephen, and some of the Children of Bethlehem murdered by order of King Herod!

“After penetrating to the northern extremity of this ‘region and shadow of death,’ we came to the sepulchre of Nestor, the celebrated Father of Russian history; who flourished in the Petcherskoi Monastery from about the middle to the end of the eleventh century, and was contemporary with Ari Frode, the first Icelandic historiographer. This Monk appears to have been gifted with a large share of natural understanding; and, to judge from the style of his writings, he must have been familiar with the Scriptures; for he not only quotes them frequently, but seems to have adopted their narrative style as the model of his own compositions. His intercourse with the reigning family, his perusal of the Byzantine Historians, the opportunities he enjoyed of collecting the current traditionary accounts from the mouth of his countrymen, and the numerous historical monuments which Kief and its immediate vicinity presented to his view, all furnished advantages of which he happily availed himself; and has thereby transmitted to us the knowledge of important historical facts, connected with the ancient history of Russia, which must otherwise have perished with the lapse of time. Of his Annals, a truly critical edition, in the original Slavonic, accompanied with various readings, a German translation, and valuable historical commentaries, was published by Professor Schlözer, of Göttingen, 1802-9.

“From the dormitory of Nestor, the dreary avenue turned round, by a gradual descent, towards the *Borysthenes*; and after leading us past a number of dead bodies, brought us to two subterraneous chapels. The first, only at a short distance from the river, is dedicated to Anthony, who here lies enshrined in a coffin covered with silver; and the other, situated nearer to the entrance, is dedicated to ‘The Purification of the Virgin.’\* Both are richly ornamented; and are used for the performance of mass, on such days in the Calendar as are appropriated to these festivals.

“We now returned to the spot whence we had descended; and were glad to exchange the confined air and melancholy gloom of this sepulchral labyrinth for the fresh breeze ascending from the river, and the exhilarating prospect supplied by the surrounding scenery.

“At a short distance to the south are situated the ‘farther’ Catacombs, or those of Theodosius; but they are neither so sinuous, nor so extensive, as the former; nor is the celebrity of the saints, whose relics they contain, equal to that of those entombed in the Caverns of Anthony. Besides the chapel and tomb of the founder, we visited two chapels dedicated to the Virgin, and ‘The Elevation of the  
Cross;’

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\* The contradiction involved in the terms of this festive title—as used by the Roman-Catholic Church, from which Dr. Henderson has erroneously taken it, when he should have applied himself to the Greek—is avoided in the Arabic denomination of the same festival, which is دخول السيدة للهيكل “The Entrance of Our Lady into the Temple.”

stone church in the centre of the market-place, with five cupolas in the shape of a cross, and dedicated by the title of "The Assumption of Our Lady." Then they walked before us to a large hotel, where we alighted.

In this district the *Grandees* are numerous, and their trains are great: and these *Grandees* of Kiof carry in their hands staves of the bamboo-cane, of

Cross; but found nothing remarkable, after what we had seen in the others. The number of bodies, or parts of bodies, contained in the latter catacombs, and which are venerated as relics possessed of wonder-working powers, amounts to forty-five.

"Our visit to these 'dark places,' in 'the nether parts of the earth,' where we literally were 'among those that be dead of old,' tended, in no small degree, to furnish us with lively recollections of those passages of Scripture which represent the grave as a *pit*, or *cavern*, into which a descent is necessary, Psalm xxviii. 1. cxliii. 7. Prov. i. 12; where there are deep *recesses*, containing dormitories, or separate burying-places, Isaiah xiv. 15. Ezek. xxxii. 23: so that each dead body may be said to 'lie in its own house,' Isaiah xiv. 15; and "rest in its own bed," chap. lvii. 2. The idea also of a vast subterraneous abode necessarily presented itself to our minds—an idea frequently to be met with in the Sacred and other Oriental writings. Hence Solomon, when treating of the end of man's mortal existence, calls the grave his 'long home,' Eccles. xii. 5; to which, as the family residence, descendants are said to 'go' or 'be gathered' at death, Gen. xv. 15. 2 Kings xxii. 20. And on one of the ancient Phœnician Inscriptions found on the Island of Malta, the same idea of the grave, as a place of residence, is evidently conveyed, קבר חדר רבת עלם; which, if properly divided, is קבר חדר בת עלם 'The chamber of the long abode—the grave.'

"The origin of the Catacombs of Kiof is to be traced to the introduction of the ascetic life into Russia. Hilarion, Presbyter of Berestof, a learned and devout man, abandoning his church, and the intercourse of the world, dug a cell two fathoms in depth, in a sequestered and woody part of the hill, close to the spot where the monastery now stands; where he imposed upon himself numerous acts of mortification, till called by Iaroslav to be the Metropolitan of Russia. The cell, however, was soon re-occupied by a native of Liubetch; who, after performing a pilgrimage to Mount Athos, where he received the tonsure, and assuming the name of Antonius, endeavoured to settle in some monastery; but not finding any sufficiently strict in its rules of discipline, he repaired to the cave of Hilarion. Here he led a most retired and austere life, addicting himself to prayer and fasting; and in a short time acquired such reputation for sanctity, that immense crowds of devotees, among whom the Grand Duke Iziaslav himself, came to his cell, in order to obtain his blessing. Other ascetics now associated themselves with him, and enlarged the subterraneous reclusion; a regular monastery was at length formed; churches and chapels were erected for the accommodation of those who visited the place; and, in the course of time, after miraculous powers were ascribed to the relics of the original founders and others who had rendered themselves famous for the rigour of their discipline, the spot obtained that celebrity which it still retains in the present day. What Jerusalem was to the Israelites, *Kiof* is to the Russians; and the veneration in which the Grand Cathedral of the Petcherskoi Monastery, with its surrounding 'Holy Places' is held, is, at least, equal to that paid to the Temple on Mount Zion. On this account, it is the great resort of pilgrims from all parts of the Empire, not even excepting Kamstchatka, and other distant regions of Siberia; who, as they proceed hither, collect money from those who are not able to come in person, with which they purchase candles to be placed before the images of the saints. The average number of those who annually perform this pilgrimage is estimated at 50,000.

"The second or middle division of *Kiof* consists of the 'Old Town,' which is separated from that  
already

considerable thickness, and others of different kinds; as do also the inferior Lords and rich men.

And now they began to bring us mead and beer, in large barrels, drawn in carts; and an abundance of strong spirits. Bread they furnished us in loads: and fish in quintals, from the plentiful cheapness of it among them; and its immense

already described by a deep ravine, intersecting the hills on which they are situated. It forms the site of the ancient Slavonic Pantheon, where *Perun, Horsa, Lado, Volosa, Mokosha, Kupala*, and other objects of idolatrous worship, had altars erected for the celebration of their respective rites. It is surrounded by immense earthen walls; and contains, within a small compass, not fewer than five churches, of which the principal is the Cathedral of Saint Sophia, built by Iaroslav, in the year 1037, on the spot where he had gained a signal victory over the Petchenegi. In the magnitude and grandeur of its structure it exceeds the Petcherskoi Cathedral; and is remarkable for a colossal *mosaic* representation of the Lord's Supper, according to the mode of its administration in the Eastern Church, together with other representations on a grand scale. The whole of the walls and ceiling was covered with the same exquisite workmanship, interspersed with Greek Inscriptions; but being in many parts richly gilt, many of these monuments of ancient art were destroyed by the Tatars under Batu Khan, by whom the town was taken and pillaged, in the year 1240. This church contains also the tomb of its founder; which is built of white marble, and measures about seven feet in length by three in breadth, and three and a half in height.

“Close to the Cathedral is the residence of the Metropolitan; a sombre building, shaded by venerable trees, and exhibiting, in the interior, the most striking vestiges of ancient art. On the identical spot where Perun, the Jupiter of Russia, had a fane consecrated to his worship, stands the Church of Saint Basil, built by Vladimir, on the introduction of Christianity into the Empire; and near the northern termination of the elevated ground forming the site of the town is part of another church, erected by the same prince, in the year 996, and called *Desatinnaiia*, or the Tithe Church, from the circumstance that he not only endowed it with a tenth part of his own private property, but also with a tenth of the public revenues. In the cemetery belonging to this church were discovered, by the Metropolitan Peter, in the year 1636, two marble coffins; which, according to the inscriptions upon them, contained the bones of Vladimir, and his spouse, the Greek Princess Ann. The scull of this monarch was taken the same year, and deposited in the Petcherskoi Cathedral, where it is still preserved.

“We next visited the Church of Saint Andrew, which is built at a short distance from that just mentioned; and being situated on a projecting point of the hill, commands one of the most extensive prospects of any place about *Kief*. It owes its name to a tradition that the Apostle Andrew, in the course of his Missionary excursions among the Scythians, planted the Cross on this hill, and predicted, that, at a future period, it would become the site of a city, and of numerous churches dedicated to the honour of his Divine Master.

“Almost directly below this church, where the high bank of the river gives way to a narrow plain, stands *Podole*, ‘the Low Town,’ or ‘the Town of the Vale,’ which is chiefly inhabited by merchants; but is also celebrated for its magnificent Academy, founded, in 1631, by the Metropolitan Peter Mohila, in which upwards of twelve hundred students are taught the sciences, according to the forms of the old German Universities. It is built of stone; stands close to the Friars’ Monastery, the Archimandrite of which is Rector of the Institution; and is provided with an excellent library and hospital. This division of *Kief*, consisting of streets and buildings laid down according to a regular plan, forms a perfect contrast to the other parts of the town, and, abounding in large and fruitful gardens, presents a very agreeable perspective to the view.

variety of shape and colour astonished us : for, as we before mentioned, the great River Niepros is near them, and many ships sail out of it. As to the quality of the vessels which navigate this river, they are generally large. In measuring some of them, we found the length of their single timbers to be about one hundred and fifty spans ; and there are many hollowed out of one huge piece of wood, of which the length is ten cubits. On this river they pass to the Black Sea.

The houses in this country are grand and lofty, and present walls of polished wood, both inside and out. Attached to each mansion is a seraglio-garden, of great extent, planted with fruit-trees of all the kinds that grow here : among which are large mulberry-trees of the common sort (والحلبيات الهزاز), and that kind originary of Hazzaz in the territory of Aleppo, both white and red, in thousands innumerable ; but they do not care to eat mulberries. There is also the walnut-tree ; and grape-vines in these gardens are abundant. Between their excellent cucumber-beds they sow a great deal of the saffron-flower, and of rue, and cloves of many colours. But from other countries is brought hither by the merchants a supply of oil, and olives, and almonds, and rice, and raisins, and figs, and tobacco. All these, with Morocco leather, and saffron, and cotton-wool, and manufactured silks of Persia, and red silk in the thread, are imported in great quantities from Turkey, a distance of forty days' journey ; but they are exceeding dear. The women who are employed, in the handsome stalls and admirable shops, in selling these articles, and every thing else that is wanted of the silk manufacture, and of sables, &c., are smartly drest, in their way : but no one looks on them with an eye of turpitude.

We were informed, that in this country of the Cossacks, whenever they find a man and woman in adultery, they immediately gather round them, and strip them, and set them as a mark for their guns. This is an invariable law with them ; and no one ever escapes its infliction.

In this city are found many excellent Cossack painters, skilful masters of their art, who have many ingenious inventions for taking exact portraits of the human face ; and are very clever at depicting the torments of Our Lord, in their several stages, as we shall hereafter have occasion more particularly to mention. And what grief is in the heart of every Pole, both great and small, and what regret, for the loss of this city of Kiov ! which was formerly under their Cral, and was his chief residence ; and the whole city was inhabited by their Grandees, to whom and to the rich Jews, all these handsome palaces and magnificent houses and gardens belonged.



The Poles had here two large stone churches, with lofty porticoes on pillars; one of them ancient, the other new, and handsomely decorated with all the beauties of architecture; but now left in an unfinished state, to weep for the loss of its worshippers, whom time and fate have dissipated. The beautiful paintings, begun from the very top of the ceiling, which are done in lime resembling a paste, and the historical drawings sketched by masterly artists, are also unfinished and abandoned to decay; and the building is become a receptacle for filth, and a refuge for the brute species; propped on its pillars as the support of its decrepitude, and covered with the dark grey verdure of thickening moss.

There used to be in these two churches, and in the streets of the town surrounding them, some thousands of Jesuit Priests; and when Akhmil (Chmielniski) began to make his conquests of these countries, their associates in the land were speedily removed, either by the sword or distress; except a few who escaped to this place, saying, "Here, by the mercy of God, we are safe! or if not, our only refuge is in Him!"—for the situation is difficult both to ascend and to surround, and on all sides of it are strong castles and steep mountains. But Akhmil and his Cossacks reached them, nevertheless; and they were bound together by the cords of their girdles, and thrown into the river Niepros (Dnieper) to be drowned, after they had been made to suffer the direst torments: afterwards, their bodies were exposed to be devoured by the dogs.

To return:—On the eve of Thursday, we attended Prayers in a large church, with three tabernacles; one dedicated to the Glorious Passover; another to the Saints Peter and Paul; and the third to Eustathius the Martyr, whose portrait is on the door of his chapel. He is descending from his horse; and the stag and Christ are in the corners of the picture, the latter speaking to him. In each of the churches in this city of Kiov, without exception, there is always a painting of the execrable convention held against Our Lord. The Jews are seated on chairs, holding in their hands the written depositions of the witnesses, and what Nicodemus wrote: and Pilate is also sitting in a chair, and washing his hands, at the same time that his wife is whispering in his ear. Our Lord is below, naked and bound; and Caiaphas, without a beard, and drest in a kind of Armenian robe, with a corresponding head-dress, is standing on his legs above them, and rending his garments.

On Friday we heard mass in a large convent, called in their language *Sitashni*, or the Monastery of the Three Brother Kings who built it. It is dedicated to the "Divine Immersion," and has an Abbot and Monks. Before its gate are wooden pillars, carved and fluted in an admirable manner; and above is the

place for the clock.—In Kioy, the clock is in the great belfry.—Within the gate is a handsome church with cupolas and glazed windows, dedicated to The Annunciation. But the principal church has also galleries round it, and has three doors with three cupolas: it is very spacious and lofty, and has an *Ambelon*, with steps to ascend it: and in the right-hand choir is a handsome chair for the Chief of the Priests, with verses of inscription at the back. Its cupolas are very large and magnificent.

After we had gone forth from the mass, they conducted us to the place of the banquet; which is built on a single arch of stone and mortar, with a long door in front, the side-posts of which are of marble. In it were two tables; and it has a number of glazed windows. At the higher part of the room is the screen of a chapel, entirely covered with paintings. On the lowest compartment of the screen is the figure of Our Lord, who is fasting on the mountain; and Satan is standing before him, tempting him, with three stones in his hands, and saying, “If thou art the Son of God, say to these stones that they become bread.” The second picture is, where in another place Christ says to him, “Get thee behind me, Satan.” The third is, Our Lord dismounting from his beast, and lighting on the person who had fallen among robbers, and pouring into his wounds oil and wine. The fourth represents Our Lord carrying the lost lamb on his shoulders; the rest of the flock appearing at a distance, on the top of the hill, among the trees. Fifthly, on the arch of the said tabernacle are eight paintings: the first is the figure of Our Lord, and the two soldiers beating him on the head with a reed, whilst another presents him with a green reed covered with leaves and flowers. Above this is the second painting, in which Our Lord is bound, and the two soldiers are leading him; one of them dressed entirely as a soldier, the other having a large white shawl rolled upon his head. On the highest part of the arch is the third, representing Our Lord naked and wounded, and sitting on a stool; and a vine issues from his belly, and arbours on his head; and there is hanging down between his hands a bunch of grapes, which he presses into a cup, according to his blessed word in the Gospel, “I will drink it new in the kingdom of my Father.” Under this is the fourth painting of Our Lord, bound to a pillar; and two persons are beating him with a ferula studded with iron, and a broom of thorns. Under it is the fifth picture, of Pilate, with a large white turban rolled on his head, like a Molla’s, sitting in judgment on Our Lord, who stands before him; and around him are the soldiers. On the front of the arch is the sixth picture of Our Lord, carrying his cross, and fainting to the ground: then they load the cross on Simon the

Cyrenean; and the soldiers are round about Christ; and Mary, other than his parent, is wiping off his sweat with a handkerchief. On the top is the seventh: it is Our Lord crucified with the thieves; and the Virgin is fainting, and Salome and Mary are raising her. On the lowest part of the arch, on the left, is the eighth painting of Our Lord, where they are binding him preparatorily to his crucifixion, and Pilate is washing his hands; and on the head of the latter is the identical white turban as before mentioned: for the painter has drawn the Crucifixion on the highest front of the arch, that a person may see it as he enters; and on the right side they are going up with Our Lord carrying his cross to the top; on the left, they are also ascending with him, to judge him in the court. In like manner is the whole of the banquetting-room covered with paintings.

On Sunday, the eighth after Pentecost, Our Lord the Patriarch performed mass in the Church of the Assumption of Our Lady, at the proposal of the people of the town; and there was gathered together a great congregation: and they piled the holy table with all kinds of silver vessels, and filled them with sweet herbs and flowers. Then he distributed the *Βρόση\**, or bread, to all the persons present in the Church, even to the boys and girls. We remarked, that the daughters of the Grandees of Kiov † place round the hair of their heads a fillet of black velvet, laced with gold, and set with pearls and stones, resembling a crown, and of the value of two hundred pieces of gold, more or less: but the poor girls make for themselves tiaras of flowers of the various colours.

On the evening of this Vigil fell also the festival with them of Saint Anthonius the Younger, the glory of the country of the Cossacks, who is interred, together with his companion Theodosius, in the cave which is in the Convent of Petcherske, founded by them. And from the afternoon of this Vigil, till the second Monday, the tenth of the month Tamoz, at noon, they disturbed this lower world with their much ringing of the whole of their bells; and during this night they slept not at all, from the multiplicity of their Matins which they prayed, and the continued noise of the bells which they tolled.

\* This word, which is certainly not Arabic, but may be Greek, if one may judge from its form, I have given in the Greek character; though the Baron De Sacy is inclined to think it of German origin. “ Je me tiens pour assuré que ce qui est désigné sous le nom de *brote*, mot dont l’origine m’est tout-à-fait inconnue, à moins que ce ne soit l’alleman *brod*, est la même chose que ce qu’on nomme en grec *ἀντιδωρα*, et qui répond à notre *pain béni*.—*Journal des Savans*, Déc. 1831. 743.

† The Archdeacon has constantly written the name of this town *کیوف*. In the modern Russian maps, it is KIEBĖ.

## SECT. II.

## BROBARI.—HOKHOLA.—YADLOKA.—BASANI.—BAKOMI.—BRILMELOKA.

DURING this same night, and afterwards, there came on a heavy rain, and a great inundation: and this was followed by a severe frost and thick fogs, till we were at the tenth of the month Canon the First; when we went forth from the city of Kioy, on the said day, being Monday, and came to the bank of the *Brobari*\*, a river well known, and celebrated to the utmost extent of this country; which we crossed in a large boat—ourselves, our carriages, and our horses, all at once. We were about two hours on our passage; for this river is larger than the Danube: and when we arrived at length, and landed on the other bank, we saw on our right the holy monasteries, and the churches, which are on the top of the mountain; viz. the Convent of Saint Michael, the Convent of Saint Nicolas, and the Convent of Petcherske, with the churches around it; and the other convent built here by Vasili Beg of Moldavia; and also the cells of the Anchorites in the caves of the mountain; one after another. Then we proceeded two great miles, along narrow roads, and by many pools of water, over deep sands, and through an immense forest all of fir-trees resembling the cypress; and came in the evening to a small town called *Brobari*, which has a handsome church dedicated to Saints Peter and Paul, and also cloisters and Monks belonging to the Convent of Petcherske, being a dependency of that foundation.

On the Thursday we departed hence; and having travelled two great miles,

\* This must be a mistake for *Dnieper*. This magnificent river (the *Borysthenes* and *Danapris* of the Ancients), which has justly acquired a high degree of celebrity in Greek and Slavonic geography, takes its rise near the small village *Gorodki*, in the district of *Bielsk*, in the Government of *Smolensk*: and running in a southerly and south-easterly direction, till it reaches *Tekaterinoslav*, it turns towards the south-west, and falls into the Black Sea between the fortresses of *Otchakof* and *Kinburn*, after having formed the *Liman*, or large estuary on the north side of the Dromon of Achilles. Its whole length is estimated at fifteen hundred versts. Owing to the sand, clay, and chalk, which compose its banks, its waters are whitish, and of a hard quality; but abound in carp, sturgeon, pike, and other kinds of fish, affording a plentiful supply to those who live in the vicinity. It is considered as navigable as far as *Smolensk*; but its passage is greatly obstructed, partly by moveable sands, and partly by cataracts, to the number of thirteen, within the distance of sixty versts, which can only be passed during a few weeks in the spring, when the flood-water in a great measure destroys the falls.—During the summer, the passage across the *Dnieper* is effected by means of a floating-bridge; but as it was yet too early for its re-establishment, we had to cross in a ferry-boat, and landed a little below the Petcherskoi Monastery.—See DR. HENDERSON'S *Travels in Russia*, p. 174.

we came to a large market town, with fortifications and a castle, surrounded by a double moat and running water, called *Hokhola*. Here are two churches; one by the title of The Manifestation, or Epiphany; the other dedicated to The Birth of Our Lady: also a church belonging to the Poles, which they had left unfinished. This our Lord the Patriarch commanded the Cossacks to purify with aspersion; and having finished it, to use it for prayer: and he named it after Saint George the Martyr. Then we arose from this place, and proceeded another mile, and came to a village, containing a church, called *Rosano*. Near it is an immense lake, and large mills and workshops, used in the manufacture of their woollen cloths.

Then we proceeded another half mile; and came to a small market-town, containing a beautiful castle, called *Yadloka*. It has a handsome church, dedicated by the title of The Birth of Our Lady. Here we slept.

On the morning of Wednesday, we arose; and advancing three miles, came to a large market-town, with fortifications, and three castles with three moats, one within the other, named *Basani*. In the centre of the place is the church, surmounted with cupolas, and dedicated to The Birth of Our Lady. Its Iconostasis is minutely painted, and pretty; the ground being azure mixed with gold, resembling brocade. In front of it is a new church, built and abandoned by the Poles: and in the third castle is a magnificent palace, of lofty dimensions and exquisite workmanship, also deserted.

From this place we arose; and having proceeded another mile, came to another market-town in ruins, surrounded by three lines of fortification and flanked by a lake, named *Bakomi*. Its inhabitants were few, in consequence of the Plague. This town is very large, and resembles the ruins of Vasilikov. A most destructive plague fell upon it, and annihilated its inhabitants; and it is now in ruins, with but few to dwell in its precincts, and those poor to an extreme. Within the second line is the church, dedicated to The Birth of Our Lady. As to its pictures; on the left side is the portrait of the dead body of Our Lord, so usual in this country: it is of large size, and beautifully painted; and Anna Naima and the Virgin are washing it; and all the attendant Angels are employed, the one by holding in his hand an ewer, the other a basin, another a towel, &c.; and Joachim is looking in, from the entrance of the house. On the right of the picture of Our Lady is that of the Trinity, of a large size: and there is the table of Abraham and the Angels; and before them is set a roast-pig, on a dish; and Sarah and Hagar are bringing in jars of drink. Above the head of the Angels is a delineation of Sodom and Gomorra,

a very noble performance; the fire is descending from heaven upon them, and the Angels are destroying them; their towers are upset and falling; Lot and his children are fleeing; and Lot's wife is turning round, and changing into a pillar of salt. This painting is admirable; and indeed throughout this country of the Cossacks, as far as Moscow, they are very attentive in drawing pictures of the Trinity, which are always to be found in their churches, without fail; as is also a painting of the Handkerchief of the Face (the Napkin of Veronica) over the door of the Tabernacle. In like manner, on their handsomely-worked banners, is the figure of the Trinity (the Three Angels), and the table; and Sarah is laughing behind the curtain.

We arose from this place on the morning of Thursday; and, having travelled other three great miles, came in the evening to a large and populous town, by name *Brilmeloka*, with strong fortifications. The castle is in the inner part of the city; and is much to be admired, for its height and strength, its towers, guns, battlements, and the depth of its moat, and for the abundance of water flowing from it: for it has under ground a hidden tank, for the collection of water to it from the running brooks and the immense lake in the neighbourhood; and to this reservoir there are grottoes sunk. Within the castle is also a magnificent, large, and lofty palace, of both a higher and lower range of buildings, admirable for their spaciousness and height, and the size of their jointed pannels and beams, both within and without; and admirable, in the different apartments, are the huge high stoves, which are taller than the tallest cypress: but it was never thoroughly finished. Its era is written on the tops of the roofs, which resemble those of the Hanak building, and of the town of Maarah: these have their eras drawn and calculated in the Greek, and mark ninety-six years after the birth of Christ: but the palace is ascribed to the year of Our Lord 1645; and is consequently of only seven years standing, this being the year 1654; and it is now a year since it fell into the hands of the Cossacks, soon after their appearance. It was the residence of the fourth Polish Governor, called Vishnoviska; the meaning of which name is thus explained: *Vishna* is a kind of cherry, and *iska* or *aska* is a termination attached to all the appellatives in the language of this country: this compound therefore signifies *crimson* or *red-faced*; as they say *Antiochiska*, that is, of Antioch; and *Moscoviska*, *i. e.* of Moscow. This officer commanded from the boundary of the river Niepros to that of the river of Potiblia, which is the frontier of Muscovy. Under his command were troops to the amount of 60,000 warriors, all drawn from Moldavia, and Romelia, and Albania, and Germany, and from the various

tribes of this country. The Tartars gave him the name of Cochock Sheitán, or The Little Devil; for he subdued much of their territory, and ravaged it with fire and sword; their frontier being near to his. When Akhmil appeared, and conquered the country which is over the river Niepros as far as Kioy, this Polish Governor sent to practise deceit upon him, by appearing to bear him good will, whilst treachery was lying in ambush in his heart. His design was, that when Akhmil should enter with his troops into the country of the Poles, and be incautiously enjoying his triumphs, he himself should suddenly march up to him, with his cavalry in the rear, and take him in the midst. But Akhmil, who was master of great sense and quick apprehension, perceived his design, and sent to him; saying, "If you wish for peace, arise and evacuate your country, and deliver it into my hands without fighting; for I will not leave you for an enemy behind me." On receiving this message, he declared open war; and despatched his troops, which were very numerous, to the assistance of the Khatman's enemies. The old man, Akhmil, rushed on them with his valorous thousands, and put them all to the sword. The news of this defeat was immediately carried to the Pole; but there was not one near him who would give credit to what was told him; and he sat drinking in his palace within this castle, attended by forty of his particular guests, when, behold, the standards of Akhmil approached! Instantly the Pole started on his feet, and, recovering from his inebriety, mounted his horse, and fled with all his grandeur, after he had put off his princely robes, and clothed himself in meaner garments. His horse reared with him, and he fell, and his neck was broken; and the Cossacks overtook him; and cutting off his head, carried it as a present to Akhmil, who raised it upon a tall spear, and placed it on the threshold of the great hall of the palace:—and thus this magnificent building which he had begun was never finished, having eaten up, as it were, its own head; and at present lies in a heap of ruins, a receptacle for filth and hogs and dogs. Then his Lieutenant also fled after him; and the Cossacks surrounded the place of his escape; and he went down by a secret door, and made his way towards the lake, over the bridge. The Cossacks saw him, and overtook him. He had with him a couple of bags of money of gold and silver; and when they came close up with him, he cut open the sacks, that the ducats might fall on the ground, and he might escape whilst they were busied in gathering them up. But they both gathered them, and afterwards again overtook him with their horses; and he, out of fear of them, drove his steed into the lake. Then they reached him, and killed him; and, dragging

him out of the water with their spears, cut off his head, which they raised on a shaft, and placed near that of his master.

In this town were many Jews and Poles who were unable to make their escape. Those among them who conformed to the true faith preserved their lives and property; but the recusants were put to death, and sent to the bosom of Satanayil (صاطاناييل).

To return:—On the south side of this castle is an immense lake, resembling a sea; and many are the rivers that flow into it. On its surface is abundance of the white and yellow Nenuphar; and upon it is a large bridge of great length, on which many mills are built. At the head of this bridge is the hidden conduit for supplying the castle with water: and near to this spot is a wooden house, adapted as a hot-bath for the use of the public. On the outside of it is a long wooden canal, over which a man is stationed, to raise water into it, from the river, by a pump. From this canal it falls into a copper, where it is heated; and there the men and women wash themselves all together, without any covering, except that each of them takes from the bath-keeper a kind of fan of brushwood, with which they hide their nakedness; and what is wonderful, is, that the very instant of their coming forth from the hot-bath they plunge and swim in the cold river that flows by the side of it.

To return:—The inhabitants of the above-mentioned town, both Clergy and Laity, came out to meet us at some distance, according to custom; and led us into a spacious and lofty church, newly built, and still unfinished in its cupolas, dedicated by the title of The Divine Manifestation, or Epiphany. Opposite to it is a second church, of The Nativity of Our Lady; and the bell-tower is very high and beautiful. Afterwards we were taken down to a large mansion, which has delightful balconies for pleasant recreation, impending over the great lake and the baths, where we staid till the morning of the following Monday.

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### SECT. III.

#### *BRILMELOKA.—THE TROITSA MONASTERY.*

THEN we set out on a visit to a convent in the neighbourhood, called Monastir Costini Troitsa, or the convent by the name of The Trinity, founded by Vasili Voivoda, of Moldavia; the house where we were staying being a cloister dependent on that monastery. The Protopapas now sent to inform the Prior of our purpose; and he immediately came in his carriage, and formally invited our Lord



the Patriarch, and thanked God, saying, "Praise be to the Almighty, who has vouchsafed to us to behold the third true Patriarch!" (It should be understood, that they had seen the Patriarch of Jerusalem, Paisius; and the Constantinopolitan Athanasius, the Patalaron, who was deposed, and who has been mentioned by us as having, after his flight from Constantinople, come into Moldavia, and thence preceded us to Moscow, in which journey he passed by this convent: afterwards he died near the town of Akhmil's chief residence, called Checherini, on the third day of Easter of the present year:)—"and that we should look on thy holiness, whom all benediction attend! Kyr Macarius, Patriarch of Antioch." Then we left our baggage and horses, our servants and wagons, in the above-mentioned town; and went with him on that day, which was Saturday, taking with us our sacerdotal robes, in the intention of performing mass in the convent, which is distant about a great mile from the town. Its shining cupolas are seen afar off; and before you arrive at it, you descend into a valley, and a narrow road, skirted by a thick wood, all of filbert-trees, and cherry and bird's-heart; and near to it is a large lake, with mills; and that part of the road which passes along the mound is formed of matted reeds, and is difficult to travel over.

On our way, we passed, on our right hand, by a handsome church, built near the lake, in the name of St. Nicolas; where they say the convent formerly was situated; but in consequence of its having suffered by fire, they removed it, and built it where it now is. On the outside, it has a double wall of wood, and a double trench; and above the gate is a tower for the bells, very handsome, and furnished with a magnificent large clock of great price.

At this spot our Lord the Patriarch descended from the coach; and he was met by the Archimandrite, and the Priests and Deacons, in their princely robes, carrying torches, and banners, and crosses, and divine images: and we entered the Monastery of the Holy Trinity. Its area is wide and spacious; and the cupolas of the church are five, forming the shape of a cross; they are of equal size, except the middle cupola, which is larger than the rest. All round the church is a gallery, with a parapet of paling; to which there are three doors, with three cupolas over them, in a parallel line. Then we entered the holy church, the Iconostasis of which is the amazement of the beholder.

On our entrance, the Patriarch asperged the attendants with the *Ἁγίασμα*, as usual; and we went out again full of astonishment: for neither the Iconostasis of St. Sophia, nor that of Petcherske, which rival each other in the perfection of their beauties, can at all compete with that which we had just seen. For when this convent was formerly consumed by fire, at that time the fame of Vasili Beg

of Moldavia was celebrating his love for building churches and convents, and his abundant bestowal of alms; and the Prior and Monks of this establishment hastened to appear before him, to request his charity and beneficence, and to entreat that he would patronize them, and build up their monastery by his largesses. He did not disappoint their expectations, but gave them what they desired of gold for the reconstruction of their edifice; and they came hither in consequence, and erected this convent of wood, being persuaded that this situation was better for them than the other. When the report of this affair reached the ears of the Prince (whom God preserve!) Alexius, Emperor of Moscow, and he was informed of what Vasili Voivoda had done, he sent them also, on his part, one thousand five hundred pieces of gold for the configuration of their Iconostasis, and for gilding and painting its images in the magnificent and exquisite style that distinguishes them. This Iconostasis is consequently superior to every other: at least I must say thus much, that up to the present time we have not beheld any to compare with it, in the beauty and lustre of its gilt and painting.

As to the sacred edifice itself, I should mention, that its cupolas, being covered with tin, and surmounted by gilt crosses, are at once elevated and widely resplendent; their number is five, in the shape of a cross; the middle cupola being, however, of a larger size and higher than the other four. In the body of the church are three doors to enter, corresponding with the three doors without the church: and when you pass in by the great western door, you behold in the compass of the building the exact shape of a cross, the narthex being included in it, with the tabernacle placed opposite, and on the sides the two choirs. All round this church are rows of contiguous seats: but the choirs are formed into a square shape, with separate chairs in rows, in the middle of which the singers stand, being accessible by passages on all sides. Near to the right-hand choir is the handsome chair of the Head of the Clergy: and also near the door of the church, in the narthex, is another chair similar to it. On the sides of the two choirs are likewise two elevated seats; and in the centre is an octagonal circle spread with red cloth. The place of the organ, where the singers stand, is very high, and admirably inclosed with a balustrade: and the Iconostasis and Symbolon are an ornament and a delight to the eye of the beholder. We have never, till this moment, seen any thing to compare with the latter; for the tongue is unable to express its beauty, its grandeur and height, the multitude of its ornaments in gold, the variety of its figures, and the dazzling brilliancy of its lustre. It is raised from the ground to the top of the great cupola; and the holy images are of a large size, and framed in arched moulds, which reflect the brightness of the gold

like mirrors. Above is an immense chandelier of admirable resplendency, in which they hang the lamps at Morning Service. To the magnificent portraits of Our Lord and Lady are very large pillars, of great height and thickness, furrowed and fluted as though they were sound and solid; and they are of the most subtle workmanship; not like the pillars which are seen in Saint Sophia, which are hollow at the back. On these the vine is creeping in folds; and its stem and leaves are of gold, with bunches of red transparent grapes and the unripe green, hanging down as though they were the creation of God. These pillars are about the height of a man from the ground. Under this image of Our Lord is another picture of Him, (blessed be His name!) and His disciples—a superior performance! He is carrying on His shoulders the lamb which was lost from the flock: the sheep are in great numbers behind Him; and the shepherd is before Him, entering in at the door of the sheepcot. On the left of this holy picture is the south door of the tabernacle, which is the highest; and on it is the portrait of Saint Stephen, the Head of the Deacons: it is of large natural size. The saint's princely *Στιχάρι*, and his golden thurible, are in his right hand; near him, in the same row, is the picture of The Holy Trinity; and there is the table, and Abraham and Sarah. Under this is the picture of The Annunciation: and near to it again the picture of The Assumption of Our Lady, which is new and large, and magnificently gilt. These three fine pictures are in the right-hand row. Under her (the Virgin) is a representation of the Apostles, who are assembled, and looking into her tomb, which is empty, to their great astonishment; and nothing is to be seen but her shroud on the side of the marble coffin, into which they are looking, whilst their hands are raised to heaven in the attitude of saying, "She is gone up!" Under these pictures, in this row, are square plates of metal, gilt and burnished; and on them are the portraits of the Heads of the Clergy, and the Patriarchs, and the Popes of Rome who remained true to the faith, painted in their robes. The image of Our Lady, in the left row, is large and handsome, displaying all the graces of her person: and under it is the representation of her entrance into the Temple, and her attendant virgins are carrying lighted torches. Near to this is the north door, with the picture of St. Michael; and near to him, in that row, is the image of the glorious St. Nicolas, of great size and magnificence; and worthy of much admiration, being the performance of a very skilful master, who has painted the human face with so much truth of colouring, feature, and complexion, that you might suppose his work to have been executed by a Grecian artist of the first eminence among the Ancients. Near to this picture is that of the Saints Anthonius and Theodosius; and between

them is the plan of the building of the Convent of Petcherske: above is the figure of the Virgin, appearing in the midst of a wood, in flames of fire. Under the row of these images, which are all magnificent, there are also ten large separate plates, squared and gilt, containing the figures of the Martyrs and Deacons, in parallel lines: and the carved pillars, which divide the pictures, are ten in number. Over them is the second row of pillars and paintings, which consist of the Twelve Apostles, and Our Lady, and the Baptist: and to begin from the top of the royal door, first is the Napkin of the Figure (the Veronica); above it, Holy Thursday; above that, Our Lord sitting on a throne, and wearing a crown of glory, with the Angels ministering around him, and the Virgin, the Baptist, and the Apostles, on his right and left: but Peter, with his keys, is close to his right hand; and Paul, with his sword, to the left. The whole number of the carved and gilt pillars which inclose the pictures is twelve, but they are finer than those under them. Above the arch of these are also other paintings; and among them are the portraits of the Prophets. Above the picture of Our Lord is that of the Virgin, called Platinara, with her child in her bosom. They are inside a circle; and around them are the rays of a sun of gold, made of gilt wood, and having all the appearance of solid metal. On the right and left of the Virgin is a row of the twelve Prophets who prophesied concerning her: and above her is a picture of the Crucifixion. At the top of the cupola is the figure of Our Lord and the Trinity, and around are the Angels and Saints. Above the arch of the large pictures are the representations of the great dominical festivals. In regard to the royal door, I must observe, that its carving is most admirable, and its gilding princely, both being performed with the utmost skill; insomuch, that what is gilt appears solid gold, and shines and glistens in the night like lightning. Round its border are the portraits of the Deacons, in their robes, and carrying in their hands their thuribles, and also those of the Priests in their *Φελόνια*. The height of this door, with the two others, is seven cubits. The tabernacle, and the Holy Table, and the treasuries, are of the largest size and purest neatness; and in the treasuries are laid up robes of princely magnificence, with presents of great value from the Emperor. The large windows, which are in this tabernacle, and in the church and dome, are twenty in number, and are furnished with clear glass.

This is what we have been able to give of a description of some of the beauties of this Iconostasis, for the astonishment of the ears of men, and of societies of men; and that they may pray for the writer, who, with much care and labour penned the description, not by way of amusement and pastime, but in the sweat of exertion and the weariness of action.

The banquetting-room, which I am next to describe, is long and wide, and furnished with many glazed windows; and on each side it has a table. Within is a large door, with folds that slide back into the wall on each side; through which you enter a handsome church, with a great number of glazed windows, round at the top, dedicated in the name of Our Lady. The pictures in it are extremely beautiful, and of great value and estimation. This church also has its cupolas covered with tin; and its tabernacle is brilliant with lights and burnished metal.

Then they struck as well the wooden and the iron as the brass bells, on the eve of Sunday, the ninth after Pentecost; and we entered the church. At the time of reading the *Κάθισμα* of the Psalms, a young Monk came and placed a high stool, like a reading-desk, covered with silk cloth, in the middle of the church, and upon it set the Book of Psalms; as it is the custom with them never to read any book, of any quality or size, but so placed: and he began to recite psalm after psalm in alternate verses, whilst they answered him in chaunt from the two choirs. At the time of the *Εἰσόδων*, the Priests took each a wax taper, and went out in their copes, two and two: then they proceeded to the narthex, and performed *Λιτήν*, whilst each of the Deacons was throwing incense on one side or the other. Thus they said, "Save, O God, thy people!" alternately between two, without setting the five loaves.

Then we went forth from the church to the banquet; and our Lord the Patriarch sat at the head of it; we on his right and left, and the remainder of the company, the fathers of the convent, at the lower end. Hereupon they set goblets of beer and salt meats in coupled portions for each, in conformity with the custom of the convents of Jerusalem: and they laid the dishes before us for a little while; and then took them up, either to set them lower down on the table, or to remove them altogether. Afterwards they brought others, and again others, till all had been served. As to the fathers of the convent, before each of them they set a dish of flummery with butter, and nothing else; this being their usual fare, and no delicacy of food or variety of meats being ever allowed, except to strangers and visitors. They are undoubtedly men of sanctity, and in the strict observance of the rule of St. Saba. Then they placed upon the other table some flesh-meats, for the inferior visitors, and for our servants: and at this moment the reader stood up in the middle, and, having laid before him a large book, read a Lesson with a very fine pronunciation. When they said the prayer over the table, there was on the right hand of our Lord the Patriarch a small bell, which he rang three

times, according to custom, for us to begin eating. Then we ate our fill and drank to our satisfaction of what was before us, whilst the poor reader was engaged in reading from the Παρεπίον (البناتار يكون). Then he rang the bell a second time for his first formal draught; whilst we stood up on our legs, and each of us drank one of the goblets that were placed before us. Then he rang it a third time, for all of us to stand up from table: and they brought before him one small Host in a dish or tray, namely, the Παναγία, in the name of Our Lady; and he raised it between his hands, according to the usage of the Holy Mountain, three times, saying, "Great is the name of the Blessed Trinity." Then came near him the Priests and officiating Ministers, and chaunted "Ἄξιον ἔστιν, with their heads uncovered, and, at the end, prostrating themselves on the ground. Then he received a small portion of it himself, and thus distributed it to the assistants: afterwards they brought a basket, to gather the fragments; and each of us put into it some fragments, in imitation of Him who blessed the loaves; and afterwards they gathered them together.

Later in the day they tolled the bell for Prayers before Sleep; and we passed into the church, and stood with them in the narthex, according to their constant practice; and our Lord the Patriarch took his station by the chair fixed near the door. As soon as the reader had gone through the Canon, and the Prayers, and the Lessons, they all came, and, bowing two and two before our Lord the Patriarch, asked him forgiveness.

Then we went forth to sleep; but, alas! there was no sleep to be had at this season; for the bugs and gnats were more numerous than the particles in the air, and allowed us not to know even the taste of sleep or of slumber; there being a succession of lakes and pools of water from one end of this country to the other.

They had designed that our Lord the Patriarch should perform mass for them; and yet without previous sleep how can mass be proper? However, they sounded the bells at the fourth hour of the night, which now consisted of only eight hours; and we arose at midnight. But in these holy and angelic monasteries they have an excellent custom, inasmuch as they ring the first bell a long time, merely for the purpose of arousing the inmates from their sleep, and continue ringing whilst they rise and put on their clothes at leisure: which is not like the practice in Moldavia and Wallachia, where immediately on their ringing the bells they begin to flock into their churches. Then we entered the church, though we had not so much as known the taste of sleep; and they began to

chaunt the Matins, consisting of the usual psalms and lessons, with a certain inflexion of voice. We did not quit the church until the light of day had broken forth; but our eyes remained dark with somnolency.

Then they sounded the bells again at the time for mass; and we went in and robed, and invested our Lord the Patriarch with his pontifical ornaments; and finished the mass, at which most of the inhabitants of the township, forming a large body of men, were present. Afterwards we went out to the banquet, where they observed the same ceremonies as on the preceding evening: there was a like lecture, and changing of dishes; and the order of drinking was the same. At the end of the repast, the ministering Deacon brought forward the vessel of consecration, covered with the veil of the cup; and set it before our Lord the Patriarch, removing the cover. Within it was another vessel, covered with a lid like it, of silver, and with a silver lock, which he opened. Within it was painted the image of Our Lord (بنصاناصا); and there lay in it a piece of the Host (قربان) or Παναγία. Under all was a large cup, containing some mead instead of wine. And our Lord the Patriarch raised it up three times, as he had done the evening before, and received a morsel of it, after they had chaunted Ἀξίον ἔσται: then he gave it to the rest, who imparted it to each other as they sat at table. In like manner he drank of the cup, as the others also did: and we rose from table, and took leave of them, and returned to the town Braloka\*, where we had left our baggage.

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#### SECT. IV.

OLSHAM.—YOLOBIVNITSA.—KROBIVNA.—KRASNA.—KARABOTA.

FROM this place we arose on the morning of Monday the seventeenth of Tamoz; and having proceeded a mile and a half, we passed a large village surrounded by cultivated lands and gardens and orchards, called *Olsham*, with a flowing lake like a river. Then we proceeded another mile; and entered another populous village, situated also on a large lake. Again we advanced a mile; and came to a small market-town, with handsome fortifications, and a very large lake, called

\* In page 246, a few lines, containing a four-mile stage and the name of the town immediately preceding *Brilmeloka*, here written *Braloka* (برالوكا), were by accident omitted. From the beginning of the paragraph, it should be: "We arose, &c. and, having travelled three great miles, through solitary deserts, came to a ruined borough, named *Barfodi*, containing a church dedicated to The Birth of Our Lady, واناسه قاييل. Then we advanced four miles further, and came, &c."

*Yolobivnitsa*, containing a beautiful church by the name of St. George. The inhabitants were at this time, and had been, busied in gathering their harvest, ever since the end of the month Haziran. Hence we arose on the morning of Tuesday; and having proceeded two miles and a half, passed a large and populous town, surrounded with gardens, called *Krobivna*, in which is a church dedicated to The Assumption of Our Lady. Then we advanced another mile; and a Sotnicks came to meet us, with a banner and a large troop of soldiers, who marched before us about two miles further, through many windings, and over hills and dales, and narrow and rough roads, and over dikes of water and bridges, and passing through various gates. And what a number of these gates, and of the bars of timber that closed the roads, did we not break in this country of the Cossacks, by occasion of the breadth of our carriages! and what trouble we had to pass over their bridges, which are as narrow as they are numerous, in consequence of the multitude of their watercourses, and the smallness of their wagons! Now the mart, from which the Sotnicks had come out to meet us, was very near on our left: but in front of it is an immense lake, extending along its length and breadth; and for this reason our road was a circuit of two miles or more. Then we entered the town, the name of which is *Krasna*. It has large ramparts; and a castle hanging over the side of the higher of the two hills, on the top of the lower of which the body of the town is seated. To meet us came forth the Priests and other Clergy, and the rest of the people, as usual, and conducted us into a church dedicated to the Holy Nativity. During our entrance they fired three large guns. Here are also two other churches; one named after the Holy Trinity, the other after St. Nicolas, which is newly built. Near this town is another mart, containing a church dedicated to the Pasch or Passover.

From this place we arose on the Wednesday; and after proceeding three miles, came to a market-town called *Karabota*, round which are two large lakes. They conducted us into a large, lofty, and magnificent church, which they had newly built, but had not yet consecrated: they requested therefore our Lord the Patriarch that he would consecrate it for them; and he made an *Ἀγιασμός*, and sprinkled the edifice both within and without the Tabernacle, and read over it the well-known Prayers; and anointed the table and the altar with the holy ointment, and gave to it the name of St. Nicolas. Now for every church that the Patriarch consecrated, they obtained from him a writing, with his seal and signature, in testimony of the consecration, to satisfy their Metropolitan, and to prevent his censures from falling on them.



It is remarkable, that over the whole country of the Cossacks, in every populous town and village, are houses set apart for the poor and orphans, at the extremity of the bridges, and also in the centre of the towns; and on the outside of these houses are numerous images. They are much visited, and every person who enters bestows an alms. It is not as in the provinces of Moldavia and Wallachia, where the orphans go about with their books, and take up the people's time with the multiplicity of their prayers.

The Cossacks, it should be observed, are God knows how much overstocked with poor, the most of whom are orphan children, in such destitution as to soften the hardest heart to pity; and whenever we approached them, they gathered round us in thousands, to beg an alms. The Patriarch felt much commiseration for them; and we could not but wonder that such should be their condition, in this time of equity and justice under the government of Akhmil. What then must have been the state of their circumstances in the time of the Poles, who used to take from every human soul ten piastres a month in taxes! Now, on the contrary, we poor foreigners, God bless us! are induced to bestow gratuities on them.

It should be noted, that this town of *Karabota* is the last on the frontier of the Cossack country; and that beyond it is no longer to be met with any cultivated land, but all is wild, desolate, and ruined. From it to Potiblia the distance is six great miles.

Whilst we were in *Karabota*, the Voivoda of Potiblia, named Kyr Nikita, sent one of his servants hither, and to the neighbouring towns, to ask concerning our Lord the Patriarch; and he had been three days on the inquiry, going round from place to place, because the people were inclined to detain us. By him the Patriarch now sent a Letter with his blessing to his master, informing him of his intention to come to him the next day: and in his company he despatched our baggage and heavy burdens; for it was our practice, as we have before mentioned, to hire carriages and horses from one town to another. Any other method it would have been impossible to pursue; for innumerable were the poor animals that halted with our weight, and dropped down on the road.

I will take occasion here to mention, that when we were heretofore on the point of entering Constantinople, a great number of merchants from Moscow presented themselves before our Lord the Patriarch, and communicated to us the intelligence, that the august Emperor and the newly-created Patriarch of that country were extremely impatient for the arrival of his Holiness, having been informed of his intended visit from the moment of his departure from his See of

Antioch. "They have great faith and confidence in your authority," said they to our master; "and their loving affection for you is much." And when we were coming along our road in Moldavia, we were met by a Metropolitan, attended by a numerous company of Monks; who also said to us, "In Moscow they are expecting you (*καρτεροῦν*), and are looking out for his Holiness with the utmost desire." *Καρτεροῦν* is a Greek word betokening the same sense as *مستظرون* *They are expecting*. Also, when we were staying in Moldavia, there came from this country some Heads of the Clergy and Heads of Monasteries, attended by numerous Friars and merchants; and the language of all of them was in the same style. Afterwards, when, on the events which took place regarding Vasili Beg of Moldavia, the roads in this direction were obstructed, and we were forced to pass into Wallachia, but subsequently returned in the pursuit of our journey, on no occasion did we meet with any Monk or merchant in this country of the Cossacks who did not say to us, "What is the reason you have delayed till now? The Emperor, whom God preserve! has asked about his Holiness a number of times, and is in the height of expectation of you. Information has reached him of what befel his Holiness in Moldavia, and how affairs have terminated; and he had already sent, two years ago, to instruct the Voivodas of Potiblia, that, immediately on the arrival of his Holiness within their neighbourhood, they should conduct you over the frontier into the territory of Muscovy: and they have been waiting for you up to the present moment, that, as soon as you have made your entry into Potiblia, they may convey you forward into the interior, in obedience to the repeated commands made to them by the august Emperor, before he set out on his expedition."

Then we arose from Karabota, and proceeded on the road the distance of one great mile; and in the evening we halted, to pass the night in the open country in perfect peace and security. The grass here is abundant; and, under favour of the entire safety of the roads, every person, according to his convenience, travels alone, even though he should be carrying with him loads of gold.

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## SECT. V.

### MUSCOVY.—POTIBLIA. RELIGIOUS HABITS OF THE MUSCOVITES.

ON the morning of Thursday the twentieth of Tamoz, which was the Festival of St. Elias the Prophet, and the completion of the two years since our departure from Aleppo, we arose; and having travelled other five miles, over wild deserts

and through extensive forests entirely destitute of water, in the course of which progress we had occasional glimpses of the city of Potiblia from a great distance, we passed the extreme boundary of the Cossack territory, and came to the bank of the river called *Sayimi* the Deep; which is the first line of frontier of the Muscovite territory. At this instant the Lieutenant Voivoda, accompanied by a numerous body of Grandees, came forth to the hither side; and, having made their prostrations to our Lord the Patriarch, they crossed us over to the further side of the river, where they seated his Holiness in a coach standing ready to receive him. Here we were quickly made sensible of the presence of thousands and thousands of armed troops and of multitudes of people, who gathered round to receive the Patriarch's blessing. After this ceremony, the troops struck up before us an immense halloo with their arms, the first of them being too distant to see the last; and we began to mount the side of a large hill, the only steep road we had seen from Wallachia hither; the intervening tract being all plain lands and valleys in innumerable succession. At length we reached the *plateau*, preceded and flanked by a broad line of troops on each side. In the mean time the Voivoda was waiting for us at a considerable distance from the town, between which and the river the interval is great; and every hour he was sending one of his nobles to meet the Patriarch on the road, before whom the messenger always alighted from his horse, and actually knelt to the ground, saying, "The Voivoda, thy disciple, asks concerning thy Holiness, and thy attendants, and thy health, how thou art? and how thou hast passed along the roads, as it appears, by the blessing of God, in safety? The Voivoda says his heart is with thee." Presently we approached the Voivoda himself; who, as soon as he perceived us at some distance, dismounted from his horse, and the Patriarch at the same time alighted from his coach; and to him the Voivoda made a first and a second prostration, and at the third struck his head on the ground, as is always the custom with them. Upon this the Patriarch signed a blessing over him, in the form of a cross, after the usage of the benediction of the Muscovites; that is, he raised his hand in the lines of a cross, and then formed it on his face and shoulders and breast; and the Voivoda kissed his crosier, and afterwards his right hand. In like manner did the Patriarch with all the Voivoda's nobles and attendants, this being the ceremonial of the Benediction in this country; and the more especially as they are unacquainted with that pontifical blessing which is used to be dispensed to the people at a distance. Here the prelate must beat his fingers on them, that they may be certified of the reality.

Now observe the faith, humility, and piety of these men, to whom it would be

fitting and in the course of their duty to humble themselves so if they met the Emperor instead of us : but that they should in our respect throw themselves on the ground, and kneel down in the mud, was truly admirable, drest too as they were in high-prized robes, made of beautiful Angora fleeces or cloths, with broad collars of heavy gold lace of great value, and knobs or buttons of the same material from the neck down to the skirt ; which latter kind of habit is also worn by the common people. The neck-buttons of the shirt of the Voivoda and his attendants were large pearls, of the size of a vetchling, round and white like beads cut from marble ; and there were also some in the crown of their calpacks, which are of red or rose-coloured cloth.

Then they granted each other condonation ; and after many salutations, and an abundant expression of mutual friendship, our Lord the Patriarch having re-entered his coach, and the Voivoda remounted his horse, they moved forward, with the attendants preceding and following them ; and the troops before mentioned, displaying the uniform elegance of their shapes and dresses, both led the van and closed the rear, until we came near the town. Here the Priests in their copes, and the Deacons in their *Στιχάρια*, came out in great numbers to meet us, carrying in their hands their thuribles and banners, and their images adorned with pearls, and their crosses and large lanterns. The number of the Priests was six and thirty, and with them were four Deacons in copes. The Monks, in their large cowls and long cassocks, and girt with their belts, were still more numerous.

Then our Lord the Patriarch descended from his coach ; and in like manner alighted the Voivoda, and his Grandees and Officers of State : and the Patriarch bowed, and took a blessing from the holy images, the sacred Gospels, and the pearl-adorned and richly-gilt crosses. Then advanced the Chiefs of the secular Priesthood, and the Heads of the regular monasteries, and, after making their prostrations to him, kissed his right hand, and congratulated him on his health and safe arrival, saying, “ By his coming is descended a blessing on the whole of the land of Muscovy.” Then they entered before us into the town ; and we followed them, according to custom, on foot ; and the Voivoda and his attendants walked behind our Lord the Patriarch. In front of all were the troops, and in the middle were the Clergy, walking before us, two and two, in excellent order, without confusion. To have shewn that the vengeance of the Almighty had fallen upon any one, was for him to be met riding on horseback in any of these streets : they made no more to do, but instantly threw him from his horse on the ground, and, breaking his head with their clubs and staves, said, “ How

is this? Our prince is walking, and you must be riding!—Be off, sir!” Every time we came in sight of a church, its bells were rung by the young men and ecclesiastics belonging to it; till at length we were conducted into one of towering height and pleasing architecture, with lofty cupolas of elegant proportions; its crosses differing from those used with us only by having spear-heads at the top and on each arm, richly gilded, as they always are here. This edifice is one of the most noble and excellent in the country, and is dedicated in the name of the Great St. George. Then they led us down to a large mansion in the occupation of the Protopapas; and we interchanged adieux with the Voivoda, who departed.

After a short interval, the Grandees of the town came and presented to our Lord the Patriarch a magnificent service from the sovereign; which was carried by a number of Janissaries, and consisted of various kinds of bread and fish, and barrels of mead and beer, besides spirits, cherry-water, and a great quantity of wine. The principal personage of the deputation, stepping before the rest, struck his head on the ground in worship, and was immediately imitated by his companions. The Patriarch blessed them, in the form of the Muscovite benediction. The principal then took in his hands, first the bread; and presenting it before the Patriarch, said, “The Emperor, preserved of God, the Kniaz Alexio Michaelovitz, presents to thee, of his goodness, this bread and salt.” The Patriarch in the mean time was standing up, and returned his thanks and good prayers for each thing as it was presented, by the tongue of the Interpreter whom we had hired in Moldavia; as had been done also by the Metropolitans and Monks, and even by each of the merchants, every one of whom brought with him an interpreter acquainted with the language of this country. To ours we used to speak in Greek or Turkish, and he rendered our address to them in Russian: for one and the same is the language of the Cossacks, and of the Servians, of the Bulgarians, and of the Muscovites.

To return:—Then he brought forward something else and something else, until he had finished the list of all that they had to present; and they departed.

In like manner, the Voivoda also, whom we have before mentioned, sent, on his part, some of the chief of his attendants, and by them a princely banquet of some forty or fifty dishes, carried by Janissaries. There was fish of various kinds, boiled and roast; and many kinds of it fried in paste with stuffing, so varied, that we never in all our lives saw any thing equal to it. There were also several sorts of fish pounded after the bones had been removed, and moulded into shapes of ducks and fowls, roast and fried: likewise various kinds of puddings

and dumplings, and so forth, made with eggs and cheese. The sauces were all compounded of the choicest vegetables; and in them were saffron and the most delicate of the sweet-scented herbs and spices; in short, the viands consisted of every thing that might be looked for from a royal kitchen. Among the vessels were cups of silver gilt, filled with a variety of spirits, and different wines from England. Then there was a liquor made from cherries, resembling syrup, of most delicious flavour and exquisite fragrance, served with candied lemon; all imported from the country of the Franks. As for the barrels of beer and mead, they were many and large; and were furnished to us as plentifully as though they had been filled with plain water.

And now the chief of the deputation stepped forward, and, kneeling on the ground with his companions, said: "Nikita Alexio strikes his head on the earth before thy Holiness, begging thy prayers and blessing; and presents to thy Holiness and Paternity this bread and salt." At the same time he presented, with both his hands, first the white bread, then the brown, and then the dishes and barrels, naming each by its name, till he had gone through the list. To receive these presents, our Lord the Patriarch stood on his legs; and as each article was offered to him, he pronounced a benediction on it, and a prayer for the donor; and, at the end, expressed much gratitude for the Voivoda's generosity. After this, the deputation retired.

Now observe, Reader, this singular degree of humility and piety, in a dignitary whose rank was not merely that of an ordinary Voivoda, but who stood in the pre-eminence of a Vazir: for this city of Potiblia, being a frontier town, is the seat of a large jurisdiction; and therefore they did not mention its Governor, before our Lord the Patriarch, by the appellation of Voivoda, but by his proper names, Nikita Alexio. The meaning of the second, or Alexio, is son of Alexius; for it is the practice with the Muscovites to name a man or a woman, not singly by their own, but by the addition of their father's name also; and this is done even among the lowest class of labourers. The meaning of 'Alexio' might perhaps also be rendered, A magistrate newly appointed by the Emperor Alexius: for this Voivoda was one of the servants of the Patriarch, who, conceiving an affection for him, obtained for him this government of Potiblia. Usually, the Voivodas in this country of Moscow are elderly men, taken from among the Emperor's Ministers, and possessed of noble birth and reputation; and each of them remains in office for three years, at the end of which he is dismissed.

The meaning of 'Alexio,' to explain it further, is relative to birth and family; and this name accompanying the former is equivalent to 'Nikita son of Alexius.'

Thus it is the custom, over the whole of this country of Moscow, not to name any person, whether king or subject, great or small, rich or poor, by his single baptismal name; but the Emperor they call Alexius Michaelovitz; and his chief minister, Ivano Vasili, with the patronymic termination; and Such-an-one Such-an-one, with the patronymic termination: and after this manner they name every person, as we were distinctly informed from their own mouths.

And the meaning of the phrase, "Strikes his head on the earth before thy Holiness" is to the very letter; for this act was really done by the Grandees. Whenever they bowed down before the Patriarch, which they always did a first and a second time, they invariably beat their heads on the ground, so that we heard the knock. Such humility should be regarded with admiration. For it is the custom in all this country of Moscow, when any person has a petition to present either to the Emperor or any Officer of State, or to the Patriarch or any Chief of the Clergy, that he bow down to him in a number of low obeisances to the earth, until he obtains his attention to his request, and the magistrate asks him concerning his need. If then he grants it, it is well; but if otherwise, the petitioner ceases not to make his obeisances, and to knock his head on the ground, until the dignitary decides his affair. And this they call by a compound term, which signifies, "Knocking the head on the ground." We saw more of this afterwards, when the Priests and Grandees used to come to our Lord the Patriarch in quality of suppliants, and their heads ceased not to touch the ground until he satisfied their requests.

In regard to the sense of their saying, "Presents to thy Holiness this bread and salt," first; and afterwards, "These several articles" according to their number; this, I would assert, is ordinary with us, and must have been brought hither to them by some one from our country.

Then the Protopapas of the town came to our Lord the Patriarch, bringing an offering, and bearing his *Περίτραχήλιον*, and some holy water, and a cross; and said, after he had performed his salutations, "This is part of the blessing of the Festival of St. Elias, celebrated on the present day:" and he proceeded to sprinkle the house with the holy water with his own hand, and we sprinkled ourselves. After this he departed.

We have before mentioned, that it is the usage over all this country, at the beginning of every month, and on every distinguished festival, that the clergy make an *Ἀγιασμόσ*, or consecration of water, and go round with it to sprinkle the houses of the inhabitants.

And now, Reader, we entered into the second gate or stage of labour, sweat,

fatigue, and fasting; for every person in this land of Muscovy, from the most secular of the common people to the strictest of the recluse, confines himself to one meal in the day, though it be even the longest in the summer season: and from mass they never go out till near the eighth hour, or perhaps half an hour later, seldom sooner; and all their churches are entirely unfurnished with seats. Then after mass they recite the Nones; and all this time the people stand on their legs without a moment's rest, silent as statues, turned all one way, and changing their posture only by bending to the ground in frequent *Metanoias*. Custom has made them insensible to weariness, and rigid against the indulgence of the smallest relaxation. Our feeling, whilst in the midst of them, was of intense wonder: and for our parts we never left the church but tottering on our legs, which almost refused to carry us after so much fatigue and standing, continued without a moment's rest or the slightest intermission. At the *Matins* or Morning Prayer, they never fail to read each day three *Ἀναγνώσεις* or Lessons in exposition of the Gospels, &c. taken from the writings of the successive Fathers of the Church. So again in the evening, after Vespers or Evening Prayers, they are sure to have the *Κανὸν Καθημερινὸς*, or daily regulated Lecture.

As to the Fast which we call *سنة* or "To the ninth hour," they are unacquainted with it as such; for every day, whether it be a great even, or whether it be a small Festival, they fast till after the ninth hour. We indeed had been counselled and instructed and cautioned by our friends, who had previously visited this country, and had been made acquainted with the temper and constitution of the inhabitants; and we maintained appearances before them, in spite of our inward rage and sufferings. Whatever they did, in us they found the most careful imitators. For we had been told, by well-informed persons, that any one really desirous of shortening his pilgrimage here on earth by a curtailment of five or ten years of his life, should pass his way into the country of the Muscovites, and walk among them as a religious man; holding forth the shew of perpetual abstemiousness and fasting, of continual reading and prayer, and of the constant and unremitting practice of rising at midnight to perform his nocturnal devotions. He must also banish all mirth and laughter and jokes, and renounce the eating of opium: for they set guards over the Heads of the Clergy, and over the convents here, and examine all persons going into them, whether by day or night; and at all times they keep a strict watch, by looking through the crevices of the doors; observing whether the inmates are in the practice of devotional humility and silence; whether they persevere



in fasting and prayer ; or whether they get drunk, and amuse themselves with play, or jest, or commit any indecent act, or use any obscene or unbecoming language. If such a Government, as exists among them, had existed likewise among the Greeks when an independent nation, they would have retained their empire to the present moment: for the Russians, whenever they perceive any person guilty of either a great or a small offence, send him away instantly, with troops of other prisoners, to the land of darkness, where there is no escape, whence no return is ever granted, and where emancipation from slavery is unknown: they banish him to the province of Siberia, to be there employed in collecting sable, gray-squirrel, black-fox, and ermine furs. The distance they have to travel is a journey of three years and a half, far away to the shores of the Great Ocean, where there is no fixed abode nor permanent cultivation. Thus we were informed by persons of veracity and strict inquiry ; who also told us, that the Muscovites no longer send back offending foreigners to their own country, and thus give them a chance of repeating their visit ; but—in the frequent case of rambling Greek Friars, who come among them and perpetrate all sorts of impurities and unheard-of crimes and enormities, getting drunk, and drawing daggers on each other to commit murder—they now, beholding the deformity of their actions, instead of placing faith and confidence in them as formerly, have taken to this method, which we have mentioned, of correcting them; that is, they send them into darkness: and for the special crime of drinking tobacco-smoke, they even put them to death. Now what shall we say, Brother, as to this rule of treating them, except that undoubtedly they deserve and require to be so used?—and for this cause we were in great fear, on our own account.

But we pray continually to our God for help and patience unto the end, and for tranquil silence, and for the attainment of what, by His permission, we are in search of; and that the fatigues and hardships we have endured may not be lost, but that he will bestow on us, by His Providence, a fulfilment of our debts and obligations and interests, and not cast any of us into trouble and courts of justice; having regard to these dreads and horrors, which we have looked in the face; and that he will not estrange any one of us from his beloved city, and family, and kindred, sweeter than bread and water to the famished wanderer.

## SECT. VI.

## POTIBLIA.—TREATMENT OF FOREIGNERS.—POSTING.

It should be remarked, that this town of Potiblia\* is the road into the country of Moscow, from all parts of ours; and that there is no other way whatsoever but this, which is an immense gulley between high rocks. And what labours and struggles of numbers of men, both Chief Priests and Monks, have been lost on reaching this pass, whence they have been turned back to lament the vanity of their wearisome pilgrimage! As to merchants and traders of all kinds, the Muscovites refuse to know them; and never, for any purpose of traffic, allow them to enter their territory. When the merchants do obtain admission, it is effected by much artifice; and one of their contrivances is, to assemble in a body, and take out a Letter from the Syndicate of one of the Patriarchs, addressed to the Emperor, on business pleasing and agreeable to him, and likely to give him joy. With this, on arriving here at Potiblia, they affect the character of envoys from such and such a Patriarch, commissioned to carry his written message to the Emperor: and having appointed among themselves a chief, they in this capacity effect their entrance into the country, and present their Letters to his Majesty. In the mean time, they secretly transact their mercantile affairs; and then return the way they came, after they have obtained their *congé* from the Emperor. But this method of proceeding there are but few that know how to manage; those only who have tried it a number of times, and who are acquainted with every span of the road: almost all, such as the Heads of Convents, and ordinary Monks and merchants, wait for the passage of one of the Patriarchs, or some well-known Metropolitan, and by his permission unite themselves to his train. On his arrival at Potiblia, the prelate calls them his suite, and makes out a list and certificate of their several degrees. The Heads of Convents and the Monks are ranked with his noble attendants; the merchants with his slaves or menials. Being admitted into the interior of the empire, each of them, on occasion, and particularly at the time of asking charity, exhibits his certificate as furnished him by the prelate: and the merchants, under this feigned character, sell and buy what they wish. Afterwards, they all leave the country together. Should any conventual chief or merchant, of

\* The name of this town in the Russian maps is written ПУТИВЛЬ, corresponding as nearly as possible with the Archdeacon's Arabic بوتيبليا. The river on which it is situated is the СЕМЬ.

whatever respectability or celebrity, come alone, it is quite impossible that they admit him; and this every person interested well knows. All this is out of hatred to the men of our country and language.

It should be observed, that on no part of the frontier of this whole empire of Muscovy is there any custom of taking toll on merchandize, even in the smallest sum: but the sovereign, on the contrary, in return for the insignificant present made to him by the merchants, gives them princely gifts of sables, and so forth; and appoints them a regular pension, which lasts until the time of their departure for their own country. I am here speaking of the Greek merchants: but in the port of the Archangel they take toll from the Frank ships, at the rate of ten piastres in a hundred. Likewise from the Muscovite merchants, who pass from one province to another in the course of their traffic, they take a like toll: for the police established in this great empire is admirable. Its sovereign has no occasion for merchants to come to him from the side of Turkey to purchase his sables and other furs; which they do, it is supposed, to the extent of a million ducats yearly; because he is continually receiving embassies from the country of the Shah, that is, from the country of the Kizzilbash, which come to him in ships laden with rich presents and offerings worth thousands of pieces of gold. These they give him; and he requites their generosity with his most valuable sables, rather exceeding than falling short of the price of their wares. In like manner come embassies to him from the country of the Nemsá, or Germans. But the richest (غلايين) of all the Franks, the English, come in thousands to the port called of the Archangel, with the valuable manufactures of their country; and import also wine, oil, lemons, &c.; taking furs, &c. in exchange, as we shall fully explain in the proper place.

It should be here mentioned, that the Voivoda of Potiblia, immediately on our arrival, sent Letters to the Emperor who was engaged in the war at Smolensko, and also to the Patriarch, to apprise them of our coming. Next, he sent to our Lord the Patriarch a Γραμματικὸς, or Writer, to take down the names of his suite, and of every person with him. And now he wrote our degrees, and names, one by one, as directed by our Lord the Patriarch, who had authority to write what he pleased: and we and our companions were about forty persons. Those merchants and poor men who had placed themselves under our protection we numbered and registered among our servants. As to the Chiefs of convents who had joined our company, they wrote themselves as seven Archimandrites, each attended by his Kellari or Butler, according to custom.

On Friday, after mass, the Voivoda presented himself at the door of our Lord the Patriarch's apartment. If the visitor had been of higher rank than a Voivoda, custom would not have permitted him to wait without until we went to give notice to the Patriarch to prepare himself and put on his cassock; and we should have been thrown into great confusion, and perhaps disgrace. For in this country of Moscow, no Chief Priest or Patriarch ever puts off his cassock, nor is it possible for any one ever to see him without it, even though he should be travelling, for fear he might be regarded with an eye of contempt. Nor do the Monks ever put off their cowls (لواطى), though retired to the privacy of their own cells; and when they go out, they must necessarily wear a black cassock. Should any Friar of any religious order be seen going about without a cassock or a cowl, he is instantly sent to Siberia, to be employed in gathering furs.

Before we came to Potiblia, we were told that a Metropolitan from Servia was about to enter the Muscovite territory. We had known him in Wallachia; and he had obtained a Letter from our Lord the Patriarch, by means of which he gained admission. This man, at a time when the Patriarch of Moscow was going round in Litany, that is, in procession, through the city, to beg the blessing of God on the Emperor, took it into his head to change his cassock of Chief Priest for a Monk's of wool, and went forth to walk and view the streets and ceremony; saying within himself, "Not a person knows me." Now it is against their regulations for any foreign Bishop or other ascetic of whatever habit or degree to go about the town, except by an express permission from the Emperor on the execution of necessary business: and they immediately recognised the Metropolitan, and reported him to the Patriarch, who, on the instant, sent him off in banishment to the land of darkness, where are establishments to a life in which death is much to be preferred: so that this unfortunate ecclesiastic, who had come hither for gain, lost not only his purpose, but his dear self moreover.

Thus, whenever they see any person, abandoned by his better fate, looking attentively at a cannon or examining a fort, they seize him on the spot, and carry him away to Siberia; saying, "You are surely a spy, Sir, introduced among us from the country of the Turks." The intent of all this is, that they regulate the police and government of their States with the utmost nicety and severity.

But to return to the visit from the Voivoda:—After we had prepared the Patriarch for it, we went out and invited him to enter, which he did. The manner of their entering, whether they be Grandees or of the common people, into the apartment of a Chief Priest, is as follows;—and how beautiful it is! In perfect

silence, at first, the Voivoda signed the cross on his forehead, and bowed to the images : for in every house there is sure to be an Iconostasis ; and in whatever place our Lord the Patriarch sat, there, in compliance with their usage, we fixed the Iconostasis over his head. Then the Voivoda stepped towards the Patriarch, to receive his benediction, after the fashion which we have already mentioned, of the Muscovite blessing : and having bowed down to him to the earth a first and a second time, he then made an inclination with his head towards the company on the four sides. After this, he began his salutations and discourse in audible language ; and with much effort was forced by the Patriarch to take a seat. Still, whenever the Patriarch said any thing to him by the mouth of the Interpreter, he would stand up until he gave his answer. And now the Patriarch took occasion to address him on behalf of the conventual chiefs who had joined our company. He replied : “ I have no orders, except that, on the arrival of “ your Holiness, I should immediately expedite your further journey into the “ interior ; and we have now been expecting you for nearly two years : but as “ to any others besides your proper suite, I have no orders.” The Patriarch, however, repeated his solicitations in favour of the Monks ; and the Voivoda at length wrote down their names for admission. With us was also come a great number of poor men, in regard to whom no other arrangement was practicable or attainable, but back they must return, after receiving an alms from the Voivoda : and thus the labour and expense of their wearisome journey, all the way from Wallachia, were entirely thrown away.

Then he assigned us a lodging in a large hotel ; where we had accommodations for our horses and carriages, and for our equipage and servants connected with them. Generally, they allow no person to introduce his own carriages and horses from abroad ; an exception was made only in favour of our Lord the Patriarch, whose coach and horses were permitted to pass the boundary. The Voivoda always furnishes each person with a carriage and horses ; that is, with a Government car, called in Turkish *Olakluk* ; which, in the Russian language, they call *Vovods*. This equipage is hired the distance from one town to another, and is a means of conveyance excellently well contrived. Our own horses, or any other person's, could not possibly carry us over these roads in a continued journey : the ground of the provinces we were to pass through is too rough and difficult, as we shall have occasion to mention in the sequel. Of the rest of our company, some sold their horses for one-fourth of their value : others left them with their servants, to be taken care of, at their expense, until they returned : in the mean time, the beasts would eat twice, at least, if not

three times, the price of their purchase. And now an agreement was made with the Voivoda, that he should furnish us with three and forty carriages, and horses for us and our companions: and he ordered them accordingly. Afterwards, he requested, at the close of the conference, that our Lord the Patriarch would say mass at his church in the fort, on the Sunday following: adding, that on the Monday he would be at liberty to pursue his journey, for which every thing would be prepared. This was assented to, and the Voivoda departed.

It may be remarked, that this Voivode of Potiblia is the Lieutenant and Vicegerent of the Emperor, in the present circumstances of the times; and that whatever he does by way of kindness and help, is within and over above his written instructions: and blessed is the man with whom he is well pleased!

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## SECT. VII.

### *POTIBLIA.—DESCRIPTION OF THE CITY AND NEIGHBOURHOOD.*

THIS city of Potiblia is vast; and well situated, on high ground overlooking the river which runs close by. Its orchards are numerous; and its gardens, inclosed with the house walls, are rich and plentiful. The beautiful apple-trees growing here exceed in number the plants of the forest, and their burden of fruit vies with the abundance of the showering acorn. In equal exuberance is the cherry and the bird's-heart. The grape is also found here in great quantity; but it is high priced. The same may be said of the garden *عتر*; and the plum-tree, and of the royal cherry.

The fort stands on the top of a high hill; and we had seen none to compare to it in the country of the Cossacks. It is such as might be expected to be found on the frontier of a great empire. Its fabric is of wood; and it is defended by strong towers, and walls surmounted with turrets and flanked by deep moats; which latter are also fortified with palisades. The bridges, which form at the same time the closure of the gates, are of wood, and are raised by chains and pulleys. This fort is indeed vast and magnificent; and is to be admired, not only for its essential strength and castle-grandeur, but also for the handsome dwelling-houses which fill its interior, and shew beautiful rows of pillars to the delighted eye. The hill on which it is situated is perfectly round: and it has a sunk well, to which water runs, through a hidden passage, from the river; and is thence raised by wheel-work.

Within this fort is a second castle, of much greater strength, surrounded with towers and walls and moats, apparently impregnable; and furnished with a large number of guns, of various sizes, mounted in rows above each other.

This citadel contains four churches; named, of The Passover, of The Assumption of Our Lady, of The Divine Manifestation, and of Saint Nicolas; the last being quite new. In consequence of the natural strength of this place, and of the number of fortifications added to it by art, the Poles, who formerly came to besiege it with forty thousand men, and held on their siege for the space of fourteen months, were utterly unable to take it, and were forced to retire with great loss both of labour and troops.

The number of churches in the town amounts to twenty-four; and there are four convents in their vicinity. The first church is in the name of The Trinity: the second, &c. Of the four convents, three are for Monks; the fourth is for women.

The description of the churches is, that they are all built upon vaults rising above the ground, whether they be of wood, or stone, or burnt brick; and from the ascent of a high flight of steps you are landed on an elevated gallery, which forms the circle and body of the edifice; according to the saying of Our Lord the Messiah, in his holy Gospel: "Two men went up into the Temple to pray; the one a Pharisee, the other a Publican." Each church has three doors; one on the west, another on the south, and a third on the north: and on this plan are all the churches in this country, to the remotest districts northward. The images and Iconostases displayed in them are of fine workmanship; and the materials used for them are silver, figured silks, and gold leaf or liquid gilding, all of the first quality. Many of the pictures are of great value, for their antiquity; and in this country they have great faith in old paintings of holy images. There is not a church, that ranks among the large churches of the empire, that has not a picture of Our Lady working great miracles; as we witnessed with our own eyes, which beheld proofs and wonders.

The bells which are in the towers of their churches are all of brass, if they are large; and if small, of silver; and their sound is heard to a great distance. But they are not set in motion, as they are among the Wallachians and Cossacks, with ropes by men: here they have two slight cords tied to their iron clappers, which are thus beaten against their rims by young boys and children pulling the cords from below. By this method of ringing the bells, a beautiful chime, loud but sweet, is produced. The towers and belfries are rounded as octagons; and are of pleasing architecture, being surmounted with lofty and elegant cupolas.

All the domes of their churches are of the same elegant and lofty structure; unlike the cupolas in the country of the Cossacks, which resemble those of our own, and are too grossly broad as well as too plainly round.

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## SECT. VIII.

### *DESCRIPTION OF THE CLERGY, AND CHURCH SERVICE AND CEREMONIES.*

IN regard to the dress of their Clergy, as well Priests as Deacons, it may be stated, that their surtout or upper garment is of drab or olive-coloured cloth of ordinary materials, and sometimes of the fine dyed wools of Angora, set with crystal or silver gilt buttons, reaching from the neck to the feet in front, and adorned with fringe or narrow raised edgings of silk. The capouche or collar is of the same materials, made of about a span in breadth, and carried entirely round the shoulders and breast, resembling a *Περίτραχίλιον* in shape, only a little above the breast. By this dress the Priests and Deacons are known to be ecclesiastics; as it is so shaped, that it may easily be distinguished from the costume of the women. The dress of the Protopapas, for distinction's sake, is made up of heavy brocade, and they are immediately known from the ordinary Clergy. On their heads they all wear a long calpack of felt, which they take off at prayer, and in the presence of their chiefs; as it is the custom on those occasions to stand bareheaded.

The manner in which the laity enter the churches is as follows: first, each person makes a number of bows to the ground; then he inclines his head to the people present, one after another; and if they are many, he bows to the east and west, to the south and north, for all. The boys and children are well taught this ceremony; and perform their Metanoias, and inclinations to the company, in a prettier style than the grown-up persons. The sign of the cross they make in their own peculiar Muscovite fashion, striking their clustered fingers on the forehead and the shoulders. From the beginning of the Prayers to the end they cease not to make their Metanoias in constant succession; and at the mention of Bogoroditsa, that is, the name of our Gracious Lady, the Mother of God, they strike their foreheads on the ground; and no one, out of love and respect for the name of the Venerable Virgin, ever neglects to prostrate himself. So also on their entering any house, they first make the sign of the cross towards the Iconostasis, then they bow their heads to the persons present: and in this manner do also their young boys and girls, being suckled from their birth with



the milk of faith and devotion. For our parts, when we saw the Russians performing these ceremonies, we were not astonished at the accuracy of the grown-up people in any degree approaching to the surprise with which we beheld the children, as they bunched their fingers in due form and made their Muscovite cross. How can they, thought we, have learnt so precisely to cross themselves, small as they are? and how can they have been taught to bend their heads to the company? We poor Syrians knew not the manner of crossing ourselves as they did; and they used to laugh at us for our ignorance and awkwardness. We were nevertheless rather agreeably amused, or rather we were delighted, when they used to say to us: "Why do you cross yourselves on the breast; and not strike your fingers on your foreheads and shoulders, as we do?" But what a blessed country is this, which is purely inhabited by Christians, without a single Jew, or Armenian, or Infidel of any other sect, or even the knowledge or acquaintance of them! Here all, both at the doors of their houses and of their shops, and also on the public streets and roads, set up holy images; to which every person, as he enters or goes out, turns his face and crosses himself. So, likewise, whenever they come within sight of a church-door, they bow to the images from a distance. Over the gates of their cities too, and of their castles and forts, they always have an image of Our Lady withinside, and an image of Our Lord without, inclosed within a latticed alcove, with lamps burning day and night: and to these the passengers bow, as they go in and out. They have likewise crosses erected on the tops of their towers. This is indeed a blessed country, and here the Christian faith is preserved in its undoubted purity! When the people used to come to our Lord the Patriarch to ask his blessing, and, after bowing to the images and making their obeisance to the company, approached near to receive his benediction in the Muscovite fashion, nothing appeared to me so surprising as the manner in which they rounded their shoulders as they stooped before him; all of them, as well men and women as children, having crosses of silver or other metal hanging at their necks. But they have been taught this by the tradition of their fathers and grandfathers, Blessings be upon them! and they are crowned with happiness; for all their days are numbered in joy. Free from taxes and imposts and debts, they have no urgent business, but that of hastening from their dwellings to the church; and are very different from the foolish part of mankind, who seem to feel most delight in hurrying away in the contrary direction; I mean, from the church homewards. As for envy and the other vices, this people is entirely unacquainted with them.

## SECT. IX.

*POTIBLIA.—TARTAR SLAVES.*

To return to our history.—On the tenth Sunday after Pentecost, the Voivode Nikita sent his principal officers to invite our Lord the Patriarch to the celebration of mass ; and we accompanied them towards the castle ; which we entered, after having made a number of inclinations to the images at the gate. Then we proceeded further into the inner fort, where the Patriarch was met by the Voivode Nikita, who bowed to his Holiness ; and we ascended to the High Church, which is dedicated to The Divine Manifestation. It has a gallery all round. Near the north door were standing the women in attendance on the wives of the Grandees, who were dressed in the most valuable stuffs and sable furs, having for their surt-out garment a kind of wide riding cloak, with large buttons, lined with fur, and very long, mostly of a red or rose colour ; and wearing on their heads a calpack of velvet, laced with gold, and set with pearls. Their maids were numerous, and of the Tartar nation ; as was evident by the shape of their faces and their small eyes. They are slaves taken in war, and are used as concubines. We saw some thousands of them in this country ; for their purchase-price is very low, and they are sold cheap. Every rich man here has also forty or fifty male Tartars in his establishment : they are remarkable for the same kind of black lanky hair as that of the Muscovites, but are distinguished by the smallness of their eyes. Their names, in a perfect spirit of orthodoxy, are taken from the Christian Church ; and their devotion and religious knowledge surprised us, on examination, to the utmost degree. Their names are of the principal Saints, such as Theodosius and Eustathius, Vasilius and Eremius, Theodorus and Gregorius : these are the names of the men. The girls and women in a state of slavery are named Thecla, or Theodora, Justina, Euphemia, Juliana, Barbara, Marianna, Cora, or Eupraxia. These and similar names, which are selected among the noblest ever borne by Christians, are given to the Tartars ; who, from their original state of heathenism, are converted by baptism into members of the peculiar flock of God. When, in attendance on their masters, they used to approach our Lord the Patriarch with the Voivodes and rich men of the empire, we, out of the pleasure we felt in beholding them, used to address them in the Turkish language ; at which they blushed, and, smiling in their confusion, seemed distressed that we should perceive they were from Tartary, and had been baptized and converted to Christianity.—

God knows, we did not converse with them out of idle curiosity, nor did we say any thing to them improper or impertinent!—This nation is continually carried into captivity by the armies of the Muscovites, which are in garrison on the frontier in their neighbourhood; and by them their lands are conquered and laid waste, and their houses burnt, and their men women and children taken and sold at the meanest prices; not for twenty or thirty pieces of gold, but, at the most, for ten—a valuation thus lowly established since ancient times. As soon as they are purchased, they are instantly baptized and made Christians.

To return :—We entered the church, and immediately proceeded to make an *Ἀγιασμός*, according to the well-known custom : then our Lord the Patriarch performed mass, after he had chrismed the Voivode, and his women, and his principal officers. And now, at the time of Prone or Sermon we were in the practice of mentioning, first the name of the Patriarch Nikon; then we mentioned the Emperor, the beloved of Christ, the source of orthodoxy, and the fountain of generosity, Kniaz Alexius Michaelovitz; and the Empress, the devout Princess, Kyria Maria Augusta, and their offspring, the Illustrious Alexius Efitzi. The meaning of Fitz with them is son of the Imperial consorts. After them we mentioned the Voivode Nikita; who has not, however, any determined seat in the church to mark his dignity, as the Voivodes of Wallachia and Moldavia have. The Voivodes in this country all stand in the church among the people, having no pride or pomp like the others we have mentioned; but being full of humility, wisdom, modesty, and reverence. The grandeur and pride which the former affect might indeed, with propriety, be assumed by the latter, who owe obedience only to their own sovereign; whereas they, on the contrary, pay tribute and submission to foreigners.

Over the north door of the Tabernacle of this church is a picture of Saint Christophorus, the dog-faced, in the garb of a legionary martyr.

After we had left the church, at the end of the mass, the Voivode took leave of our Lord the Patriarch: and we returned to our mansion, with the whole body of troops marching in two lines on each side of us, as before. Immediately afterwards, the Voivode sent us a princely banquet, larger, finer, and more abundant than the first; accompanied with flowing goblets of silver, and all served up by the military people.

## SECT. X.

*KYR EREMIA.—CONVENT OF THE MOTHER OF GOD.*

IN this city of Potiblia died the late Kyr Eremia, Metropolitan of Akar, the Aleppian, who had been sent to this country by the late Patriarch Eftthimius (Euthymius?) the Sciot. When he came to this place, he found here, at that time, a tyrannical and cruel Voivode, whose inclinations were wholly to mischief and corruption: and innumerable were the acts of oppression which this Voivode exercised towards the Bishops and Priests; turning them back, without the knowledge of the Emperor, to whom none communicated what was passing. Him then, viz. the Metropolitan of Akar, the said Voivode would not permit to enter Muscovy; but made a show of sending to inform the Emperor of his coming: and as it was the winter season, and the messenger would necessarily be long on his journey, the Voivode took an opportunity, during his supposed absence, of asking the Metropolitan for a (برطيل) bribe. Now, if the Metropolitan had known at first that there would have been such a demand, he might have given him a bribe, as others had done, and would have made his entry: but after this delay, having nothing else in his possession, through his poverty, capable of satisfying the Voivode's avarice, he made him a present of his silver-plated cross, which he had brought from home;—for no person, who has not actually travelled to this country, can be acquainted with the expenses which are unavoidable from Moldavia hither; and more especially were they great at that time, when the country of the Cossacks was still enslaved and governed by the Poles. No Monk or Metropolitan could pass among them, but they would take from him a deal of money and valuable presents, besides the ordinary dues. This extortion was more particularly exercised by the accursed Jewish Governors, who had controul over those entering or leaving these regions, and made them suffer by their merciless tyranny. Another peculiar circumstance which militated against our countryman was, that, as a simple Metropolitan, he had no name or estimation in this country; to which hundreds, nay thousands of his class, flee for support and alms, endeavouring, by begging there, to make good the expenses of their tedious journey.

The messenger had now been gone some forty days, and there were yet no tidings of him. The Metropolitan, having no means for his sustenance, nor any resource for a supply but the sale of all his effects, by which he made a last effort

to maintain himself and his companions ; having to endure, at the same time, the severity of the cold, which during the twelve last days of his life, between Christmas and the Immersion, was most bitter in frost and snow ; and having been for some time of a weak habit of body, yielded at length to the violence of ill-treatment and starvation, and died a martyr, resigning his soul to the fruition of Paradise and the compassion of his merciful God. He was carried with all reverence by a number of persons, and interred in a convent built of stone, which is called after the Mother of God, and is an imperial foundation of considerable extent ; where, on the second day afterwards, they buried, in like manner with him, another Metropolitan of a town in some part of Greece, called also Akâr who died in similar circumstances of tyranny and oppression. This account of the affair is perfectly correct ; having been given to us on the spot by the Heads of Convents who were with the Metropolitan, waiting for the Emperor's answer ; but who afterwards turned back, seeing it was the only advisable course. For the Voivodes, or military governors, in the reign of Michael, the father of the present monarch, were tyrannical and oppressive, and, in this town of Potiblia, abandoned to corruption, in consequence of that prince's being merciful and averse to severity, and avaricious in shedding blood. But when the present sovereign, whom God preserve ! a prince of the utmost personal courage and vigour, ascended the throne, he put to death all those iniquitous Voivodes and other tyrannical rulers, who in the time of his father were continually committing acts of treason against the State, and set other new officers in their places, who are in constant dread of him. For he loves to shed blood in execution of public justice, which he upholds to the utmost ; and as soon as he heard what had taken place in Potiblia, he immediately sent orders to displace the accursed wretch we have been speaking of, and had him, together with his followers and accomplices, brought before him in Moscow ; where, after inflicting on them various and successive tortures, he at length put them to the bitterest of deaths, as a warning to others not to act as they had done. Subsequently, he sent hither the present Voivode Nikita, who was of the suite of the Patriarch, and is gentle, merciful, and kind.

So much of the history of the Metropolitan ; to pray over whose sepulchre our Lord the Patriarch resolved to visit, on this same day, the Convent of the Mother of God, under the cupola of which edifice he was interred. We went thither accordingly, in the coach.

The convent is situated on a high hill hanging over one side of the town, with a very extensive prospect, and having below it, in front, the river we before

mentioned. The building is of stone; and we entered it, accompanied by the persons who came out, as usual, to give his Holiness a meeting. I observed that this convent, like all others in the Russian empire, has an Iconostasis over the gate, both withinside and without. We ascended to the holy church by a high flight of steps; and landed under a lofty cupola, which is surrounded by an immense gallery, most delightfully commanding a view of the river and of the adjoining country. Near to this church is another of small size, dedicated to the Handkerchief of The Figure, or The Veronica. The bell-tower is round, and handsomely built, close to the church. Besides the principal cupola we have mentioned, there are others of elegant structure all round the edifice. The Iconostasis is entirely of small ancient pictures, of exalted workmanship, exciting the admiration of the beholder. This church possesses a picture of Our Lady, of very large dimensions, which performs miracles; and upon it are hung chains and necklaces of gold and silver and fine pearls. Near it is another, resembling it, of great antiquity, which they informed us was in a dwelling-house that had been deserted and had become a heap of ruins. In these circumstances, the Divine Mother appeared and declared herself to a gentleman of high rank, three times in one night; and he having dug for her where she shewed herself, brought her out, and placed her in this convent. A great assembly was gathered together on that occasion, and she performed then, and still performs, many miracles; and the people have great faith in her. Here is seen, as it ever is in all their churches, the picture of the Trinity, and the Table, and the Patriarch Abraham, such as we have heretofore described. Under this church are many vaults and places of sepulture; and also the refectory of the convent, with a chapel again within that, dedicated to St. Anthony.

The description of their cemeteries in this country is as that of a handsome dwelling-house. They are built of stone, and have vaulted roofs. Within are niches; in which are placed wax-lights, on the mornings of Sundays and Festivals.

In the above-mentioned church we performed the Vespers, and afterwards went down to where the tomb is situated of the late Metropolitan Eremia, accompanied by the Priests and Deacons in their robes, and carrying torches and thuribles in their hands. Here we performed a grand funeral service for the deceased; and our Lord the Patriarch recited over him the Prayers of Absolution and Forgiveness; after we had deluged the earth with our tears, with much weeping, principally in regard to our own condition; all of us being strangers, and none knowing how it might happen to be with us hereafter; for He who ruled for him had all the power of ruling for us; and who could tell when our return

would be, and where our travels would end. A stranger will ever be treated as a stranger, though he were even the Great Alexander. "O God! grant us pardon of our sins before death, and that we breathe forth our last in the true faith! O God! be indulgent and merciful to the stranger sojourning in a foreign land! Thou art the most gracious of the bountiful; and Thou hast all power to restore the traveller to his home."

Thus we offered up our prayers: and afterwards we ascended to the balcony aloft, whence we amused ourselves with viewing the passage of the peasantry over the river to this side. In the morning early they assemble their flocks; and sallying forth from their cottages, they ford the river with their cattle, to pasture them on the further side. The oxen, we remarked, in this country, from Potiblia to Moscow, are small. Here the herdsman tends the cows and sheep, the goats and swine and horses, all together; such being their custom; and an excellent method it is! whereas in the country of the Cossacks each grazier is confined to one species of cattle. Nothing raised our wonder so much as to see the hogs driven in a herd to the pasture. Afterwards we returned to our mansion, having exchanged adieux with the Monks.

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## SECT. XI.

### *MUSCOVY.—TRAVELLING.—EXCHANGE.—ADMISSION OF FOREIGNERS.*

It may be noted, that from this city of Potiblia to Moscow the capital the distance is seven hundred versts, as we were informed: the verst, in the Muscovite language, signifies a Turkish mile\*, and measures three thousand ells, which is the length also of our miles in Syria. The same distance, viz. from this place to Moscow, is computed at one hundred and forty great Cossack miles, and is about equal to that between Wallachia and Potiblia, which is usually reckoned half way. In this country of Muscovy they everywhere

\* "A verst is equal to about three-quarters of an English mile; and the stages in Russia are, in general, from twenty to thirty versts in length; but in some more uncultivated parts of the empire, they are nearly forty. At each station is an agent of the Post-office, who registers the passports of travellers, and gives orders for the necessary supply of horses; and a head person among the boors, called the *Starost*, or "Elder," who sees the orders executed. On the road from *Petersburgh* to *Moscow* the horses are furnished by peasants, who, besides the allowance paid by travellers, enjoy certain privileges, such as freedom from taxes, &c. In other parts of the country, where fewer horses are required, the Posting-establishment is farmed out to the lowest bidder, who is obliged to provide a guarantee that he will pay the rent to Government, and supply the necessary number of horses."

travel by the verst; and though a place be distant considerably more or less than one, they make no subdivision, but always say such a place is a verst, or two, or twenty off, or fifty or a hundred, &c.: and this regulation, of having one uniform measure throughout the empire, appears to me to be truly admirable. In winter, during the frost, they travel in sledges drawn by horses, with great speed—about one hundred versts in a day.

The medium of commerce in this country of Moscow are the piastres, coined by the Emperor, which they call copecks, fifty of them being equal to the value of a Spanish dollar. From all the countries where the various kinds of dollars are current, they are brought hither, and are broken up at the mint and coined into copecks; and no one is allowed to pass a whole dollar without changing it into copecks: though the transaction should be for a thousand dollars' worth, the payment must be made in copecks, for the sake of the immense profit which thence accrues to the imperial treasury. Thus all their plate and vases, and the silver ornaments of their arms, and of their images, are made from the Spanish dollar, and from the Lion or Venetian dollars; which are cheap, as it occasionally happens that three Venetian may be obtained for two Spanish. The Dog dollars they are not acquainted with, these being attended with loss. But the gold coins of every country are received among them, except the Turkish dinars, which they dislike. Their own dinars they call Roubliés. All their sales and purchases are made in copecks; and they speak of twenty altons, or a hundred, or a thousand; meaning in their language, by the word alton, a sum or ideal coin of three copecks.

On the following Tuesday, the Voivode came to pay a farewell visit to our Lord the Patriarch; who, at the parting, gave to him, and for his wife and attendants, a *Συγχωρητικόν*, or Paper of Absolution. The Voivode then appointed to go with us a *Pristabos*, *Conakji*, or *Mehmandar*, for the road, to lead the way, and prepare us lodgings. And now having departed, he sent us copecks of maintenance, for each of us by name, for fourteen days' journey, on our road to Moscow, to be distributed among us day by day: for in this country they are accustomed to give money and not provisions; and each person who receives their bounty is left to eat and drink as he pleases, from his pension. It is not here as in Moldavia and Wallachia, where they settle a daily allowance of meat and drink: so far from it, that along the whole road from Potiblia to Moscow not a single person gave us a çake of bread, either in the towns or villages, because such is not their custom. The pension, in lieu of provisions, was for our Lord the Patriarch twenty-five copecks daily; for the



Archimandrite, ten; for the *Dikaios* the Protosyngelos, seven, and for the Archdeacon, seven; for the Khazindar, or treasurer, six; for the Kellaros, or butler, six; for the second butler, five; for the Dragoman, four; and for the eleven Khidmatgars, or footmen, each three copecks a-day. The Voivode sent us, moreover, an immense quantity of provisions for the road, consisting of bread, fish dried and drest, barrels of spirits and beer and mead, &c.; and having all the vodvods or carriages brought together, we divided our luggage among them.

It may be recorded in this place, that in consequence of the many difficulties that are interposed here in Potiblia to the admission of the Heads of the Clergy and of Convents, and to that of ordinary Monks into the interior, which frequently extinguish in them all hopes of success by the ordinary means, they often have recourse to the following method. They say to the Voivoda, "We enter in the name of the Sovereign;" and he instantly expedites them into the interior without a word. The meaning of "entering in the name of the sovereign" is, that they shall stand in his name, and eat from his bounty, for the length of their lives, devoting themselves to the perpetual task of praying for him; and they are called thenceforward by a name answering to *Doâji*, or Supplicator: but there is no longer any liberty allowed them of going out of the country; this becomes impossible. The Emperor and his courtiers have much regard for those who use this form of words, and honour them to the utmost. This contrivance has been lately invented by the Greeks.

About two years ago, there came to this city of Potiblia the Chief of the Bishops of Cyprus, who, to promote his own greatness, gave out that he was a Patriarch. The Voivode detained him, until he had sent to give notice of his arrival to the Council of State; from which an order was instantly returned, that he should be sent back. They said, "For the space of five hundred years, from the period that we became Christians until now, it never has been heard among us that there existed in the world more than four Patriarchs—the Antiochian, Alexandrian, Constantinopolitan, and Jerusalemian, to whom afterwards, by the permission of all four, we added a fifth, by making a Patriarch of our own, to hold us stead of the Pope of Rome." On this, the reverend ecclesiastic sent to apologise to them, and to confess his error, submitting to be regarded as even less than a Chief of Bishops; and they changed their aversion into pity towards him, and gave him permission to enter. Afterwards, on quitting Moscow, he died on his journey, in some part of the empire.

In like manner it happened when we were arriving in Moldavia. We were then

preceded by the Chief of the Bishops of Ochrizon, (*forte* Euchariton), a city founded by the Emperor Justinianus, whose banner was green. He also made his way to Potiblia; and putting forth the same pretensions as the other we have mentioned, was treated with like disdain, until he sent to make his excuses and to beg pardon for his error: after which he was suffered both to enter and to retire, to go in and out.

When we were in Wallachia, there appeared there a certain Kyr Gabriel, Chief of the Bishops of the province of Servia, whose see is a city, which is the residence of a Pasha, and is called Ibakio. This prelate was formerly under the jurisdiction of the chief Bishop of Ochrizon; but having asserted his independence, he now pays a yearly tribute to the Bostânji Bâshi. He, too, pretended that he was a Patriarch, in all pomp and majesty; and we wrangled much with him and his disciples on this score. We said to them: "At the time that the see of Antioch was instituted for Peter the Apostle, the see of Alexandria for Mark, that of Constantinople for John the Evangelist and Andrew, and that of Jerusalem for James the brother of the Lord, for which of the Apostles was your Patriarchate instituted?" They returned us no answer. They had been informing us that their country of Servia had been converted to Christianity about five hundred years ago, after having persevered so long in the worship of idols and false gods; and that subsequently the Cossacks and Muscovites, and all of them, became Christians. This happened in the reign of Basil the Macedonian, on whom God be merciful! Amen.

From some reliques in the possession of this prelate we received a blessing; viz. from a leg of St. Marina, in admirable preservation, and of the size of a little girl's leg; from a bone of St. Chrysostom, and another of St. Gregory Theologus; from a portion of St. George, a bone of St. Sophronia, some blood of Anastasius the Persian, and some of Flasius, bishop of Sebastia.

This same prelate went before us from Wallachia, and travelled in the direction of Moscow, about the middle of the Great Lent, in the season of frost and snow, and heavy cold rains of indescribable severity. In such weather, through deluging showers and deep mud, in the days of the *خماسين*, which is the roughest time of the year in this climate, he arrived at Potiblia in great glory and magnificence, with led horses, with splendid saddles, silver harness and armour, and flowing bridles: (God humbles the proud, and debases the haughty:) and now again he presumed to call himself a Patriarch; and sent word of his arrival, as such, at Potiblia, to the Patriarch at Moscow and the Emperor's Lieutenant; for the Emperor himself was absent on an expedition. In the mean time he bribed

the Voivode, whom we formerly mentioned, with a sum of direms, and entered into the interior before any answer came to his message. Not long afterwards he was met by the messenger on the road, bringing with him a rescript, in which it was ordered that the prelate should be made to leave the country; for that a sixth Patriarch was an impossibility. He was accordingly forced to return, a distance of three days' journey. Then he had recourse to entreaties; and at length prevailed on them to let him send a Letter to the Patriarch, in which he humbled himself, and craved pardon for his error, and declared that he came to enter in the name of the Sovereign: and on the receipt of this Letter they sent an order for his re-admission in this form. Now observe this elevation and grandeur, and the consequent fall and debasement. For the Muscovites are celebrated for their knowledge and philosophy, their subtlety, ingenuity, and perspicacity, and for the profound questions with which they puzzle the learned, and put them to the blush. God grant our Lord the Patriarch His assistance to compete with them, and to us also; and to all of us understanding and wisdom, that we may stand among them in honour and esteem! Amen.

## B O O K. VI.

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### MUSCOVY.

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#### SECT. I.

##### *POTIBLIA.—IMADIKINA.—TARTAR CAPTIVES.*

WE took our departure from Potiblia on the morning of the aforesaid Monday, the twenty-fourth day of Tamôz. The whole body of troops in garrison marched out before us, in grand procession; and we were conducted by them and the principal officers of the Voivode to a considerable distance from the town, until our Lord the Patriarch stopped them; then they came all of them, and kissed his crosier and his right hand, and returned. And now the Pristabos took the lead; and in his carriage was placed the cross and spear, forming the crosier; for it is only in the country of the Cossacks that it is the custom for the prelate always to carry it in his hand. We travelled about twenty versts, or four great miles, through an immense forest, very much on the ascent, and passed a number of villages and lakes; until we came in the evening to a small town, by name *Imadikina*, having a church by the road-side, dedicated to St. Nicolas. Outside this town we passed the night.

I will here remark, that from Potiblia, to Moscow the capital, the ascent is very great; for we never ceased climbing, by night and by day, over large hills: at the same time our path was beset by a thick forest of trees, which, by its density, concealed from us the sun and sky; and every day we came among a different kind of plantation. One day we saw nothing but the *منزل*; another, we were surrounded by the (*حور*) poplar, both of the wild and the Persian kind, all of an equal size and at equal distances, as though it were a grove formed by some noble artist. Another day we found ourselves in the midst of tall (*زر*) pines; the next, our view was bounded on all sides by the (*شوح*) fir, which resembles the pine, and of which they make the masts of ships: it is a singularly beautiful tree.

As to the steepness and narrowness of these roads, God Almighty alone

knows what they are! From our own country hitherward, we had certainly passed over a long line of road; but any thing like the declivity and roughness of these we had never witnessed. To travel on them was a hardship sufficient to turn the hair of young men grey: and scarcely could the traveller have the guide of his own eye-sight to facilitate his progress; for the forest trees were everywhere so thick, that the sun-beams were unable to penetrate through them to the surface of the ground. During the whole of these months of Tamoz and Ab, also, we were never free from rain: the roads were consequently deluged with water, and, where not swept by mountain torrents or washed by overflowing rivers, presented a depth of mud that was almost impassable. Then, here and there a tree would be found fallen across these narrow defiles, which, from its bulk, no single man could cut through or remove; and when the cart or coach came to it, its wheels would be raised over it, and then would fall with such a shock that our entrails were lacerated within us: so that when, late in the evening, we arrived at length at our destined station, we were nearly dead with fatigue; for there was no possibility of getting over the road with ordinary ease, whether the traveller was in a carriage, or on horseback, or on foot.

From Potiblia to Moscow we had the country of the Tartars on our right, at the distance of a month's journey. On our left was that part of their country which yet remains to the Poles, including the province of Smolensko: the distance I did not ascertain.

And now we were like persons winding their way through a narrow pass between hanging rocks; for such is the nature of the passage on this side to the city of cities, the capital of the empire: but beyond it, innerward, the country is wide and open to a vast extent; and the traveller may range on either hand for four years without meeting a boundary, as we shall distinctly shew hereafter.

Before the Emperor went forth on his expedition, he appointed a Voivoda, by name Vasili, but better known by that of Sharranmonz, to the command of the Tartar frontier, with an army of one hundred thousand men, to repress the movements of the Tartars, and to hinder them from marching out, either to assist the Poles, or to make incursions into his territory. As soon as the Tartars caught the sound of the name of this Sharranmonz, they dispersed. On the frontier of the Tartar country, which we have mentioned as being on our right hand, this present Emperor, whom God preserve! has lately built thirty castles or forts, besides some thousands of towers; and whereas formerly the Tartars used to come hither, which is a month's journey, in five or six days, on a sudden, in the season of the great cold and frost, and having made their capture of prisoners and

booty used as suddenly to retreat, now the Muscovites, on the contrary, carry them into captivity. Stationed on the tops of their castles, they look down upon the paths in their vicinity, by which the Tartars must pass; and no sooner have they descried any travellers, than some of them descend, and, mounting their horses, place themselves in ambuscade at some distance from the road: thence, on the approach of the Tartars, they rush upon them; and having bound them in manacles, whether they be men or women, boys or girls, they take them off to Moscow, and sell them in the slave-market (سوق الهوان) for ten piastres, or fifteen, and sometimes for twenty. Hence it is that every rich matron has fifty or sixty Tartar women or girls in her household; and every gentleman of fortune owns seventy or eighty males. But they do not leave them in the state in which they buy them: they instantly make them Christians, whether willing to become so or not, and baptize them with or against their consent. Afterwards, if they see them well conducted, and favourably inclined to their new religion, they marry them to some of their relations, and on their children bestow the finest names. In many of them we remarked a degree of devotion and humility not to be found among the choicest native Christians; and they had learnt the principles and the observances of our religion with the utmost truth and accuracy.

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## SECT. II.

*KAROBA.—BABOK.—BAROTIKI.—IZMINIKOV.—SHIFSHKA.*

To return to the narrative of our journey.—We arose early on Tuesday morning; and arrived by dawn of day at a large village with handsome fortifications and a lake of water, called *Karoba*. Afterwards we entered an immense forest; and passed another town, named *Babok*, containing a church dedicated to Saint Nicolas. Then we came to another town with a large lake, the name of which was *Barotiki*. Having passed a long wooden bridge built over the waters and sunk trenches, and having wound through an extensive copse, we arrived at a town, the name of which is *Izmininikov*; where we slept, after a day's journey of eighty versts, or sixteen great miles. This speed was owing to the circumstance of our being drawn by the Government horses, the drivers of which used to fly with them, that they might quickly return to their homes: each day they fed them twice or thrice with barley, carrying with them as much provender as sufficed both for going and returning. Early next morning we arose, and came by day-break to two very large lakes; the one confined within high mounds, like the Lake of

Emessa, and overflowing into the other below. Thence we proceeded a distance of ten versts, or two miles; and came to a large town with a magnificent castle, near a large river and lake, called *Shifshka*. Here we alighted, in front of the houses which form the station for the Government horses; and they instantly changed all our horses and carriages for others, and the former returned. Then Constantine Michaelovitz, the Voivode of the city, sent to our Lord the Patriarch, by his servants, a present of different kinds of bread, and fresh and dried fish of various kinds, and liquors, consisting of spirits, &c.; and thus said his delegate at the head of them: "The Voivode, &c., beats his head on the ground before thy Holiness, and makes thee an offering of this bread and salt." Afterwards the Voivode came in person, attended by a large body of troops, and, kneeling to our Lord the Patriarch, presented to him his best wishes with much cordiality. He was a man advanced in years, of a noble and venerable aspect; as indeed were all the Voivodes. Then he sat down, and recited a number of histories relating to their country, to which it is not every one that would give credence. He added a detailed account of the war in which the Emperor was actively engaged.

I should remark concerning this officer, that as among the whole tribe of Frank religionists there is found a great love for the Pope and a great confidence in his authority, so we saw and heard, as well in him as in all the other Voivodas and in the rest of the Grandees, in the entire body of the Clergy, and in the whole laity of the Muscovite people; a continual manifestation of prayer for the prosperity of their Patriarch—of praise of his good qualities—of much gratitude for his bounty—and of the most faithful reliance on his paternal conduct. The mention of him is always in their mouths, so that one would be inclined to think they love him nearly as much as they do Christ himself. They all fear him; and were ever entreating our Lord the Patriarch, that when he should come into his society at Court, he would be constant in laying before him their grateful duties.

As for the Emperor, it is impossible to conceive the love that is borne to him, both by great and small.

In addition to his preceding civilities, the Voivode now sent for a great quantity of liquor; both of wine and spirits, &c., and forced our Lord the Patriarch to drink much, and us also, though we had not yet broken our fast: at length we were relieved by one of his servants coming round with a tray of cucumbers, followed by another with a tray of radishes, which they distributed to us. The first health that was given was the Patriarch's; which they drank standing, after a prayer had been uttered for his spiritual welfare. Then they drank to the

Emperor and his Ministers : and after the Voivode had multiplied his demonstrations of kindness in our regard, he departed.

We immediately arose, and passed along the road through the middle of the fort, which is an erection of extreme magnificence, with high octagonal towers mounted with large guns in rows above each other. It is well entrenched with wide and deep moats, closely lined with wooden piles, and surmounted with walls of wood with double bastions. We were struck with admiration at this method of building and fortifying castles, which appear stronger than others we have seen built of stone ; but these are the creation of a mighty empire, and are continually in the progress of gradual improvement.

Then we entered a second fort, with walls, towers, and trenches as before : and then a third, larger and stronger by nature and art than either of the other two ; in which is a secret door, whence they descend to the great river below, to draw water : for this castle is situated on the top of a high hill.

Outside the gate, our Lord the Patriarch alighted from his coach, at the moment that there came forth to meet him all the Priests and Deacons, with their thuribles and splendid princely copes, and their ancient images adorned with pearls, and their golden crosses. The Voivode walked with us until they had taken us up to their high church, which appears as it were hanging on a double foundation, and is dedicated to The Assumption of Our Lady. All round it is a gallery or large balcony, for the women to stand in ; and it has three doors, as all their churches usually have. Here we halted until our Lord the Patriarch had sprinkled the assembled multitude with the holy water ; and after that we went out again. All this time the bells of all the churches within these forts were ringing.

The names of the churches are these : within this third fort are two others, besides that already mentioned ; the one dedicated in the name of Our Lady, called *Πλατυτέρα*, the other in the name of St. Nicolas. Within the other forts, and outside of them, are seven more churches, so that they are in all ten. Among them is one dedicated by the title of The Ascension ; another by that of The Resurrection ; one in commemoration of the Entry of Christ into the Temple ; another of the Entry of Our Lady into the Temple : the rest of the names are, St. Michael, St. Parasceve, and St. Nicolas.

Then the Voivode exchanged adieux with our Lord the Patriarch outside the gates of the castle ; but the Clergy continued to attend us to a considerable distance.

As we went forth on this side, we observed on the slopes of the trenches an



admirable contrivance for defence, consisting of sharp wooden pikes crossing one another, which have the effect of preventing even the approach of men. We observed also the high round towers; and the large river, before mentioned, winding round the hill on which the castle stands. On arriving at the extreme outside of the city, we there found two wooden walls for a defence against the assault of cavalry. Thence we descended by a long and rough declivity, until we came to a wooden bridge, which we traversed for about the space of an hour's journey; as it is carried over a large body of water, and over fortifications, and lastly over a great length of low swampy heath. Afterwards we proceeded a distance of thirty versts, or six miles, through a forest of pine and other trees; and passed a number of villages, and many waters and bridges. In this forest we halted for the night.

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### SECT. III.

#### *ZAKHAROBO.—AGRICULTURE AND HARVESTS.*

EARLY on the morning of the next day, which was the festival of St. Panteleemon, we arose, and passed a large town called *Zakharobo*; where are five or six lakes banked up in such a manner, that the water flows down successively from the higher to the lower, till it reaches the lowest. At this season we saw them ploughing, an operation which they perform with a single horse; for their oxen are too small for such labour; so small indeed, that they scarcely equal the calves in our country, as we have already mentioned: and this is in consequence of the extreme coldness of the climate, which does not allow this animal to attain strength sufficient for the plough. It is here only useful in furnishing milk and cheese, which it does both winter and summer.

The plough used in this country is always provided with two wheels, which support the share that divides the mould; and near to the share, and at right angles with it, is a blade of iron, that mines into the ground, and cuts asunder the roots of grass and other plants remaining in the ground. We saw other cultivators, who had fastened behind the horse, in the same manner as the plough, a kind of trellis, or cage-like hurdle, square, having one side planted with a sort of long wooden nails; and this they were using as an instrument to break the mould turned up by the plough; and with so much effect, that the surface of the ground was made as smooth as the palm of one's hand. The contrivance of these machines is admirable, and very much lightens the labour of cultivation.

In Moldavia and Wallachia, and the country of the Cossacks, we saw them

ploughing with five or six yoke of oxen, attended by five or six men on foot; and even with this force they were much distressed to accomplish their task. But the wheels are an indispensable improvement.

We saw them also, in this country of Moscow, cutting down the woods, and, after digging the ground, instantly sowing it, without further preparation, in consequence of the abundance and depth of the soil.

As to the quality of their crops in this country, I may observe, that they have a multiplicity of different kinds; but the most wonderful circumstance is, that they sow the seed at this season of the year, and it remains in the ground about nine months; until the snow is thawed, at the end of the month Adâr. The first crop is wheat, which is of two kinds: the one has a bearded ear, the other is without a beard. On these lands the strength of this crop is prodigious, and it rises to the height of near four ells. They sow it to a great amount, and it is reckoned their summer crop; but we were at the end of the month Tamoz, and it had not yet shot an ear, still remaining as green as emerald, in consequence of the abundant rains, which are not interrupted even in the summer season. Another crop is called (فوزا) rye, a species of wheat, to which we give the name زبوان\*, which the مغربيني weed out from the true wheat. It is wild wheat, and the bread which they make of it here is black. This they like better than the white; and when the Voivodes used to send presents to our Lord the Patriarch, they always presented this black bread first, by reason of the esteem in which it is held among them; and afterwards the white. The crop of this grain is very tall, and approaches the height of the wheat crop, being of about three ells; so that animals no taller than the horse are completely hidden amongst it. In the country of the Cossacks blessed be the Creator for the abundance of this crop! There we walked in fields covered with it, to the extent of two or three hours' journey in length and breadth, like to a waving sea. This rye they malt and steep in water, and boil it into spirits, together with the flower which we call زهرة البنات, and they *Ichnil* or *Chmiel*, after the hero of that name, who plants it much. Hence it is that spirits are cheap in the country of the Cossacks, and as abundant as water: but here in Muscovy they are very dear; the *madrah* (المدرة) in their language, that is, a measure of ten okas, being sold for a ducat and more.

The third crop is barley: the fourth, شوفان; this is a very large grain, which is given to the cattle, which it strengthens and fattens, without heating them

\* The nearest interpretation which I find is in Johnson's Arabic and Persian Dictionary:—زبوان "A kind of tare or darnel growing amongst wheat, having a black grain, which causes inebriety and madness." (See also the Cossack's name for it, *zibuan*.)

as barley does. The fifth crop is *مازاري* in their language: it resembles الجليلان; and they cook it in the place of (عدس) lentils. What a quantity of it we ate without oil, as a remedy for the cholic! The sixth crop is the *ذحن*, which is very abundant; and its fruit is in distinct grains, resembling pearls. The seventh is like the red *hashishah*, with many sprigs and a double white flower, called, in the Russian language, *khryshka*: its produce is similar to the grain of the *ذحن*, but white and soft, and is employed for puddings, instead of rice, for which they have a dislike. The eighth is a yellow blossom, resembling the rape-flower: of this they boil the leaves, and eat them. The ninth is a blue flower; and its fruit a black grain, which they mix among the wheat, and grind them together; this gives a sweet taste to the bread, and improves its whiteness. The name given to it in the Wallachian language is *lakina*: in Greek it is called γογγύλη (? غونكولي) The tenth is hemp, which they have in great abundance: from the grain they make oil; from the stalk, wool for shirts and ropes. The eleventh is flax, which is also very plentiful, and bears a blue flower: the fibre of this plant they use for the manufacture of shirts and other garments, which are worked up by the women; and in these parts of Muscovy this material is very fine, and extremely cheap: this crop rises to a great height. The twelfth crop is that *ذحن* which they sow in our country among the cucumber-beds, and is used in making *boza*, after parching; it thus forms a beverage deliciously sweet like milk, particularly in the country of the Cossacks: they call it in Greek, *Αραβικό σιτάρι*, or Arabian wheat.

And here, Reader, you might see, at the latter part of the harvest among this people, a resemblance of the days of spring, about the festival of the Annunciation with us: near you, a field of rye, ripe and yellow; further off, a crop of wheat still green: on one side, a field of the largest dimensions covered with white blossoms; on the other, a similar space blooming with yellow: beyond that, a field of blue flowers, &c., a delight to every beholder.

We remarked that the species of bean called *فول*, the vetch called *حمص*, and the lentils, are not at all known in this country: neither is straw any where known in these parts; for they have no (مراجد) barns for threshing their corn, as we have in our country. Here they set up a long pole in the middle of a field, and throw down the corn-sheaves around it: to this pole they then tie a couple of horses, which at their several lengths go round, treading and stamping on the corn. The horses are afterwards turned in the contrary direction, and all the grain is eventually trodden out. They never tread their corn till it is at least two years old.

We had an opportunity of witnessing their harvest this season; and saw how they tied their corn in sheaves, which they afterwards set up across each other in heaps, and lastly carry home in wagons: then they place them one upon another; and form them into regular piles, like houses, turning the ear inwards: the top they cover with planks of wood. In this manner their crops are laid up, to endure both the winter and the summer season.

The provender for their cattle consists entirely of dry grass, which they cut in summer; preserving it on its own ground, as a provision for the winter.

As to the machinery and instruments which they employ in gathering their harvest—their scythes—and their rakes, which they use like fingers to gather up their corn and hay—I must express my utmost admiration of them. At the same time, the security for life and property in all these countries, except Moldavia, is extreme.

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#### SECT. IV.

##### *HORODISH.—ARCHITECTURE AND MANUFACTURES.—JANKA.—HABITS.*

THEN we crossed a large river, by name *Nadros*, which in the spring season is passed in boats; but we passed over it by an immense bridge of vast length, making a distant journey of itself. The number of planks and beams of timber on the back of it, reckoning only those of large size which are laid across and lengthwise from the beginning of the bridge to the end, are two thousand four hundred and forty-one, according to the computation we made of them; and they are all fastened by wooden joints, without nails.

I will here remark, that in all the woods, from the further end of Wallachia, through Moldavia, and the Country of the Cossacks, to the inmost province of Muscovy, there is found a great quantity of a species of tree resembling the *ميس*\* both in shape and leaf, only it is taller. We used to see it in blossom in the months of *Hazirân* and *Tamoz*, with a beautiful flower of a fragrant smell which spreads to a great distance: it is all white *شاميط*, and they call it the Tree of the *فلامور*. From this tree they strip the thick outward bark, and make of it coverings for their wagons and cottages, to keep out the rain and snow, its breadth being more than three ells: so also they make of it hoops for their wagons, boxes,

\* *الميس* The *Mays* is thus interpreted in Johnson's Arabic and Persian Dictionary:—"A large tree, of which they make pack-saddles. A large kind of vine, also of grapes."

milk-pails, measures, and sieves; and their wagon-wheels, &c. : and of its roots they twine pack-saddles for their horses, cart-chains, &c. Of the fine inner bark they manufacture here in Muscovy ropes for ships, and other cordage; and all their twine is made of it, which they so combine as to frame milk-pails, &c. ; and with it they also manufacture sieves, fish-nets, horse-fetters, and beautiful mats resembling those of Egypt\*. But in consequence of the almost exclusive use of this and other wood in the structure of their habitations, and the constant fires which are maintained in them, the population of these regions is always covered with soot towards the evening, and is a prey to the nightly visits of the most melancholy dread of fire†, the ravages of which insidious element are never wholly suspended among them. In Wallachia and Moldavia, on the occurrence of a conflagration, a man used to strike the great bell on the one side only, drawing forth a most harsh and alarming sound; and this was a signal for the assemblage of the people, to quench the fire, or to save themselves by flight: but here in Muscovy they are accustomed to ring a bell over the gate of the city, the sound of which, in itself, is not unpleasant. As for ourselves, we were in a continual tremble of apprehension.

Then we entered a forest of pine-trees, and of the شوخ ‡ of which they make ship masts: and of this tree we henceforward saw no end, until we arrived close to Moscow. All the frames of their houses, and all their wood-works, are of this tree, in consequence of its great abundance. In regard to the Persian (حور) poplar-tree, you would suppose no other than that it had been sown in rows, with even regularity, to form groves and gardens, and all in one day; and our praise and thanksgiving were offered to the Almighty, at the sight of His magnificence in the height of the fir and the شوخ and the straightness of their form, in the beauty of the Persian poplar, and the exact symmetry of its sylvan growth. And now our road was in most parts narrower than we had yet found it; being wide enough only for one horse, and presenting an immense gully or

\* The Manuscript adds, وجوراج اي احديه وغير ذلك.

† “ At length we procured admittance into one of the most wretched cabins we ever recollect to have visited; the inmates of which had not tasted milk or animal food for upwards of a year, but subsisted entirely on *Tchi*, or soup made of sour cabbages; a dish of which the Russians in general are exceedingly fond. In the same room, common both to the rational and irrational members of the family, we erected our portable beds with all possible dispatch, in order to relieve our minds from the alarming apprehensions of fire unavoidably forced upon them by the seeming indifference with which the peasant's wife every now and then made sparks fly from a flaming brand of wood, the only substitute she had for a candle.”—DR. HENDERSON'S *Travels in Russia*, p. 139.

‡ In the Persian Dictionary, the interpretation of شوخ is, “ A tree which, when one branch is lopped off, throws out several new ones.”

ravine. At length we came into a town having near it a lake of water, and called *Horodish*; in the neighbourhood of which is a handsome and strong castle. By the side of the road is a church dedicated to the Saints Cosmas and Damian.

Here, reader, stop, to observe the vast magnitude and impregnable strength of this country; into which you can effect no entrance, but through the midst of cities and castles and boroughs; wherein you are sure to be confined to some narrow pass over a bridge laid across a lake, no other path being suffered to exist. No spy can gain admittance here by any means or contrivance, not even should he appear in the shape of a native of the country. This extreme vigilance in the government of the nation is remarkable.

Then we proceeded the distance of thirty versts further, that is, six miles; and came in the afternoon to a small town, which they were building new, by name *Janka*: but we slept far away from it, in the fields, for the sake of pasturing our cattle.

As to the nature of the building of the dwelling-houses in this country of Moscow, it may be observed, that they are all constructed of the wood of the شوح; the planks of which are bound or joisted together to a considerable height, and are then covered with a sloping roof; on which no expense is spared. All the houses of these northern countries, from Wallachia to Moscow, have sloping roofs made of boards; and this is contrived in consequence of the great falls of snow, that it may not lodge on them. Every house is sure to be furnished with chimnies and ovens.

In the country of the Cossacks the Jews\* used formerly, during the government of the Poles, to build within their houses a kind of khans or hotels, of wood, consisting of wide and lofty apartments, which they designed for travellers in the winter-season; that they might make their sordid gains by them, in selling them hay for their cattle, in providing them with meat and drink, and in letting to them their lodgings though but for the short space of an hour; by dealing likewise in spirits and liquors of all kinds, and in every thing else that might be wanted. But in this country of Moscow there exists no institution of that kind. Here travellers put up in the private houses: and for this reason they appoint to a Patriarch, or any other stranger of rank, a Bristabos, Conakji, or Mehmandar, to prepare his billet. When we travelled in the summer, we never used to

\* "At *Kamenetz* it was some time before we procured lodgings; but at length succeeded, with the assistance of some Jews, who are always forward to offer their services on these occasions, and are generally hired by travellers under the honourable appellation of *factors*; which word, however, as thus applied, signifies agents capable of executing any commission, whatever may be its nature or demerit, provided they be remunerated for their trouble."—DR. HENDERSON'S *Travels in Russia*.

alight but outside the towns, for the purpose of feeding our cattle : and dreadful were our sufferings, from the heavy falls of rain !

I will here remark, that the women in this country are handsomely shaped, and extremely beautiful : and their children are like those of the Franks, but of a still ruddier complexion. The head-dress of the peasant-women is a small cap, rolled up at the edges, and fringed with wool : but, in the large towns and cities, over this cap the females wear a calpack of beautiful black fur, under which they hide their hair entirely, leaving the neck bare without any covering. The young girls generally, throughout the country, wear on their heads a kind of fur-hat, with the rims rolled up and very high. The dress of the wives of the Grandees is a calpack of cloth of gold in folds, or velvet, or sable fur, &c. the hair of which is frequently a span long, and is exceeding beautiful. The dress of the men is of black or brown serge or woollen cloth, composed of several parts sewed together to the exact size of the person, neither more nor less ; and it is always set with buttons and raised straps, which are buttoned together from top to bottom. The same apparatus is also on their *فقيشات*. Their hair they cut only once in the year ; but they keep it very neat, and exceedingly well combed, throughout its whole length. On the contrary, from the further end of Wallachia to the furthest boundary of the Cossack country, the inhabitants are in the constant habit of shaving their heads, leaving only above the eyes a kind of *شقطية* of hair, which falls down over them. The Cossacks, moreover, all shave their beards, with the exception of a small part, and of the mustaches, which they wear long and thick ; and this is the meaning of their name. But in this country of Moscow there is no such custom at all as that of shaving the beard, either among the old or the young ; nor at any stage of life, from boyhood to old age. In whatever way the beard presents itself in the course of nature, so it is left to grow : and even the foreign merchants who come among them are prohibited from shaving their heads and beards in contravention of their custom, as it is a thing which they hold in the utmost abhorrence.

It may be here noted, that we saw not a single person, either in the country of the Cossacks or in Muscovy, afflicted with *عاهه*, or *(سقم اعيا)* blindness, or *(مقعد)* lumbago, or *(مسجدم)* leprosy, or sick in any way ; unless there was here and there to be seen among the Grandees some one whose feet were aching with the pain of the gout. † As long as we were in any part of these regions, no salt sweats

† *وكنانحن فيه كل هذه البلاد ما خرج في اصابعنا عروق الملح اصلاً* This sentence is unintelligible to me, and is a sample of the incorrectness of the MS. ; but I have ventured to translate it as in the text.

ever came out in our fingers; and our hair, which used to be crisp and harsh, here became soft, like the silk of Endor.

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## SECT. V.

### SÁMOH.—CRAJAVA.—BOLKHOFÁ.—BEHLOFI.—LIFIN.

WE arose early on the Friday morning; and having proceeded ten versts, or two miles, came to the bank of a large river, by name *Náflá*; where is a small town, used as a station for the passage of the boats, called *Sámoh*: and in these boats we crossed the river, which is indeed of great magnitude, and not exceeded by any we had ever seen. We were near an hour in stretching over its width, to which the length of its course is proportionate; and in the middle of the stream we saw some islands, covered with wood, and fortified with towers. There was formerly a wooden bridge reaching from one bank to the other, but it is now destroyed. The horses all passed this river by swimming. Then we proceeded the distance of thirty versts, or six great miles; and came to a large city with a strong castle, by name *Crajava*. In it are five churches, by the several titles of The Annunciation, The Assumption of Our Lady, Saint Michael, Saint Nicolas, and Saints Cosmas and Damian; and in the centre are two fountains of sweet water. The Voivode came out to meet the Patriarch on foot. We made no stay whatever in the town; but immediately went forth into the open country, and there alighted. But before our arrival at this place, we visited a convent near to it, situated on the side of the road, and dedicated in the name of the Passover. In their tongue they call it *Fáskarísania*. Around it is a grove of pines, admirable for their height and straightness and for their even size—blessed be their Maker!

Here the Priests and Monks came out to meet the Patriarch, according to custom; and we ascended to the church by a high flight of steps. It is a very beautiful edifice of pine-wood, strongly rivetted; and has on the top three minarets, in a row, of light and elegant architecture, surmounted by as many crosses of Christ. So, also, over the tabernacle are some of the like kind. This church has a gallery all round it; and three doors, with ascents to it, on three sides.

As to the Iconostases of the churches in this country, I have not power to describe them as I should wish. Their images are small; but painted with such



exalted skill as to ravish the senses; and their ornaments are of beautifully-wrought silver.

The bell-tower of this church is very high, and of an octangular shape; and at the top of it is an elegant cupola, with a cross. Below are pillars of wood, round, and fluted. To this dome there is access from the gallery of the church; and to its own gallery there are three doors.

Then we arose early on the morning of Saturday, and proceeded a distance of sixty versts, or twelve great miles, alighting twice for water and pasture. Our road lay through a low vale, where we met not even with a village. In the evening we came to the bank of a river called *Nohari*, where we halted; after a day's journey performed with such speed, that the flight of an arrow could hardly exceed it\*.

Again we arose on the morning of Sunday, the eleventh after Pentecost, and proceeded ten versts, or two miles; whereupon we came to a large market-town, on an elevated spot of ground, flanked by a strong castle built on the top of a hill close by. Its name is *Bolkhofa*; and it contains twenty churches and two convents; the one for Monks, the other for women. We assisted at mass in a church dedicated to Saint Nicolas; and then went forth from the town, and halted for the night, after we had had a meeting with the Voivode.

Note, that we observed in this country an admirable contrivance for veterinary artists who shoe horses; and this is, that in front of every shop in this trade is fixed a kind of passage of the length of a horse, constructed with cross-beams of wood of such a size that there is just room for him to stand within. Here they inclose him; and having fastened him, as need may be, to the body of the frame, they shoe him from without; and neither has he power to rear during the operation, nor yet to kick, but remains perfectly still and quiet.

From this *Bolkhofa* we began, and thence, as we proceeded onwards, continued to see wagons filled with captives, brought by the Muscovites from the country of the Poles: there were only women and children in them; no men—these being all put to the sword on the scene of action. Our hearts were afflicted within us at this melancholy sight. God forgive us!

\* "It had been remarked to me, before I visited Russia, that next to the velocity of a bird cutting the air is the speed with which a Russian Cabinet courier hastens to the place of his destination: but now I had a specimen of the quickness of travelling in this empire, having gone over upwards of eighty English miles within the space of eight hours, including stoppages. It was such a specimen, however, as I should never choose to repeat; the violence of the motion having nearly proved too much for my frame."—DR. HENDERSON'S *Travels in Russia*, p. 205.

It may be here noted, that at the time when the Emperor Alexius, whom God preserve! was on the point of setting out on his expedition, he issued a Khatti Sherif or Ukase, that all the Clergy of his dominions should assemble in a body, in their several townships, within the church of the fort or citadel thereto belonging, at an early hour on the Sunday morning, before mass, or immediately after; and perform for him a *Παράκλησις* and Supplication; then a *Διτανία* or Procession round the castle:—and we observed them always doing so on every Sunday morning.

We arose early on the Monday, which was the Carnival of the Fast of Our Lady, and proceeded five-and-twenty versts, or five great miles, in a vast forest of the *malol*-tree, thickly planted, and of the poplar (حور), growing equally thick. In one part of this forest the trees present a square parallelogram, having the outward appearance of the walls of a large city. Into this we entered, by a narrow lane; and journeyed for the space of a great mile under a vault of tree-branches, closely hemmed in by the thicket on each side. We were told concerning this wood, that formerly, when the Tartars came and seized these lands on a sudden, the inhabitants of the towns bordering on it fled, and concealed themselves here; and thus escaped the Tartars, who retired disappointed: for not even can a person on foot, much less can a horseman, thread his way through this wood, so thickly is it set. From that time they have made it penal, under heavy imprecations, to cut a single root in it; and it remains to them a great and valuable refuge to this day. Then we entered a gully, and passed through gates and fortifications of timber, and amidst towers rising in the centre, and saw ourselves surrounded by wooden walls built in circles on our right and left: this scene lasted for a considerable space of our journey; and these works were evidently planned to resist the attack of cavalry. The name of this place, in the Russian or Muscovite language, is *Rask*. Then we passed out from these extremely difficult, narrow, and rough roads, through which the rain accompanied us, so that our cattle were ruined; and proceeded on our way two more great miles, making in all forty versts, or eight great miles; and came in the evening to a large town, with a fortified castle on the border of a hill, the name of which is *Behloft*. Below this town is a large river, called *Oka*\*; on which are large boats

\* “ We arrived, considerably after dark, at the bank of the *Oka*, which, after flowing nearly due east from *Kaluga*, turns towards the north, and runs past the town of *Alexin*, which here occupies a commanding situation on its eastern bank. According to the statements given us at the ferry, the river is at this place 1000 feet in breadth, by 72 in depth. It abounds in fish; and is navigable almost to its source, in the government of *Orel*.”—DR. HENDERSON'S *Travels in Russia*, p.143.

covered with the bark of trees. These boats are employed in the transport of provisions to Moscow : for this river communicates with that city ; so that it fell in as a portion of our route thither, and we passed along it for some distance, as mention will be made hereafter.

The Voivode of this place, named Job, came out to meet our Lord the Patriarch. In this town are twenty churches, and two convents ; the one for Monks, the other for women. We instantly went forth from it ; and having proceeded ten versts, or two great miles, arrived in the vicinity of a small town, in the evening of the Carnival preceding the Fast of Our Lady. Here we alighted, after a day's journey, wherein most of our road lay through towns and villages and churches built on the road-side, and amidst vast crops of corn : and here we met with some Greek merchants coming from Moscow, who told us that a great pestilence had manifested itself in that capital, such as had not been known for eighty years ; that they had suffered great hardships in consequence of it ; and that the Patriarch and the Empress, and the rest of the Grandees, had left the city.

Then we arose on the morning of Tuesday, the first of the month Ab, and proceeded the distance of twenty versts, or four great miles, through a vast forest, consisting chiefly of pine and شوح trees, and over a road of extreme difficulty, where we suffered fatigue and trouble beyond expression : for it was all ascending and descending, and roots of trees and straits, so that a coach could hardly pass ; and floods of water and deep mud. So profuse indeed were the rains, that they never ceased to pour down upon us from the moment we left Potiblia, till our arrival in the neighbourhood of the capital. The greatest part of this day's journey we performed on foot ; and nothing did we see but earth and trees, and, in the midst of the forest before mentioned, gates and towers, and forts difficult even to the passage of birds in the air : and besides all these, there were also walls on the right and on the left, built with cross-beams of wood for a considerable distance, for the purpose of repelling the attack of cavalry. At the end of all was a handsomely-constructed fortress. Afterwards we came out upon the lower grounds ; and arrived at a town with a fine castle, called *Lifin*, containing six churches : one is the High Church, which is within the citadel, and is dedicated in the name of the Seven Maccabees, the patrons of this day's festival.

We immediately proceeded to travel ten versts further, that is, two great miles ; and came to the bank of the River Oka, before mentioned. We passed the river in boats ; and saw near it a small town, which is a dependence on a large and magnificent monastery situated on the right of our road, and called by the name

of The Ascension. This monastery contains fifty Monks; and the hire of the boats and the village are its property. Here the river is much larger than we found it the day before. Then we proceeded other five versts, or one great mile; performing, in all, seven great miles during this day, through woods which they were cutting down; and they were afterwards ploughing and sowing the ground. In the midst of the forest we passed this night: and how many of our nights did we not pass, throughout, with not a wink of sleep, by reason of the rains and the ناموس and بق and برغش (various kinds of gnats)!

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## SECT. VI.

### *KALOKHA.—TRAVELLING BY LAND AND WATER.*

ON the morning of Wednesday, the second of Ab, we arose; and having advanced a distance of five-and-twenty versts, or five miles, we approached the great city named *Kalokha* or *Kaluga*\*, and crossed the before-mentioned river *Oka* for the third time in boats. This river skirts the town, and is very broad and deep. The castle, or citadel of the town, is on the top of a high hill; and they are building another castle below it on the descent of the hill, entirely new, with foundations of stone and strong towers. The main purpose of this new construction is the inclosure of some fine springs of delicious water arising here. The first and principal of them is close to the walls of the old fort, on the side facing the river; and around it they have erected some admirable structures. The town itself is extremely large, much exceeding *Potiblia* in size, and is likewise built on the side of the before-mentioned hill. Of magnificent handsome churches it contains thirty. Their bell-towers are of a neat and elegant style, resembling the minarets of Turkish mosques; and their domes and crosses are beautiful. In their vicinity are two convents; one for Monks, the other for

\* “*Kaluga* is justly considered to be one of the most important towns in Russia. It is situated on the left bank of the *Oka*, is about eight versts in circumference, and contains 26,000 inhabitants. The streets are regular; and the houses, in general, wear a respectable appearance. The number of churches amounts to thirty. The exterior of the Cathedral presents an elegant specimen of modern architecture; and the inside exhibits a display of magnificence, perhaps scarcely surpassed by any church in Russia. The donations made to it by merchants, who in general are very opulent, are said to have been immense. A little to the west is an excellent stone bridge, four hundred feet in length by sixty in height, which has been raised across a gully, the sides of which, being covered with gardens and huts, greatly enhance the romantic appearance of the scenery. The elevated situation of the town, the noble view of the river, and other diversities of prospect, combine to render *Kaluga* one of the most agreeable and healthy places in the empire.”—DR. HENDERSON’S *Travels in Russia*, p. 142.

Nuns. We went up into the town; and having passed through the midst of it, halted in the open country, both for the sake of pasturing the cattle, and because of the impossibility of driving the coach through one of the gates. Then the Voivode came to our Lord the Patriarch, and made his salutations to him, after sending him a present as usual.

It may be here noted, that from Potiblia to Moscow they were in the practice of presenting to our Lord the Patriarch, before every thing else, bread; and this we have mentioned more than once: but it should be added, that each cake or loaf mostly came to about ten rotulas weight of Aleppo, and resembled a millstone in its ponderous thickness; yet withal so thoroughly baked, that we admired it on this account, and wondered what oven had been large enough to hold it.

In this place we tarried until the morning of Friday, for the affair of procuring a relay of horses: the first service being from Potiblia to Sifska (Sievsk); the second, thence to this city of Kalokha; about eight days each; and the third, hence to Moscow.

This town is extremely populous, well built, and spacious. Here we ate yellow melons, exactly like the Sultani of Aleppo both in colour and taste; and we laid up a provision of them. Their growth is promoted by the heavy dews which fall at this season, during the night; the extreme coolness engendered by which endures till late in the ensuing morning.

From this city of Kalokha the Voivode despatched along with our Lord the Patriarch certain Letters to the Emperor; to his Caimmacâm or Lieutenant, to whom they give the title of Prince; and also to the Patriarch, informing them of his coming. In this place we again met with some Greek merchants, fleeing from the plague, who apprised us of its countless and irresistible ravages. Our hearts were sorely distressed at this news; for we were approaching the seat of the disease, and knew not what might happen to us. We had washed our fate of grief, but of grief it was not cleansed\*: nor was all that we suffered in our first year in Moldavia to suffice us, but this year also we must meet in Muscovy with affliction, and that direst of all calamities, the plague. But Our Lord, glorified be his name! is the guardian of strangers, and their guide. Until now, he has not neglected us, but has disposed of us handsomely.

It was calculated for us, that from this city of Kalokha, to the capital, Moscow,

\* ومن الهم غسلناه ومن الهم ما نقي This expression, which appears to be proverbial, I hope not to have translated amiss.

are one hundred and eighty versts, or six and thirty great miles : but the road was said to be extremely rough ; and we afterwards saw that it truly was so, to our utter perplexity and almost perdition : for on the morning of the Friday before mentioned, we proceeded the distance of fifteen versts, or three great miles, in a forest, over hills, ascending and descending, through bogs and mud and streams of water just fallen in rain ; and in narrow roads so uneven, that God only knows what we suffered from the jolting of the carriages : their tosses were so violent and frequent, that our entrails were rent within us, and the backs of our poor horses all but broken with the strain. On this account it is, that most persons travelling into this country perform their journey about the time of the Immersion and the Great Carnival. At that season, the ground and the roads are smooth ; there are no lumps or holes ; but the surface of the earth is like a marble pavement, by the effect of the ice and deep snow. Then is the time for travelling, more especially in the carriages called Sanit, or sledges, which are carriages without wheels : these glide forward with great celerity, and stop to make no changes on the road. For example, when we were last year in Moldavia, there came some Monks in these carriages from Moscow to Yassi in four and twenty days, travelling over the snow as we have described. But who knows what may become of the extremities of his limbs or joints, in consequence of the intense severity of the cold ? Many have lost their feet and hands, and very many their fingers and noses ; and for our parts, we had no strength for such an enterprise, nor were we prepared with the requisites for such an exposure. In the preceding year, in Wallachia, our attempts to perform this winter travelling proved abortive ; for though we made for ourselves fur cloaks and gloves, and all kinds of warm inner clothing, and boots lined with wool, &c., we failed in the endeavour to keep ourselves warm. This year, may God grant us His further assistance and protection !

Here we calculated, that from Antioch to the city of Moscow is one hundred and twenty days' journey, to travel it day by day without intermission.

We did not get over these fifteen versts till near evening ; and were cursing our souls from very fatigue, and saying, " This is but fifteen ;—what, in the name of Heaven ! is to be done with the hundred and sixty-five that remain ?" when relief and consolation came to us, by our meeting with an interpreter acquainted with the Greek and Russian, a respectable elderly man, sent from the court of the Patriarch of Moscow and the Emperor's Lieutenant, to superintend the embarkation of our Lord the Patriarch in a state barge on the River Oka, near the afore-mentioned Kalokha ; thence to travel in tranquillity and comfort

to a stone-built fortress named *Kalomna*, well known as the see of the bishopric of that name, in the vicinity of Moscow, there to remain until the plague should cease. And this matter was so disposed, out of fear for our master's safety.

So we returned to Kalokha, where they deposited us in a large mansion : and they immediately set about preparing for our Lord the Patriarch a state barge, with decks, and cabins, and windows : and on the eve of Sunday, the twelfth after Pentecost, which fell in with the festival of The Divine Manifestation, we prayed in a new church, hung all round with curtains, as all their churches are, dedicated by the title of The Resurrection, and adorned with large and small gilt pictures without number. After the evening prayer, they recited the prayers for Lent ; and the *Κανὼν Καθημερινὸς* was also, according to their invariable practice, duly performed. Afterwards we assisted in the same church, at the *Ὁρθρον* and the Mass ; during which they presented trays of beautiful apples and pears, over which our Lord the Patriarch recited the prayers for the blessing of grapes ; and the fruit was then distributed among the congregation. Then we performed a *Παράκλησις*, and supplication for the Emperor, whom God preserve ! For, as we before mentioned, all the clergy of this country went regularly, either before mass or immediately after, into the fortresses of their respective towns, to perform a Litany and Procession for their sovereign.

In this town, all the principal inhabitants, from the Voivode to the lowest of the merchants, used to make to our Lord the Patriarch presents of fine yellow melons ; and of trays full of such apples, that we blessed the Creator at the sight of their beauty and size, and for their smell, and colour, and taste : they had cheeks that were some red and some white ; and there were some that were streaked with red and white, the latter colour being as pure as snow : their rind was of the thinnest ; and their colour and taste were both of them finer than those of the Syrian apples. In regard to the melons, as we have already said, they were admirable ; so we may add, that they are peculiar to this place, for, in the whole country of Russia, none are produced like them, either for size or taste, if we might credit the information we received.

After they had completed the task of building and preparing the vessel, the Voivode came to perform his last offices to the Patriarch, by conducting him to it : and we embarked ; and they appointed us a boatswain and rowers. Our companions embarked in a second boat. Then the Voivode sent us provisions for the road, of bread, spirits, &c. ; and these we had over and above what we usually bought ourselves, wherever we went.

And now he deposited our coach and harness in a proper place : and the

horses he gave to his officers, to have the use of them ; after he had taken a note of their ages and colour and price, that if any of them should hereafter be missing, the exact loss might be estimated and paid for.

Then they calculated in our presence, that from this city of Kalokha to Kalomna, the place whither we were about to pursue our voyage, are one hundred-and-ninety versts, by the course of the river.

It may be here remarked, that the Voivodas of this nation are men learned in general knowledge and in the law ; versed in philosophy and the art of reasoning ; and lovers of subtle questions and profound disputations. They gladly receive instruction from the teachers who come to them from the Patriarchs and Chiefs of the Priesthood ; them they consult in their difficulties and doubts ; and to them, on obtaining their answers, they ever yield implicit submission. If one of these forbids them any thing, they abstain from it, and make no resistance ; and their constant endeavour is to increase in knowledge : for we used to see in the houses of each of them some thousands of large books, and in these they love to read much both by day and night. They are not abandoned to the desire of inebriation and of tumultuous joy. Even in the country of Kiov we saw loads of books in the houses of the Voivodas : and what is that country, compared with this of Moscow ! Their love of knowledge is the cause of this literary provision ; and they even know our country by the span, and all its history.

This Voivode of Kalokha asked us, saying, “ Is it not true, that from Adam to the year in which Our Lord the Messiah became incarnate, there are five thousand and five hundred years complete, without increase or diminution, according to the computation of the sacred books : and from the incarnation, or rather incorporation, of the Messiah, until the present year, one thousand six hundred and fifty-four : and from Adam until now, seven thousand one hundred and sixty-two ? These eight years, then, of surplus beyond the computation of Christ's nativity, whence are they, and how is to be their arrangement ? ” And there was not one of us who could return him an answer : for we had ourselves made much inquiry concerning this matter, both in Constantinople and these other countries, and found not one to answer us. At length we ascertained afterwards, by reference to the ancient Greek books, that the incarnation of Christ took place in the year five thousand five hundred and eight.



## SECT. VII.

*NAVIGATION IN MUSCOVY.—ALEKSIVKA.—TÁROSA.—KÁSHIRA.—HISTORY OF  
IBN OL ARAB.*

THEN the crew of our boat moved us forward, by plying their oars after sunrise, on Friday the eleventh of Ab, along a branch of the afore-mentioned river Oka, which they call *Okarika*. The meaning of Rika is “river;” and it is so distinguished, because, as we said before, it communicates with Moscow.

In this town and port of Kalokha are many vessels used in the transport of provisions to the capital. They are all covered with broad sheets of bark of certain trees, which are better for the purpose, and look handsomer than boards. Thus our boats were covered to keep off the rain, and most effectually. They also, on this occasion, spread the floors with carpets; and over the doors of the cabin in which our Lord the Patriarch sat, they placed the images. We then closed up the doors with mats, as curtains, inside; and placed other images over the Patriarch’s head, according to the custom with them. From a distance, as we went along, we had a view of Kalokha; and it appeared to us a very extensive and magnificent town.

And now, as the boat advanced, we became embosomed in a vast forest on both sides of the river; and the course of the stream was doubled into manifold windings, the cause of which the sailors knew not. These had with them a kind of long thick marine spear, which they plunged to the bottom of the water, and thereby impelled the boat with the greatest rapidity. When it happened to approach too near the bank and got fast aground, they set it afloat again, by the greatest exertions, with these same poles: but in the case of a strong contrary wind, they landed, and drew the boat with ropes along the side, as they walked forward. And now the farm-houses and villages were without interruption on our way, lying close to each other by the river side. This day we went twenty versts: at night they anchored us in the middle of the stream.

The next morning they carried us forward about five-and-thirty versts; and we came to a large market-town on the bank of the river, having a large wooden fort, on the top of a neighbouring hill, for its defence. Under that again it has another, contiguous to itself on the bank of the river; and within this are springs of excellent water. Here they came to anchor with us. The name of the town is *Aleksivka*, after the name of its founder. It contains four churches.

The Grand Dragoman, or Interpreter, who accompanied us, always, whenever

we came to a place like this, used to go immediately to inform the Voivode. On this occasion, the deputy of the Voivode came to us, attended by the Clergy of the town, and the Grandees: and he brought with him a present of meats and liquors. Before you arrive at this town and all around it, you see a number of mountains and rocks; and the road is encompassed by them.

Then they moved us forward five versts further; and we passed a convent on the bank of the river called Bombori, dedicated by the title of The Resurrection. Again they proceeded with us five versts, until the close of the eve of Sunday the thirteenth after Pentecost, when they came to an anchor.

On the morning of the aforesaid Sunday they started with us again; and after proceeding a distance of twenty versts, we came to a populous borough named *Tárosa*, containing four churches, in one of which we assisted at mass.

Then they floated us ten versts further; and we came in the evening to another market-town, with a castle and fortifications on the bank of the river, but on the ascent of a hill, called *Káshira*. Here we performed the Ἑσπερινόν, or Evening Service, in a church dedicated to Saint George, as it was the eve of the Festival of the Assumption of Our Lady. On our way hither we had passed two magnificent convents of stone; one called Feadijni, or the Entrance of Our Lady into the Temple; the other Fisoski, meaning that it is dedicated by the title of the Birth of Our Lady.

This evening the Voivode came and made his salutations to our Lord the Patriarch: and it was agreed that the Clergy should come in the night, and take us to the church. Accordingly, at the fourth hour they came; and we went with them to a church built of stone within the above-mentioned castle, dedicated by the title of The Assumption of Our Lady. Here we assisted at the Ἀγρυπνία, and the Ὁρθρον; and did not leave until dawn of day.

On the outside of this castle is a fountain flowing from the side of the hill. On the stream here and there are placed couples of beams, with a small wheel between them; and from the castle down to the river may be counted twelve of these mills, the well-contrived machinery of which excited our admiration.

As to the brooks and rivulets, swoln with water, which run from the summits of the banks of this river and flow into it, I should in vain attempt to give their number. The prosperity of this place, which is of ancient date, is due to the coolness and sweetness of its waters.

As we have described the face of the country here, so is its appearance all the way from Kalokha to Kalomna: the villages and corn-fields are innumerable, and the population of the towns is immense.

We happened afterwards to meet in Moscow with a Voivode who was the son

of an Arab of our country, and had become Voivode or Governor over this town, and Kalomna, and Sarbsaho the Rocky, and other places: and all the people of these parts were grateful to him for the justice of his administration, and constant in their prayers for his health and prosperity. He told us that his family was originally of Hirdain; that his great grandfather's name was Khori Soleimân, his father's Basharah Bin Gabriel, and that the latter was at one time superintendant of the Mint. They were inhabitants of the Hârat Aljadidah, or New Street, in Damascus. At the time that Ibno Jambalât came to Damascus, he was fifteen years of age. He knew the Patriarchs Ibno Ziâdah and Ibno 'Lahmar, and the Sheikh Girgis Ibno Somor, and many others of the Damascans; and Khori Atlah, and Khori Nasr Allah, in Aleppo. He told us further, that when his father died, the Pasha plundered his house, and carried him, yet a little boy, to Aleppo; and thence to Istambol, where he made a present of him to the Sultan Mahomet, of whom he became one of the household slaves. He afterwards went with the Vazir Okoz Mahomet Pasha on the expedition into Persia, where he was made prisoner, and became one of the household slaves of the Shah. Then he fled, and returned to Istambol; and was first made Sanjak of Hemah and Hemes (Emessa), &c.; afterwards Aga of the Revenue; then successively Pasha of Napoli, and Amiro 'l Hâjj, or Commander of the Pilgrims. On his return from Mecca, he attended the Sultan Othman on his expedition into Poland, five and thirty years ago; and being defeated, he was made prisoner by the Poles, and became one of the household slaves of the Crâl. Afterwards he fled, and came to Kiov: thence he repaired to Moscow, in the time of the Emperor (or Grand Duke) Michael, and entered the service of the present sovereign, who caused him to be baptized, and gave him rank and office. Having risen to other high commissions, he was appointed Voivode over the towns above mentioned; and ruled them with such strict justice, that it was never heard of him that any person ever complained of the treatment he had received at his hands. Instigated by his religious zeal, which was great, he built this Sobor or high church, of stone, in this castle, with his own money, expending on it more than two thousand dinars. After a year or two they took this government from him, and gave him the city of Sarbsaho the Rocky. On the lapse of some time they again dismissed him, and he came subsequently to join us in Moscow. We frequently enjoyed his conversation; and discovered in him perfections of generosity, of religiousness, and of assiduity in prayer, so as never to fail in his attendance at the masses, which were performed every morning in the Convent of the Jodabi: and withal, he was learned in the Arabic.

It should be observed, that the boundaries of the Tartar country are at a short distance on your right hand, as you ascend this river; being no more than a hundred miles off, or between twenty and thirty days' journey. We passed many villages, and stone-built houses, laid in ruins by them in former times; and by the Poles, who are also near neighbours.

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## SECT. VIII.

### *TROITSA AND GALOTAFONI CONVENTS.—CASTLE OF KALOMNA.*

THEN we passed over in the boat to the other side of the river; and landed to visit a stone-built convent opposite the aforesaid castle, called *Troitsa*; that is, dedicated in the name of the Holy Trinity. We went up to it; and there assisted at the Mass of the Festival, having given them previous notice of our intentions. It is a large building of stone and brick, all plastered and whitened; and over the gate is a high church, built in the shape of a tower, with a lofty cupola and galleries round it, dedicated in the name of St. Nicolas. Near it is another tower for the bells and clock, of the same height; having a like cupola and similar galleries, in each arch of which are three bells. As to the great church, to it you ascend by very high flights of steps on the three sides to each of its doors: it is very lofty: and has large galleries all round it, with three spacious domes. All its Dominical crosses, which are numerous, are gilt with gold.

Then we travelled in our boat from this Tuesday until the afternoon of Wednesday; and came to a large stone-built convent, which they call *Galotafoni*; meaning, that it is dedicated by the title of the Divine Immersion; and we anchored near it.

All the people of the places we passed, as we ascended the river, wondered much at the sight of us; for it had not happened from the most ancient times that any foreign bishop should travel by this stream; and particularly a Patriarch of Antioch was a perfect novelty. They used to ask us, out of their ignorance of us poor people, and their astonishment at our appearance, whether in our country there existed any women; and whether we had bread to eat:—and, to have our joke with them, we used to answer, No.

This river Oka, by the contributions of the great number of rivulets and springs that flow into it, sometimes becomes very broad, and more than equal to the Nile of Egypt in size, as we were informed by one of the persons who accompanied us. Occasionally, in consequence of this wide spread of its stream,

we moved over two spans' depth of water only: and many a time the vessel settled on the ground, and was unable to move in such places, so that the janissaries were forced to strip and go down into the water to exert their strength in pushing, whilst their companions from above, with their *cabihas*, that is to say, their long marine spears, endeavoured to bear off into the deep. When it happened to blow a strong breeze at times, they then also got out of the boat, to draw it with ropes along the shore.

A few versts before our arrival at the afore-mentioned monastery, we parted with the river we have been describing, and entered the River of Moscow; properly so called, as coming direct from Moscow. This enters the former, and both together afterwards fall into the vast river called Volga, so celebrated for its greatness; for its breadth, according to report, is about four miles: and these three rivers, with the rest that have joined them, fall into the Sea of Persia, commonly called the Caspian. Of this, a distinct account will come in the sequel: but from the time that we entered the River of Moscow until we left it, they constantly drew our boats with ropes from the shore, by reason of the rapidity and depth of the stream: and we saw many vessels on it, coming from Moscow, full of men and women and children fleeing from the plague: as we also saw numbers of these fugitives in the villages about, and in the midst of the woods.

To return to our history:—We then went up to the before-mentioned monastery, where at present was the Voivode of the town of Kalomna, whither we were repairing, waiting to meet us: for the convent is within sight of the town, being distant from it only a couple of versts by land, and four by water, a difference caused by the usual winding of a river. As soon as we approached the convent, they came forth, according to custom, to meet us; and conducted us into the great church, which has the title of the Divine Immersion, the picture of which is placed in the situation usually occupied by the image of Our Lord; such being their practice here. The ascent to this church is by a high flight of steps on the three sides; and around it is a gallery with three doors. It is very ancient. After we had performed the *Ἑσπερινόν* or Evening Service here, we went out to visit the second church, which is within the refectory of the fathers. It is handsome, and very ancient; and consecrated in the name of one of their new saints, Sergius; concerning whom we were told, that he was the first who came from the City of Kiov and preached Christ here, and that it was he who built this church. The convent is also of his age. Between these two churches

is the tower for the bells ; which is high, and crowned with an elegant and lofty cupola, similar to the domes of the churches.

Then we left the convent ; and passed the night outside, on the bank of the river. Early on the morning of Thursday the seventeenth of Ab, we arose, and proceeded in our boat to the celebrated Castle of *Kalomna*.

The Voivode had now anticipated our arrival ; and came to meet us, at the head of the *Grandeas* of the town, and the Clergy, and their whole flock. By them we were led into the fort, which is built of stone, and is visible at a great distance, in consequence of its height : the walls also which surround it are very high. We bowed before the images, which are over the gate, both withinside and without. In like manner, whenever we came to a church, we stood and bowed before its images, placed over its door, as the Muscovites did, and in imitation of them, until they had carried us up to the great church, whence the Clergy came forth to meet us, attended by the Deacons carrying the images and thuribles, as usual. There we assisted at mass, for they had waited for us to begin it. This is the church of the bishopric ; on leaving which, we went up to where are situated the Bishop's apartments. Here they caused us to alight, by order of the Emperor and his Vazirs : for the Bishop had been recently sent off into banishment, by the Patriarch and the Sovereign, into the province called Siberia, for a fault committed by him, which we shall speak of in the sequel. Neither did we find his Vakil or Deputy, I mean the Protopapas, present : for it is their custom in this country, when it falls out to be the festival of any large, distinguished, and well-known convent, or the festival of the cathedral church, they make on that day a consecration of water, or *'Αγιασμὸς*, accompanied with a Supplication for the Emperor : this water they inclose in vessels of wax, and carry as a present to the Emperor and the whole Imperial household, to the Patriarch, and to the officers of State, together with the images of the Saint, or the Dominical Feast ; and then they return : such is their custom. If the Bishop had been here, he would have gone himself to make the distribution of the presents : for the title of this great cathedral church is taken from The Assumption of Our Lady ; and therefore the Protopapas acted in his room ; and having made the *'Αγιασμὸς*, went to distribute it, together with the images, to the place where the Emperor was carrying on the war against Smolensko : and thence he afterwards returned.

As for the description of this city, it is thus : its size is about that of the City of Emessa ; but its walls are comparatively vast, formidable, and raised to a great height, with large stones and fine hard red bricks. Its towers are of a

like quality with the towers of Antioch, but rather handsomer, and more closely built : they are wonderfully strong and solid, and each of them differs from the other in shape ; some are perfectly round, some octagonal, some square ; but all are on a grand scale, all lofty, and of four stories, with numerous loop-holes and embrasures. Around each floor is a passage on the outside, in the nature of a fenced railing, with loop-holes commanding the ground below, like the parapets which are both inside and outside of the strong castles in our country : and truly this is a well-contrived structure, and deserving the admiration of the beholder. The roofs are vaulted cupolas ; and the inclosing walls are of equal strength and solidity with the towers, resembling the walls of Antioch both in height and depth and breadth. The glacis of the fosse are of vast extent, and all constructed of stone ; the whole of their interior being empty vaults, like those which are inside the walls of Antioch, on the side of the Garden-gate (باب الجنان), where we have been told they used formerly to set \* مرايا للبلعان : and as the River Aasi flows on one side of the City of Antioch, so the River of Moscow runs on the outside of these walls to the north. Within the precinct are immense wide caves, vaulted under ground ; with passages for the rain-water from above, for a supply of water in times of siege and distress : and there is an entrance to them on one side of the fort, at the bottom of the wall, where there is a hidden door with iron grates. On the south side also flows another river, but smaller, having mills upon it, and named Kalomna, from which the city took its name. This abundance of streams is owing to the mountainous nature of the country in which the castle is situated. This castle has four large gates, and within each gate are four others : between them are iron portcullises, which are let down and drawn up by pulleys. At each gate is a number of cannon ; and over the tower, above each gate, is suspended a bell, which, on any alarm, they instantly ring, for a warning to all : at present, they are in the constant practice of ringing it when any fire breaks out ; and this is of frequent occurrence : for the houses of the city without the walls are more numerous than those within ; and each street is a kind of village by itself, because men always love to be near the green fields : now all these houses are of wood ; and therefore, when a fire happens, the persons who are continually on the watch, and looking out over the houses from the bell-tower, immediately ring an alarm ; and the people of the town, on hearing it, whether it be day or night, instantly hasten forth in a body, with their buckets, to extinguish it. As to the market-places, they are all outside the town. Over each gate of the castle is a large picture painted on

\* This is probably meant for مرايا البلعان *plated mirrors*.

the wall, within a lattice-window, and covered with a broad jutting arch all round, to keep off the rain and snow: before it are glass lamps, in which they burn wax tapers. Over the great gate, on the outside, is the picture of Our Lord the Messiah, standing; and over the inside gate is the picture of Our Lady. Within this castle are five large stone churches, and a convent for Nuns, by the title of The Entrance of Our Lady into the Temple. The first church &c.

As to their Iconostasis of the higher row, it may be remarked, that it is not after the likeness of the regular form, such as is observed in the country of the Cossacks, and in Greece; but the Messiah is in the middle, and John the Baptist and the Virgin are on his right hand and on his left, and near to them are two angels. Then the right-hand row is filled up with Peter, and John the Chrysostom, and Basilius, and two other Apostles; and opposite to them are the Apostle Paul, and Saints Nicolas and Gregorius, and two other Apostles. Thus on each side are five large portraits of full size. Above this row is the picture of Our Lady, with those of the Prophets who prophesied concerning her, on each side.

They have not here, as we have, lamps with oil; for it is too dear, and freezes moreover in the winter: nor have they those large brass chandeliers in use among us; but their large thick wax torches they set in stone pillars, carved and fixed on the ground, and furnished at the top with rims of tin. In these they place both their large and small candles: for it is the custom, that every person who comes to church shall bring with him a wax taper, to light up with his own hand before the holy images.

Below the north door of the church is the bell-tower; which is worthy of admiration, as well for its beautiful form as for the architectural ornaments which are lavished on it. It is a round octagon; and is handsomely carved, resembling the Tower of Emessa, but is neater and higher. It has many arches round it; and over the first are others of a smaller size. Its dome, which is also octagonal, rises high and airily above it; and in this are hung twelve large and small bells, the sound of which murmurs like thunder. Within it is also a time-piece of a new invention, in a separate compartment. When the index comes to the place which marks the half-hour, it strikes, with two small iron hammers, on two small bells, three times: when the hour is complete, the hammers strike six-and-twenty times on the bells, and this they call the Warning; immediately after which the index strikes the number of the hour as regulated, with another large hammer on a large bell; and the hours of the day and the hours of the night it strikes apart. At the end of this month, Ab, it struck fourteen hours to the



day, and ten to the night; but in the month Ilol, the days and nights are equal.

In regard to the roof of this church, and the roofs of all the churches we have mentioned, I may describe their quality to be that of a fir cone, or of an artichoke; for they have none flat, nor yet such as we call "Camel-back roofs;" but from side to side of the four walls are like three arches; and over them are others, smaller and smaller, until the dome is completed around; being a very beautiful artifice. The whole is covered with boards, to keep out the rain and snow from injuring the building.

Beneath this church are many vaults and sepulchres: and above the porch is a second story, in which are the treasures of the bishopric, and its riches, which we saw displayed in numerous chests, filled with dollars and ducats. All this is in the hands of the Emperor, as we shall have occasion hereafter more distinctly to explain.

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## SECT. IX.

### *DESCRIPTION OF THE BISHOPRIC AND CITY OF KALOMNA.*

THE episcopal palace is very large; and round it is a wooden wall. The passage used by the bishop up to his apartments is by a high flight of steps, from the south door of the church, and a long corridor of wooden boards at a great height from the ground; walking on which, we used to see the fields and villages to a great distance around, for it opened a wide prospect. The apartments of the bishop—or rather, I should say, his palaces, one set being for the summer and the other for the winter—are of fine stone and the best timber, and are suspended in the air in the manner we have been describing. The summer apartments have balconies jutting over gardens, that grow beautiful apples, of the finest shape, colour, and flavour, and of a variety of kinds; some red as the ruby, others yellow like gold, and some of the purest camphor-white. The rind of all of them is very thin. There is one kind which is very small, but as sweet as sugar: and we now saw, to our astonishment, fresh buds and blossoms on the branches of the tree at this advanced season of the year, though its crop was heavy: this was not a healthy sign for the Muscovites, as we shall shortly explain.

The winter habitation is a large house built with planed jointed wood, apartment within apartment, in an admirable manner; having its doors closely fitted

and lined with cloth and leather over the hinges and sides, so that not a breath of air can pass through. As to the window arches, to them there are doors or shutters well fitted, which slide along. These, in the day-time, they open, and in their place set frames of the stone crystal of their country; which they again remove in the night, and replace with the shutters, so bolted and closed in that no cold air can penetrate.

To each apartment is an Iconostasis, or stand of images; not in the inside only, but over the door on the outside: and even over the door of the staircase and the kitchen-door is likewise an image-stand. For it is the custom of the Muscovites to hang up holy pictures over every door of their houses, their cellars, their kitchens, and their shops; and whenever they see an image, they stop and bow to it with all reverence: even should a person have to pass an hundred images in an hour, he will stop and bow to every one of them with the utmost composure. This custom is observed, not only by the men, but by the women and children.

The place where the bishop holds his court is an arched building, newly built of stone; and therein is contained also his treasury. To this bishopric belongs the absolute property of many farms, with their cultivators; and within the inclosure of this palace is a large prison, furnished with iron chains and heavy bolts, for the offenders. Whenever any one among the bishop's peasantry has committed any misdemeanour, or has been guilty of theft or manslaughter, they bring him and imprison him here, and punish him according to his sentence, as we witnessed more than once, by death and stripes. Over them the Voivode has no jurisdiction: the bishop's officers take their fines, and fix the mulct on the thief by doubling the value of what he stole: this is their method of administering justice. So, if any of the bishop's servants was guilty of drunkenness, they put heavy chains on his neck and legs, and hung upon him a huge bolt or log, such as no beast of burden could drag. For many of these offenders our Lord the Patriarch used to intercede, and obtained their liberation from confinement.

It is not only in this bishopric that there exists a prison; it is not only here that chains are in readiness for the coercion of the culprit; but in every monastery both a prison and chains are prepared for the chastisement of the servants and villagers of the establishment.

It was told us, that this bishopric always maintains on foot a corps of three hundred soldiers, in prime service, for its defence and protection, and for the guard of its property and out-posts. Their pay is collected from its various

farms ; and one of their duties is, whenever the bishop mounts on horseback, to escort him as cavalry, whithersoever he goes.

At the end of the aforementioned passage is a new stone-church, built by this bishop first, for winter use. Its foundations he has placed over the kitchen and the bake-house ; so that the heat rises into it, and it becomes like unto a hot bath, when the frost and snow are without. It is dedicated to The Vision which appeared to Andreas Salos in the city of Constantinople, in the days of the Emperor Leo the Great ; for he saw the Mother of God in the clouds. The Muscovites name this festival Pokrobkin Bogoroditsa, and keep it on the first day of Teshrin Alavval. On this occasion they flock in great multitudes to the churches. The same festival was formerly celebrated among the Greeks : at present they are unacquainted with it in practice ; but give it the name of the *Σπέπας τῆς Παναγίας*, or Veil of the Mother of God ; for the drawing of the picture is this :— The Virgin is in the clouds ; and Andreas Salos, by pointing to her with his fingers, is shewing her to the Emperor and the whole population of the city. At the lower part of the picture is Romanus (منشي القناديل) the inventor of lamps, painted as a sleeping child, and the Virgin &c.\* To return : The cupola of this church is built of green tiles, and is very handsome : outside of it is a large porch, which is used as a refectory by the bishop and his retinue.

As to the wooden churches within this castle and without, they are as many as five-and-twenty in number. In the midst of the streets is situated a convent of great antiquity, dedicated by the title of The Divine Manifestation. The church above mentioned, as serving for a refectory, is consecrated in the name of The Former Finding of the Head.†

Across the River of Moscow (the Moskwa), opposite to the town, is a large convent, made white all over, and adorned with high cupolas, dedicated by the title of The Nativity of Our Lady ; and the church of the refectory (كنيسة الطرابزا) is in the name of الشعانيين or The Procession of Palms.

\* This whole passage is above my comprehension :—

وفي اسفل الايقونة صورة رومانس منشي القناديل وهو طفل نايم والعذرا تلقبه درج من شبه ورق شبه حلاوة اي ينبوع فاه البقدس وصورة ايضاً وهو واقف علي الكرسي ويده درج ينادي به قندااق عيد انبيلا الذي هو ——— اي اليوم العذري تلد الفائق الجواهر.

† I conjecture that such is the meaning of وجود هامة السابق. In the *Μηνολόγιον* of the Greek Church, I find marked for the 24th of February, 'Η πρώτη και δευτέρα εὔρεσις τῆς τιμίας Κεφαλῆς τοῦ Προδρόμου ; and for the 25th of May, 'Η τρίτη εὔρεσις τῆς Κεφαλῆς τοῦ Προδρόμου.

This Kalomna is a well-known and celebrated town; and herein are held large markets on the Mondays and Thursdays, to which the peasants resort with their provisions from a great distance: for it is a kind of Bender or sea-port; and to it come vessels by the river from Moscow, which afterwards travel to the province called Cazania, and to that called Astrakhania, by other rivers, which become united with the former, to the number of about seventy, and fall together into the Persian Sea, that is, Bahro 'IAjam, commonly called the Caspian; but in ancient books and chronicles, uniformly denominated Bahro Fâris, or the Persian Sea. By this they continue their voyage to the country of the Kizzil Bâsh, and the province of Georgia; whence they come, in the form of embassies, with numerous articles of merchandize, bringing with them assortments of brocade and dyed silks, indigo, cotton, wool, Morocco-leather, &c.\* In return for these, they take sable-furs, fish-teeth, fine woollens, &c., from among the manufactures and valuables of Moscow; and in this town the meeting of all the merchants is held. Here are continually found many vessels at anchor belonging to the Emperor: on them is built a kind of divan or chamber, with windows and recesses, and with balconies furnished with lattice-blinds all round them. Over this river is a wooden bridge, to pass under which the boats lower their masts.

From this town to Moscow, by the river, is a journey of a hundred versts; by land, only ninety; for it is well known that rivers always wind in their course.

To return to our account of the bishopric: All the estates of the churches and convents are in the hands of the Emperor; so that the heads of the clergy have no power over such estates or their revenues; but it is the Emperor who sends to every convent, and to every bishop, persons deputed and authorised by him as inspectors over all their funds and income. No head of the Clergy or of a convent has any command, except over what he has with him as his personal effects. Every bishopric has its bailiffs and stewards appointed on the part of the Emperor: every convent keeps a register of its income, and leaves the proceeds in the treasury, to supply the wants of the Emperor at the time that he marches out to war, as we shall distinctly shew hereafter: so that they neither build, nor throw down, nor carry any thing away, but with his knowledge and consent. All these matters, as we said before, they exactly register in books kept with the

\* Two other articles are enumerated in the Text, *الدهار وبنجور الحصابان*, of the former of which I have not been able to discover any meaning but Bupthalmus. In Johanson's Edition of Richardson's Arabic and Persian Dictionary, mention is made of *حاصلان اخضر* as Rosemary.

greatest order and accuracy; and we saw here some of the attorneys of the bishopric, who were elderly men of gentlemanly appearance.

The Chiefs of the Priesthood in this country have no claim to contributions from their flock, but only from the Clergy, each of whom contributes in proportion to the number of his parishioners and the annual income of his church; the poorest of the Priests paying a dinar, or gold ducat. All this is regulated by the Bishop's register. Every Chief of the Clergy acquires, during his ministry, more or less property; but generally to a considerable amount, which he holds entirely at his own disposal, except that at his decease it must revert to the Emperor, who is the heir of all.

Whilst we were here, they informed us that the Bishopric of Kalomna is the poorest of all the priestly chiefdoms in the Muscovite dominions; and yet it has jurisdiction over more than fifteen towns that are the residence of Voivodes, such as Kalomna; which latter Voivodate extends over more than two thousand large and small boroughs, and many villages, containing, some of them, more than ten thousand houses. Of these fifteen castles, or chief military residences, one is *Kashira*, the Voivode of which has under his command above a thousand villages; *Sarbaskho*, resembling the former; *Tula*, with its trade and manufactures &c. These fifteen Sanjaks, or Governments, hold command, in all, over more than twenty thousand villages, the number of inhabitants in which may be more easily guessed than reckoned: they are all diocesans of this Bishopric; and yet it is considered poor and weak, God help it! Why the three Patriarchates of Antioch, Alexandria, and Jerusalem are not, all together, equal to it! Throughout this vast diocese there is not a person who suffers grievance or molestation; none seen reduced to beg for his subsistence; nor one that complains, or has any reason to complain, of tyranny and injustice; all are secure, tranquil, and cheerful, and are constantly earning much money. The Bishop rules over these Voivodates with an all-pervading authority; and here the sacerdotal chiefs are virtuous and happy: here you behold a godlike conduct and a religious life.

The cause of the banishment of the Bishop was this:—The present august Emperor and the new Patriarch, Nikon, are very partial to the rites of the Greek Church, and have an abundant love for argument and instruction; particularly the Emperor, who favours the Clergy, and the Monks, and every order of Priesthood; setting an example to the whole country of temperance, modesty, and humility, of piety and perseverance in prayer, and of the most generous liberality to the Bishops and other Ecclesiastics, as well as to the various institutions of

Friars, his faith and confidence in whom are only exceeded by his beneficence towards them. For ourselves, until this present moment we have never seen him; but we were informed on all sides of his virtues and perfections. These illustrious persons, in the time of the late Parthenios (برتانیوس) Patriarch of Constantinople, who was put to death a few years ago, sent, out of their great love and respect for him, to ask him some questions on the mysteries of our religion and the rites of the Christian Church. In answer he wrote them a Letter, replying distinctly to their several inquiries, which was received with great delight by the Emperor; who, after having it translated and read to him, complied provisionally with the sum of its recommendations, and then assembled a council of the Heads of the Clergy and Conventual Priors, to lay it before them. This august meeting confirmed it with their approbation; and having signed it with their hands and testimonies, and registered it in the ecclesiastical court, they unanimously ordered it to be printed, as a valuable document for the correction of their errors; with the exception only of this Bishop of Kalomna, who, being of an obstinate disposition, would not receive it nor approve of it, much less sign it with his hand-writing, or confirm it by his testimony. “Since the time we became Christians,” said he, “since the time that we inherited the faith from our fathers and grandfathers, who excelled so much in their observance of these our rites, and their steadfastness in this our religion, we also have strenuously held to the same, and will not now adopt a new religion.” On hearing this, the Emperor and the Patriarch immediately sent him into banishment, together with his Monks and servants, and all belonging to him, to the interior of Siberia, a journey of one thousand five hundred versts, on the shores of the sea called *’Ωκεανός*, which encircles the globe. Here are convents, erected since ancient times, for the reception of such exiles; in one of which the messengers of vengeance deposited him, to lead a life to which death would be preferable, so great is the gloominess of the situation and so execrable the tenor of living, amidst perpetual darkness and hunger; for bread there is none. From this place all escape or release for him is impossible; and this eternal banishment he well deserves. Such regulations, and such strict enforcement of them, are worthy of applause.

Afterwards they consecrated another in his place, as we shall relate hereafter in proper season. And here give attention, brother, to the excellence of this government: observe how corrective and orderly it is. For the present they vested all the authority of the Bishop in the hands of the Protopapas of the Clergy here and of the high church; and to him all the peasants carried up their

dues, and the Clergy of the episcopal 'Επαρχία their affairs, as he appeared in all the qualities of Governor or Chief of the Priesthood, exercising authority, by command of the Emperor and Patriarch, over them.

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## SECT. X.

### *THE PLAGUE.—SOLEMN PROCESSION.—ORIGIN OF THE IMPERIAL FAMILY.*

To return:—On the eve of Friday, the eighteenth of Ab, they rang all the bells, and flocked in great multitudes to the churches, to commemorate the Festival of the Saints Florus and Laurus, martyrs, who, as is related of them in the *Συναξάρια* (Martyrology), were natives of this country, and were the first to believe in Christ. Being stone-masons, they built a church; and for this were put to death, becoming martyrs to the faith. So also on the morrow they all assisted at mass, with lighted candles in their hands.

On Sunday, the fourteenth after Pentecost, before mass, they came to ask our Lord the Patriarch to make for them an 'Αγιασμός, that their Priests might sprinkle it over the whole town, as the plague had already begun there to make its ravages; hoping that by this blessing it might perhaps be repelled from the midst of them. All the bells, therefore, having been rung, and the whole of the Clergy being assembled, the Patriarch made for them the 'Αγιασμός; and having crossed it with the bones of the Saints in their possession, and with the relics of Our Lord which we had with us, he distributed it to the Priests, who sprinkled with it the churches and the whole town; after which they returned to perform the usual *Παράκλησις* for the Emperor. Having again rung the bells, they took us down to mass: at its conclusion, the Voivode, with the Grandees of the town, and the Protopapas, accompanied by the whole Clergy, came and knelt before our master, weeping, wailing, and lamenting at the virulence of the plague among them, and begging him to give them permission to make all the inhabitants of the city fast for one whole week, in the hope that God would remove the pestilence from them. But he granted them permission for three days only; which fast immediately took place: and he agreed with them again to make an 'Αγιασμός for them on the Wednesday following, when he would go with them in procession round the castle. The Voivode thereupon issued an order, that, during these three days, no meat should be killed, nor any houses opened for drinking intoxicating liquors, such as brandy and mead: and all kept a strict

and severe fast until the ninth hour each day, flocking together to attend the masses in all fear and humility, not even the little children being excepted.

On the Wednesday, which was the twenty-third of Ab, at the tolling of all the bells, the whole of the Clergy and people of the town, with their women and children, and the Grandees, assembled to conduct our Lord the Patriarch to the church, where all the Priests, including us and our companions, robed for service; and he made for them an *Ἀγιασμός*, with the blessing of the holy relics, as before, and continued sprinkling and crossing them all in succession, until the fifth hour struck. Upon this the Priests of the town and the Deacons, with their censers, went out before us, two and two, carrying the picture of Our Lady, celebrated here for working miracles. Each of their Priests bore in his hand a box, or case, holding a cross; for, in this country, they never touch the cross, nor hold it in the hand, but always in a case. Lastly came the other images, and the books of the Gospels.

Thus we proceeded towards the outside of the castle, our Lord the Patriarch wearing his *Μανδύα*, *Ἐπιτραχήλιον*, and *Ὠμοφόριον*, in his right-hand carrying his cross, and in the left his crosier; ourselves, in our *Στιχάρια*, holding up his train; the Priests, our fellow-travellers, in their royal copes, preceding and following him; the Voivode and grandees walking behind him; and, in front of all, the troops clearing his way among the crowd. It was a procession to be recorded for ages. We then began to chaunt the *Παράκλησις*; and every time we came in sight of a church we turned towards it, bowing, as they did. Then the Clergy belonging to it, (and I am speaking both of the churches in the interior of the castle, and of those on the outside,) came forth in their robes, in one hand bearing the cross on a stand, in the other an image, or picture. Walking near our Lord the Patriarch was a Deacon carrying a vessel of *Ἀγιασμός*, from which his Holiness sprinkled the church, and the street in which it was situated, and the parishioners; and after he had given the officiating Priest his benediction, in the Muscovite form, on the forehead, shoulders, and breast, that parish ministry retired. Afterwards, on our return, the same ceremony was repeated.

In the mean time, all the bells were ringing without intermission. When we came near the city gate, and bowed towards the image of Our Lady over it, the Patriarch took some of the holy water, and, in conformity with their practice, threw it up to her in the air: then he sprinkled some on the inside of the gate, and on the guns. On going out, we turned our faces towards the picture of Our Lord, and bowed to it, whilst the Patriarch sprinkled it, as before. Here



all the Clergy stood round in a circle, carrying their images in front and facing his Holiness ; and I recited the Prone in supplication for the Emperor, after I had incensed the picture and the assistants. When all had resumed their ranks, we walked round the moats of the castle, with the ensigns, banners, and crosses before us, and the large tall cross, of gilt wood, at the head of all, surrounded with lamps on long poles. On arriving at the second gate of the city, we bowed to the image at a distance, they having previously lighted all the lamps before it and the other pictures ; and when the Clergy had taken their stations, as before, the Deacon recited the Prone in supplication for the Emperor and his son. It was thus :—“ Have mercy on us, O God ! according to Thy great mercy. We ask mercy, life, peace, health, safety, bounty, forgiveness, direction, guidance, and protection, for the Emperor, the lover of Christ, the crowned of God, the pious and well-disposed Kniazi ALEXIUS MICHAELOVITZI ; for the Empress Kyria MARIA AUGUSTA ; and for their illustrious son, Prince ALEXIUS ALEXIOVITZI. Prolong their race in safety ! Direct, O Lord God ! all their affairs by Thy gracious providence ; and humble all their enemies and assailers under their feet ! ” During this prayer we responded in chaunts of *Κύριε Ἐλέησον*, and repeated our Metanoias.

In regard to the well-known title of “ Kniazi,” used by this imperial family, we were told that their origin is from Rome ; whence, about seven hundred years ago, an ancestor of theirs came by sea to the country of Moscow, and, being from the first a great Archon, became at length the Sovereign of the whole territory ; so that every Prince who has succeeded in the line of these Monarchs is called “ Kniazi.” This title they gave also to Zenobius Chmiel.

Then the Protopapas read a Gospel, first for the plague, secondly for Our Lady, and came to the Patriarch to present him the book to kiss. His Holiness then gave his blessing to the congregation, recited the prayer for the Emperor in the wars, and a prayer for the plague, and again repeated his benediction. Having made the customary inclination to the image, we moved forward amidst the continued ringing of all the bells ; and crossing the small river by a bridge, came opposite the third gate, where we performed the like ceremony as before. We then made the entire circuit of the castle ; and entering by the same gate through which we had gone out, returned, and ascended to our church.

Here the Priests, carrying the holy images, halted in the porch, until the Patriarch had incensed them, and, after profound inclinations, kissed them all successively ; when they set them in their places, and we laid aside our copes. Immediately they began the mass, which was attended by the whole population ; nor did we go out from service till the clock had struck the eighth hour.

## SECT. XI.

*PRAYER FOR THE IMPERIAL HOUSE.—CHURCH MUSIC.—DRESS OF THE CLERGY.*

At the end of every church service here in Muscovy they perform a Πολυχρόνιον, or prayer for long life, for the Emperor, chaunted by the whole of the attending Clergy and choristers; and to their practice, from the time of our arrival in the country of the Cossacks, we strictly conformed; commemorating his Majesty, like them, in every Prone, and at the end of the service performing for him the aforesaid Πολυχρόνιον, in which we included the Patriarch, as they do; but in the latter prayer they name the Emperor before the Patriarchs, reversing their practice in the Prone. The tenor of the Πολυχρόνιον is thus:—  
 “ May the Lord God grant many years, under His divine favour, protection, and guidance, to His crowned Emperor, the greatest of sovereign princes, the great Kniazi; the master of the keys of the territory of Muscovy, and of all the lands of Russia, the Lord Lord Kyr ALEXIUS MICHAELOVITZI, the Empress &c., and to his all Holiness and Beatitude, the Patriarch of the great and guarded city of Moscow, the Lord Lord Kyr NICON! The Lord preserve them all!” We added, in Greek, for his Lordship our own Patriarch, Τὸν Δεσπότην καὶ Ἀρχιερέα ἡμῶν, Κύριε, φύλαττε εἰς τὰ πολλὰ ἔτη.

On the eve of the twenty-sixth of Ab, they rang all the bells, and there was a great attendance to commemorate the Entrance of the Picture of Our Lady, painted by Luke the Evangelist, into the City of Moscow. They read the Prophecies, and performed a Διπλὴ in the porch, as usual, with two officiating Priests. The Deacon read the Prayer for Vigils, “ Save, O God, thy people!” after which they went through the Office for Sleep; and the Κανὸν Καθημερινός, as they do every evening. On the morrow there was an assemblage at mass.

Most of their days here, in this country of Moscow, are festivals: for on most days the great bells, appropriated to the Sundays and great festivals, are rung for some distinguished saint's day, and especially for their new saints, as we shall explain hereafter; whereas, in Moldavia and Wallachia, and the country of the Cossacks, they are rung only on the eve of Sunday or of a great festival. Nothing used to affect me so much as the united clang of all the bells on these evenings, and in the middle of the subsequent nights. The earth shook with their vibrations, and the drone of their voice, like thunder, ascended to the skies. And what should hinder this great nation from observing these frequent solemnities, since, by the comfort of their circumstances, and the affluence of

their wealth, all their days are fair-days and festivals; and on no day in the whole year is the celebration of mass interrupted in any of their churches, but every person, whether man, woman, or child, regularly attends the church in his own parish, each bringing with him one candle or more, with a copeck, which is their piaster, stuck in it for the service of the altar. They never conclude the office in any of their churches, nor do any of the congregation retire, until the third hour is past; and in the mean time they are all fasting. It is not true, as we had heard concerning them, that they have churches where mass is performed at midnight and the dawn of day, for the convenience of travellers; since all the roads are full of churches; and wherever any Russian is on his journey, he always stops at the nearest church to hear mass at the usual hour, in consequence of the universal desire of this nation daily to attend that ceremony. In every city throughout the empire there is also a great or high church, which they call Sobor, that is Catholic, or cathedral, where every day, on the departure of the people from the masses in the other churches, they ring the bells for high mass, at which all the Clergy of the town, and most of the laity, attend. This they look upon as their daily duty.

After the appearance of the great pestilence here, the Ministers of the parish churches, having recorded the names of their deceased parishioners buried round their respective churches, used to bring their registers to commemorate them one by one at the sacrifice; and at the time of the Prone, when we had gone through all the usual forms, the Deacon used to add a new one, with which we were unacquainted, praying for rest to the souls of the departed brethren, each by name, to the amount, sometimes, of four or five thousand names; so that by this they were detained a very long time at mass, and did not conclude it till the sixth or seventh hour was past. [*Here follows a long detail of church ceremonies and religious observances, some of which are very curious, as exhibiting the extraordinary piety and devotion of the Russians.*] For ourselves, we were jaded with the length of their masses and prayers; and scarcely ever retired till we were ready to drop, from the weakness of our legs and backs, being literally crucified with exertion. But it is for the Almighty to dispose of us as he thinks fit.

The Muscovites do not care to kiss the holy images, nor to kiss the Gospel, at Sunday Matins, as we do; nor do they care to participate in the *Ἀγρίδωρα*; and this arises from their great reverence for these sacred objects. Once only in the year do they kiss the images; namely, on the Sunday called "of the Images," when they wash themselves, and put on clean clothes. Should any impurity have happened to a Muscovite, he does not enter the church at all, but stands

outside : and when a family have contracted any uncleanness, they make haste to wash themselves, and do not enter the church, nor kiss an image, nor touch it, a circumstance which we particularly observed in the picture-sellers at Moscoov, until the Priest has recited over their heads a prayer, with which we are unacquainted, and has given them his blessing : then they enter the church. On some of these occasions, the whole body of the officiating Priests is required to come out to them, as we used to see, and blushed through shame at seeing ; particularly on the Saturday evenings, almost all the married people in the parish stopped outside the church, until the priests came to pray over them, that they might enter.

In regard to the church music of these countries, it may be observed, that the chaunting of the Cossacks dilates the breast and clears the heart of care. With a vehement love for psalmody, and a strict attention to the rules of music, they give forth, in a sweet high tone, from their very souls as it were, and from one mouth, the most delightful sounds ; whereas the chaunt of the Muscovites is without science, just as it happens : it is all one to them ; they find no fault ; and the finest in their estimation is the low, rough, broad voice, which it is far from being pleasant to hear\*. As with us these gross tones are found fault with, so by them our high intonation is deemed vicious ; and they laugh at the Cossacks, and reproach them for their music, telling them that theirs is the music of the Franks and Poles.

As we remarked before, the dress of the Clergy consists of green or coloured cottons, or of Ancyra woollens, which, being much approved by them, are worn by most of them, with a broad collar, turned down over their breast and shoulders, of embroidered silk or flowered velvet, and with numerous buttons, either of silver gilt, crystal, red coral, blue turquoise, or other similar material, buttoned from the neck to the bottom of the skirt. Others wear wide gowns with large sleeves, plain, and not made to open in front. The young readers, who are not yet in orders, imitate either the one dress or the other. In regard to their head-dresses, the rich among them, and the Protopapases, wear calpacks of green, red, or black velvet ; the rest of cloth : under them they wear red cotton caps, with a fringe of yellow silk, bound round with rose-coloured lace. The Deacons dress in like manner, as do also the Wives of the Clergy, who are thus known to be married to a Papa or a Deacon ; but besides them no other person whatever uses this costume.

\* The Russians have apparently reformed their system since the Archdeacon's visit, as recent Travellers speak with great admiration of their solemn music.

The ecclesiastics do not shave their heads, with the exception of a large circle in the middle: the rest of their hair they leave to grow its full length. They are continually dressing and combing it; and are very diligent in looking at themselves in their mirrors, of which one, if not two, is always found in every chancel. Here they think no harm in consulting the glass, and combing and dressing themselves. By this unremitting attention to their exterior, they always look respectable, and neat to the extreme. Even the village curates, who are under the jurisdiction of the Protopapas, and stand before him bareheaded to receive his blessing, are much revered by the people, who never present themselves before them but with their heads uncovered. They are equally respected by the Voivodes and other magistrates, whom we often saw taking off their calpacks to them. In the churches, every person stands bareheaded, from the beginning of the service to the end, whether Priest or layman. Whenever a Priest is seen passing through a street, the people hasten to kneel before him to receive his blessing, which he gives them in their peculiar form, *viz.* by touching their forehead and shoulders.

It is usual for every cathedral church, like this of Kalomna, to have seven Priests and seven Deacons, neither more nor less: and in this they shewed us, within the chancel, all the banners of the several dignitaries of the bishopric; the *Φελόνια* of heavy embroidered silk, adorned on the shoulders with rich gold lace, worn by the Bishop; his four mitres, which are crowns without rolls; his numerous copes for the various festivals; silver vessels; and *Φελόνια* and *Στιχάρια* for the Priests and Deacons, made of princely materials; as how should they not be, having been given to the church by the Emperors. Here we were blessed with the sight and touch of the relics of numerous Saints, deposited in silver and gold cases; and we knelt to them, as our duty was. We were struck with admiration at the splendor in which they are kept. As in ancient times, during the reign of the Christian Emperors, they used to carry the rarities of the whole world, and particularly the holy remnants and relics of the Saints, each from its proper home, to the Imperial City of Constantinople, where they remained collected entire until the flight of its inhabitants began; so, since that period till the present time, it has been the will of God and the care of the Patriarchs, Bishops, Abbots, Priests, and Monks of every denomination, that those treasures should be transferred, those glorious relics removed thence, to the new Rome, the City of Moscow, a place deserving all praise and veneration. Here they have presented them successively to the various sovereigns, who knew so well their value; and have been remunerated for them with riches and benefits.

In consequence of their great zeal for religion, and their happy devotion, the Emperors have honoured these monuments of Our Saviour, and these relics of His Saints, with gold and silver shrines, making presents of them to the Cathedral Churches of the Bishops, and to the great Monasteries, which are built within the forts of the large towns.

At the beginning of every month they make an *Ἀγιασμός*, which they cross with these relics; then they sprinkle it over all the churches and houses in every city of the empire, to drive away evil from them. If any affliction or distress makes its appearance, the priests carry these relics round in procession, entreating the Saints, of whom they are portions, to intercede with the Creator, that he may repel the calamity. This is the list of the principal relics: first, there is a large gilt cross, adorned with large pearls, and inlaid with a piece of the wood of the true cross: then among the cases is one covered with gold, containing a golden sun, on which is painted the figure of St. George: within it is a portion of his body, real, and shining like gold, and as hard and plump as a pebble. There is a tooth of John the Baptist; a finger of Andrew the Apostle; some bones of the first Deacon, Stephen, of Daniel the Prophet, of Panteleimon the Martyr, Artemius the Martyr, St. Theodorus, and St. James, Euthemius the Great, John Chrysostom, Proclus, and Andrew the Military Officer\*. All these relics have their edges gilt, and their names written on them.

To return: On the eve of the twenty-ninth of Ab there was a great attendance in the churches, to commemorate the beheading of John the Baptist. On this day they are accustomed to abstain from all food cooked on the fire: they eat raw fruits only.

\* The Manuscript adds *ومن افرام السرياني*.

END OF PART THE THIRD.

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*N. B.*—THE COMMITTEE of the ORIENTAL TRANSLATION FUND of GREAT BRITAIN and IRELAND considers it necessary to inform the Subscribers, and the Public in general, that during the period the preceding sheets were passing through the press, the Translator had the advantage of comparing them with MR. ABRAHAM SALAMÉ'S Manuscript Translation of the same Part, now in the possession of the Committee.

THE  
**TRAVELS OF MACARIUS,**

*PATRIARCH OF ANTIOCH:*

WRITTEN

BY HIS ATTENDANT ARCHDEACON, PAUL OF ALEPPO,  
IN ARABIC.

---

**PART THE FOURTH.**  
**MUSCOVY.**

---

TRANSLATED

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## PART THE FOURTH.

### MUSCOVY.

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### BOOK VII.

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#### SECT. I.

##### *FIRST DAY OF THE YEAR.—THE PLAGUE.—FUNERALS.*

ON the first day of Ilól, the opening of the year seven thousand one hundred and thirty-six of the world, being the first day of the new year, and the commemoration of Saint Simon the Stylite, of Aleppo, a great concourse, both on the eve and on the following morning, took place, amidst the ringing of all the bells; for the Muscovites have a great love for this Saint. They placed his image on a reading-desk; and from the earliest hour of the morning all the people hastened to the church, drest in their finest clothes; the dignity of this day, as the first in the year, being greater with them than even Easter. The whole of the clergy of the town, having met and put on their copes, performed, in the first place, a *Παράκλησις* for the Emperor, with the usual prayers, accompanied with a supplication that this might be the beginning of a year of blessings to him; and afterwards they chaunted a *Πολυχρόμιον*, for length of life to him, to his infant son Alexius, the Empress, and all the Imperial family. In like manner, they congratulated one another with wishes for the happiness of each in this new year. Then they made an *Άγιασμός*, blessing it with the reliques of the Saints, and aspersed the whole congregation.

When the Emperor is present in the capital, they told us an immense assemblage takes place, and a great festivity, during which the Emperor, attended by all his court, and wearing his princely robes and crown, goes forth from the great church, with the Patriarch. In the inner area of the palace his Holiness performs for him a Supplication and a *Πολυχρόμιον*; and the Emperor, in like manner, offers up his prayers for the long life of the Patriarch. Upon this, all the Grandees step forward, to pay their gratulations

to both, and then salute each other. Such is their custom, and much is it to be commended.

On the festival of the Cross, their ceremony resembles ours; except, that they mention the name of the Emperor Alexius in the usual *Τροπάρια*; and fixing the cross on a stand, continue to pay their devotions to it until the day of its removal.

To return:—The great plague had by this time moved from the city of Moscow, and spread itself in the environs to a great distance, devastating many towns, and visiting, among others, this city of Kalomna, with its surrounding villages. It was a most terrifying thing; for it was not merely a plague, but a sudden mortality. Persons might be standing erect in full health, and in an instant they would drop down dead. A man riding on a horse, or sitting in a carriage, would roll back and expire, and, swelling like a bladder, would turn black, and assume the most hideous expression of countenance. The horses were wandering about the country without owners; and persons were lying dead in their carriages, whilst none was found to bury them. The Voivode had sent to close the roads, to hinder persons from entering the town, and prevent, as it was hoped, the infection from being imported by any traveller; but it was found impossible. A like measure, however, was carried into effect by the Emperor, who was engaged in the siege of Smolensko, in regard to messengers bringing him letters. His troops were encamped on the bank of a large river, from the further side of which no person was allowed to pass over to them, that the mortality might not make its appearance amongst them. When letters came for the Emperor, men stationed on the opposite bank received them; and having carried them over in their boats, and dipped them in the stream, delivered them to others, to be presented to the Emperor. Thus they were of opinion that the infection was communicated from hand to hand; and for this reason they dipped the papers in water, after the manner of the Franks. The Muscovites had no knowledge whatever of the plague from former times, and used to be much surprised when they were told of it by the Greek merchants. Now that it had shewn itself among them, they were greatly disturbed and alarmed.

In the interim, the Voivode had despatched no less than sixteen messengers to the Emperor, and to his Lieutenants in the capital, one after another, to deliver letters on business and importance to us and to them; and of these, we were assured, not one returned, all having died on the road. We were informed, by the old people, that a hundred years ago a plague had made its appearance

among them ; but it was nothing like what was experienced at the present time, which far exceeded any thing that had ever been known. No sooner had this contagion entered a house, than it made a total clearance, not leaving a single inhabitant behind ; so that the dogs and swine roamed about the houses, encountering none to drive them away, or to shut the doors against them ; and the city, which before was crowded with inhabitants, became entirely desolate. As to the villages, they were emptied altogether, as were also the monasteries, of their inhabitants ; and the beasts, cattle, swine, fowls, &c., being destitute of owners, perished, for the greater part, of hunger and thirst, having none to look after them. It was a state of things dreadful to behold, a scene of woe and lamentation ! for the mortality spread its uninterrupted ravages through the whole capital, and through this and the surrounding countries, to the distance of seven hundred versts, from the end of the month of Ab (August) till near the Feast of the Nativity ; by which time it had completed the desolation of the towns by the annihilation of their inhabitants. The number registered by the Voivode, of the persons who died in this town, was, as he informed us, ten thousand families : but as most of the young men were with the Emperor, in the wars, the houses were carefully sealed up for them, to be preserved from plunder ; lest, otherwise, on their return, their vengeance might be incurred.

In these dreadful circumstances, it was proved how truly Christian this nation is, and how strong their religious feelings ; for no sooner was a man or woman taken ill, than they abandoned all worldly thoughts, and, calling in the Clergy, confessed and communicated with the utmost reverence : this they did equally, whether they were old, or middle-aged, or in the prime of youth. All their property they usually bequeathed to the convents, churches, public buildings, and the poor. The worst of all, and the greatest manifestation of God's wrath, was the death of most of the Clergy ; and their consequent scarcity, so that many persons died without confessing or receiving the sacred mysteries. Numbers also of the Clergy lost their wives by this mortality. Now, it is the practice of the Patriarch here, and of the Bishops of this country, not to allow any widowed Clergyman to say mass. After he has become a Monk in some convent, and resided there for many years, in the expectation that his thoughts shall be entirely estranged from worldly concerns, they pray over him, and then give him permission to perform mass ; but not even so, till after much intercession and entreaty. The new Patriarch, Nikon, has, however, altered this practice, because he has a great love for the regulations of the Greek Church ; yet he does not permit the widowed Clergyman to remain in the capital, or in

any town, but compels him to reside, as a Monk, in some convent, there to celebrate mass with full permission. This banishment of the widowed Curates is a great misfortune in such times as these, when the supply of secular Ministers is deficient.

As the season advanced, the plague increased in virulence and extent; and the deaths multiplied exceedingly, so that no one was found to bury the dead. Great numbers of bodies were cast into a hole, one upon another: many were brought in carts driven by boys on horseback, unattended by any family or relatives, and thrown into the grave in their wearing-apparel. Of the Clergy, as we before said, a great multitude died; and on this account they brought the sick in carriages to the churches, to confess themselves to the few Priests that survived, and to receive the mysteries. Thus the Ministers were unable to quit the church at all, being obliged to remain there the whole day, in their robes, to receive the visits of the dying. Even this consolation was unattainable to many of the sick; and some were left to wait their turn in the open air, in the cold, for two or three days, with none to look to them, through the total extinction of their friends and families. Even the healthy, at these frightful sights, died through fear. The expenses of the funerals of the strangers who died were contributed by the merchants, according to their usual custom.

In Moldavia, Wallachia, and the Country of the Cossacks, all the Christians bury their dead, commonly, in coffins made up of boards; but here they bury them in coffins hewn out of a single piece of wood, with a lid made of another, and sloping like a roof: these are used not only for grown persons, but also for children, though no more than a day old. On the present emergency, their scarcity became so great, there being no one to bring them from the villages, that, whereas formerly the price of them was less than a dinar, it now rose as high as seven dinars; and at length none were to be had, so that they were compelled to bury the rich in coffins made of boards, and the poor in nothing but their clothes.

All the seven Ministers of the Cathedral Church here died, and six of the Deacons; together with the Protopapas, his sons who were Clergymen, their children, and every person in his house. After the mass had successively ceased in most of the other churches, it had still continued to be celebrated in the Cathedral daily, without intermission; but finally it was interrupted even here, as well as the other prayers and services: and this cessation of the Ministry endured a considerable time, until the Bailiffs sent one of the Village Priests, early on the Sunday mornings, to perform mass.

One of the victims to the disease was the Barifojicos, or Imperial Dragoman, who had attended us from Kalokha. In consequence of his death, our Lord the Patriarch sent to represent our destitution to the Emperor's Lieutenant; and, after a length of time, he sent us another. It is usual for one or two of them to be always residing at the Court of the Patriarch of Moscow, to be in readiness, in case they are wanted. The meaning of the name Barifojicos in the Russian language, is, in Greek, *Μεταφραστής*, that is, Translator of writings from the Greek into Russian. When this second interpreter came, he informed us, that the Lieutenant of the Emperor and the Ministers had kept a register of the persons who died in the capital from the beginning of the plague till its termination, and that their number amounted to four hundred and eighty thousand souls, so that most of the streets and houses were cleared of their inhabitants;—that, whereas formerly the whole city swarmed with people, it was now become desolate; and the dogs and pigs were devouring the dead bodies, having become ravenous to such a degree, that no person dared to walk alone; for their hunger and rage were so violent, that if they encountered a lonely wanderer, they would attack him and tear him to pieces.

The Emperor's Lieutenant was himself taken ill and died; and three of the Metropolitans with him, one after the other, whom the Patriarch had sent to the capital to supply his place. As to the inferior Clergy who died, it is impossible to compute their number. The churches generally were left destitute of Ministers: the few that survived acquired to themselves immense wealth; for they did not confine themselves to the usual practice of burying the dead one by one, but performed the rite collectively for a great number together, taking for each whatever fees they chose to demand. A Priest's mass cost three dinars, and more; and even at this price could not always be procured. So great a degree of God's vengeance, inflicted on his servants, in permitting the price of spiritual benefits to become so enormous, excited our utmost astonishment. At length things came to such a pass, that the ordinary course of burial was impracticable; and they dug large pits, into which they threw the bodies indiscriminately, without ceremony: for the town began to stink with their corruption, and the dogs and swine could not be prevented from devouring them, as they lay where they had fallen in the streets and open houses. Most of the gates of the city, he said, were shut, for want of troops to guard them: that the Emperor had sent, first, six hundred janissaries, that is a *beglik*, with their Aga, and they all died: then he sent a second time as many more, and they likewise died: a third time he sent an equal number, and the same fate

attended them; for every person who entered the capital instantly fell down in a mortal agony.

This state of things lasted from the month of Tamoꝝ till near the Feast of the Nativity, when it had arrived at its height, and it pleased God that it should cease. Many of the inhabitants of the towns fled into the woods and the open country; but few even of these escaped the mortality. All this time we were in great distress; and our sorrow, tribulation, and terror were unspeakable. We were residing in the highest rooms of the Bishop's palace, eye-witnesses of all these calamities; and the servants of the bishopric, who were living in the lower apartments, we used to see carried out, couple after couple, dead, not in consequence of a previous illness or the attacks of a violent fever, but they would drop down suddenly breathless, and immediately swell to a hideous size: we never, therefore, ventured to stir out of our apartments at all, but remained shut up day and night, in hourly expectation of a frightful death, weeping and lamenting at our condition. No comfort of any kind approached us; no alleviation of our grief could reach us; not even a drop of wine could be obtained, that we might assuage with it the bitterness of our affliction, and soothe the violence of our fears and alarms. Despair of our lives was ever before us, situated as we were in the very centre of the town, and beholding every moment the mortality around us. We were, in particular, most distressed for our fellow travellers who continued with us; I mean, the Heads of Convents, natives of Greece. These, indeed, escaped death, but they were in continual dread of it, and, to the great distress of our hearts, were perpetually lamenting, and saying to us, "Arise, and flee with us into the deserts, away from these scenes of horror!" We answered: "Whither shall we poor foreigners fly, amidst this strange people, who are unacquainted with our language? Wo to you, for your trust in such a design! To what place can we escape, from the face of an enemy in the grasp of whose hand are the lives of all? Do you suppose he is not found, or imagine that he does not exist in the open fields as well as in the close towns? Do you think he does not see the fugitives? Assuredly you are of little understanding, ye silly men!" With our Lord the Almighty we expostulated in our hearts; saying, "What is this that has befallen us, O Lord! and still befalls us, poor sinners? Last year we encountered the alarms of war in Moldavia; afterwards, our people and ourselves fell ill of colds and fevers in Wallachia; this year, in this country of Moscow, we meet the plague!" Thus we were in continual suffering, amidst never-ceasing dread and confusion, but, by the favour of God, in good health and safety; by the favour of that God, who says, "I am the



faithful guide of strangers." With those who accompanied our wanderings, I was ever thanking Him—exalted be His name!—and praising Him; and we were continually kneeling, to adore Him.

Our only consolation and relief, in these melancholy circumstances, was the absence of all shouting and howling over the dead, so much used by the women of our country, who have learnt it from the Arabs. Raising their voices to the highest pitch, they cry and shriek in so awful a manner, as to break the hearts of the healthy, and turn their wholesome blood feverish. But the Christians of all the countries on this side of Constantinople are not in the habit of employing their women to mourn over the dead with loud shrieks, nor have they ever learnt such howlings as are practised amongst us. Here they weep over their deceased friends calmly and quietly; and lament, in a suppressed tone, with accents that soften the hardest heart; but their voices are not overheard by their neighbours. In Moldavia, during those melancholy times of distress, we used to see the wives of the *اخوان*, who had hidden themselves in the convents, when news came that their poor husbands and relatives were killed in the wars, gathering round them their daughters, and letting loose their hair which they usually wore rolled up; and after weeping with mournful lamentation for the space of an hour, whilst the people were looking at them, immediately thereon becoming silent, and rising up to think no more about it, as though the report were false, and such things were not! Our astonishment at this poverty of feeling was great. Could thousands of men be slain in battle, and their families pay so little attention to their loss, be so little affected with the news of their death, that they seemed not to know how to bewail them duly, but were contented with calmly weeping for them so short a time, and moving their heads to and fro in sorrow, without black clothes or blackened countenances, without beating their faces or crying aloud, and without even changing their white garments for some of a soberer hue! We used to say of them, that they set no more value by their husbands and brothers here, than they do on passing strangers. With us, on the contrary, in our country, the deceased are exceeding precious, and their loss is heavily valued. When any person has died in the course of nature, his family disturb the whole place with their howlings and shrieks, at the very height of their voices, like the wild Arabs from whom we have learnt the custom; and for this the people here used to mock us, and call us Arabs, out of ridicule. The name Arab is, in their estimation, the vilest that can be given, as they consider that not a single person of that nation is a Christian; but that all are Turks and Hanafies, enemies of Christ's religion.

For we found here, among the Russians, many prisoners who had escaped from our country; and these have given accounts of it, and acquainted them with its deformities; telling them, that to moan and weep publicly over the deceased Christians there is not permitted. We used here to see, daily, thousands of dead bodies carried forth for interment, without hearing a cry or a wail: all was silent, as though no plague existed among them. The women who attended the funerals, we observed, as they passed by us, were not satisfied with mourning; but whenever they came to a church, they stopped, and turned towards the image suspended over the door, kneeling down, crossing their foreheads, and beating their breasts, with moans and tears. If the deceased was in possession of a shop, and his wife or relations wanted to open it, they waited till a certain period after his death; and then, after paying their devotions to the image suspended over the door (not confining their adorations and prayers, as we do, to the regular ministry of the Priesthood and the service of the church), and having renewed their weepings and lamentations, they proceeded to the disclosure. Happy are they in the plentiful blessings of their religious feelings, amidst such afflictions of providence; and much were we consoled in the thought, that our native country has so long been screened from the calamity of this mortal pestilence. To the Almighty God be thanks! and blessed be His name, for preserving us here harmless, in the midst of it! Sufficient, indeed, was the hardship of our destitution, and our absence for the two last years from our homes, families, and friends, without the accumulation of the sorrows and difficulties which we now moreover witnessed. O God! grant to us the extinction of those debts which caused our journey hither; and whatever other blessing we may seek from the ocean of thy bounty, graciously bestow it, O most Bountiful of the Bounteous! None is lost who places his confidence in Thee, O thou restorer of the broken-hearted! thou feeder of the hungry wanderer! Support us by Thy beneficence, O thou best of supporters! for our souls are famished, and our pilgrimage has been drawn to a tedious length. How long, O Lord, shall it endure? Permit not that any of us die before the payment of the debts we owe, Thou source of riches, and fountain of all affluence! but have mercy on us, poor wretches!

## SECT. II.

*SIEGE OF SMOLENSKO.—DESCRIPTION OF THE TOWN.**HISTORY OF RADZIVIL.*

To return to the history of the Heaven-protected Emperor.—After he had marched with his army to the siege of the city of Smolensko, he beset it on all sides with the strictest inclosure, for about seven days; during which, his troops ceased not to use every stratagem against it, until they had made a breach in its walls with a large battery of heavy guns, and thrown down two of its towers, with the ruins of which they filled the moat, and commenced raising a mound. Whilst they were engaged in carrying earth for the completion of the mound, and cutting trenches round it, the captain of the Polish garrison came, on the part of Radzivil, to beg for mercy; which was granted; and the town surrendered. Within the stone walls was a high earthen wall; in the centre of which they had built a towering wooden fort of great strength. To this fort the Muscovites set fire, by means of bombs from without: for the Emperor has cannon resembling قطارميز, each an ell in length, and of equal calibre, which they charge with balls composed of pitch, sulphur, powder, &c. These, when discharged, mount, we were told, to the skies; and then descending on the besieged town, set fire to it, and, throwing down every thing near them in ruins, root up the very ground by their explosion.

We were informed, by several of the military who had been at the city of Smolensko and assisted at its capture, that it is an extremely large and strong place, surrounded with walls so thick, that two carriages abreast can be driven along the top; thus equalling the walls of Antioch. But the structure of the walls of Smolensko is very singular: they are built entirely of immense quarry-stones, laid together in such a manner that no division is perceptible between them. This fort was erected by the ancestors of the present Emperor. Its towers are seventy-three in number, all of vast dimensions, besides many which, we were told, are outside the walls. The guns of each tower are corresponding and on a level with those of the other towers; so that no enemy can accost the flanks of the walls, nor approach near them. It was not until after the unremitting efforts of the Emperor's artillery, and a general cannonade all round the fort, that, finding a place of inferior strength on which the guns had made some impression, the Muscovites at length threw down two towers with the bastion which they flanked, having in vain endeavoured to produce any effect on the remainder. This great conquest none had hoped to achieve, particularly

as the great River Nieper flows under the most part of the walls. The surrender was made on the condition, sworn to by the Emperor, that whoever desired it should remain unmolested in the town, and that those who were unwilling to stay might depart freely to whatever place they chose.

On taking possession of the city, the Muscovites found in it a great number of Jews, disguised in the garb of Christians; but they quickly detected them, by their ignorance in not knowing how to make the sign of the Cross on their foreheads. By command of the Emperor, they were all collected together; and he required of them, if they wished to save their lives, that they should be baptized. Those who believed, and afterwards received baptism, he permitted to live: the recusants he ordered to be placed in houses built of wood, which were set fire to, and they were all burnt to death. Every church in the town belonging to the Poles he razed to the ground, and gave orders for others to be built on the spot.

The accursed Radzivil, son-in-law to Vasili Beg of Moldavia, and the origin of all this war with its attendant evils, as soon as he heard that the Emperor was marching out to the attack of this city, came at the head of thirty thousand troops, to reach and enter it for its protection; but he was intercepted by a large detachment of the Emperor's forces, which surrounded him, and cut his whole army to pieces. He himself escaped, with only a few of his suite, by contriving to exchange his dress for that of a poor peasant. All his principal officers were taken prisoners, with a number of others; and credible persons assert, that, being a great magician, he saved himself by the power of magic. Once they overtook him; but still he eluded their grasp, by stealing away from them through the mud and reeds. This accursed wretch was, at the time I am speaking of, the greatest of all the Polish Grandees, a mighty Hetman, and governor of a large and well-known country which is called Molitfa, and also of this town and province of Smolensko, over which his ancestors had gained the sovereignty. Of all the countries belonging to the Poles, his was the finest, being covered with impregnable stone fortresses for the space of two months' journey, beginning from the vicinity of Danska or Dantzic, the celebrated town which is the sea-port of the whole Polish territory. The Crál feared him much; and none besides him dared openly to oppose the will of the Emperor. He was exceedingly hated by the whole body of the orthodox, and was tyrannical and obstinate. His religion, we were informed, was the Lutheran; that is, he fasted only one day in every year, with the intention thus to complete the Great Lent once in his whole life; and his prayer, performed secretly in his closet, was,

“ Our Father, who art in heaven;” in conformity, as he thought, with the saying of Our Lord the Messiah, in his Holy Gospel. Vasili Beg of Moldavia esteemed himself happy in marrying his daughter Mary to this Calvinist, hoping he would be a support and assistance to him; and no other but this accursed tyrant was the cause of the death of Timotheus, Chmiel’s son. Great indeed was the enmity between these two chiefs, Chmiel and Radzivil: the latter, about three years ago, having passed, with a strong force, in a great number of boats on the River Nieper, and seized the city of Kiof, with its dependencies, by surprise; burning, and destroying and slaughtering the inhabitants. Chmiel, on hearing this, came upon him on a sudden, and cut to pieces all who had accompanied him. Radzivil himself escaped by flight, with only a few attendants; leaving all his captives, ships, and money, in the hands of the conqueror. Vasili used every exertion to make peace between the Poles and the Cossacks; but his efforts were rendered unavailing, by the malice of this wretch, who, in presence of the ambassadors sent to the Crál by the Emperor, made sport of the latter; saying, “ He is no Emperor: he is merely the Crál of Moscow: and you may go and tell him, that I trample on him and his dignity.” All this arose from the excess of his pride and haughtiness. The Polish Crál, for his part, had no inclination to encourage such behaviour. When the Emperor heard this message, and what had been said of him, he was exceedingly angry; and sent to the Poles other ambassadors, a second and a third time, to propose an accommodation; requiring that they should style him Emperor of the Great and Little Russia; evacuate the territory of the Cossacks, leaving them unmolested; surrender Smolensko peaceably into his hands; and move no evil against any of the inhabitants. But this accursed scoundrel refused to comply, until God humbled his pride, as we shall relate in the sequel.

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### SECT. III.

#### *RUSSIAN MERCHANTS.—WAR WITH THE POLES.*

ON this, the Emperor, as our informant went on to state, assembled the chief officers of his government, the grandees of the empire, the chief merchants, and the rich men of the capital; and forming a great council, laid before them all these affairs, saying: “ For my part, I am ready to stake my life for the love of our Holy Religion, for the protection of our Christian brethren the Cossacks,

and to effect the deliverance of the Petcherskoi Convent, and others, from the slavery of our enemies the Poles." With this speech all were greatly delighted, and in particular the Patriarch, who much incited him to march out against the Poles: and the principal of the merchants said, in answer to the Emperor: "We request your majesty not to expend your own treasures in the pay of the army, and by no means to take upon yourself the costs of this war. We, the merchants, will grant you a sufficiency of money to prosecute your designs, for the benefit of our Religion, and for the subjugation of our enemies, the accursed Poles." Immediately, therefore, a proclamation was issued by the Emperor, for the march of an expedition; and the merchant above mentioned, from the abundance of his wealth, presented to his sovereign a sum of six hundred thousand roubles. The value of a rouble, which is the word in the Russian language for a dinar, is two rials. On presenting this money to the Emperor, the merchant said to him: "This is an offering which I make to your majesty, from the stores which God has blessed me with, of his bounty, during the days of your glorious reign." This person was the greatest merchant in the capital: he was reported to pay, every year, into the imperial treasury one hundred thousand dinars in duties on the merchandise which he received from the country of the Franks, and from Persia and India, in return for the goods which he stored in his warehouses, which were beyond all computation. His celebrity was in proportion to his immense wealth; and, indeed, all the great merchants here are so vastly rich, that they count their riches by millions. The mansion and palaces of this merchant we afterwards viewed in Moscow, and found them larger and more magnificent than the palaces of our Vazirs. He had built for himself a beautiful church, of which we never saw the equal even in the Emperor's palace; on which he was said to have expended more than fifty thousand dinars, so great was his love for Religion and good works. When the rest of the merchants, and the great men of the capital, and the chief officers of Government, saw that the said person had presented this sum of money, they became jealous of him; and, endeavouring to rival him, they all made offerings to the Emperor of large sums, so that the money thus collected was sufficient for all the expenses of the army during the whole of the year, and for the entire expedition; and the Emperor was in no need of opening his treasury at all. The Patriarch was said to have offered his majesty a present of about one hundred chests filled with money, as his own private contribution; but the Emperor refused to accept it, saying: "The sums which my Christian brethren have presented to me are quite sufficient." The monasteries, also, made him offerings of immense wealth;

the Convent of the Trinity alone having contributed more than one hundred thousand dinars. The Heads of the Clergy, imitating this example, equipped for the war upwards of twenty thousand armed men, principally taken from the service of their Convents. At the head of these were the troops belonging to the Patriarch.

Having formed a large camp without the city, the Emperor made a *Yakelma*, or enumeration of his forces, a task which required a considerable time to effect; and it was computed that the number of men who received rations amounted to upwards of seven hundred thousand, according to the account given by the Patriarch of Moscow, to Patalaron, the deposed Patriarch of Constantinople, on being asked concerning this matter. Of this body of men, one hundred and forty-four thousand were infantry; the rest were all cavalry. For his body guard the Emperor selected three hundred thousand to be about his person, forty thousand of whom were equipped from his own armoury. To Chmiel, Hetman of the Cossacks, he sent princely robes, with a sword and Turkish mace; and on all his great officers he bestowed military uniforms. He also took into his pay forty thousand of the Cossack troops, bettering their condition much, and fitting them out for war. At length, God granted him his favour; so that he made the conquest of the great city of Smolensko, and defeated his chief enemy, Radzivil. In the mean time, his various officers subdued upwards of ninety-four towns and castles, by storm and voluntary surrender; killing God only knows how many Jews, Armenians, and Poles, and throwing their children, packed in barrels, into the great River Nieper, without mercy; for nothing can exceed the hatred which the Muscovites bear to all classes of heretics and infidels. All the men, without exception, they cut to pieces, not sparing one: the women and children they carried into slavery, after destroying their habitations, so as to leave their towns entirely desolate. Thus the country of the Poles, which formerly was proverbially rich, and bore a comparison with the finest provinces of Greece, now became a vast scene of ruin, where not a village nor an inhabitant was to be found in a fifteen-days' journey in length and breadth. We were informed that more than one hundred thousand of the enemy were reduced to captivity, so that seven or eight boys and girls were sold for a dinar and less; and many of them we ourselves saw. In the towns which they took by capitulation they spared all those inhabitants, and allowed them to remain, who embraced the Faith and were baptized: the rest were all expelled: but the towns which they captured at the point of the sword they totally cleared of their inhabitants, and levelled their houses and fortifications to the ground.

One of the places captured was the city of Mohilov, so much celebrated, among the mercantile class, for its riches, as all its inhabitants are extremely rich merchants. And because the Governor, who commanded there on the part of Radzivil, surrendered by capitulation, after a long and severe siege, and, making his submission to the Emperor, embraced the faith and was baptized, the Emperor continued him in his post, confirming him as Voivode of the town, in conjunction with one of his own Vazirs. The whole of this conquered country was under the government of Radzivil, and his private domain. The Emperor gave orders forthwith for the repair of the towers which had been thrown down in the ramparts of the city of Smolensko, and for the restoration of its walls and fortifications; and having appointed two Voivodes to reside there, with a garrison of thirty thousand troops, he stored it with provisions and ammunition. Afterwards he moved away to a town called Fiazma, which was formerly the frontier between his territory and that of the Poles; where he remained until the end of the Festival of the Immersion, waiting for the plague to cease. From the moment of his departure for this expedition till the present time, he had sent orders to guard all his frontier towns; so that not a single person should be permitted to travel away from them, lest the report of the plague should be spread abroad. Afterwards they brought the principal officers of the accursed Radzivil, whom they had made prisoners, in a boat from Kalokha to this town of Kalomna, to conduct them hence to Cazan, to be deposited in the prisons there. They were about three hundred in number; who, after having been commanders and rich men, were now reduced to poverty and disgrace, so that our hearts were distressed at the sight of their wretched condition.

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#### SECT. IV.

##### *CEREMONIES OF ORDINATION.—WINTER SEASON, AND MARKETS.— TREATMENT OF DOGS.*

To return to our description of this country and climate.—In the month of Iloł, the days and nights here are equal; but towards the end of the month the nights begin to exceed the days in length, so that by the Feast of Saint Barbara the day is reduced to seven hours, whilst the night is lengthened to seventeen.

On the Festival of St. Demetrius, our Lord the Patriarch performed mass in the Cathedral Church; and this was the first day of the cold season. Also, on the Sunday of the Carnival of the Nativity he performed mass there, and ordained



Priests. It is the custom of the Bishop here, when he performs mass, to vest his robes, sitting on a throne with three high steps in front, which is placed in the porch. Under his feet, when he stands up, they spread a round piece of woollen cloth, beautifully dyed of various colours, having in the centre the figure of not one eagle only, but several; and these were placed, by the *Ἀναγνώσται*, under the feet of our master, whenever he stood up; whilst we always held him by the shoulders, and the *Ἀναγνώσται* belonging to the church stood round him, one of them holding his crosier behind him. Before mass, we used to perform a *Παράκλησις* for the Emperor; and after they had recited the Hours, according to custom, they then commenced the mass, during which the *Ἀναγνώσται* chaunted *Ἄγιος* within the tabernacle &c.

It is to be observed, that it is the practice of all the Greeks, and here also, that at the ordination of a Priest or a Deacon they do not lead him forth to make a Proclamation over him, as we do; but he is led out by two Deacons from the royal door, and in again, whilst they say *Κέλευσον Δέσποτα Ἄγιε*, and bow with their heads three times: then they lead him round the altar, and at each turn he receives the blessing of a Chief-priest on his head. After these circuits he makes three *Μετάνοιαι* to the altar, and, kneeling down, is again blessed three times. On rising, he kisses the altar, and receives three other blessings, as before. Then, after being clothed in the clerical dress, if he is ordained Priest, he has given to him the *Κοντάκι*, or Breviary, of the mass; if Deacon, the fan, or otherwise *الانستر الكبير*.

The mass in this country is performed with all possible reverence, awe, and veneration; and the Priest does not recite the *اعلان* or any thing that he has to say, nor the Deacon the Prone, with a very loud voice, as we do, but with calmness, and a quiet sedate humility: as do also the chaunters, particularly when a Bishop is engaged in the ordination of a Priest; then his voice is very gentle, and none hear it but those who are present with him in the tabernacle. This mode of reading low we now learnt from them.

On the second Sunday of Advent, our Lord the Patriarch again performed mass, and ordained Priests and Deacons, in the upper church; where they had heated the stove since the night before, on account of the severity of the cold which now came on. For this purpose the Bishop had built this church, and placed a stove in the cellar under it; that when he said mass in it during the cold weather, they might on the preceding evening heat the stove with much wood, and in the morning, by opening the flues above, admit the warm air into the church, so that it became heated like a bath.

The course of the weather in this country of Moscow is, that from the Festival of the Cross till the beginning of the Christmas Lent there are very high winds during the night, with heavy rains; and from the beginning of the Lent commence huge falls of snow, which succeed each other, without a thaw, until the month of Nisân. This snow freezes in layer upon layer, till, from the thickness and universal spread of the ice, the roads become impassable on foot, presenting everywhere the appearance of a mass of polished marble; and the fields, from the depth of the snow lying on them, here and there to several heights of man, are rendered altogether impervious. During this season, the *sanias*, which are sliding carriages, traverse the country like the *caïques* or *barms* in the waters of Constantinople; and, whilst this frost continues, the markets everywhere are plentifully supplied with provisions, at the cheapest rate. In every *sanias* we used to see six persons seated, with their goods in stowage, all drawn by a single horse. The immense loads of agricultural produce, and the huge stones transported by these carriages, excited our surprise; for that which one horse draws here could not be drawn by twenty horses in our country. At these times they used to import into Kalomna all their large and finely chiselled tombstones, which twenty horses in the ordinary way would not move, in *sanias*, by one or two at a draught, with their owners mounted upon them, with a single horse. It was really surprising to behold; and the whole expense of a huge stone brought from a very great distance would be only three dinars. This facility of transport is the cause of the great prosperity of this country, and of the abundant comforts of life which its inhabitants enjoy; provisions of all kinds, and at the lowest price, being conveyed during the winter to Moscow, from the remotest parts of the empire. This traffic is principally carried on about Christmas, at which time they buy and sell the whole of their yearly products. Sliding with the greatest swiftness over the ice, the sledges proceed at the rate of one hundred versts in a day through this country of palaces; and we used to see the goods, which were bought in the markets, stowed by the purchasers, whether men, women, or children, in very small sledges, and drawn by the hand with a cord without difficulty or fatigue, but with the most gentle motion, by the person walking on before. In this way the women draw their children about in sledges.

Throughout the whole of this great empire no street dogs whatever are to be seen abroad. All their dogs are confined within their houses; and there is not a house, either of a man in power or of a rich man, nor of the poorest labourer, without a dog or two. These are as vivid as fire; are constantly tied

up at home, with iron chains round their necks, and lying in wooden kennels built for them to stay in during the day; at night are let loose, to roam about the inclosure; being always fed with flesh, and having milk usually given them to drink. In consequence of this treatment, which we describe as we saw, every dog of them is equal to fight a trooper, and is too fierce to allow any person to approach him.

The first week of the Fast of the Nativity, the River of Moscow, with all the rivers, and even the lakes throughout the country, were frozen over, and so remained until the middle of the month Nisân; so that after being accustomed to pass the former in large boats, we now crossed it with dusty feet; unable to distinguish it from the solid ground, and not knowing where it was situated, but from the wells which they dug in it, to draw up water with buckets made of wooden staves, or the bark of the *flamor*-tree, the pieces of which, in the same moment that they are soaked in water, unite closely, and become like one. These buckets, of such strange and wonderful construction, are in general use throughout the country. On the rivers, thus frozen, they pass along in sledges with great rapidity, far exceeding the speed of their progress over the frozen earth; because the former are free from the ascents and descents which must be encountered on the latter, and are as smooth and even as polished marble. At the same time that the rivers froze, all the moist provisions, in the houses, cellars, and shops, froze also; and the oil which we bought during this weather was like manna or candied sugar. As for honey, it became as hard as a stone; and so did every egg, too hard to be broken. The fish were no sooner caught from the river than they froze, and rattled against each other like pieces of dry wood; and thus they continued frozen until the month of Adar, without experiencing the smallest damage. After laying the fish over the stove to thaw, we then washed and cooked it with a great deal of trouble. The manner of catching fish during this season is very curious. The fishermen walk over to the middle of the river, where they break the ice in the manner of a deep well: to this opening all the fish thereabouts come, for the purpose of inhaling the air; in the mean time, the nets are let down and drawn together, and there is brought up in them a very large quantity, much exceeding the draughts in the summer season. On this account, fish is extremely cheap here in winter. In the bellies of all the fish of this country are found bags of caviare, which is a very delicious meat. At the Festival of the Immersion, presents were made to our Lord the Patriarch of some beautiful live fish, in vessels full of water, resembling the fish which is caught in the river at Aleppo, and is called Abo Shârib: this appeared to us

a very great curiosity. At the same time they presented to him honey in the comb, frozen, and as white as snow, of which they have great abundance at this season; and also fine apples of admirable flavour.

The market-days in this city of Kalomna are Monday and Thursday; on which the whole of the inhabitants of the town and country assemble in the market-place; each of the country people, with their various kinds of commodities, in a sledge. They used to bring with them large and small pigs ready killed and scalded, which, being frozen, stood erect in the sledges, as if they were alive: they were fine animals, and very cheap. They brought also geese, ducks, and turkeys, which they likewise sell ready plucked.

The strength and severity of the cold were beyond expression; for when they fetched water to the houses in barrels from the river, it used to freeze by the way, and would only thaw in a heated room. Even whilst the water-carrier was dipping his bucket in the river, the ice would form on it, in layer upon layer: and when they were washing the plates, they used to stick to each other, on being placed in piles; and would become one solid mass, only to be loosened by the fire-side. The leaves even of the cabbages were frozen within them. This vegetable is remarkably fine in this country, and is sold washed and cleaned of its outward leaves. We used to buy a sledge-load of it, containing a hundred large cabbages, for five or six copecks only. Cabbages, carrots, radishes, &c. are pulled from the ground before the snow falls; and are put into the cellars, whence they are brought out at this season of the year, to be sold as they are wanted.

Another consequence of the great cold was, that the breath issuing from the mouth and nostrils of a man froze upon his beard and mustaches, in flake upon flake; so that, instead of black, they became perfectly white, and could not be cleared of the ice but by approaching the fire. Whenever we went out of the house, the moisture even withinside our noses used to freeze and block up the passage; and the water which a man made on a wall, or on the ground, would instantly turn into ice. All the spouts and gutters on the tops of our chambers were blocked up. None of us could for a moment bear to take off the fur-coverings from his hands and nose. The frost and snow penetrated through the joints of the doors and windows, though they were covered with leather and woollen-cloths to exclude the air. No light could be seen through the panes of crystal in the windows; for they became like pieces of opaque marble with the incrustation of the hoar-frost upon them, of which it was impossible to keep them clear. The houses here, being all built of wood, used to crack in the night-time

from the severity of the cold, and make a noise as loud as the report of a gun. Through the crevices, thus formed, the light would appear, after all the pains that had been taken to make an air-tight apartment. The sign of an approaching severity of frost was when, at the commencement of the evening, the nails of the doors inside began to be covered with shining crystals of white ice, notwithstanding the quantity of wood-fire we made up morning and evening in the stoves, raising the temperature of the rooms to that of a hot-bath. On this account we said our Matins and Vespers at home, when they were of indispensable necessity, as on the eve of a Sunday or festival; and the mass only we performed in the church. But we were unable to stand upon both our legs during the performance: whilst we supported ourselves on one, we were obliged to lift up the other from the cold floor, though our feet were covered with three or four socks each, made of cloth, felt, and fur: yet all the doors of the church were carefully closed. As for the Muscovites, they intermitted not to perform the midnight service on any one occasion, so that we were astonished at their perseverance. But they are prepared to withstand the cold; for they are all clothed, both men, women, and children, in long close dresses with sleeves, well lined, both inside and out, with black fur, fitted to the shapes of their bodies. From their hands they never take off a kind of large cuff made of knitted wool, fur, or leather, as warm as fire in winter, with which they do all their work, even to drawing water from the river, and every other species of menial employment. In summer, they wear them of leather only; and work in them, that their hands may not be injured; a remarkable delicacy in the poor people here: the rich have them of fine cloth fringed with sables; for no Russian can endure to touch any common thing with his naked hand: even to hold the reins, when guiding their cattle, they use gloves.

At this season the entire surface of the lands and roads became like a slab of marble; on which no person could walk without great difficulty, as he would instantly slip. On this account the nails of their boots were made to stick out like thorns, to penetrate the ice; and their cattle were rough shod in the same way, to prevent them from slipping. But their movements are principally made in sledges, though only from their houses to the market-place; and the expeditions of the couriers are performed in these carriages. Their progress is speedier than that of a saddle-horse; and, moreover, the rider of the latter is subject every moment to fall and break his bones on the slippery ground, or, if he can hold on long, to be frozen to death by the cold. The cattle and other animals are all tied up in the houses in winter, and are supplied with their usual fodder:

they give them water to drink every morning and evening: but instead of being exercised and curried, they are allowed to roll themselves on the snow every day; and frequently they eat the snow, making it serve them instead of draughts of water.

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## SECT. V.

### *EFFECTS OF THE PLAGUE.—REGULATIONS FOR HOLY ORDERS & MATRIMONY. CIVILITY AND PIETY OF THE MUSCOVITES.*

To return.—On the third Sunday of the Fast of the Nativity, our Lord the Patriarch said mass in the upper church; and ordained Priests and Deacons for the Church of the Assumption of Our Lady, the Cathedral of the city of Kashira. This ordination was occasioned by the fatal effects of the plague, in consequence of which most of the Clergy died. The cathedral church of this city of Kalomna, for instance, had formerly seven Priests and as many Deacons; but they all fell victims to the pestilence, except two of the latter, who outlived it. After the celebration of mass had ceased in all the churches around it, here on no day had it been omitted until now; when it ceased altogether here also, and the congregations were dispersed for want of Priests. Afterwards, a Curate was brought, every Sunday only, from some village, to say mass in the cathedral. For these reasons they applied to our Lord the Patriarch to ordain Priests for them, in the place of the deceased. When the plague reached the town of Kashira also, and destroyed both the people and the Priests, there set forth thence a deputation to our Lord the Patriarch, driving, at the utmost speed, in sledges drawn by horses along the surface of the rivers Oka and Moskwa, (which we had passed in boats) accompanied by two Deacons; in the hand of each of whom was a testimonial, from the Voivode, the Janissaries, the Cannoniers, and the Portaria, that is, the Gatekeepers guarding the Castle, that he was worthy of the proposed dignity. They bowed down therefore to the Patriarch, and threw themselves on the earth before him, beating their heads on the ground as usual, and saying: “Gosudari Pomilui! and ordain for us these Deacons to the priesthood, that they may look to the care of our souls, and open for us our churches to mass.” He complied with their request, by ordaining the two Deacons; and we had an opportunity to admire their humility, and the high degree of Christian faith which they displayed throughout this whole transaction.

It is the custom with the Bishops in this country, when they ordain a Priest or

a Deacon, not to allow him to return to his home and church until he has said mass at least fifteen times in the cathedral, that the Priests may teach him the best method, and that he may not depart without being perfectly well instructed, so that no one shall be able to scoff at him for his awkwardness;—a laudable accuracy, well deserving of notice. After the ordination, they wrote for them a Γράμμα Ἰστατικὸν in their language, translated from the tongue of our Lord the Patriarch, setting forth that he had ordained Priest such an one, from such a town, for the service of such a church, on testimonials of the inhabitants of the said place: for each of the candidates used to bring with him a written document, witnessing that he was a worthy person, and had been married to one wife and no more. After the Patriarch had set his signature and seal on this Ἰστατικὸν, the newly-ordained Ministers received it, and departed. Furnished with this document, they were under no fear from any visit of a Bishop, in his rounds; who, if he found any person exercising the Clerical functions without such a certificate from the prelate who ordained him, would immediately suspend and punish him.

The officers of the bishopric, from every Priest newly ordained, received a dinar, for the Episcopal Treasury: and so from every person desiring to be married they took a piaster for the marriage-certificate, and for entering his name in their register. This is an excellent regulation; for thus no one dares to take a wife, throughout the whole jurisdiction of the bishopric, but by their permission. They exercise a very great severity in regard to the seven degrees of consanguinity; not allowing that promiscuous intercourse prevalent among the Wallachians and Moldavians, who copulate like brute beasts: and in every part of Muscovy this discipline is observed.

On the eve of the Festival of St. Nicolas, we assisted at the short Vespers (Μικρὸν Ἐσπερινὸν) in a church on the basement of the cathedral. Here were congregated all who survived, both of those who inhabited the city, and of the neighbouring villagers, whether men, women, or children, male or female. They have a regular custom, when they come to church, to bring with them a taper, in which a copeck is stuck; which they set before the image of the Saint, patron of the church, and before all the images around.

It is a custom, also, when any Chief-priest among them gives any thing, of what kind soever, to a person of the common people, he bows his head to that person at the same time that he presents it, though it be only to a boy or to a woman. In like manner the Voivode bows his head to the poorest; and the Priests do so even to the women and children. All ranks are in the habit of

constantly bowing to each other; and this bending of the head is their usual salutation in the streets, morning and evening. This is all a token of the fruit of humility; for pride is entirely eradicated from the midst of them, and haughtiness is held by them in the greatest detestation. Thus we saw and witnessed: and God is witness to us, that we walked among them after the manner of the canonized Saints; refraining from all mirth, conviviality, and jests, and observing the purest morality of the Gospel, by the necessity of our situation, not by choice.

At midnight, the bells were tolled for matins; and we arose to attend the service. On entering the above-mentioned church, we found the young women and girls assembled before the men and boys, having hastened thither in crowds, with tapers in their hands. Out of love for St. Nicolas, the congregation was immense; and as the church was small, the greater part of them stood without, in the frosty air, with their heads uncovered, according to custom, from midnight until break of day. After they had read the *Συναξάρια* for Nones, at the conclusion of the service, we left the church, exhausted with the fatigue of standing, and shivering with cold; and after the fourth hour of the day, on the tolling of the bells, we re-entered the church to mass, which was performed by our Lord the Patriarch. But, previously, he made an *Ἄγιασμός*, with which he sprinkled the church and congregation. Through the severity of the cold, the water was frozen in the vessel, and we had to break the ice in order to dip the cross. Afterwards a Priest was ordained; and we did not go forth from mass until the evening.

We were told, that throughout the whole country of Moscow they perform the Matins so as to last through the night; and that after the stroke of the fifth hour of the day they never go in to mass, nor go forth from it till the evening; so that their dinner necessarily becomes a supper meal; for the day in these months of Canon the First and Second consists of six hours and a half; the night, of seventeen and a half. During this season the sun rises between the east and the south, and sets between the south and the west; and every day, for these whole two months, is dark and gloomy, so that the day-time can hardly be distinguished from the night-time.

On the Festival of St. Spiridion, the Wonder-worker, our Lord the Patriarch said mass in the upper church, and ordained Priests and Deacons. The occasion of this was, that the Prior of the convent called *Sebasti*, that is, the Convent of the Manifestation, situated amidst the streets of this city, had four sons Priests, who all died with their wives and children, leaving their houses empty, and their churches vacant; and he asked our Lord the Patriarch



to ordain him some Priests in their room. So also, on the Sunday τῶν Ἀγίων Προπατόρων, he celebrated mass, and ordained Priests and Deacons. On the Feast of St. Ignatius there was assembled a large congregation; and on this day was the appointed time for the slaughter of hogs, and for making bacon, the provision of which, prepared at this season, lasts them from year to year. They likewise killed oxen and sheep for their eating during the festival of Christmas; as on that day no slaughter takes place.

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## SECT. VI.

### LIFE OF ST. PETER OF KIOV.—CHRISTMAS FESTIVITIES. MODE OF PETITIONING.

THE next evening, also, there was a numerous assemblage, on the occasion of the Feast of St. Peter, Chief of the Bishops of Kiov, which is Little Russia, and of the whole of the country of Moscow or Great Russia. It is he whose image we made mention of before, as being executed in mosaic, in the chancel of St. Sophia. This Saint was the first metropolitan that sat in the city of Kiov, in the reign of the Emperor Basil the Macedonian, when the Cossacks, with their prince, embraced the faith. He was sent to them by that Emperor; being by birth, as his history informs us, a Greek of Constantinople. On his arrival among the Cossacks, and preaching to them the Messiah, they put him to severe trials, and said to him: "We will light up a great fire; and if you pass through it, in your sacerdotal robes, with the Gospel in your hand, unhurt, we will believe in your God." The fire was lighted; he passed through it unhurt; and they all embraced the faith. He baptized them in the River Nieper; confirmed them in their belief; and built for them some magnificent churches, such as St. Sophia and others. He then came into Muscovy, where he performed a like miracle: from that time forth, the Muscovites yielded their faith to Christ through his hands, and he built for them the splendid churches which remain until now. He sat as the first Metropolitan in the See of Moscow, with jurisdiction over the whole of the Greater Russia. They give him the title of Protosronos, that is, First of the Metropolitans. To the bishopric of Kiov he appointed another, as his successor. It was he who built the second walls of the city of Moscow, which are outside the palace-walls, and are called by his name. Here he died; and his body remains to the present day, inclosed in a silver coffin, surrounded by a high balustrade of beautiful silver rails. We afterwards paid

our devotions to these reliques, which are placed in the third chapel, on the north side of the Great Church, which is the Patriarchal See. The Muscovites have great faith in him; and are continually repairing, in crowds of men, women, and children, among whom are sometimes Princes and Princesses, to his tomb.

On the Friday, which was the Eve of the Nativity, the bells were tolled; first for the Hours; and afterwards for mass, from which none went forth until the evening. On the Sunday (الانسك) our Lord the Patriarch performed mass in the Great Church, and ordained Priests and Deacons. The frost was this day so severe, that we were shrivelled by it; and our hands were benumbed within our fur sleeves, from which we could not venture to put them forth for an instant. Our legs dropped under us, and we suffered most dreadful tortures. The lid of the silver ewer which held the water for the service was cemented by the frost, and the Deacon was unable to pour out any water at the time that it was wanted. Even the wine within its vessel became like a crust, or rather a solid piece of rock, and could be dissolved only by being placed on the fire. The most wonderful of all was, that the elements of the sacred mysteries froze in the cup, and were turned into stone; though the Deacon, after pouring water from the jug into the cup, always with great care covers the latter with the κάλυμμα, and keeps it so. The Corpus Christi (الجسد الالهى) also, and the Αντίδοξα, froze, and became like stones, so as to be unfit for mastication. Notwithstanding all this, we assisted at the church services with our heads uncovered; for it is the custom with the Greeks, and in this country equally, for the Priests and Deacons to be always bareheaded, from the beginning of the mass till the end; but here they stand uncovered during all the rest of the service also; and we were compelled, however unwilling, to follow their example; so that on leaving the church, during this season, we were, God knows, nearly blind with cold, and for days together were deprived of hearing, our ears being shrivelled up with the frost. If we had not had the precaution to let our hair grow, as the Muscovites do, we should have gone blind altogether; but the Almighty assisted us. The worst of all was, that we did not leave the church until evening; and then scarcely had we seated ourselves at table, when the bells were again tolled for Vespers, at which we must rise to give our attendance. What is to be thought of this persevering assiduity, from which this pious nation never deviates in its attention to all the offices of Religion, amidst the most trying circumstances? Are we to suppose them insensible to fatigue, and to believe that they can live without eating; that they are never to be satiated with the most constant succession of prayers and *metanoias*, standing up to them on their legs

during the whole time, with their heads uncovered in the coldest weather, without the smallest appearance of weariness or faintness from the length of the service, which is always so excessive ?

On the Eve of Christmas-day, the Priests and Deacons, after service, waited on our Lord the Patriarch, with the picture of the Nativity and the Crosses, chaunting the Christmas Hymn, &c., in like manner as was done in Moldavia and Wallachia: then they performed the *Πολυχρόνιον* for the Emperor; and another for the Antiochian Patriarch, who gave them a gratuity, and they departed. This they repeated on the morrow, which was the morning of Monday, the Festival of the Nativity.

On the day beginning the year One thousand six hundred and fifty-five from the Divine Incarnation, the bells were tolled at midnight, and the people arose to prayer. As for us, we had no strength to perform the prayers in the church, being rendered incapable of such a service by the intensity of the cold; but we discharged this duty in our own apartments, after we had lighted up the tapers before all the images within them, and withoutside the doors. Such is the custom here: and should there be in any of their houses even a hundred images, they light a taper before each, both morning and evening; every image being furnished with a branch candlestick fastened in the wall. At mass-time, the bells were tolled after the fourth hour of the day; and our Lord the Patriarch went down to the celebration, out of love and respect for the name of the Emperor. He also ordained Priests and Deacons. We were again detained in the church until the evening, and were nearly dead with hunger and cold; yet we had not sufficient time to eat our dinners before the bells recommenced tolling for Vespers, and we arose to the performance.

It may be noted, that from a week before Christmas, till the Feast of the Immersion, a great fair takes place in Moscow, for buying and selling goods of all kinds; and this is the season when provisions are cheap, as they are brought from the remotest parts of the country.

On the second and third day of the festival, our Lord the Patriarch said mass in the upper church, after they had lighted up the stove from the preceding evening, and ordained Priests and Deacons: for when the report spread over the country, that the Patriarch of Antioch was conferring the sacerdotal dignity, persons began to flock to him from every hollow vale, bringing presents of fish, butter, honey, &c., accompanied with *jolofitát* or petitions, praying that he would grant them this favour. These new Priests used very much to excite our admiration; for without a moment's delay, they clothed themselves in the sacer-

dotal dress, which is a cloth cassock with a broad-laced collar, and, shaving a large circle on the top of the head, plaited the hair over their foreheads, and drew it behind their ears, as the women do. The only part of their hair which they shave, is on the crown of the head; the rest they allow to grow; and by this slight change they appeared, suddenly, as though they were Priests of many years' standing: for the Muscovites are exceedingly quick in their apprehension of any thing that is taught them.

A remarkable custom in this country is, that when any person presents himself with a petition before the Emperor, or a Governor, Patriarch, Bishop, or Priest, and after humbling himself in supplication, finds that his prayer is not conceded to his many *metanoias*, he then beats his head on the ground, and thus perseveres; refusing to raise it, until his petition is granted.

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## SECT. VII.

### CONDITION OF THE CLERGY.—FESTIVAL OF THE IMMERSION.

A PRIEST in Muscovy is a personage of very great dignity, before whom Governors and other Magistrates stand in fear and awe, whilst he is seated. Every Clergyman, whether Priest or Deacon, has a permanent stipend; and they have, moreover, an abundance of provisions at the cheapest rate, as they are all possessed of farms, which are worked by their serfs. We were told that the annual stipend allowed to the Protopapas, by the Emperor, is fifteen roubles, and a piece of fine cloth: the inferior Clergy have proportionate allowances, according to their degrees, and cloth of lower price: the Deacon has one half. Their articles of food are brought to their houses by their land-bailiffs; and besides their pension from the Emperor, they are privileged with an exemption from all duty upon their commodities. The Protopapas of Kalomna has a village bequeathed to him, consisting of a hundred houses or more, of which the entire produce is consigned into his hands. He has, besides, a large house for his mansion; but neither this nor the village belongs to him as his private property: being held of the Emperor, they pass to the use of the Protopapas for the time being.

On the death of the Protopapas, one of the inferior Priests repairs to the Emperor, taking with him a certificate, from the town Magistracy, that he is worthy to succeed to the dignity. When it happens to be the Festival of the Cathedral Church, they make before mass an *Αγιασμός*, of which the Protopapas Elect takes a portion in a vessel, and, accompanied by the Protodiaconos, waits on

the Emperor, to present it to him: the Emperor then invests them with robes of honour belonging to their office.

On Monday the Festival of the Circumcision, our Lord the Patriarch said mass in the Cathedral Church, and ordained Priests. Previously to the mass, he made an Ἄγιασμός; but the severity of the cold was such, that the water froze in the vessel, though it had been poured in boiling; as during this season, when they make an Ἄγιασμός, they always boil the water first, that it may not suddenly freeze. After the cross had been dipped, and placed on the tablecloth, it stuck to it; and after they had finished the mass, we were unable to fold up our robes, for our fingers were benumbed and chapped; yet, in the midst of all this cold, we had to remain with our heads uncovered, so that we suffered greatly.

On Friday the Παραμονή of the Immersion, the bells rang from an early hour in the morning, till the time when they came out from church in the evening; and our Lord the Patriarch went down to pray over the water, according to custom. The water had been boiled; but still it froze; and it was with difficulty that the ice was broken to dip the cross, for the cold increased in severity.

On the morning of Saturday the Feast of the Immersion, the bells were tolled at the third hour; and all the Priests within the city, as well as those of the neighbouring villages, with their congregations, assembled, and came as usual to the great church, where they robed. Then they clothed our Lord the Patriarch in his vestments; and went out before us in great procession, walking two and two, and carrying large and small images, the large being borne between two. After them walked the Deacons, with large crosses, fans, and lamps; and they were followed by us, until we passed through the gate of the city, and came to the celebrated river of Moscow (the Moskwa). On the preceding day they had dug a deep hole, as large as a fish-pond, through ice five spans thick, round which they had set a fence of stakes and boards, as a precaution, lest, as had often happened, the ice should give way, by the pressure of the crowd. From the bank of the river, to this spot, a platform was laid of wooden planks, to walk on; and across the middle of the pool, a broad gallery was constructed, having a pair of wooden steps well secured to it, for the Patriarch to go down by to the water, when he should have to make the sign of the cross upon it, and for him to rest his knees upon. The people from the villages dug many other holes in the river, about which they stationed themselves, with their cattle. Round the inclosed fence were

arranged the Clergy; whilst, withinside, our Lord the Patriarch stood on a carpet spread for him before a chair provided for his use. Then they began the Prayers &c. When the Patriarch came to that part of the service where he was to dip the cross in the water three times, several layers of ice had already been formed upon it, and it became necessary to break through them. This was done with brazen pitchers; and after the third immersion, all the people took of the water in their vessels from the holes which they had dug, and gave to their horses to drink. Thousands and thousands of persons had assembled from the villages, having heard that it was the intention of the Patriarch of Antioch to bless the water. Then the Patriarch came out upon the platform; and began to asperge the Grandees first, and afterwards the Clergy. In consequence of the intense cold, it was wonderful to see the drops of water freeze on the bristles of the hogs, as he sprinkled them: and on the sleeves and collars of the people these drops became like glass spangles shining in the light. Even the beards and mustaches of the men were covered and whitened with hoar-frost, their breath instantly freezing as it issued from their nostrils; nor could the icicles be removed without such violence as almost to draw the hairs along with them. The sun was risen; but no hope arose to us that we should be able to go through the hardships of this day, and we abandoned ourselves to despair. God, however, was pleased to assist us and save us, though our hands and feet and noses were nearly bitten off by the frost, notwithstanding the tight fur gloves which were doubled on our hands, and the thick fur boots which inclosed our feet and legs, besides the many fur cloaks with which we were entirely enveloped. But the great wonder was, to behold all, whether Clergy or laity, standing bareheaded in this intense cold, from the earliest hour of the morning until we went forth from mass in the evening.

At the conclusion of the ceremony on the river, we returned the way we came; our Lord the Patriarch sprinkling the men and women on the right and left, until we arrived at the great church. All this time the bells of all the churches were ringing, both as we went and returned; and under the steps of the Cathedral, one of the Priests stood to incense the Clergy one by one, as they entered. Last of all, the Patriarch ascended the steps; and having entered the church, we took our station in the porch &c. At the end of the service we were so much affected by the cold, that we were unable to perform mass in the Cathedral; and therefore went up into the higher church, which they had warmed with stoves from the preceding evening. Here we celebrated the holy mysteries, and there was an ordination of Priests and Deacons. We were detained until

evening, cursing our very souls from weariness and starvation. We had scarcely afterwards sat down to table before they chimed the bells for Vespers.

In the country of Moscow, we were told, there are only two festivals on which the great assemblies take place; namely, the Immersion, and the Procession of Palms (شعائين): and this we afterwards found to be the case. At the former of these two, as celebrated in the capital, they construct a large inclosure of paling on this same river, for it flows near to the Imperial Palace; and the Patriarch goes forth with the Heads of the Clergy and of the Convents, and the whole of the inferior Clergy, in their robes, two and two, in grand procession from the Great Church to Vodolivrata, or the Water-gate. The Emperor follows them with his Great Officers of State, on foot, and wearing his crown; but at the moment they begin the Prayer, he uncovers his head, and remains until the conclusion, thus exposed to the dreadful severity of the cold. His predecessors on the throne, we were informed, used to have expanded over their heads a species of high cupola or pavilion, carried by thirty men, to protect them from the frost and snow: this august prince, out of the greatness of his piety, will not allow himself such an accommodation but stands bareheaded; and says, that frost and snow are a blessed dispensation from God, to which none can hinder him from being subject. At the moment the Patriarch dips the cross for the third time, the crowd becomes immense; and in the large holes previously made in the ice, upon the river, the Priests instantly baptize both children and grown-up persons, who are kept waiting for this occasion from year to year. As soon as the Patriarch has asperged the Emperor and his Grand Officers of State, his majesty returns to his palace in his royal sledge, which is covered inside with red velvet, and is studded on the outside with gold and silver nails. The caparison of the horses is made of sable furs. Then the Patriarch sprinkles the rest of the Clergy and Grandees present; and they return in procession to church, for mass.

On the Sunday, which was the second day of the Festival of the Immersion, our Lord the Patriarch said mass as before, and ordained to be Priests and Deacons the sons of a Clergyman, who, having been formerly a secular Minister, had become a Monk in one of the convents of a city called Tola, of the *Ἱπαρχία* or jurisdiction of this Bishopric, dedicated by the title of Saint John the Baptist. This man presented himself before our Lord the Patriarch with a petition from the Prior and Monks of the convent, purporting that he had been a secular Minister, and at the death of his wife had taken the monastic habit. Now, as we have before mentioned, it is a rule with the Bishops of this country not to

grant permission to a person in his circumstances to perform mass until after a lapse of many years, that he may, in the interim, forget the world and all its pleasures. As soon, however, as the news reached the convent of the proceedings of our Lord the Patriarch, the Monks sent to entreat his Holiness that he would give this Priest permission to say mass; for all the Priests they had in the convent to perform the sacred mysteries had lately died. In compliance with their request, the Patriarch granted him the permission: and the Secretary of the Bishopric wrote for him a certificate, translated into their language from the tongue of the Patriarch, to take with him. After we had signed this document, and sealed it with our seals, he departed with it, full of joy.

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### SECT. VIII.

#### *CITY OF TOLA, AND IRON WORKS.—ARCHBISHOP OF RAZAINOV. CONVERSION OF INFIDELS.*

WE were informed, by this Clergyman and others, that the city of Tola is distant from Moscow one hundred and thirty versts; from Kashira, one hundred and twenty; and from the trench lately dug by the Emperor on the Tartar frontier, and fenced with crossed piles of wood like a wall, with a continued line of castles and towers, guarded by thousands of troops, its distance is about five hundred versts. From this trench, the whole way to the Tartar Country is through a deserted and ruined territory, rendered impassable to an army, by the spread of its waters, the frequency of its difficult defiles, and the narrowness of its mountain paths. This Tola is a city with a castle built of stone, larger and stronger than Kalomna; and is the passage to the Tartar Country, as Potiblia is the passage to Turkey. Lately, within the reign of this Emperor, there has been discovered near the town an admirable mine of iron, extending under several hills. Formerly no native iron was seen in the country: all the iron they used was brought them by the Franks, in their ships. The Nemsas or Germans were the first to discover these mines, and are now working them day and night; having rented them from the Emperor, at the rate of keeping one portion in ten of the iron to themselves, and yielding the remaining nine to his majesty. They have admirably-constructed furnaces, into which they put the ore as it is dug from the earth: then lighting the fires, they raise the heat to such a degree, that the iron melts like water, and runs from the furnaces all round, through pipes, into trenches dug in the ground, in which moulds are hollowed to the shape of cannon, wheels, &c. In every trench are



forty or fifty moulds on each side; from which, as soon as the iron masses have assumed the proper form, they are extracted without trouble or labour, and without even the use of a spade: in this way, thousands of various articles are manufactured every day. The vast quantities of cannon which are founded here are carried away on sledges, in winter; and are partly taken a distance of one thousand seven hundred versts, or about forty days' journey, to the port of Archangel, where the main ocean is, to be sold to the Franks, who export them to their own country. They are of the best and purest metal. This iron is very cheap; and therefore all the gates of the stone houses, the gates of the palaces and churches, the trap-doors of the cellars and magazines, and the doors and windows of the shops in the city of Moscow, as well as the balustrades, are mostly made of pure iron. We used to wonder greatly at the vast size of the church and castle and palace gates. The floor of the Patriarchal Church was formerly laid with stone; but as, after a lapse of time, it was worn to decay, the Emperor sent orders to this foundry at Tola, to make large square plates, polished so as to shine like silver; and with these they paved the whole of the church floor, the tabernacle, and even the outside of the gates to the west part of the basement; as we afterwards saw, and shall hereafter more particularly describe in the proper place.

It may be here remarked, that many of the persons who died of the plague, and had property to leave, bequeathed it for the construction of churches. Application was therefore made to our Lord the Patriarch, by the Heads of Convents, and leave by him granted them, to set about building a great number of churches. After he had vested his *Περιτραχήλιον* and *'Ωμωφόριον*, and read the Prayer designed for the Foundation of Churches, they received from him an *'Ιστατικόν*, in their language, subscribed with his hand and stamped with his seal, to be a certificate to them of his permission.

Whilst we were residing in Kalomna, there came, on a visit to our Lord the Patriarch, a Kyr Misayil, Archbishop of Razainov, which in their language is called Razanska; who, being on his way to Moscow, had turned aside, about the distance of forty versts, to come to Kalomna. He sent forward to announce his arrival; and our Lord the Patriarch, in consequence, prepared to receive him, by putting on his *Μανδύα*, according to custom. When the Archbishop entered, accompanied by a large train, one of his attendants took his crosier, and went to the outside; and the Patriarch, turning his face towards the images, chaunted forth the *'Αξιον ἔστί*, as is usual on the entrance of the Heads of the Clergy, when they privately visit each other in this country. In the mean time we

responded *Κύριε Ἐλέησον* and *Εὐλόγησον* three times; after which, the Patriarch concluded the prayer. Then he turned to give his blessing to the Archbishop, who received it kneeling, and making many *metanoias* to the ground. At every question the Patriarch asked him concerning his health and circumstances, he made a low bow, and could with difficulty be prevailed upon to take a seat. After he had received the benediction, he kissed the Patriarch's head, and they shook hands with each other. Then the Patriarch questioned him on many subjects; and among the rest, concerning his See and *Ῥπαρχία*. He replied, that under his jurisdiction were more than a thousand churches; and that his See was established at Razainov, a very large stone-built city, containing within it a castle of wood, and a cathedral church dedicated to the Assumption of our Lady. He informed us, that he had lately, in the summer, preached to a nation of those without God; and that after having suffered from them many hardships, he had at length made an impression on them, and converted them to Christianity. He baptized four thousand four hundred of them in the following manner:—he stripped the men naked to their under clothes, and made them stand in the middle of the river, with the women in their shifts: after pouring upon them oil, and reciting the Prayers for Baptism, he dipped them all together. Being thus rendered desirous of the fire of true religion, they entered the pale of the faith with vehement love; and he built for them churches, to which they flocked to prayer, both day and night.

Having finished his narration, he arose to take leave of the Patriarch, with repeated *metanoias*; and, as at first, the *Ἄξιον ἔστιν* was again chaunted. The Patriarch blessed him a second time; and went forth to the outside, to bid him adieu. On coming to the gate of the great church, the Archbishop gave his crosier to one of his Deacons, and, stepping forward, knelt to the ground on the snow, in his *Μανδύα*, out of veneration to the image over the gate. In like manner he did at the second gate. Then he took his seat in his *sania*; and surrounded by his great officers and servants, and preceded and followed by fifty men on horseback, he departed. His upper dress under his cassock was a robe of green figured damask, lined with sable fur, with long narrow sleeves, according to the fashion of their habit: on his head he wore a very large black *latia*, coming down over his eyes, with a cloth cap under it trimmed with sable fur.

## SECT. IX.

*SECRECY OF THE MUSCOVITES.—REMOVAL TO MOSCOW.—  
KOSAKOW.—VISHINO.*

To return to our own history.—We were now in great affliction, at the length of our useless stay in this place. We had been led to hope that the Emperor would return from his expedition by the Festival of St. Nicolas, and such a report had been spread abroad; but he came not: again, that he would come for the Christmas Holidays; and again we were disappointed. Even for the great Festival of the Immersion, no news appeared of his arrival. We were therefore in great distress, perplexity, and doubt; particularly as we were shut up in close confinement, without a single person to inform us what the Emperor was doing, or where he was, or what was passing in the world; for the Muscovites are all, from the highest to the lowest, of a silent disposition; and this is the only disagreeable part of their character. They will tell nothing to a foreigner whatever, either good or bad, of their own affairs: even to our Lord the Patriarch, when he condescended to ask the chief Officers and Priests, or even the common people, concerning the circumstances of the Emperor, not one would give the smallest information: all their answer was, “We do not know.” The very children were perfectly instructed in the like dissimulation. How surprising is the strictness of such discipline, and that in the mouths of all of them there should be but one tongue! We were afterwards given to understand, that every Muscovite is sworn upon the Cross and the Gospel, and bound, on pain of excommunication by the Patriarch, not to reveal their national affairs to foreigners; but should they gain any intelligence from or concerning strangers, they are obliged to communicate it to the Emperor. In like manner the Greek Merchants, who are recognised as such, and established among them, take an oath not to disclose the affairs of the nation; and to shun all treachery to the State, even in things of the smallest apparent import. At the time when the Prince succeeds to the sovereignty, and mounts the throne, he sends round to all the provinces, to exact this oath of secrecy and allegiance from all his subjects; as we saw done when the new Beg assumed the reins of government in Wallachia. Under these circumstances, we were in great distress and perplexity. Our Lord the Patriarch had sent twice or three times to the Ministers, Lieutenants of the Emperor, letters written to this purport, that we were wearied of expectation, and very desirous of arriving in the capital.

These letters they transmitted to the Emperor; but wrote us no answer, being hindered by the multiplicity of their avocations. Afterwards, the Patriarch despatched to them an Archimandrite, bearing letters, in which he supplicated them to send and take us to reside in the capital, until the Emperor should arrive. These letters they again transmitted to the Emperor; and sent to comfort our hearts with the assurance that we should speedily receive an answer. The principal part of our delay here was by reason that the Patriarch of Moscow was not present at his See, and remained away from fear of the plague. If he had not been absent, he would not have delayed us until now, however much engaged in business the Emperor might have been; since the Patriarch is the person charged with the care of the Clergy. This was the worst feature of our neglected condition: this dependence on any but the sovereign made us weary of our lives, and sank us in despair. In the mean while, we received our allowance every month of one hundred and fifty rials, and also the pensions assigned to our companions, from the commissioner of excise on spirits and mead and beer: our dragoman brought us the money at the beginning of each month.

On the Sunday of the Canaanite, our Lord the Patriarch said mass in the church above, and ordained Priests and Deacons, as he did also on the Monday. Likewise, on the Sunday of the Zakâ (τοῦ Ἀσώρου), he again said mass, and ordained Priests and Deacons in the same church. Whilst we were attending this mass, the joyful message we had so long expected was at length brought to us by two dragomans of gentlemanly appearance, who came with a large sledge belonging to the Emperor, designed for the travelling-carriage of our Lord the Patriarch. Our delight was too great to be described: it was manifold. These dragomans brought also with them some barrels of mead, and some of cherry-brandy, of various kinds; caviare in great quantity, and many large fishes. They were accompanied by the Voivoda of the town, bearing in his hand the Emperor's order that he should expedite us quickly. As soon as our Lord the Patriarch had gone forth from the church, the two dragomans presented themselves before him, and, bowing to him with alacrity, said, prefacing their speech with the style of the Emperor, which is this: "The Great Prince and most glorious Kniaz, of supreme direction and vast dignity, King of Cazan, King of Astrachan, King of Siberia, King of Novogorod, greatest of Effendis in Biskop, greatest of Kniazis in Molantska." Then enumerating the names of all the countries and provinces which were formerly independent governments, but have been conquered by the sovereigns of Moscow—a practice which, on these occasions, they never omit, as will be hereafter explained at full length—they proceeded to

say, “*Ἀυτοκράτωρ Μεγάλης καὶ Μικρῆς Ῥουσσίας,*” that is, “The Self-Ruler of all the lands of the Russians, both of Great and Little Russia, bows to thy Holiness of all Beatitude, and invites thee to the city of Moscow, that thou mayest sanctify it by thy residence there, and mayest give thy blessing to his throne.” At this moment the Patriarch rose upon his feet, according to the usual practice, that whenever a person receives a messenger from the Emperor, or hears the Emperor’s name mentioned, he stands up out of veneration for his Majesty: and having offered up many prayers for him, he resumed his seat. Then the Patriarch asked them many questions concerning the Emperor, and his present circumstances. They answered: “His Majesty intends, for the sake of your Holiness, to draw near his throne, that he may meet you; for he has long been expecting you: and on this account he sent to the Khatman Chmiel, that he should expedite your journey with all diligence.” They then informed the Patriarch, that the Emperor had dismissed his troops for the present; but had sent notice to all the provinces, that a great force must be collected for him at Smolensko, in the month of Adâr, to march against the Crâl of the Poles. The Voivoda now prepared for us some *vovods* or carriages, in which we packed our luggage; and on Tuesday, the thirteenth of Canon Essâni, our Lord the Patriarch entered the Great Church as usual, and performed there a *Παράκλησις*, or Supplication for the Emperor; and an *Ἀγιασμός*. After assisting at mass, we went forth, accompanied by the Voivoda and the Archons of the Bishopric, who raised the Patriarch by his arms, and seated him in the royal sledge, which was harnessed with four horses mounted with postillions. The inside of the carriage was spread with cushions of black velvet, and the Patriarch was inclosed up to the breast with a cloth covering. The corners of the sledge behind were, out of respect, held by the Voivoda, and another Archon who was appointed to attend our journey: the rest of the Archons, to do us further honour, were placed around the carriage: the crosier was held by one of the outriders in front, where were also stationed the janissaries destined for our escort. In this form we proceeded to a considerable distance outside the town; when the Voivoda and his suite, together with the Archons, bade us adieu. Hereupon the two dragomans, with the Archon, succeeded each other by turns, to stand at the corners of the sledge, both out of respect to the Patriarch, and lest the carriage should be overturned by the rises and falls in the road, until we arrived at the capital.

In this manner we ceased not to run forward with great speed: for at this season of the year the sledges glide along with a velocity equal to the flight of a

bird, over roads hardened by the frost, and lined with villages nearly contiguous to each other. As the road was narrow, the janissaries were busily employed in moving the travellers aside, to make way for us; and in consequence of the depth of the snow which lay on the ground, their horses sank in it up to their bellies. We used to admire the snow on the branches of the beautiful forest-trees; where it remained concrete, and folded on the twigs on each side, resembling shirts and towels finely washed and spread to dry. We crossed the River of Moscow, with many other rivers, several times; but we knew them not, nor should have discovered them, but by the wells which were dug in them, from which they were drawing water with ropes and buckets. Our eyes were blinded, for the fields and trees were all of a dazzling white.

We travelled this day, until the evening, a journey of about five and twenty versts; and came to a town called *Kosâkov*, where we slept; having been preceded by the *Conâkji*, who prepared for us a lodging. On the Wednesday morning we arose and made a progress of about five and fifty versts. Whenever we entered any town, we alighted and stopped at some house, to give some repose to ourselves and horses.

In the afternoon we came to a town called *Vishino*, distant only ten versts from the city of Moscow. Here we alighted, because the Ministers had so ordered; and one of the dragomans went to inform them of our arrival. Great was the fatigue we suffered in our passage over these roads, which are extremely rough, and full of lumps and holes, causing our sledges, like vessels on the Black Sea, to jolt from side to side. For this reason, the dragomans kept hold of the Patriarch's sledge from morn till night, to prevent its overturning. All our other sledges turned over with us repeatedly; nor had any one of us the smallest power to walk, for the ground was like soap.

We slept, then, in the town aforesaid, the night of Thursday, the first of *Shabât*; and also the night of Friday, the Feast of the Entrance into the Temple.

## SECT. X.

ENTRY INTO MOSCOW.—DESCRIPTION OF THE FORTRESS.—  
ECCLESIASTICAL HABIT AND CONVERSATION.

ON the morning of the above-mentioned festival, we arose and entered the city of Moscow\*. First we entered within the walls of earth and the great moat, which surround the whole place: then we entered within the second wall, which is of stone, and was built by the great-great-grandfather of the Emperor, the Grand Duke Theodorus, by whom also the earthen walls were thrown up; the circuit of which is thirty versts, studded throughout with wooden towers, and opened by gates. The circumference of this second wall of stone is seven versts. We then entered upon the third wall of stone and brick; and the fourth, called The Castle, as being very strong, and defended by a very deep moat, on the borders of which are two walls. Within are two other walls, with turrets and numerous embrasures. This castle, which is the palace of the Emperor, has five gates; and within each gateway are several wickets of bright iron. In the centre is an iron gate, like a cage, which they raise and lower by mechanism. All the embrasures in the walls of this city have their range extending downward, to the very ground beneath; and are so contrived, that it may be impossible for any person to hide himself under the wall, or to approach it in any way: and they are very deep.

When we had entered by the Royal Gate, they made us alight in a convent near to it, which had been used before as a lodging for the Patriarchs, and is built of stone, in the name of the Saints Athanasius and Cyrillus; the former of

\* "Moscow is in the latitude of 55° 40'; and is built, in some measure, after the Eastern manner, having not many regular streets, but a great number of houses with gardens. Its circumference is about 16 English miles. The River Moskwa, which runs through it, and joins the Occa, near Kolumna, makes many windings, which add a very striking beauty to the city; but in the summer it is in several places shallow and unnavigable. The several eminences, groves of trees, gardens, and lawns, interspersed, form the most pleasing prospects, and enliven the imagination."—*Hanway's Travels*, Vol. I. p. 92.

"The City of Moscow, standing on an eminence, commands an extensive prospect of a fine plain country, adorned with woods and clumps of trees, monasteries, and gentlemen's seats. The River Moskwa runs almost through it; which emptying itself into the Volga, preserves a communication with all the southern parts of Russia, and even with Persia. From these advantages in situation, this place is very convenient for trade, which flourishes here to a considerable degree. The city is fortified with a strong brick wall, having embrasures and a ditch. Within this is another wall. This last incloses what is called the Kremlin; in which is the old Imperial Palace, compounded of a number of buildings added to one another at different times. Here stands a lofty tower, wherein is hung the largest bell in the world. Beyond the brick walls there is an earthen one, of great circumference round the whole."—*Bell's Travels*, Vol. I. p. 12.

Alexandria, the latter of Bielazarsko, and one of their new Saints. Our hearts were ready to burst as we entered the city; and we wept much at seeing most of the houses emptied of their inhabitants, and the streets frightfully desolate, in consequence of the severity of the plague which had ravaged them. Our Lord the Patriarch gave his blessing to the people on his right and left; whilst I the Archdeacon, and the Archimandrite, held the corners of the sledge behind, according to their custom. As soon as we arrived at our lodgings, we worshipped God with thanksgiving, exalted and blessed be His Name! who, in his mercy, granted us to behold this vast city, this new Grecian metropolis (صطوليتصا رومية الجديدة\*), a town of churches and convents, and celebrated throughout the world; the history and beauties of which we will hereafter commemorate, in the proper place. Much anxious care was now removed from our hearts; and we rejoiced greatly, as it was natural we should, that having been three years all but ten days journeying to reach this place, amidst terrors, privations, and hardships, beyond description, we were at length arrived within its precincts. Again we return thanks to the Almighty; and offer up to Him our humble prayers, that whereas He has conducted us hither in health and safety, He will facilitate to us our return to the land of our birth, laden with riches, and to be blessed with the sight of our friends and homes.

To return:—At this moment, interpreters, appointed by the Emperor, appeared before us, to hold conversation with us; and others, for the purpose of supplying our necessities. From the Emperor's kitchen and table, daily, was brought for our master—first, bread; then fish for four kinds of dishes; caviare; and plenty of beverages, consisting of deep-red cherry-brandy, and some of a bright yellow; and large jars of mead. For us, besides mead, was furnished weekly, and also for the servants, a large barrel of *kvasu* (koass—quass), that is, an intoxicating drink, made, by boiling, from rye or barley, and hops. It should be noted, that neither the Heads of the Clergy, nor the Monks, drink spirituous liquors at all; and they are strictly enjoined by the Patriarch, whenever they find any one drunk, to throw him into prison, and scourge him, and expose him to shame; for with them the drinking of spirituous liquors is a very disgraceful thing, and is considered as a greater sin even than fornication: but the tradespeople, and the servants of the Heads of the Clergy, with their relations, are allowed two cups a-day. The interpreters were employed in instructing us in the whole of the ceremonies to be observed; and besides them, not a single person came near us: for it is the custom with the Muscovites, that if a Head of the Clergy or an

\* صطوليتصا is the Russian word for metropolis, СІПОЛИЦА.



Archimandrite shall not first have had an interview with the Emperor, and kissed his hand, he shall not go out at all, nor shall any person visit him ; and, accordingly, we were unable to leave our apartments against this established rule. Our Lord the Patriarch was in the habit of constantly laying aside his *mandya* ; and, consequently, no Priest or Deacon, not even any of the interpreters, was permitted to visit him until he had been announced by the porter, and the Patriarch had put on his *mandya*, and had his crosier supported by his side, to receive the visit. This ceremony is observed, not only by the Heads of the Clergy, but also by the Heads of Convents here, with whom it is a rule never to be seen without their *mandyas* and *latias*, even at table, nor even by their servants.

We now entered upon the exertion of fatigue in standing up, marshalling our retinue, studying precision in our manners and address, and affecting the utmost sedateness and most awful reverence. As for jesting and laughter, we became entirely estranged to every thing of the kind, for we were strictly guarded and observed ; and whatever they remarked in us, whether of good or evil, they immediately reported to the Emperor and the Patriarch. For this reason we maintained great caution over ourselves ; not by choice, but of necessity ; and endeavoured to walk after the manner of the Saints, in spite of all our rebellious inclinations. God deliver us from this constraint in which they hold us, and restore us to our beloved freedom !

## BOOK VIII.

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### SECT. I.

*RETURN OF NICON, PATRIARCH OF MOSCOW.—SOLEMN ENTRY OF THE  
EMPEROR INTO MOSCOW.—KREMLIN.*

ON the second Saturday after our entrance into the capital, and the third of Ishbât, Kyr Nicon, Patriarch of Moscow, returned to his palace, after an absence since the month of Ab, which he had passed in the fields and forests, through fear of the plague; until he went afterwards with the Empress to Viazma, where the Emperor was, having returned from the country of the Poles; and where he stayed to keep the Festivals of the Nativity and Immersion, awaiting the disappearance of all traces of the plague from the capital, in which it continued its ravages until Christmas. We rejoiced much at the coming of the Patriarch: and this was the first piece of good news, and the first of our joys, after great solicitude, anguish, and anxiety. Soon afterwards a report was spread of the speedy arrival of the Emperor; and in the afternoon of Friday, the ninth of Ishbât, the Empress re-entered her palace.

On the morning of Saturday, the tenth of Ishbât, the Grandees and troops arranged themselves in order to meet the Emperor, who had slept the preceding night in one of his imperial palaces distant only five versts from the city. Early in the morning of this day he arose, and came to a monastery dedicated to St. Andrew of Stratila, in the vicinity of the town, where he assisted at a *Παράκλησις*; on his going out from which, all the city bells began to ring, as the place was so near: and the Patriarch went forth in his cope and mitre, with the Deacons holding him by the arms according to their custom, and enclosing him with the banners, crosses, and numerous images, carried by the Priests in their copes before him; and the Archbishop of Razainov, with four Archimandrites in their copes and mitres, behind him. The whole Clergy of the capital, and the great Cross carried in its stand by one of the Deacons, were near him. Advancing all together, they met the Emperor at the earthen

walls. Our Lord the Patriarch was desirous of seeing the passage of the Emperor; but it could not be, until he had sent to ask the Minister's permission. We sat in one of the apartments of the convent in which we lodged, to see the procession and the people from the windows looking over the royal or main street, in privacy. The trades-people of the city, the merchants, and artisans, came forth with their offerings to meet the Emperor, carrying loaves, according to their custom, silvered and gilt images, sable fur-skins, and gilt cups; and the lords of state and the troops advanced at the head of the procession. This is the description of their banners:—First came a banner accompanied by two drums beating, followed by troops in three even ranks, in allusion to the name of the Trinity: if the banner was white, all the troops that followed it were dressed in white; if blue, those who followed it were dressed in blue; and so if it was red, or green, or pink, so as to include every possible colour. The order and arrangement appeared truly admirable, as they all moved forward, both infantry and cavalry, in three ranks, in the name of the Trinity. All the banners were new, having been recently made by the Emperor before he set forth on his expedition. They were large, and much to be admired, astonishing the beholder with their beauty, the execution of the figures painted on them, and the richness of their gilding. On the first of the aforementioned banners was depicted the Mourning of Our Lady; because the Great Church of this city, the Patriarchal Church, is dedicated by that title. The painting is seen on both sides; and this is the banner of the church, with the troops attached to it. The second was a painting of the Figured Handkerchief; that is, in the name of the Garment of Our Lord the Christ, which they possess. Of the remaining banners, some were painted with the figure of St. George or St. Demetrius, or the other valiant troopers who died martyrs to the faith; or with the image of St. Michael the Archangel; the Cherubim with the Flaming Sword; the Imperial Seal or Arms, an eagle with two heads; Land and Sea\* War-Horses, fancifully decorated; Lions; large and small Crosses, &c. Nothing pleased us so much as the dress and regular order of the troops marching behind the banners, who, whenever they came within sight of an image over the door of a church or

\* "The sea-horse (says Gerrit De Veer) is a wonderful strong monster of the sea, much bigger than an ox; which keeps continually in the seas, having a skin like a sea-calf or seal, with very short hair, mouthed like a lion; and many times they lie upon the ice: they are hardly killed, unless you strike them just upon the forehead: it hath four feet, but no ears; and commonly it hath two young ones at a time. When the fishermen chance to find them upon a flake of ice with their young ones, she casteth her young ones before her into the water, and then takes them in her arms, and so plungeth up and down with them; and when she will revenge herself upon the boats, or make resistance against them,

monastery, or within sight of a cross, always took off their calpacks, notwithstanding the excessive coldness of the weather on this day, and turned to bow their heads in that direction. Near each banner were also the Sotniks, or Yeuzbashis, with their halberts in their hands. In this manner they continued moving forward until it was nearly evening.

On the approach of the Emperor, they drew up on each side, from the palace to the earthen walls of the town. In the mean time the bells throughout the city rang all together, so that the earth trembled with their vibration. The great officers of state now entered; and the imperial led-horses, twenty-four in number, with saddles inlaid with gold and precious-stones, preceded the imperial sledges, which were lined with red cloth and covered with brocade, and the coaches, which were closed with pannels of crystal, ornamented with silver and gold. Then advanced the janissaries (Strelitzes) troop by troop, with besoms, sweeping the ice before the august Emperor; who now entered, clothed in his imperial robes of red velvet, with ornaments of gold and jewels round the skirts, collar, edges of the sleeves, and seams on the breast, according to the usual fashion of his dress, walking with his head uncovered, and the Patriarch by his side, in conversation with him. Before and behind him were the images and banners: no body-guard; nor drums, fifes, or musical instruments of any kind, as is the custom with the Begs of Moldavia and Wallachia, but only the chaunters singing hymns. Now observe, Brother, of all these circumstances which we witnessed, the most remarkable was, that when the Emperor came opposite to our monastery, he turned his face towards a convent of Nuns near us, dedicated by the title of the Divine Ascension, and containing the tombs of all the Empresses. The Abbess and the sisterhood were all standing forward. The Emperor bent, in three great *metanoias* to the ground, on the snow, towards the images which were over the gate of the convent; and bowed his head to the Nuns, who all returned his salute, and, advancing, presented to him a picture of the Ascension, and a large cake of black bread carried by two persons, which he accepted, and proceeded onwards with the Patriarch to the Great Church, where he assisted at the Ἐσπερινόν, and then ascended to his palace.

The people were delighted at his arrival; and both the nobility and com-

then she casts her young ones from her again, and with all her force goeth towards the boat (whereby our men were once in no small danger, for that the sea-horse had almost stricken her teeth into the stern of their boat), thinking to overthrow it; but by means of the great cry that the men made, she was afraid, and swam away again, and took her young ones away in her arms. They have two teeth sticking out of their mouths, on each side one, each being about half an ell long, and are esteemed to be as good as any ivory or elephant's teeth."

monalty throughout the empire received the tidings with joy. Above all, we poor wretches rejoiced with exceeding great joy; for no one had hoped that he would at all return this year from his expedition, engaged as he was in a war with his most malignant enemy the Poles; and whilst his armies were subduing forts and provinces, fighting battles, and carrying away the plunder of the conquered, none being able to stand before them. Of Radzivil and the Crál all tidings were lost. It was the wish and intention of the Emperor, that no terms should be offered them, nor any relaxation intervene in their pursuit, until he had completely reduced them; and for this purpose, the greatest part of his troops wintered in the Polish territory. But, as we afterwards ascertained, the principal motive which brought back the Emperor to his capital was to gratify our Lord the Patriarch with a meeting: as he afterwards told him from his own mouth, when he met him: "For your sake, Father," said he, "I came to see you, and to ask your blessing and receive it."—This we shall hereafter describe.

When the Emperor looked upon the city, in his passage through it, and saw how the plague had shaken its pillars, thrown its inhabitants into confusion and distress, and devastated the greater part of its streets and market-places, he wept much, and sank into a profound sorrow. He had sent before him messengers, to inquire of the people concerning their condition, to console them amidst their funerals, and to soothe their hearts. When he approached the gate of the castle, the gate of the great palace (Kremlin), over which is a huge tower, high above its foundations, and supported by vast pillars, in which was the wonderful town-clock of iron, celebrated throughout the world for its beauty and workmanship, and for the elevation of the sound of its great bell, which reached not only over the whole city, but also to the villages around, a distance of more than ten versts; in the timber-work of which, a fire, lighted by the envy of the malignant, had broken out during the late Festival of the Nativity: the clock, bells, and all the appurtenances, had been enveloped in flames, and falling, had, by their weight, precipitated to the ground the roofs or vaults of brick and stone; so that this wonderful rarity, the restoration of which to its former situation would require an expenditure of more than twenty-five thousand dinars on artists alone, was rendered useless. When the Emperor raised his eyes from afar, and beheld this wonderful tower burnt to ruins, its beauties and ensigns deformed, and its ingeniously-carved statues of marble fallen, he shed many tears;—for all these calamitous events which had occurred were a trial from the Almighty, exalted be His name!

## SECT. II.

*WINTER CAMPAIGN OF THE POLES.—THEIR DEFEAT BY THE COSSACKS.—  
GATHERING OF THE TARTAR TRIBES.*

IMMEDIATELY upon the Emperor's arrival, he sent orders to the provinces, to his troops, that they should all speedily assemble, and go before him to Smolensko, with all their ammunition and heavy baggage; taking advantage of the frost and of the ice upon the rivers, by which, at this season of the year, their travelling in sledges was rendered easy. During the other seasons, of spring, summer, and autumn, all these countries are impassable, in consequence of the excessive rains which fall, and the depth of the mud and clay. On this account, the heat of their war is in the frosty season, when their operations are so much facilitated, particularly in the reduction of fortresses, by the freezing of the waters around them, and in their moats.

Great as was the power of the Poles, the Almighty had now brought it to a termination; and had given to the Emperor victories and triumphs over them, in punishment for their exorbitant pride and insufferable arrogance. Having no strength to meet the Emperor in the field, observe what they now did, when they heard that he was returned to Moscow: they immediately sent to the Tartars, giving them of the gold which they held in abundance, and receiving from them an auxiliary force of near fifty thousand men, collected for them in the present month of Ishbât, on the borders of the Cossack Country. From the Germans they hired likewise about forty thousand; and of Poles, Hungarians, and Wallachians, allured by their riches, and the hope of plunder, they assembled about forty thousand more. In all, their army amounted to near one hundred and thirty thousand men. With this force, they spread like an inundation over the land of the Cossacks, who were in a weak condition to repel them, particularly at this season of frost and snow, when, according to custom, they had retired with Chmiel, from the war, to their respective homes; and, overpowering all resistance, they subdued many towns, burnt them to the ground, slaughtered the greater part of their inhabitants, and carried away the rest into captivity. How many of the towns did they not take (I mean the Poles), on capitulation; and, after the surrender, entered and put to the sword every individual inhabitant, committing abomination and wickedness not to be described! As their irruption was quite sudden and unexpected, they overtook the Hetman Chmiel, attended by scarcely three thousand of his troops, in one of

the towns, where they besieged him during three days. He had sent to summon the Prokovniks and their soldiery to his aid; but the enemy intercepted his letters, so that no person heard from him; and they pressed the siege, whilst his situation was unknown to any of his council or army. Being straightened to the utmost, he marched forth from the town; and taking a position which he fortified with his cannon, he called on the help of his Maker, and practised stratagems on the enemy, until he drew them near him. On this he cried to his people, "O, my brethren, this day is ours!" and discharging his guns at the enemy, he shouted to them with a loud shout, saying, "The Emperor Alexius is at hand;" which they no sooner heard, than they turned their backs to run away, blessed be the Almighty! and Chmiel, with his weak band, pursued them with the sword, until not one of their infantry escaped: the cavalry only, with their swift horses, eluded his pursuit, which he continued to press on them for a distance of three days' march, until he had destroyed the greatest part of them. We were afterwards informed, by persons of credibility, that of all the forty thousand Germans, not even one escaped; nor their wives and children, who accompanied them: for it is a custom with the Germans, as we had many opportunities of seeing, not to go out to war, but their wives and children are with them, saying, "If we are saved, we shall all be saved; and if we are killed, we shall all be killed together:" for their enemies do not seek to make prisoners either of their wives or children. This corrupt and destructive principle of warfare should be noted with abhorrence.

Immediately Chmiel sent to inform the Emperor of what had taken place. The Emperor no sooner heard it, than, falling into a violent rage, he summoned his troops, to march out with him in all haste. We were told, that within this month he had assembled about him more than four hundred thousand men, from among his subjects, who own no God. Numbers of them passed before our eyes, and we observed their frightful hideous figures. They are of various tribes of Tartars, dwelling in the deserts around the province of Klazaina, in the interior of Siberia. Historians of veracity inform us, that under the government of this Emperor are about fifty different nations and tongues, ignorant of their Maker, and worshipping animals, the beasts of the field, the heavens, the sun, the moon, the stars, and so forth. The Calmuck Tartars are said to worship fire, and to burn their dead in it, whilst they bow down and glorify, rejoicing at the separation and dissolution of the four quarters of their bodies into flames, water, earth, and air. Their countenances are hideous and disgusting, with broad thick noses: in their ears they wear rings, with pendants of coral. Some of these

Tartars, when a child is born to them, call in the Muscovite Clergy to pray over it; and the Priest, after blessing it with incense, gives it the name of some Saint: but the parents afterwards call it by what name they please. Some fathers, it is said, give to their child the name of any animal they may happen to meet on going forth from the house the first time after the birth. At a suitable moment hereafter we will detail the history of these Tartar tribes, the appellations of some of which are, Cheramishidsan, Calmokidsan, Comoki, Bashkerdah, Mardvân, Moghol, Chirkas, &c. The wanderings and dwellings of all these nations are in the deserts, from the neighbourhood of Cazan and Astrachan to the remotest parts of the province of Siberia. The strangest of them is the tribe of St. Christophorus the Martyr, who eat human flesh, as we afterwards witnessed with our own eyes. The assemblage of all these tribes was at the city of Moscow, in the months of Ishbât and Adâr, where we saw how vastly large an army of them the Emperor possessed. Now, all these nations are but scattered inhabitants of the deserts: what then are we to think of the multitude of troops he can collect from his towns thickly inhabited by Christians, the number of whom is incalculable? By what persons of credit conjectured, there were now assembled to the Emperor, in this present year, more than a million; that is, ten times a hundred thousand warriors.

The rude nations we have been speaking of are preached to by the Muscovite Bishops and their Clergy, and flock to be baptized, and to embrace the faith with all the eagerness of their hearts. We saw numbers of them baptized in the river in front of us: but the eagerness of most of these is occasioned by the presents of clothes, money, and provisions, made to them on their conversion by the Emperor.

We were told the custom is, that whoever was on the campaign of last year, is excused from marching on any expedition of the present year, as the military duty is taken by rotation. This year the turn came to these tribes to furnish their quota of four hundred thousand men, from each family a man, as we were assured. For the Patriarch of Moscow informed our master, saying, "The sources of the Emperor's army are exceedingly copious. Should he wish to carry on war for twenty years, so numerous are the districts of his empire, that to many of them even then the turn would not arrive." It may be, that no one will give credit to these accounts; yet, Brother, they are not to be wondered at, of a country, the length and breadth of which it requires four years to traverse, though its population be but thin. We shall again have occasion to mention this subject hereafter.



## SECT. III.

PRESENTS TO THE EMPEROR AND IMPERIAL FAMILY.—  
RECEPTION OF THE PATRIARCH AT COURT.

To return.—Soon after the Emperor's arrival, the Minister sent to us the Perevodjik, or Emperor's Dragoman, to inquire of our Lord the Patriarch concerning the nature of the presents which he had brought for his Majesty. We therefore shewed them all to him; and he wrote them down, one by one, in a book, minutely describing each article, from the sacred things, to the eatables and otherwise, as they are accustomed to do, with rather superfluous accuracy. After he had gone, and presented his list to the Minister, the latter, on the morrow, which was Sunday, sent again to us his Secretary on the same business, and he wrote the presents with admirable punctuality in another book. Every article was set out by us in its proper condition and order; and for their presentation, we took trays of beautifully-painted wood, which we adorned, after their manner, with leaves, and covered all over with red and pink velvet. My poor skill was charged with the care of all these matters; and my brethren, fellow-travellers, and others, bear witness, how, during this night, till Monday morning, I prepared more than a hundred trays, containing all the presents, at the sight of which every one was astonished. Even the Emperor's courtiers afterwards remarked, that it had never happened that any of the Patriarchs had ever made to the Emperor a present like this, consisting of so many different objects. In the former presents, they had never seen any thing like our *stacte* and *ladanum*, our manna and dates, or the branches of the palm-tree, which we had brought from Adnak, tied up and carefully preserved. When we arrived here, we steeped these branches, by laying them at full length in water flowing in wooden troughs, two days before their presentation; and the twigs and leaves spread and opened, turning as green as though the branches had been newly cut from the tree, to the great astonishment of all who saw them. Then there were cinnabar pistachios of Aleppo, and the same dressed and salted; turpentine, and cassia fistularis; and fine high-priced mastich; at the sight of which articles they shewed much surprise, having never known them, nor even their names: the cassia fistularis and mastich only had existence among them.

Now observe the surprising accuracy of the Russian Government, and how the writer above mentioned made out his description of the presents: it ran thus:—"When it was Sunday, the eleventh of Ishbât, in the year seven

thousand three hundred and sixty from the Creation of the World, advanced the Patriarch, the most holy of the persons of his time, Kyr Kyr Macarius, of Antioch and of all the East, into the presence of the excellent Emperor, the *Ἀυτοκράτωρ*; and these are the presents which he brought with him from his holy see, and from amongst the reliques of his blessed country." The first of them was a beautiful picture on paper, which we had carefully preserved, representing a vine growing out of the body of Our Lord the Messiah, and bearing his twelve Disciples: in the heavens above was the Father, with the Holy Ghost, giving his blessing. This painting was the admiration of the beholder. Next was a picture of St. Peter the Apostle, of very great antiquity; a vessel of old *μούρον*, in a cover of brocade; a vessel of new *μούρον*, some of that which we made in Moldavia; a large beautiful box of ivory, from India, with a small silver lock, containing a vessel of clear crystal, like a porcelain-dish, (فنجان) covered with brocade, inside of which was, sealed up in wax, a piece of the wood of the true Cross, approved both in fire and water: in fire, it becomes like a red-hot cinder, and, when taken out and cooled, again returns to its state of blackness: in water, it sinks to the bottom, and does not float, as is the nature of wood: this is its true indication. With it was a piece of blessed stone from Golgotha, besprinkled with the blood of our God and Saviour Jesus Christ, verified by signs and testimonies; for when the blood tinged the stone, it changed its nature, and the stone became like a piece of silver, shining like gold: the divine blood has remained constantly bright, as a glowing coal, to the astonishment of the beholder. These treasures of inestimable value came into our possession from the holders of them at Constantinople, by the ministry of certain persons of pious and charitable dispositions, at the expense of large sums of money; for in that imperial city are still found, up to the present time, numbers of sacred objects similar to these treasures.

Whilst we were there, a widow woman came to the Convent of the Resurrection, and presented to the Prior an image of Our Lady, known by the title of Vlashirnos\*; the same which was carried at the time, by the Patriarch, in procession round the walls of the city, and routed those who were besieging it, with great discomfiture. The lady said she had found it in the middle of a wall surrounding her house, with a lamp burning before it. We were then absent, on a visit to Yeni Keui. On our return to the convent, at the invitation of the

\* *فلاشرناص* or *علاشرناص* a Greek or Russian word, which I am unable to decipher so as to write it correctly.

Patriarch, for the Festival of the Nativity, we were told of this holy image, and saw it, and blessed ourselves in its presence. It was not a simple painting with colours, but, as it were, an embodied figure, or figment of mastich, in high relief from the boards, striking awe into the beholder. Our Lord the Patriarch used every endeavour, and offered a large sum of money, to obtain it from the Prior; but it was impossible. The Prior afterwards sent it, by one of the merchants, to the Emperor of Muscovy, who received it with the handsomest reception; and having covered it all over with gold and silver and precious gems, and carried it with him to the wars, has now brought it back in triumph before him. We again saw it afterwards many times, and paid our devotions to it: but besides her face with its ornaments, and Our Lord's, nothing else of the figure is open to view, all the rest being covered with gold. When displayed to the eye, the whole appears a corporeal reality. In return for it, the Emperor sent to the Prior a sum of eight hundred dinars, over and above what he gave to the person who brought it. It was with the intention of thus disposing of the image, that the Prior refused it to us.

To return:—The Secretary next wrote down, after the piece of the Cross and the Divine Stone; A Greek Gospel, an ancient parchment which we had brought with us from Antioch, to which See it was left as a bequest; a sun of glory, with gold and silver rays, containing an image of the Prophet Zachariah, carved in a bone of his son, St. John the Baptist; a bundle of bright-burning candles of Jerusalem, perfumed with stacte or storax; a case of imperial musk; scented soap of Constantinople, with other plain soaps of admirable quality; scented soap of Jerusalem; cakes of soap of Aleppo, called of Antioch; boiled and unboiled gum of dates; a branch of a palm-tree in leaf; cinnabar pistachio of Aleppo, which they call, as the Greeks do, *κίδρον*; the real pistachio in its shell, and the same pickled; cassia fistularis; fine white wool of Angora; and four *سحارم بانطوان* of high price and admirable quality. This was the present for the Emperor, which the Secretary noted apart; and added, “The Patriarch of Antioch kneels to your Majesty with this service.”

Then he wrote in the same manner, lower down, “This present he offers in like manner to the Empress:” A beautiful ancient picture inclosed with doors; a vessel of *μύρον*; a piece of wood of the Cross; a fragment of the venerable stone before mentioned, in a crystal vase covered with brocade, within a gold case; a piece of the veil of St. Anastasia the Martyr, which frees from enchantment, in a case of black bone, covered inside and out with brocade; a bundle of bright-burning candles of stacte; a case of soap, scented with musk

and other perfumes; soap of Aleppo, manna, dates, and ladanum; cassia fistularis; pistachios; oil of jessamine, in a crystal vase; and a couple of high-priced Mahrama Balton (سحرة بالطن).

Then he wrote, lower down, "And this is the present for the Vasilopolo, or Prince Alexius, son of the Emperor Alexius." This boy was born to him on this very day last year, that is, on the twelfth of Ishbât. The Muscovites and Cossacks have a wholesome practice, that when a child is born, whether male or female, they name it by the name of the Saint of that day. Now, at the same time that, in the Greek Ὁμολογία, commemoration is made of Meletius, Patriarch of Antioch, with them it is the commemoration of St. Alexius, who was the second Metropolitan that presided over the See of Moscow, and is surnamed "the Miraculous": after him, therefore, they named the young prince. This is the description of the present: A finger of Alexius the man of God, and a small quantity of his hair, in a box of silver gilt; a vessel of μύρον, and a bundle of blest tapers; incense of stacte; scented soap; manna, ladanum, pistachios, and almonds; sugar confections; and a Mahrama Balton.

Then he wrote lower down, "And this is the present for the three sisters of the Emperor:" Three limbs of holy women: for the eldest sister, named Irene, some of the reliques of St. Anastasia; for the second, named Anna, some of the reliques of St. Marina (Μαρίνη); and for the third, named Tatiane (Τατιανή), some of the reliques of St. Pheuronia (Φευρωνία) the Martyr: to each also a vessel of μύρον, a Mahrama Balton, and a portion of the articles before mentioned, such as, incense of stacte, various kinds of soap, manna, ladanum, pistachios, turpentine fruit, almonds, and sugar confections, in their several cases; the present for each being apart, before or after her sister's.

Then he wrote, lower down, "And this is the present for the three daughters of the Emperor;" the eldest, Eudocia; the second, Martha; and the youngest, only fifteen days old, Anna: for each was arranged a present apart, in the same manner as we had made a list of the various articles for the Emperor's sisters, omitting none, as such is the custom here. But the Secretary did not write them down briefly, as I have done: he noted each article at great length, calmly and quietly. We were therefore much astonished and struck with amazement at the expanse of our humble offerings, and the long row of trays, placed one by one; until it pleased Almighty God to grant us relief from this tedious operation: and the Secretary having finished his writing, we covered them all up with their covers. The number of trays which we put in order amounted to one hundred and eight; for even the μύρον, and the small boxes

containing the reliques of the Saints, were placed in trays, for their greater respect and veneration. The Secretary wrote not a single article without examining it with his own eyes, and moving it from its place, as he came to each; and he multiplied his study and description of every object, that none might be subject to loss, but be preserved, together with his register, to future ages; so that posterity should mention them, saying, 'In the time of the Emperor Alexius, a Patriarch of Antioch came and presented to him this &c.': for every Emperor has a separate treasury, in which are seen the glorious and sacred reliques obtained by him during his reign, that he may exult over his predecessors on the throne by their multiplicity. This is their great ambition; and for this motive they take such exceeding care in their arrangement and description.

We were told, on this occasion, by the Interpreters, that within the course of the last year they were visited by a Prior of a Convent from the Holy Mount. After they had put questions to him concerning himself and his convent, he informed them that, some eighty years ago, his brethren had sent to such an Emperor such a Saint's relique. "To be certain of the truth of what I tell you," said he, "open the treasury and registers, and you will see." Precisely as he had told them, they found the relique. Now, observe this amazing regularity! The same, also, they observed at present with us.

They mentioned to us, that they had been looking into the chronicles of the empire, and found that ninety-five years past, in the time of Czar Ivan, that is, the Emperor John, so celebrated in our country, came Joachim, Patriarch of Antioch, to visit them; and that from that time, till now, no other Patriarch of that See had come near them. They added, the Emperor, preserved of God, Alexius, has therefore commanded that all the civilities paid to the former shall be bestowed twofold on the Lord the present Patriarch, all out of his abundant love for him, and his unbounded confidence in his ecclesiastical authority. It is well known that the Alexandrian has been here many times, as the Patriarch of Jerusalem has also, as well as the Constantinopolitan; but from that period to this, no Arabian Patriarch of Antioch had ever visited Muscovy.

To return:—After the Secretary had finished, and placed every thing in its situation, we made him a present, and he departed. Early on the eve of Monday, the Vazir sent the *Perevodchik*\* (Переводчикъ), that is, the Grand Interpreter, to our master, saying: "The Vazir kneels to your Holiness, and, saluting you, wishes you joy of your arrival." On this, the Patriarch stood up,

\* For the correct mode of writing this word, which I had heretofore given, as led, by the Arabic, *Barisfojikos*, I am indebted to a marginal note added to my Translation by the late Earl of Guilford.

according to custom, and prayed for his welfare. Then the Interpreter added: "He informs you, that the Emperor, preserved of God, the *Ἀυτοκράτωρ*, bows to your Holiness, and asks after your health and welfare, begging that you will prepare to meet him to-morrow." Hereupon our master gave thanks to Almighty God, kneeling on his knees to the ground, and offering up many prayers for the well-being of the Emperor; and the messenger departed.

The joy of all of us was extreme, at the pleasing tidings the interpreters gave us of the Emperor's love for our master, which was now indeed manifest: for it had been usual for the Patriarchs who have visited Moscow not to be admitted to the Emperor's presence until two weeks from the commencement of their residence; as it happened to Kyr Paisius of Jerusalem, and Kyr Athanasius Patalaron, the deposed Patriarch of Constantinople: but to our master this honour was granted on the third day, thanks be to Almighty God! who has healed our broken hearts, and, casting a look of mercy upon us, has inclined the heart of the Emperor to the love of our master, and to kindness towards us.

On the morning of Monday, the twelfth of the month Ishbât, on which day falls the commemoration of St. Meletius, Patriarch of Antioch, on this day—mark the coincidence!—it was the mighty Emperor's will to grant an interview to Father Kyr Macarius, Lord Patriarch of Antioch; and he sent for him an imperial sania, at an early hour. As with the Russians, conformably to what we before mentioned, on this day likewise falls the commemoration of St. Alexius, the second Metropolitan who presided over the See of Moscow, the worker of miracles, whose convent stood near to us, in the neighbourhood of the Patriarchal palace; whose body, with the sight of which we were afterwards blessed, is in perfect preservation; and the Russians celebrate the memory of these two great Saints together: and as the birth, to which we formerly alluded, of the prince, son of the Emperor, took place on this day last year, it became a festival of threefold solemnity: for, in consequence of the death, which happened a considerable time ago, of the Emperor's only son, named Demetrius, who was grown up to years of maturity, the Russians rejoiced on the birth-day of this infant prince with exceeding great joy; and they have a custom, from the Emperor to the humblest plebeian, of registering the births of their children, and every year, on the anniversary days, of giving a great feast to their families and friends. With all this, fortunately, fell in the arrival of the Patriarch of Antioch; and the Emperor sent him an invitation accordingly, to meet him on this day, that all might rejoice together. Most of all did we rejoice, who had now been three full years and a day from the time of our departure from

Damascus, eagerly pressing forward to the sight of the Emperor's illustrious countenance, and latterly also of his son's, whose beauties and excellencies be exalted to the Pleiades, and the heavens beyond! We now at length felt some consolation for all our cares, labours, and griefs: but our fear and trepidation were great; as how could it be otherwise with us, who formerly, when we were presented to Vasili Beg of Moldavia, experienced so much dread and awe, and now were to meet the eye of the mighty Emperor, whose fame is spread over the whole world, many of the slaves of whose slaves are higher in station than Vasili, and command more respect!

To return:—The bells of the Patriarchal church, together with the great bell, had been tolling since break of day; and the Patriarch went to say mass before the Emperor, in the before-mentioned Convent of Saint Alexius. At this moment came the *Γραμματικὸς* or Secretary, who had already been with us, carrying his register in his hand, and bringing with him one hundred janissaries, in scarlet uniforms, to bear the trays. Calling them into the house by tens and tens, he read in his register, saying, "No. 1, image so and so;" and, taking it in his hand, gave it to be carried by one of them. Then he read, "The box containing the wood of the Cross:" then, "The *μύρον*," &c.—A vase of scented water, which we had brought with us, was found with its contents frozen within it to the hardness of a stone: the crystal vessel itself was broken in two, and there remained standing a solid piece of transparent rock, to the great amazement of our countrymen who beheld it.—Passing with great composure, and a regularity of order which surprised us, from one article to another, as he read them in his list, and carefully looking at each a second time, the Secretary at length completed the arrangement of all the trays in the court-yard.

As soon as the Emperor was come out from mass, and had taken his seat in the Palatium or Grand Divan, in front of the Patriarchal Church, he sent, to invite our Lord the Patriarch, a deputation of three great Archons, of the rank of Kniazes: one was the Prime Minister; the second was the Great Sotnik, that is, the grandee who is charged with the superintendance of the imperial table; the third was the Khiyamji Bashi, or the superintendant of the imperial pavilions. On their entrance into his apartment, our master turned towards the images, chaunting "Ἄξιον ἑστίν" with a low voice, according to the practice of their superior Clergy when any person visits them; and as they knelt before him, he blessed them with the true Muscovite benediction, on their forehead and shoulders. Then the first of them advanced, and said, whilst the dragoman standing by him interpreted: "The august Emperor, greatest among

Princes, the *Ἀυτοκράτωρ*, or Independent Sovereign of all the Countries of Russia, both the Greater and the Less, Kniaz Alexius Michaelovitchov, bows to your Holiness, and invites you to visit him, O holy Father, Kyr Kyr Macarius, Patriarch of the great city of God, Antioch, and the provinces of Cilicia, Icaria, Syria, Arabia, and of all the East! that you may bless him with your illustrious presence, and he may receive honour from you. He makes his dutiful inquiries concerning your health, happiness, and safety." On hearing this, our master raised his hands towards Heaven, and, whilst he knelt on the ground, offered up many suitable prayers for him. The custom is, that whenever an Archon comes to him from the Emperor, the prelate shall stand up to receive him: he stands up likewise when the Emperor sends him a banquet, and whenever the Emperor's name is mentioned. As the first had done, the other two Archons advanced also, and made a similar address. The Patriarch had been robed in his *μανδύα*, in readiness, ever since the dawn of day: they took him then by the arms, and, descending with him to the court, seated him in a magnificent carpeted sania belonging to the Emperor, shewing him, at the same time, how to steady it, At the right corner of the carriage stood the Archimandrite; at the left the Archdeacon, holding it: and one of the servants walked before with the crosier. Preceding the carriage were the janissaries with the presents, one behind the other, in a long straight line. As soon as we had gone forth from the gate of the convent, we found ourselves between two rows of janissaries, standing in close order, each with a large banner in his hand, on both sides of the way, from the convent-gate to the imperial palace, according to the form observed at the reception of a Patriarch or Ambassador from a crowned prince. As he passed along, our Lord the Patriarch gave them his blessing, which they received with bent bodies. When we came in front of the Great Church, the Patriarch bowed to the image of Our Lady, which is over the gate; and on arriving at the Church of the Annunciation, which has nine cupolas shining with much gold, they made him alight from the carriage within sight of the Emperor, who was looking from a window of the divan, which commands a view of the whole of these buildings and area; and ascended with him, whilst he held his crosier in his right hand and they supported him by the arms, up the steps, to the portico of this beautiful church, to which he made the usual adorations. Here he was met by three other Vazirs, who bowed to him, and addressed him in the same words as the first. These took him by the arms, and conducted him to the outer-door of the divan, where the Emperor sent three more great Ministers to meet him. Having performed the same ceremony as before, these



led him to the inner-door, whence came forth three of the greatest officers to receive him, and conduct him within the palace; and at the same time came forth to meet him all the Archons, and Vazirs, and nobles of the court. Here the porters relieved him of his crosier; and when he entered, with us following behind him, and approached the high imperial throne, he turned towards the image placed over it, and chaunting "Αξιον ἐστιν" with a low voice, as he had been instructed by the dragomans, bowed to it, and then to the Emperor, who, descending from his throne, advanced to meet him, with his head uncovered, and bowing to the ground. As he raised himself, our Lord the Patriarch blessed him with the Muscovite benediction, on his forehead, breast, and shoulders, and kissed him on the shoulder, according to custom. The Emperor then kissed the Patriarch's forehead and right hand, and they stood before each other. The Emperor asked him, through the interpreter, saying, "Praise be to God, who has the care of your safety!—how are you? how did you pass the roads? what is the state of your health?" Our Lord the Patriarch replied cheerfully, with many suitable prayers and compliments; and the Emperor commanded him to be seated. He sat down, therefore, on a chair near the throne; and the Emperor, ascending to his throne, sat down also, and began to converse with him by the interpreter, asking him of one thing and another. All the grandees, in the mean time, were standing round the hall, in dresses loaded with gold, pearls, and precious-stones, and with their heads uncovered; for the Emperor was uncovered, as we mentioned before; and it is the custom that, in the presence of the superior Clergy, he shall never appear, but always with his head uncovered. How then must it be with his courtiers! As for us, there fell upon us, at this moment, exceeding great awe and dread. The Emperor's crown, resembling a high calpack, covered with large pearls and the most precious gems, was borne by one of his nobles; together with the sceptre, a dark-coloured staff, having the appearance of a friar's crook: I should have said it was the Emperor's walking-stick. The upper garment which he wore, shaped like a *sako* (صاقو\*) was of heavy yellow Venetian brocade, fringed and laced all round the skirts, seams, collar, breast, and sleeves, with gold lace and jewels, so as to dazzle the sight.

As soon as the Emperor had taken his seat on the throne, one of his nobles approached him, and raising up supported his right hand, and the Minister invited us to kneel down and kiss it. We therefore entered the circle one after

\* Сакоѳ is the upper dress of an Archbishop.

another in rotation, and, bowing from afar, advanced, and kissed the Emperor's hand: then we retired backwards, bowing to the Emperor twice. This ceremony proceeded till all our servants had shared the same honour. The Greeks call it *φίλημα χειρῶν*, or "kissing of hands." Every person who kisses the Emperor's hand receives from his majesty a present, according to his degree: if he is a Conventual Prior, a sarak of sables, a piece of silk, and a sum of money: if he is a Priest or Friar, or one of their kindred, a sarak of marten furs, and a sum of money. For this reason, all the Archimandrites, our fellow-travellers, and their attendants, entered into the presence with us, and kissed the Emperor's hand after us. Whoever comes in the course of the year to be admitted before the Emperor, whether he be a poor man, or a Monk, or an Archimandrite, and even if he be one of the Heads of the Clergy, must wait for a day like this, when a Patriarch, or an Archbishop, or an Ambassador from some crowned prince comes, and is invited by the Emperor to his presence to kiss his hand; then the whole body of them are ushered in after him.

We were told of the father of the present Emperor, the late sovereign Michael, son of Theodorus, that once, when an Ambassador came from the Grand Turk, and, being admitted to an interview, kissed the skirt of his robe, Michael, as a token of his favour, merely placed his hand on the Ambassador's head. No sooner was the Ambassador out of sight, than he called for soap and water, and washed his hand, thinking it defiled by the touch. How remarkable is this religious sincerity and faith!

We were told also, that formerly, when any Head of the Clergy from Greece, or any Patriarch, came into Russia, this nation did not permit them to perform mass in their churches, thinking them defiled from their intercourse with the Turks; nor was any Greek merchant allowed even to enter their churches, for fear they should be defiled, as they considered him to be. If one of these merchants should happen to settle among them in the name of the Emperor, and marry a Russian woman, and become a dragoman, the Priests used to make him stand outside the church for forty days, in the order of catechumens (موعظون); then, anointing him with chrism, after many prayers, they led him into the church, regarding him as purified.

Since the time of their being visited by Jeremiah, Patriarch of Constantinople, Theophanes, Patriarch of Jerusalem; and others, and mixing in their society, they have become familiarised with strangers; but up to the present time, if an Ambassador comes to them from the Turks or Franks, they do not permit him

to ascend by the steps of the Church of the Annunciation to the divan, but make him enter by an outer door in the middle of the palace-yard; for they avoid strangers to their religion with the utmost abhorrence, of which we saw surprising instances.

To return:—After the Archimandrites had kissed hands, they brought out their papers with which they had been furnished by their convents, or any testimonials they might have received from any Patriarch, addressed to the Emperor, and declaring them worthy persons. These were taken from them by the Ministers; and given to the Perevodchik, to be translated into Russian, and read to the Emperor. Our master had letters from the Patriarch of Jerusalem, and from Kyr Paisius, the Constantinopolitan, in his recommendation and as testimonials to his true character. These he presented to his majesty, who stood up to receive them, and sealed them with a kiss. Immediately afterwards he said to the Patriarch, “*О Батюшка!* (that is, O Father!) for your sake I came to Moscow, that I might behold you and receive your blessing. A long time ago I heard of your coming to see me; and I was extremely anxious to meet your Holiness, and to become acquainted with you. I entreat you ever to remember me in your prayers, and to supplicate blessings for me.” Our master said: “I am a sinful man; but God will grant you your heart’s desire, and protect you, and fulfil all your hopes. May He ever favour you with victory, as He favoured the Great Constantine; and make your name, as He made his, instead of *Αὐτοκράτωρ, Μονοκράτωρ!* May He confer upon you the inheritance of his throne for ever!” When the Emperor heard these words, he rejoiced with exceeding great joy, and, bowing to the Patriarch, kissed his hand a second time.

As they were thus standing together, the janissaries entered, bearing the presents into the centre of the Hall. When they were all placed in order, the Vazir began to take up tray after tray, and hand them to our Lord the Patriarch, who handed them to the Emperor; who, as he received each tray, kissed the Patriarch’s hand, and what was in it, and gave it to the Treasurer standing by his side; and the Treasurer set it in its place in the window. In the mean time, the Great Registrar, with his register in his hand, read with a loud voice, saying: “The Patriarch, Kyr Macarius of Antioch, presents to your Majesty so and so.” Thus, whenever the Emperor received a tray into his hand, he was able to name what it contained, without asking our master to describe it. How admirable this accuracy! The Emperor questioned our master concerning the pistachios, ladanum, and manna only, with which the Russians, as we have already said, were

entirely unacquainted. Smelling the pistachios, and admiring their fragrance, he said, "What a blessed country is that of Antioch! How wonderful that it should produce such fruits as these!"

When the present to the Emperor was completed, and he had received tray after tray to the last, he turned to the Treasurer, and commanded him to place them one by one in the window.

Then the Registrar began to read: "And he presents to the illustrious Empress, Kniazina Maria, so and so;" whilst the Vazir handed the trays to our master, and he to the Emperor, till they were all presented. His Majesty then ordered the Treasurer to place them in a different window.

Then the Registrar said: "And he presents to the Prince Alexius, son of the Emperor Alexius (for they always name him so), such and such things;" till the presentation of all was completed: and the Emperor commanded the Treasurer to dispose them in a separate place by themselves, that there might be no confusion.

Then the Registrar continued: "And he presents to the Princess, daughter of the Emperor Michael, Kniazina Irene, so and so: To the Princess Kniazina Anna Michaelovna, so and so: To the Princess Kniazina Tatiane Michaelovna, so and so." These presents the Emperor commanded to be placed each apart.

Then the Registrar proceeded:—"And he presents to the Princess Kniazina Eudocia Alexiovna, the Princess Kniazina Martha Alexiovna, and the Princess Kniazina Anna Alexiovna, so and so;" till all the presents were gone through. The whole of this he read with a very loud voice.

Then the Emperor went to look over all the trays; and having seen that each present was placed apart from the rest, he came and thanked our master, bowing to him. Returning his humble obeisance, our master said, "Do not find fault with us, nor reprove us, O august Emperor! for our country is far remote, and we have been full three years since we set forth from our See. Your Majesty is glorious, and your empire great: accept, then, this little for much!" When the Emperor heard his speech, that he had been absent from home three years, he marvelled greatly, and began to conceive great affection for him. Thanking him for his presents, he said, "They are worth many treasures to me."

It was in the Greek language that our master spoke to the interpreter; for, as I mentioned before, we had learnt it well, by means of our intercourse with that nation. This was a great blessing from God to us: for in this country they are unable to speak a single word of Turkish; nor will they endure the sound of it,

lest their ears should be defiled, as they imagine. All the interpreters cautioned our master never to speak in it, on any occasion. But though we had learnt the Greek language, we had not the facility of speaking quick, which is the peculiarity of that language, and as the Greeks do, whose tongue is light. In his conversation, therefore, with the interpreter, our Lord the Patriarch hesitated a little in his speech; and the Emperor asked, "Why does he not speak quick?" The interpreter answered, "Because he has only recently learnt the language: but he knows Turkish: if it is your Majesty's pleasure, he will converse in that." "God forbid," said the Emperor, "that so holy a person should defile his mouth with that filthy language!" for their abhorrence of the Turks is extreme. At the Emperor's gate are seventy interpreters who know languages, but with the Arabic tongue not one of them is conversant. God, in His mercy, vouchsafed to us the Greek language; otherwise we should have been much confounded.

To return:—The interpreter then made a sign to our master; and he arose and came before the image, and bowed to it first, and afterwards to the Emperor, who returned the salutation, and bade him adieu. After the Patriarch had given him his blessing a second time, the Emperor took him by the arm, and, having led him near the door, parted with him. Hereupon the whole body of Archons crowded round him, and attended him to the outside; so that all present were astonished at the great respect which was shewn him. The interpreters afterwards told us, that the honours done by the Emperor to the Patriarch of Antioch on this day he had never conferred on any Patriarch before. First, it was the custom, that, when a Patriarch came to Moscow, he should be delayed a week or two ere he had an audience of the Emperor: secondly, when Kyr Païsius, Patriarch of Jerusalem, was admitted to the presence, the Emperor only descended to the edge of the third step of his throne, and shook hands with him; whereas, now, he had advanced to meet our master at a considerable distance: when, too, the former offered to him his presents, he received from him with his own hand only the sacred objects, and then went up and sat on his throne, whilst his officers received the rest: thirdly, when he dismissed the Jerusalemite, he did not walk with him, nor lead him by the arm, as he did our master, to the door: fourthly, in particular honour to our Patriarch, he sent all his Grandees to attend him to the outside of the hall-door, where, after he had given them his blessing, they took leave of him to return: fifthly, after they had mounted him in the *sanïa*, the Emperor sent some Archons with him, to conduct him to the palace of the Patriarch, that he might have an immediate interview with him; but it used to be customary for the visiter to wait three

days after his audience at court, and then present a *cholofta* or petition to the Emperor, praying that he would grant him permission to go to the Patriarch; whereupon the Emperor would send orders to the Patriarch to prepare for the visit: whereas, now, he sent our master to him immediately, giving notice, at the same time, to the Patriarch of his approach. The Jerusalemite, indeed, had with him some five-and-thirty persons in his suite; Archimandrites, many; Priests, many; and Friars, many; grooms for his horses; relations, who were sisters' sons, and brothers' sons, and brothers; Archons, who had been Greek merchants, of whom he took as many as he pleased, and dignified them with the title of Archons, &c.; for it is the nature of the Greeks to love grandeur and superiority excessively. Taking promiscuously from the crowd, he formed companies whom he enlisted, some as Archimandrites, Priests, and Clericals from the Jaljala Convent; others, as from Bethlehem, St. Michael's, St. Saba's, the Convent of the Crucifixion, &c.; and this for the purpose of being attended by a numerous train, and still more for the great lucre which would accrue to him from them, first and last: for whenever there came to them a gratuity from the Emperor, either for themselves or their convents, he was to use it as he pleased. Thus, when the merchants whom he constituted Archons received the customary allowance from the Emperor, of sables and sums of money, he took their portions from them, with their consent. In like manner did Patalaron, and most of the Greek Metropolitans; and they never failed to write each of them down as a relation, for the benefit of themselves and him, calling him in Greek Ἀνεψιδός, in Russian Племянникъ.

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#### SECT. IV.

##### VISIT TO THE PATRIARCH OF MOSCOW.—ENTERTAINMENT AT THE EMPEROR'S TABLE.

To return:—As soon as our Lord the Patriarch approached the first flight of steps leading to the Patriarchal palace, he was met by two great Archimandrites, who bowed to the earth, and thus recited, from the contents of a paper they had with them: “O holy father, of all felicity\*, Lord Kyr Kyr Macarius, Patriarch of the great city of God, Antioch, and of the provinces of Cilicia, Icaria, Syria, Arabia, and of all the East! your brother and associate in the divine mysteries, the Lord Kyr Nicon, Archbishop of the city of Moscow, Patriarch of all the

\* The expressions الكلى انطوبا، الكلى انغبطة which I may have translated too literally, mean “whom every felicity, every blessing, attend,” or attends.

provinces of Great and Little Russia, has sent us Archimandrites of the Convents—in the towns—to meet your Holiness; in conformity with the saying of our Lord the Messiah, in His holy Gospel, “He who receives you, receives me:” and they again bowed to him, to the ground. They read their address in Russian, whilst the interpreter translated it word for word into Greek. Our master returned his compliments in suitable terms, and gave them his blessing.

Then they took him by the arms, in the place of the Archons, and ascended the first flight of steps. When he came to the second, he was met by two other Archimandrites, who, having spoken and acted like the former, took the support of his arms in succession.

On our approaching the outer apartment, where the third flight of steps is, the Patriarch Nikon came forth, robed in a green-coloured velvet *μανδύα*, deeply embroidered with figures in red velvet, in the centre of which were the Cherubim figured in gold and pearls. The straps were of white leather, with a red streak in the middle. On his head he wore a white *latia* of Damask silk, surmounted with a gold arch, in which was a cross of pearls and precious-stones. Above his eyes, in front, were the Cherubim in pearls; and the edges of the *latia* were laced with gold and set with precious-stones. Holding his crosier in his hand, he advanced towards our master with the utmost ceremony and respect, saying, “O holy father, of all benediction, Lord Kyr Macarius, Patriarch of the great city of God, Antioch, and of the provinces of Cilicia, Icaria, Syria, Arabia, and of all the East! your Holiness now resembles our Lord the Messiah; and I am like that Zacchæus, who was little of stature, and sought to see Jesus, and climbed up into a sycamore-tree to see him. Now, in like manner, I, a sinful man, am come out to behold your Holiness.” As he spoke, the interpreter translated his speech into Greek, word for word. Then he took him by the hand, and led him into the palace, which they had on this occasion spread with large carpets; and they two advanced, according to custom, to the stand of images always placed over the prelate’s seat. The tapers were burning, and they recited “*Ἀξιὸν ἑστίν*,” bowing to the ground and to each other. Then the Muscovite took off his *latia*, and asked our Lord the Patriarch to give him his blessing. With great reluctance, and after much refusal, he at length blessed him on his forehead, breast, and shoulders, according to their practice; and they sat down to converse together by means of the interpreter. Afterwards the Muscovite arose, and, going into an inner chamber, put off his green *μανδύα*, and put on another of embroidered purple, which he usually wore, with a white *latia*, figured in front with the Cherubim in gold cloth, and no other ornament—

his usual covering. He changed also his cassock of green velvet for one of red, according to the custom always observed when Archons or common persons are in the presence of Priests, or Priests in presence of a Patriarch or Archbishop; and also in the church.

It happened, that after our master had gone out from the Emperor, they called in the Archbishop of Servia, the pretended Patriarch, whom we mentioned, in our account of Potiblia, as having come from Moldavia in great pomp and splendor, and as having been admitted by the Voivode of that place into the interior. His principal object was, to have an interview with the Emperor before he went on his expedition; but he was unable to overtake him: and when he arrived at Kalokha, and was passing onwards, the Ministers, Lieutenants of the Emperor, turned him back, a distance of three days' journey, to his great ignominy and confusion, saying, "We never heard before that, in the habitable world, there were more than four Patriarchs; those of the East; and our own Patriarch, who was created by their permission. This is one reason: the second is, the Emperor is not present: when he comes, then come." On hearing this, and seeing the disgrace which was fallen upon him, he began to beat his forehead, and to weep and lament over his condition: but as the writing and language of the Servians, Bulgarians, Cossacks, and Muscovites are the same, or with little difference, he wrote a Letter to the Patriarch, in supplication and humility, saying, that he put himself on the name of the Emperor for the rest of his life; and as it is the custom here that even a murderer escapes death if he makes this declaration, they sent to bring him back. At his first interview with the Patriarch, the latter chid him severely, and forbid him ever again to let the word Patriarch be heard from his mouth. Prostrating himself on the ground, he begged pardon, and put himself on the name of the Emperor. Afterwards, his disciples abhorred to stay with him; for life in Muscovy is very strict; so much so, that no foreigner can endure its severity; for a man feels himself as though he were always in prison. Subject to its discipline, if he commits a *faux-pas*, or gets drunk, he falls under every sort of ignominy, and is finally proscribed and sent into banishment. For this reason, all the merchants, however splendid their wealth and circumstances, and even those from Persia, conduct themselves with the utmost reverence and gravity.

To return:—After the aforesaid Archbishop had kissed the Emperor's hand, he came to the Patriarch's palace; and kneeling to the two Patriarchs, received their blessing, as usual. At this moment the Emperor sent one of his nobles to invite the two Patriarchs together to his imperial table; for (may God



perpetuate his empire for ever!) he was pleased to fill up the measure of his great kindness to our master this day. It had been usual, after the Patriarch had kissed his hand, and departed to his mansion, that the Emperor should send him a banquet and wine from his table; but now he invited him to sit with him at dinner; and this was a great honour, and a splendid favour.

The two Patriarchs went therefore together to another very large hall, built of wood, with tables spread all round it. The august Emperor was sitting in the centre, at a large table entirely covered with silver. As soon as they entered, he stood up, and, taking off his crown, advanced towards them, bowing: at the same time they both gave him their benediction, after they had recited "Αξιον ἐστίν before the images, which were held over his head; prostrating themselves on the ground with all present. Then the servants took from them their crosiers, and stood, holding them up, at a distance. The Patriarch of Moscow sat on the left of the Emperor, and the Antiochian next to him. The Sotniks, who are the waiters at table, now set silver dishes, with three silver cups, before the Emperor, and in like manner before the Patriarchs. The Emperor's Ministers and Nobles were seated at a long table; but before each took his seat, he advanced and bowed to the earth before the Emperor, and then passed to his place: they were all to the left of our Lord the Patriarch. The Archbishop of Servia, the Archbishop of Razainov, and the rest of the Archimandrites, were seated at a distant table on the right of the Emperor; and we sat, with the rest of the Heads of Convents, the Priests, and the Monks, at tables placed in rows in the middle of the hall. All of us, before we sat down, bowed to the Emperor at a distance.

Then they all stood up; and the two Patriarchs said a prayer over the table, and gave their blessing to the Emperor and to the banquet. Afterwards the Sotniks all came forward with large long loaves, which the Emperor sent them to distribute to the whole of the persons present: first to the Patriarchs, who bowed their heads towards him; then to all the grandees, each of whom stood up in his place, and bowed to him at a distance; until he sent to us also;—for this is the custom at the imperial table. The meaning of this is, as if the Emperor proclaimed, "He who eats of this, my bread, and abandons me, may God abandon him!" The first morsel they all tasted was this bread, with caviare.

Then the Emperor stood up, and presented to each of the Patriarchs three cups of wine together. They bowed their heads to him, and set the cups

before them. Thus he sent to all the grandees; whilst the Sotnik, who took the cup from him, cried out from afar the name of the person to whom the Emperor wished to give it, with a loud voice, saying, "Ya Baris, Ivanovitch!"\* (who was the Grand Vazir,) calling him by his name, and the name of his father; for it is the custom in this country never to call any person, whether man or woman, but by their own name conjointly with that of their father, saying, "Such an one, son of such an one," or "Such an one, daughter of such an one."

The banquet-rooms in this country, that is, the rooms furnished with tables, to which they gave the name *Palat*, are square apartments, with one pillar in the centre, built of stone or planed boards. Around them are benches, with shelves one above another, covered with fine linen. On these shelves they set gilt silver-cups of various shapes and forms, large and small; with octagonal and round bowls, or long, in the form of boats: and with changes of these they serve the wine to the company, each round.

The Sotniks, that is, the *Chāshnigirs* or tasters, and the *Matarjis* or wine-bearers, were from two to three hundred persons, all Grandees and Agas, in splendid dresses, their breasts covered with braids of large pearls and precious-stones, gold brocade, and so forth, according to their well-known uniforms, the coats of which are of a light-blue colour, and the calpacks of a light-brown or mulberry. They all stood in readiness to serve the whole company, arranged in troops for each particular service. Some served the bread, some the plates of meat, some the cups of wine: every thing they carried first to the Emperor, who sent them with it to the several grandees at table; thus dispensing even the large loaves and the largest dishes of meat; first to the Patriarch, then to the grandees; next to the inferior Clergy and the Archimandrites; then to the rest of the company, who kept what was brought to them, and sent it home as a great blessing to their families, from the Emperor's table, and from his mercy: for as the Sotniks carried each dish to the person to whom the Emperor gave it, they cried aloud, saying, "O, such an one, son of such an one! Gosudari Tsar Alexey," that is, our Lord the Emperor Alexius, "gives you this, of his mercy:" then that person stood up, and, bowing to the Emperor from his place, and kissing the bread or meat, received it from the attendant. There never was more than one dish, or perhaps two, before the Emperor; which they changed every moment. The kinds of meat brought up were extremely various, and all of fish; for no

\* "Ya Baris, Ivanovitch!" "O Baris, Son of John!"—Baris Ivanovitch Morrsow was Minister to Alexey Michaelovitch, and Husband to the Empress's Sister.—EARL OF GUILFORD.

flesh-meat whatever was served to table on this day, to conform with the regulations of the convents, or as though the Emperor himself were really and truly a Monk.

More remarkable still was what we saw next; a circumstance which excited our utmost surprise: for, as to the food, this was the week of *'Ασκησία*, or 'abstinence from flesh-meat,' and therefore its absence from the Emperor's table was not altogether so extraordinary. But mark what happened! Immediately after the Patriarchs had blessed the table, came one of the little *'Αναγνώσται*, who, placing a desk in the middle of the hall, with a large book, began to read, with a very loud voice, the Life of Saint Alexius, patron of the festival; and thus continued from the beginning to the end of the repast, according to the regulation of monasteries; so that we were exceedingly astonished, and looked upon ourselves as though we were inmates of a convent. How wonderful are these things which we witnessed! What a blessed day was this, wherein we beheld this Prince of all sanctity, who surpasses the most religious devotees in the purity of his life and his strict humility! O illustrious Emperor! what is this which you have done this day; which you do constantly? when we saw that, out of respect for the Patriarchs, you allowed no flesh-meat to be served to your table during this week of abstinence! What did you also do, which is scarcely done in the convents? You had a reader to read from the Fathers, and chaunters, hour after hour, to sing before you! God perpetuate your reign and empire, and humble your enemies under your feet, for this humility and purity which you shew forth in your life. How different the banquet of Vasili and Matthi, who were not worthy to be your menial servants, with their drums, and pipes, and horns, and trumpets, and Turkish songs! and their sitting on high thrones in the centre of the apartment, whilst the Patriarch was seated below, on their right hand†. For your uprightness and justice, God has given you the empire, and increased it. Wherever you go, victory marches before you and your armies. . If Our Lord, glory to His Name! gave not victory to you, who in purity of conduct and continual perseverance in prayer and watchings surpass the devout anchorets who inhabit the deserts, to whom should He grant it?"

Nor was this all he did, but, out of veneration for the Patriarchs, he remained from the beginning to the end of the repast with his head uncovered, amidst

† The right-hand side at the banquet seems to be considered by the Archdeacon as the less honourable. He particularly mentioned before, that the Patriarchs were seated during dinner on the left hand of the Emperor.

that severe cold and rigid frost. He ate little himself; being rather engaged in conversation with the Patriarch of Moscow, and in paying great attention to our master, whom he served with meat and drink copiously; for he loved him with sincere affection, by what we observed on the present occasion.

The first thing they gave us to drink was Cretan wine, of admirable quality, both for strength and flavour: afterwards they gave us Kirschwasser, and different kinds of mead.

Now for the description of the meats. Dishes were brought in of fish, dressed with such art, that they appeared to contain stuffed lambs. From the abundant variety of the finny tribe in this country, they are enabled to cook them in a multiplicity of ways, as we had long heard. Throwing away all the rough and bony parts, they pound the remainder in mortars, till it becomes a paste: this they mix with a great quantity of onions and saffron, and put into moulds of the shape of lambs and geese: then they fry these artificial animals with oil, in very deep pans as deep as a draw-well, so that the frying penetrates them to the inmost; and, serving them up, carve them as if they were cutting into solid muscles of white flesh: their taste is excellent, and an ignorant person might suppose them to be real lambs. In this manner they make various kinds of pastry, with the flour and with cheese fried in butter, long and round, as cakes, lozenges, &c. Then they have puddings, like those usually made of bread, composed of small fish, as small as worms, and baked or fried in the same way.

All these kinds were now served up by the Sotniks. Every forty or fifty of them came in troops, close behind each other, bringing dishes of various sorts; which the Emperor sent them, unceasingly, to distribute to the guests all round the tables, from the beginning till the end of the repast; so that we were grieved to see the great fatigue they endured, standing on their legs or running about the whole time. But most of all were we distressed for the Emperor, who ate nothing at all. The Pervodchik and the other interpreters were also standing, during dinner-time, at a little distance in front of the Emperor; who, whenever he wanted to ask our Lord the Patriarch any question, gave the word to them, and they returned with his answer. On that table were placed the most splendid cups: round it were standing Archons, each of whom was constantly employed in pouring liquor into goblets for the service of the guests.

Thus they continued carrying on the feast, from early in the afternoon to near midnight, until our very souls groaned within us. At length the Emperor stood up, and all the Sotniks in a body approached him with silver goblets, first of wine: of this he presented to the Patriarch, who offered a prayer for him,

and the singers chaunted the *Πολυχρόνιον*. Afterwards he presented wine, with his own hand, to all the other guests, to each his cup: for this is the Emperor's round of drink, which they quaff out of love to him. During this ceremony, one of the Archons, of his especial service, stood by his side, holding his right arm. Each guest, as he came forward, bowed to him, first at a distance, down to the ground: then he advanced quickly, and, kissing the Emperor's hand, received the cup from him: then he drew backwards, and drank it off: afterwards, bowing to the Emperor a second time, he retired. In this manner we also entered with the rest, until the whole company had gone through the ceremony.

Then the Patriarch prayed a second time, and the singers chaunted a *Πολυχρόνιον* for the Empress and her son Alexius. In like form the Emperor again gave drink to all the guests, in goblets and other vessels, with his own hand, till the second round was complete. Afterwards the singers performed a *Πολυχρόνιον* for the Patriarch of Moscow, Kyr Nikon; at the conclusion of which the Emperor first drank by himself, and then dispensed the wine to all the guests.

Then he commanded them to perform a *Πολυχρόνιον* for the Patriarch of Antioch, and for all the Archons; which made the fourth round, and was distributed by the Patriarch with his own hand, whilst the Archdeacon supported his arm.

To the Emperor, at the beginning of each round, they presented a beautiful gilt cup, from which he drank first: then he passed it to the Patriarchs. The whole of this time the Emperor never ceased standing, till he had given drink to all; and when he wished to give orders to any of the servants, he went to them himself and talked to them, so that we were surprised at his exceeding condescension. God preserve his empire for ever!

It was near upon midnight when, by the mercy of the Almighty, the Emperor rose from table, and the Patriarchs said grace. The Protopapas, with his attendant Priests, and the Archdeacon with his, then came into the middle of the hall, and brought us the *Παναγία* in a beautiful gilt silver Pyx with angels all round it, supporting a handsome porcelain bowl in which the *Παναγία* was contained. After they had prayed over it as usual, all partook of it, the Archdeacons present having incensed all the guests with thuribles, which each held in his hand, in the shape of crowns.

At the conclusion of the prayers for grace, the servants brought panniers to collect the fragments from the tables, according to the practice of the convents.

Then the Emperor bade adieu to our Lord the Patriarch, with a bow : and after the latter had given him his blessing, the Emperor appointed Archons to attend him, with large tapers, until we reached our convent door ; all the Ministers and Grandees having taken leave of him previously, on the outside of the palace.

The poor janissaries, who were placed in ranks along the road, had been standing all the while, with their banners in their hands, in all that cold and snow and intense frost, until now, when our Lord the Patriarch dismissed them, and they departed. As for ourselves, we could hardly believe that we had got back to our convent, so perished were we with the fatigue of standing and with the cold. What must have been the condition of the Emperor, who stood on his legs about four hours, with his head uncovered, whilst he gave drink to his guests for four rounds ! God preserve his life, and exalt his banners in honour and transcendency ! This, however, did not suffice him ; but the moment we arrived at our lodgings, the bells tolled, and he entered, attended by his Archons, with the Patriarch, into the Great Church, where they assisted at Vespers and Lauds, and remained till dawn of day ; for it was the Great Lauds that were performed. What amazing strength, and constancy in the endurance of fatigue, under such circumstances, as were severe enough to confound our senses, and to turn the hair of a young man grey !

To the reader of this narrative which I have chronicled, my request is, that he will pray for me, a weak servant, Paul by name, Archdeacon—that God will forgive my sins, who was pleased to grant me facility and to open the powers of my mind, so that my intellects were expanded, and I penned this whole narration, to the composition and details of which many would be unequal. Straining my attention, my thoughts and senses, to the utmost, I made vast exertion, and laboured severely to extract it from the rough draughts, a whole year after their notation. My entire ambition is, to create to myself a memorial in my lifetime, that among posterity may be found some one who will feel a sympathy towards me, in the same manner as we used to sympathize with the late Metropolitan Isa, who was taken as a companion by the Patriarch Hano, on his visit to this country, when we read his metrical composition : but, I say, poor and weak as I am, I have much surpassed him in my humble narrative : for he produced not sufficient for one hour's perusal ; whereas I have produced a large book, praise and thanksgiving to Almighty God ! whom we implore to open the eyes of our understandings, and to alleviate our misfortunes, that we may return to our native land, and sit down in it once more : for though we are

here like princes, it is not to be compared with living among our families and friends, from whom our much-protracted absence has ulcered our hearts. Lighten, therefore, the way to us, O God! that we may return to our beloved country; and we will thank Thee, and praise Thee, our lives long!

This, then, is what I have written, with much labour, diligence, and exertion, and with many erasures and corrections, concerning the meeting of the Patriarch, Kyr Macarius, the Antiochian, with Alexius, Emperor of Muscovy and of all the Countries of the Russians.

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## SECT. V.

*PRESENTS TO THE PATRIARCH OF MOSCOW AND THE RUSSIAN GRANDEES.—  
VENERATION OF THE RUSSIANS FOR CHURCHES AND IMAGES.—THEIR  
BUILDINGS, TITLES OF HONOUR, LAWS, AND CUSTOMS.*

To return:—On the second day after our audience of the Emperor, we went with our present to the Patriarch, carried by our servants, the account of which is this:—An ancient painting, to represent the Descent of Our Lord from the Cross: for there is nothing more highly valued by them in this country than ancient Greek paintings, for which they have a very great religious veneration. Then a vessel of old *μύρον*, and another of new; a Finger of St. Stephen, the first Deacon; a portion of the Reliques of St. Anthony the Great; and a crosier, blessed with their virtues, dressed and looped with pearls\*, which we made in Constantinople, according to what the Metropolitans with their Patriarch used to say to our master—“Your Holiness is in the place of Peter the Apostle, and you have power to give crosiers for the guidance of the flock, to whom you please.” Then a black branch of the palm-tree from Mount Sina, incense of stacte, a camphire taper, dates, ladanum, scented and Aleppo soap, pistachios, sugar-confections, saffron, mastich, pots of preserved ginger, purple-wool of Angora, and a black silk sash.

When, by the permission of his Archons and the door-keepers, we went into his apartment, he came to meet us; and bowing to the picture, kissed it, and was much pleased with it. Afterwards he distributed amongst us silvered images of Our Lady, according to their practice in making presents; and he gave us all his blessing, and we retired. Then we began to dispense our

\* This I am far from being sure is the right interpretation of the text *ومن حيلة عكازة ديني وعرق لولو*.

presents among the Ministers and great Officers of State, to whom we went round, attended by one of the interpreters. To them we presented, in trays covered with brocade, first, a portion of the reliques of some Saint; then *μύρον*, consecrated candles, and earth from Jerusalem, Bethlehem, and the banks of the Jordan; fragments of the pillar of St. Simon of Aleppo; incense of stacte, dates, ladanum, five or six kinds of soap, scented, and of Aleppo; and of évery thing we had with us a very small quantity, which they receive in the light of a blessing: but they are chiefly delighted with sacred objects and ancient paintings; nor did they take from us the Angora wools, or the silk handkerchiefs of Gaza, or the satin shawls of Rasal, but with difficulty; for they have abundance of these articles at hand.

Except at the earliest hour of the morning, we were never able to have interviews with them; for each has a handsome church in his palace, which he vies with others in beautifying and adorning inside and out; and to it are attached three or four Priests for the private service of the Archon and his family, by whom they are fed and clothed. During the whole course of the year, not one of the Archons ever goes, on any day, to stand in the presence of the Emperor, until the Priests have recited before them the prayers appointed for the day, from the Midnight Prayer to the end of the Hours, including the Canons and the Nones; and have afterwards performed mass for him in the church. In each of their houses are an innumerable quantity of fine images, covered with gold, silver, and gems: and not only are they placed within the house, but outside, on all the doors, even the doors of the court.

Nor is it the Archons only who thus adorn their houses; but in a similar way the peasants also in the villages; for the love of all the Russians for images, and their faith in them, are exceeding great. Before each image they burn a taper, morning and evening: but the grandees are not content with burning one taper only; they have chandeliers, rising to the top of which are large brass vessels filled with wax, in which they fasten wicks, that burn day and night, for a length of time.

When we went to visit the Archons, we used to have to wait till they were at leisure from their prayers, which they say in their own apartments, before the images: mass they have performed in the church. On entering, we bowed to the images, according to their practice; and the Archon advanced towards the Archimandrite, to receive his blessing. Then he bowed to us, and we to him; and we said, through the interpreter: "The Father and Lord Patriarch, Kyr Macarius, Patriarch of the great city of God, Antioch, of the provinces of



Cilicia, Icaria, Syria, and Arabia, and of the whole East, has sent us to present to your Excellency a blessing, with salutation and prayer; and we beg leave to ask concerning your health and welfare." On hearing this, he prostrated himself on the ground, and, striking it with his head, replied: "Cholom Beyat Liosodari Swiatishimo Patriarcha Makaria Antioshiskov;" that is, "Our prostration on the earth to our Lord the holy father Macarius, Patriarch of Antioch." Then he took every tray, and kissed it: and at the conclusion we bowed a second time to the images, and, after the Archimandrite had again given his blessing to the Archon, we bowed to him, and retired, accompanied by him to the outside: for it is the custom with them, that when an honoured stranger visits them, they meet him outside the door, and make him enter before them to their inner apartment, signifying by this that he is master of the house; and so, on his going out, they follow him behind.

When they gave us a cup of wine, the Archon used to present it to us with both his hands, such is their custom: as for the brandy, it was with difficulty we were persuaded to drink it, as it is reprehensible for Monks to do so.

What most surprised us was, their humility and condescension to the poor, and their many prostrations and metanoias, from morning till evening, before any image they chanced to see. Whenever they came within sight of a church, however distant, and its crosses glittered in their eyes, if there were ten churches all round them, they turned to each, and bowed to it with three metanoias. Nor was it the men only who did this, but the women still more.

The palaces in this city are mostly new, of stone or brick; and built on the European plan, lately taught the Muscovites by the Nemsas, or Germans. We gaped with astonishment at their beauty and decoration, their solidity and skilful arrangement, their elegance, the multitude of their windows, and of the sculptured pillars on every side of them; the height of their stories, as though they were castles; their immense towers; and the manifold variety of the painting, in oil colours, both of their interior and exterior walls, which you might suppose were covered with slabs of real variegated marble, or with minute Mosaic; for the bricks made in this country are very fine and smooth, and like the best bricks of Antioch, in hardness, weight, and redness. They use as much sand as possible in their composition, and are possessed of great skill in their manufacture. They are vastly cheap: a thousand of them may be bought for a piaster: on this account, most of the buildings here are of brick. The lapidaries, with their iron tools, execute in it admirable engravings, not to be distinguished from stone. Their lime also is very fine and strong, and holds

better than the lime of Aleppo: with this, when they have completed their brick building, they whiten it over; and it adheres to it so firmly, that it will not fall off in a hundred years. By this means the fabric has all the appearance of stone. The most surprising of it is, that after they have taken the bricks from the kiln, they set them out in piles in the open air, covering them only with boards; and there they stand exposed to the rain and snow for five or six years, as we saw, without being spoiled, or in the least altered.

All their structures here are done with mortar, in the same manner as the ancients built the ancient edifices in our country. Having slacked their lime, they mix it with sifted sand: then they sprinkle their bricks with water, and dip them in lime; and having set them in a double layer along the wall, they cram the insterstice with brickbats, and pour on mortar till it is filled up: in less than an hour's time the whole is firmly cemented, and becomes one solid mass.

Builders are able to do their work no more than six months in the year; from the time the frost thaws, about the middle of the month Nisan, until the end of Teshrin Alavval.

It is usual, in the structures of this city, for every house to be bound with huge iron bars, both inside and out; and the doors and windows are all made of bright iron, beautifully wrought. For the staircase, they build a vaulted tower with four pillars and four arches: on the centre of each arch stands the foot of the next above, with admirable artifice; for they cut a single stone in a handsome form, and, perforating it, pass through it an iron mace, with grooves in the knobs, which they rivet; upon this they raise the structure, which presents a miracle of art, being detached in the middle, and standing with a gentle slope\*. These fine edifices, which we beheld in this city, very much excited our admiration.

To return:—The title of most of the great men here is Kniazi; the meaning of which is, 'Beg son of a Beg,' their titles being derived from their fathers and grandfathers: and the women are styled Kniayinia, in the same way. There is a regulation with regard to the grandees, that none, however superior his

\* This passage, which appears to be the description of what I believe is called a geometrical staircase, presents so many difficulties, that I beg leave to submit it to the revision of the learned.

ويبيتون في كل مصعد درج قبة باربعة عواميد واربعة قناطر في وسط كل قنطرة رجل قنطرة واقفة بصناعة عظيمة لانهم ينقشون حجرة واحدة عجيبة وينقبونها ويدخل بها دبوس حديد بشعب من اعلاه يبشمونها ويكلمون فوقها ابنا فتستبين عجيبة عظيمة لانها تكون مرخية في الوسط نازلة واقفة

quality may be, shall have the command of more than three hundred men in his own house; but when the Emperor sends one of them on an expedition, he despatches with him thousands of troops, to the amount that he pleases; for the whole direction of the army is in the hand of the Emperor. Thus it is that no rebellious subject ever raises his head among them. Observe how admirable is this order of government! Thus, when we visited the palace of any of the Ministers, we saw at his door but very few persons; and when the Ministers came daily to wait on the Emperor, they were followed by two or three servants at most. They never meet at each other's houses for consultation: every council is held at the Emperor's palace. Should the Emperor hear that any were privately met to deliberate, he would disperse them at the point of the sword.

In this season of frost and snow, they went out only in large sledges. Their great pride is in bear-skins, of the white and black bears, which in this country are numerous, and exceeding large. We used to be astonished at their size, frequently larger than that of the buffalo. The white bear-skin is very beautiful, and is used only by the grandees in their sledges; one half spread behind, the other under them. The pride of the women in winter consists in sledges, in which are placed coaches with glass windows, and hangings of scarlet or pink cloth reaching down to the ground: in the summer-time they drive out in large coaches, glorying in their white horses, and the number of their domestics and servants walking before and behind them. Thus, when we went with our presents to the houses of widows of high rank, we observed the number of their servants and domestics at their doors, besides their door-keepers and gardeners.

The order of observance with rich widows in this city is, that on the death of their husbands they dress themselves entirely in black, even to their caps and handkerchiefs; and not only so, but their tapestry and cushions are black, and their coaches are of the same colour, with linings and coverings of black cloth: even their horses are black. Such is their custom, which the widow maintains during the rest of her life, never laying aside her black garments, unless she gets some man to marry her. A woman of the rank of Kniayinia will not, if she can avoid it, marry any but a Kniazi; but if no husband of that rank presents himself, and she marries another, she lays aside her title of Kniayinia: if she has children by her former marriage, she retains it.

We used to admire the management and conduct of the children, and their riding on small horses proportionate to their own size; the number of their attendants, children like themselves; their surprising knowledge and intelli-

gence; their polite salutation of passengers, by taking off their caps; and the pretty manner in which they made the sign of the Cross on their faces. It is usual for such children as these, sons of Kniazis, to go every day to the Emperor's Court, and sit in the same place with their parents, till they are grown up and take their rank. Such is the result of our remarks, after much inquiry and investigation.

It should be noted, that few are the poor who go about this city begging; for the Emperor has shared them on the grandees in numbers, to receive their daily food by lists; and every Archon supports his troop of them. They have numerous houses provided for their lodging, and a daily allowance from the Emperor and Empress; as have also the prisoners in confinement.

It is likewise worthy of notice, that the grandees of the empire do not reckon their possessions after the manner of our country, by the number of their farms and gardens and vineyards; for indeed, in this country, there are no gardens or vineyards: they reckon the houses on their estates with their families, and say, such a Kniazis has three thousand Mojik (Мужикъ) or peasants, or eight or ten or twenty thousand; calculating the value of their lands only by the capacity of the houses upon them, and their actual inhabitants;—and God knows what a number there is in each! From every man they have a return, year by year, of two or three piasters, and take a tenth of the sheep, hogs, chickens, ducks, geese, and such like. The peasants indeed have the appearance of slaves; for they sow the ground for their masters, ploughing it with his horses, and carrying the produce in his wagons to whatever place he directs them, and whithersoever he is pleased to call them, even to the transport of fire-wood, timber, stones, and other materials, for the building and service of his mansions, and of every thing else that he wants. Whenever a grandee is reduced to poverty, or dies, these peasants are sold to any person who will purchase them with his money. Such is the tenure of estates here, including also the endowments of churches and monasteries\*.

When the family of an Archon is extinct, and he has left no heir to his property, it reverts wholly to the Emperor; for he is the universal heir. Instances of this were seen during the time of the plague: all the mansions which were emptied of their inhabitants fell into the possession of the Emperor, together with every thing in them. Most of the rich, before their death, bequeathed all

\* I may not have rightly conjectured the meaning of the Archdeacon's short expression, وهكذا طقسهم وارقاف الاديرة والكنائس معهم

their property to the Emperor, out of the great love and veneration in which they hold their sovereign, whom they regard nearly in the same light as they do the Messiah: according to what was done by that great merchant who gave to the Emperor, before he set out upon his late expedition, those valuable possessions, comprising a palace which has few to be compared with it in this city; and a church, to which, even in the Emperor's palace, there is none equal. We saw it, and appreciated its beauty; which is such, that the heart is lightened of its cares on entering it. As for me, the poor historian of these Memoirs, I have no power to enumerate its various perfections; its height, the elevation of its five cupolas, which are visible on all sides to persons looking in their direction, from the outside as well as the inside of the city; the multitude of its paintings on the exterior, not to mention those in the interior; the glittering of its gilt windows; its richly-gilt door; the multiplicity and varieties of its images, and representations of what has passed from the creation of the world until now; the beautiful colours of its marble pavement, which he imported from Germany; its two incomparable choirs, the most elegant and beautiful ornaments of which, brought also from Germany, no power of eloquence can describe; and the number of its brass chandeliers, bright as gold. It is not one church, but two churches: the larger for summer, with a marble floor; the smaller for winter, the floor of which is formed of square blocks hewn from the roots of large trees, and is scarcely to be distinguished in appearance from the marble pavement, that the feet of persons praying there may not be chilled. The portico of this edifice, and its bell-tower, for their beautiful and lightsome architecture, surpass description. A building, indeed, on which, as we were informed, the merchant expended upwards of fifty-thousand dinars, might be expected to possess such perfections. God have mercy on its founder, and save him from the torments of everlasting fire, for the beautiful fruits of piety which he has produced in this world! They told us that he paid every year into the imperial treasury one hundred thousand dinars of duty on the merchandise which he imported from Europe, Persia, and Siberia. At the times when sables were dearest, there used to be found in his magazines more than a thousand sorok (صرق)\* of the highest price.

\* Сорокъ is 'une quarantaine,' or two score.

## SECT. VI.

*GRANTS OF THE EMPEROR TO FOREIGN ECCLESIASTICS AND TRAVELLERS.*

To return :—Some time after we had been received by the Emperor, he sent to our Lord the Patriarch the presents, as they were all specified in the lists, of three sorok of the highest-priced sables, and three of an inferior quality ; a large silver cup ; a piece of purple, another of blue, and another of painted velvet ; two pieces of purple satin, and the like of damask ; and two hundred roubles, which were brought by the Grand Secretary and his attendants. For the Archimandrite there was a sorok of sables, a piece of damask, and fifteen roubles ; for the Archdeacon and the Deacon, with the second Priest, who was the Khazindar or Treasurer, and the rest of the clericals, each a sorok of martens, a piece of damask, and ten roubles ; for the kinsmen, a sorok of martens only ; for the interpreter, four ells of plain linen, and two roubles ; and for each of the servants, two couples of sables, worth upwards of four roubles.

The Emperor did our master very great honour in regard to his table ; for whereas his allowance for it had been fixed at twenty-five copecks daily, he raised it to one hundred ; that is, to a rouble : whereas the Patriarch of Jerusalem had no more than fifteen a day.

To each of the Archimandrites, our companions, were given, for their *φίλημα χειρῶν*, a sorok of sables, and twenty roubles, with twelve copecks for their table ; and afterwards they received from the Emperor, as a gratuity for their monasteries, a sorok of sables worth forty roubles, or fifty, according to the size of the monastery. If any of them was in possession of a *χρυσόβουλλον*, or golden seal, from the Emperor or his ancestors, importing that whoever brought it every three or six years to Potiblia should be admitted by the Voivode to repair to the Emperor's presence without advice, that person, upon having his audience, and kissing the Emperor's hand, received a gratuity for his convent as fixed in the *χρυσόβουλλον*. Many monasteries, which have an established name, are greatly beloved by the Russians ; such as is the Convent of Mount Sinai, which has a *χρυσόβουλλον*, which they bring at the end of every thirty years, and receive their gratuity. Such have also most of the convents of the Holy Mountain, and many others besides ; as, for instance, the Convent of the Holy Ascension ; to receive the alms granted to which, the Patriarch of Jerusalem sends an Archimandrite, a Deacon, and some clericals, every three years. So also the Patriarch of Alexandria, at certain periods, sends to them

an Archimandrite, with his troop of attendants, to receive for him his gratuity. Again, whenever a new Patriarch is elected in Constantinople, he sends to them either one of the Metropolitans *اكسرخسني*, or an Archimandrite. For this reason their names are well known among the Russians; with the exception of the Patriarch of Antioch, from whom, for a length of time, nearly one hundred years, no delegate has made his appearance here; so that his memory was lost among them. To the other Patriarchs, at certain periods and on certain occasions, they sent gratuities; but not to him: for he who seeks not, finds not, as it is said in the Holy Gospel: and thus they looked upon us as great strangers.

To return:—The customary allowance to the Archimandrite clericals is a sorok of martens, with ten roubles, and five copecks for their table. To ordinary foreign Priests, who came from a distant country to ask alms of the Emperor, they gave, for their *φίλημα χειρῶν*, a sorok of martens, and five copecks daily, in the same proportion as to the clericals; and afterwards a gratuity of a sorok of sables, worth thirty or forty roubles. This is what they obtain first and last, as we saw with our own eyes; for every thing here is written down in registers kept for ages past, and in nothing is there any alteration, nor any diminution or increase. Whenever they are visited by a Patriarch, or Metropolitan, or an Archimandrite, or by Priests and the poor, they enter an account of every thing they give them, noting the time; and when others come after them, they look at their former register, and are thereby guided: as we, the disciples of the Antiochian, were allowed precisely what had been granted to the disciples of the Jerusalemian.

To the poor who came with us, or with those who travelled in our company, having with them a *نفاخو* or Letter-patent, addressed to the Emperor from the Patriarch of Constantinople or Jerusalem, in testimony that they were in debt to the amount of several thousand dinars on account of their religion, being Christians, to each were given twenty or five-and-twenty roubles, and no more. This is what we saw and ascertained; and God is witness to the truth of what we assert.

On investigation and inquiry, we found that most of those who come to Moscow in quest of alms, whether Archimandrites or common persons, do not come in the hope merely of what shall be given to them; but they bring money, to make purchases of sables, ermines, and such like, that they may realise a great profit on their sale in Turkey. It is upon this principle that most of them come. From the time of their admission at Potiblia, till the moment of their return and departure thence, they are at no expense whatever. If they have merchandise

with them, they pay no duties, nor hire of horses; and they spend nothing for eating and drinking; for they have a pension, which they receive every month, each according to his rank: the very poorest has four copecks a day, with as much beer as he can drink. Thus they ensure to themselves great profits, if they bring with them a large stock of money or goods. Otherwise, if any person relies on his expectations from alms, his hope is far distant. God knows that some do not regain the expenses of their journey!

In regard to the Metropolitans, if he happens to be a Metropolitan of a large and well-known See, with difficulty will he obtain from the Emperor, first and last, and from the grandees, altogether a sum of two or three hundred roubles: it may be less, but never more. This we saw, and were told by several Metropolitans. And know, Brother, that all I have written and enumerated is true and sincere, without falsehood, as God is witness; for I refined my thoughts and purified my intellects, so as accurately and minutely to describe every thing I saw and heard, in answer to my scrutinising questions, from persons of the strictest veracity. These pains I have taken, in order that if God is gracious, and I return to my own country, I may not be under the necessity of repelling one single question which may be asked me concerning these matters; but every thing may be found delineated in this collection, wherein nothing that has occurred to me has been omitted.

To return:—On the Sunday of the *Ἀποκρία* they are accustomed to assemble in large congregations: in Greek it is called *τῆς δευτέρας Παρουσίας*, or ‘Similitude of the Day of the Second and terrible Coming:’ so they tolled the bells from the earliest hour of the morning, and three hours afterwards began with the great bell. The Emperor sent to invite our Lord the Patriarch; and he went in the sania to the Sobor, that is, the Great Church: for the meaning of Sobor, in their language, is *ἡ Καθολικὴ*, *الكنيسة* ‘the Universal Church:’ and we all robed, together with the two Patriarchs, the Archbishop of Servia, and the rest of the Archimandrites, who put on their mitres; the whole of the Priests, and the numerous Deacons, in their three orders; that is, the *Ἀναγνώσται* or Readers, the *ὑποδιάκονοι* or Sub-deacons, and the *Ἐντελεῖς* or Full Deacons; of each order there are ten in number, and each has its chief or leader. The Anagnostai are children; but the Sub-deacons have whiskers, and some of them beards; for each of the Anagnostai, as he grows up to puberty, passes into the order of Sub-deacon. They are all in *σχιζάρια* or surplices without girdles, and each is charged with a particular service. One of them always carries the crosier behind the Patriarch, who is not accustomed here ever to hold it in his



own hand; another carries the basin, another the ewer; one holds the towel, others attend to the round carpets worked with the figure of an eagle, which they place under the feet of the Patriarchs, wherever they stand; others carry a large silver box; into which they put the Patriarch's crown, whenever he takes it off; others are to hold the torches; others to read the Epistles, and throw incense. The Protodiaconos of the church is constantly employed in holding the left arm of the Patriarch, the Archdeacon the right; each supporting it in an extended posture.

After robing, the Priests and Deacons walked forth in procession, with banners, crosses, and images, among which was the great city image\*; and we went out with them from the south door of the church to a large open area behind the chancel, which the janissaries had spread with yellow sand. Here the Patriarch of Moscow took his station, together with his Deacons, on a high scaffold, on which was placed a chair, facing the East; and he gave his blessing three times to the assembled multitude.

Immediately after the Patriarchs were robed, the Emperor repaired to the church, and the singers chaunted the *Πολυχρόνιον*, whilst he was paying his devotions to the images. His head was uncovered, and his crown and sceptre were carried by one of his attendant Archons. Then approaching the Patriarchs, he bowed to them; and they blessed and sprinkled him and his crown with the *Ἄγιασμα*. When he had kissed their hands, they kissed his forehead, according to custom: and when the Patriarch of Moscow took his station on the raised frame, spread with carpets to the lowest step, the Emperor occupied a similar scaffolding, covered with a double fold of sables; and his officers of state placed themselves on his right, whilst the multitude formed a large circle around. Our master stood on the Emperor's right hand, on a carpet set with a chair and cushion, behind; the Archbishop of Servia opposite him, on the other side. Then the superior Clergy came, two and two, and bowed their heads twice to the Emperor, and to the Patriarch in like manner, as they passed to their stations. Thus did also the Chiefs of the Convents and all the Priests, who then took their places on each side, with their banners and crosses in the centre. In the middle of the whole circle had been placed, by the *Ἐκκλησιάρχης* and his assistants, three reading-desks; on one of which was the Gospel, on another the Vlashirnos (فلاشرناس) Image, on the third the silver vessels of the *Ἄγιασμα*; the first of which was a very large vessel in shape like an octagonal

bowl, mounted on a high heel, and resembling the largest-sized baptismal font, which two persons carried by the rings with some difficulty. Round it were cups of various kinds, presenting a complete furniture of silver. Then there was the water vessel, resembling a large milk-pail, which four persons could hardly move. Before them they placed large gilt silver candlesticks. In the mean time the great bells were tolling, until the moment that the Archdeacon descended from his station, and, taking the thurible, bowed his head to the Patriarch; then turning to the East, said, with much intonation, “Bogoslovstvi Vladiko,” that is, *Εὐλόγησον Δέσποτα*; and the Patriarch answered *Εὐλόγητος* \*. Then they all came out from the tabernacle; and the Patriarch stood at the *Ἀμβων*, with the whole body of the Deacons around him, inclosing him and holding his arms. Our master stood below, on his left hand, on the round carpet with the eagle (*علي داية النسر*): for, as we before observed, one of the Deacons was charged with it, to place it under his feet, wherever he should stand. The rest of the attendants were stationed on each side; whilst the Emperor stood before the Patriarch’s chair, with his head uncovered, and with his hand in his bosom, in consequence of the severe cold on that day.

Remark, Brother, what happened now—an occurrence which surprised and confused our understandings! It was, that so far were they from being content with this lengthened service, extending even to the close of the day, that the Deacons brought to the Patriarch the Book of Lessons, which they opened before him; and he began to read the Lesson for this day, on the subject of the Second Coming; and not only did he read it, but he preached and expounded the meanings of the words to the standing and silent assembly, until our spirits were broken within us during the tedious while—God preserve us and save us! Afterwards, they concluded the prayers, and, going into the tabernacle, put off their copes; then taking their cassocks, they went forth to give their blessing to the Emperor, and wish him health during the *Ἀποκρέια* or this time of abstinence, and he departed.

After we had paid our devotions to the bodies of the Saints in this church, and to the image of the Mother of God painted by Luke the Evangelist, we went out. Our master mounted the sania, and we returned to our convent, it being now late in the evening. Before we had time to sit down to table, what should we hear, but the bells tolling for vespers! Now, what can we say of these duties, severe enough to turn children’s hair grey, so strictly observed by

\* Here follows a minute description, in thirteen folio pages of the Manuscript, detailing the whole of this pompous ceremony; which the Translator omits, as probably of no interest to the reader.

the Emperor, Patriarch, Grandees, Princesses, and Ladies, standing propped on their legs from morning till evening, during this whole day of *Ἀποκρέα*? Who would believe that they should thus surpass the devout anchorets in the deserts? And yet, to the truth of what I have related, God is witness.

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SECT. VII.

*DEVOTION OF THE EMPEROR.—SOLOVOSKA CONVENT.—HISTORY OF THE PATRIARCH NICON.*

ON the morning of the Tuesday *τῆς Τυροφάγου*, which was the twentieth of Ishbât, the Emperor sent for our Lord the Patriarch in the *σαῖνα*, to say mass for him in one of the upper churches of the palace, dedicated to the Nativity of Our Lady and St. Catharine, in order to commemorate the birthday of his eldest daughter, named Eudocia, who was born on the first of Adar, on which day is the commemoration of St. Eudocia: but as it now fell in the first week of the Great Lent, he kept it on this day, as they are accustomed to keep it every year. We went therefore, and, ascending to the church, performed mass there, in company with the Patriarch of Moscow and the Archbishop of Servia, before the Emperor and some of his nobles. The Empress and his sisters were in the porch; the door of which was closed, that none might intrude upon them; and they looked over us from behind their veils and lattices.

This church is very small, of ancient structure, with a gilt cupola. On a request made by the Patriarch to our master, the latter held an ordination of Priests and Deacons. As this is the Emperor's private church for the winter, observe what he now did there. Descending from his seat, he went round, like a *καυδηλάπτης*, or candlelighter, to light the tapers before the images, whilst we were looking on in astonishment. After he had made the tour of the Sacrament (*ἁμυστήριον*), he approached the two Patriarchs; who gave him the usual benediction with the cross; and then passed to the Empress and her attendants, to bless them in like manner. At the end of the mass, also, they imparted to them the *Ἀντίδομα*.

On our departure from the church, the Emperor took the three prelates, by the hand, to the Empress's palace, to give their blessing to her and her daughters, to his sisters, and his illustrious son Alexius; and when they came out, we went with them to the Patriarch's apartments for a short time, until the Emperor sent them an invitation to dine with him in the banquetting-room of the former

day, where similar proceedings took place as on that occasion: first was a distribution of bread, then of cups of wine and mead, to all the guests; next of plates of meat, which they sent home to their families. The Emperor did not forget a single individual. At the end, they stood up, and the Patriarch poured out the first round of wine to the health of the Emperor, the second to the healths of the Empress and her daughter, the Princess Eudocia: the third round the Emperor presented with his own hand to the health of the Patriarch of Moscow, and the fourth to that of the Patriarch of Antioch. Then they all stood while the Παναγία was exalted according to custom, and prayers were said over the table: and after the Patriarchs had taken leave of the Emperor, we returned to our convent.

The next day the Emperor, attended by his grandees, went to visit the monastery τῆς Ἁγίας Τριάδος, that is, the celebrated Convent of the Holy Trinity, with the intention, he said, of keeping the Ἀποκρέα with the Monks. See what religiousness and virtue were displayed to us by this excellent monarch also in this!

On the morning of Thursday τῆς Τυροφάγου, the Patriarch invited our master, together with the Servian, to join in celebrating mass in the great church, to commemorate the deceased Metropolitans and Patriarchs of Moscow; as it is the annual custom of the Patriarch on this day to perform the mass and the Μνημόσυνον, and on the following to give a great banquet in the palace to the Heads of the convents, the Priests of the seven churches, the Deacons, every Bishop and Archimandrite who may happen to be within the city, and the foreign Monks from Greece. We went therefore, in the imperial sania, to the church. When the Patriarch entered, and had bowed and given his blessing to the congregation, and the singers had chaunted Ἄξιον ἐστὶν and the Πολυχρόμιον, he shook hands with our master, and they went together to pay their devotions to all the images in the church; in particular to the body of St. Philip, Metropolitan of Moscow, the worker of miracles, the Confessor, whom this Patriarch, at the time that he was Metropolitan over the city of Novogorod, brought hither, by command of the Emperor, from the Monastery of the Saints Sabbatius and Zosima, commonly known by the name of the Solovoska Convent, by the Greeks pronounced Solovka, which is in an island in the midst of the ocean, called the Sea of Darkness; for in this monastery the day and night, in the months of Iyar, Haziran, and Tamoz, are one, that is, all light without darkness, so that night is not distinguished from day but by a slight obscurity which prevails for less than an hour: on the other hand, in the winter reigns perpetual

darkness, and they live only by lamplight both night and day : so we were told by this Patriarch from his own mouth, and by many others. The place is more than two thousand versts distant from Moscow : in winter, during the frost, a journey of two months ; in the summer, six. To this monastery are banished transgressors from among the Greek Priests and Monks ; and thus we obtained from some of them an account of the living there.

This Patriarch Nikon was, at the commencement of his career, a secular Priest, who abandoned his wife and became a Friar. Afterwards he was made Ἡγούμενος, that is, Prior of a Convent, for some time. The Emperor then appointed him Archimandrite over the Spas Convent, that is, the Convent τοῦ Σωτήρος in Greek, and in our language المخلص “the Saviour.” It is dedicated to the Divine Manifestation, and was built by the father of the present Emperor, after his ascension to the throne, outside the city walls. It was in the natural disposition of Nikon to love the Greeks, and their ecclesiastical ordinations and ceremonies ; and here he remained three years. At the end of that time, the Emperor promoted him to the bishopric of the city of Novogorod, or the New City, which is the first Metropolitan See of Muscovy ; for it was to this city that the Apostle Andrew came and preached ; and it was the first in these countries, after the city of Kïov, that believed in the faith : on this account it took the precedence of all the Metropolitan Sees. We shall hereafter give the history and description of this city, as by the will of Almighty God it subsequently fell to our lot to visit it. Immediately after his promotion, Nikon\* was sent by the Emperor to fetch the body of St. Philip, the celebrated Metropolitan of Moscow : the reason of which was, that this Saint, from the time of his martyrdom and interment in the aforesaid monastery, had not worked a single miracle until now, when he performed many. They sent therefore to fetch his body to Moscow ; as he had appeared several times to the Emperor in his sleep, saying, “I have been long enough at a distance from the tombs of my brethren, the Metropolitans : send and fetch my body ; and place me with them.” Thus urged, the Emperor sent in company with this metropolitan, Nikon, a great number of Archons, who brought his body, having been, from the time of their departure to their return, two whole years on the journey. Just before the arrival of the Saint happened the death of the Patriarch Joseph, and it was the unanimous vote of the Assembly of the Clergy to make Nikon Patriarch : but he strongly refused to accept the dignity, until an order should be established, that the Emperor should confer no ecclesiastical or sacerdotal offices

\* See Bachmeister *Leben des Patriarch Nikon*, ed. Riga, 1788. p. 34.—EARL OF GUILFORD.

whatsoever, as the preceding sovereigns had conferred them. Having obtained his will in this respect, he furthermore procured an imperial decree, that his sentence should be absolute, without opposition or appeal: and he had no sooner been installed in the Patriarchate, than he banished three Protopapas, with their wives and children, to Siberia: one of them was Protopapas to the Emperor, and enjoyed such rank and power, in consequence of his office, that he persecuted the Clergy, imprisoning them and loading them with fetters, without permission from the Patriarch who preceded Nic on.

This prelate, immediately on his elevation, entered upon the exercise of uncontrolled authority\*: every person was filled with dread of him; and he is, up to the present time, a great tyrant† over the Heads of the Clergy, the Archimandrites, every order of the priesthood, and even over the men in power and in the offices of Government. No intercession, either from or for any one, has the slightest influence with him. It was he who banished the Bishop of Kolomna, and afterwards consecrated another in his place. Whenever he hears of any one transgressing, even by a fit of drunkenness, he sends him instantly into banishment; for his janissaries are perpetually going round the city, and whenever they find any Priest or Monk in a state of intoxication, they carry him to prison, and consign him to every sort of scorn and contempt. Thus we saw his prisons full of them, in the most wretched condition, galled with heavy chains and logs of wood on their necks and legs. It used to be the custom for the Archons to go in to the Patriarch without consulting the door-keepers: when their visit was formally announced, he used instantly to come out to meet them; and afterwards, on their departure, he accompanied them to the outer door: but Nic on keeps them a long time waiting before he sends them permission to enter; then they walk into his presence with extreme fear and awe, and, having transacted their business before him standing, take their departure whilst he continues sitting in his place. The love, however, of the Emperor and Empress for him is beyond expression.

What we have here related of the history of this Patriarch does not properly suit this place: we shall hereafter, at a suitable time, present a particular account of every incident of his life and circumstances.

To return:—On the arrival of the body of Saint Philip, the Emperor, the Patriarch, the great Officers of State, together with the Heads of the Clergy,

\* The text is, فلما صار ذالك جرت السلامة

† The Arabic expression جزار is literally "a butcher," "a slaughterer."

all the Heads of Convents, the priesthood, and the whole population of the city, went out to meet it, with torches, banners, and images, and in their most splendid robes; and, as we were told by every one, the Saint performed a number of miracles, opening the eyes of the blind, raising the sick from their chairs and couches, and curing the insane, until they carried him into the great church, and placed him in a coffin of silver and gold, with the greatest honour and reverence, near the fifth door on the south side of the tabernacle, where he still performs many miracles. They have, for this reason, appointed him a Commemoration with the new Saints, a festival and canons, and so forth. All the world here buys his portrait; and the painters are employed day and night in making highly-finished copies of it, the goldsmiths in preparing gilt-silver, and carved ornaments for its appendages; so that treasures of wealth are laid out in his name. The women have great faith in him. We used to see them continually going about the picture market to buy his portrait, and then proceeding to the goldsmiths' shops to have it inlaid with silver. The expense on the smallest pictures of him amounts to ten dinars. The Archons and their ladies load theirs with gold and gems.

To return:—Afterwards, the two Patriarchs turned back, and crossed themselves before the row of images on the north door of the tabernacle: then they went into the sacristy, and paid their devotions to the body of Saint Peter, the first of the Metropolitans of Moscow, whose gilt coffin is placed in the wall between the two tabernacles. This is the Saint who came from the city of Kiov, after they had received the faith at the hands of the Emperor Basil the Macedonian\*; who sent his sister to be married to Vladimir king of Kiov, after he had baptized him in the River Nieper, him and all his nobles and his whole country, by the hands of this Saint Peter, who afterwards came to Moscow, and performed numerous miracles, until they became Christians. Having taken a blessing at his shrine, the Patriarchs passed on to the north corner of the church, where they worshipped the body of Saint Ivana (ايرونا), who was third Metropolitan after him; for the second after Saint Peter was Saint Alexius, whose body is in the Chodaby Convent. Then, having next prayed before all the images around the four pillars of the church, they passed to the west corner; where is a handsome recess with a lofty cupola of bright carved brass, within which is a crystal case containing a garment worn by Our Lord the Messiah, sent by the Kizilbash, or Persian Shah Abbas, to the

\* فاسيل الملك المكدوني Is it not Basil the Macedonian, Emperor of Constantinople?—EARL OF GUILFORD.

Emperor Michael, father of the present Emperor, after he had made the acquisition of it from the country of the Georgians. Suitably to receive it, they prepared this beautiful place, inside of which is a form or imitation of Our Lord's sepulchre: over that rests a handsome gilt silver chest, with another box, all of gold and gems, within it; and in this is the crystal case, containing the aforesaid garment\*, which we saw afterwards on Good Friday: here lamps and tapers are burning day and night. The door of this chapel is of bright carved brass, on the approach of the Patriarchs to which the Ἐφημέριος brought out to them the above-mentioned chest. Having bowed to it and kissed it, they retired to the sacristy, accompanied by us: for all the Deacons robe before the Patriarchs come, that, when they enter, they may be ready to support their arms and attend their procession. Then they bowed before the altar, and kissed the Gospel and cross, according to the Russian custom; and the Patriarch took the cross in his hand. At this moment advanced the Heads of the Clergy and the Archimandrites without their latias, accompanied by the Priests and Deacons, and, bowing to the Patriarch, kissed the cross and his hand, till all had finished: such is their custom, instead of the Κορώνη (الكرونة) with us and the Greeks, outside the sacristy. Afterwards the Patriarchs passed to the Tabernacle of Sacrifice, where they bowed and prayed before the chalice and plate, as usual; and the former persons advanced as before, and, kneeling to the Patriarch, received his blessing: but, subsequently our Lord the Patriarch annulled this practice, and prohibited the Patriarch of Moscow from entering the sacristy, and there giving his blessing to the Heads of the Clergy and the priesthood, with the cross. He was enjoined to conform to our custom, and, sitting on his throne, to admit them to kiss his hand only. Then they went out to the Νάρθηξ or Porch, and the Patriarch of Moscow ascended his throne, which is a very large and lofty form with three steps divided into four parts, covered with an immense carpet reaching down from the top to the furthest extremity of the porch. Here his Deacons began to robe him as usual; not taking off the *mandya* from his back, lest any one should see him without it, until they had first clothed him in a Παραμανδύς (برمته) studded with pearls; and then they put on his surplice. There were two Deacons standing on his right and left, holding in their hands the requisites for his dress, which they gracefully handed to him one by one; and he, having blessed each, crossed his forehead, and put on the various articles of his attire, as he kissed the cross

\* القميص المذكور κάμισα, chemise.—EARL OF GUILFORD.



upon them. So also they put on him the *Σάκκος*, open, and then buttoned it on the two sides. All his *sakkos* have bells and flags, with strings of gold lace which they tie. Before he puts on his crown, he is accustomed to comb his hair and beard with an instrument made of hog's bristles. Then they crown him; and when he is complete in his attire, and has given his blessing to the congregation, his Deacons descend, and, having bowed three times towards the East, go up to him again to receive his blessing. In like manner, after the Hours, when the Heads of the Clergy, Archimandrites, and Priests leave the sacristy, they advance two and two before him, and, making a graceful bow to him, pass on to station themselves in their places. This they all do to the very last; and from the greatness of their number, they used to reach nearly to the Sanctuary; four of the Archimandrites wearing mitres, the rest *latias*.

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## SECT. VIII.

### *ADMISSION TO HOLY ORDERS—COMMEMORATION SERVICE AND BANQUET.*

ON this day there was also an ordination of Priests and Deacons. We found it was the rule with this Patriarch to perform mass most days, and that none of his masses should be said without an ordination of Priests and Deacons, on account of the great multitude of their flocks, and of the Clergy required to attend them. We stayed with him more than a year; and at every mass we used to see him ordaining Priests and Deacons. Nor are these ordinations confined to him alone; but he sends to every prelate residing with him, permission to ordain in his particular church; for the *Ἰπαρχία*, or jurisdiction of the Patriarch, is vastly extensive; and it would be impossible for him to ordain every person he wishes, as they apply to him. He sends them, therefore, as we said, to the other prelates: he even sent them to us afterwards, and we ordained a great body of them, as we shall recount in the proper place. To the Archbishop of Servia he addressed many: they were all persons who came from places especially under the Patriarch's charge, bringing with them testimonials from their relatives and friends, and from the people of the town, that they were deserving to be admitted to holy orders. We saw great numbers of them who had come a distance of more than two thousand *verst*s with great hardship and fatigue. Every chief Priest or Bishop is, as usual, responsible for his laity and Clergy. The Patriarch of Moscow, when our master said mass with him, was

always very attentive at the ordination service, seeking, for his own advantage, to observe which form was best; and was continually asking him questions on every point, in order to profit by his information. We shall hereafter make mention of the defects and irregularities we found amongst them, and of the great advantages they derived from our master's instructions: every thing he did for them shall be related in its proper place.

After the Archdeacon had said the Collect "Επομεν πάντες, he recited the Collect which they say for the dead, "Have mercy on us, O God! &c." Again, "We pray for the repose of the souls of the servants of God, all the deceased Metropolitans of Moscow and of the whole country of Russia." This he recited, according to their custom, in five verses or periods, reading their names from a register; and the singers chaunted at each verse, "O Lord, have mercy!" Then he concluded, saying, "Of the Lord we ask;" and they responded, "O Lord;" and the Patriarch read the Declaration (الاعلان), "For Thou art the Resurrection, Thou art rest and consolation to thy servants our brethren, Metropolitans of Moscow," mentioning each by name, as they are accustomed to do in masses for the dead, for the repose of their souls, by what we afterwards witnessed. Then the Archdeacon entered the sacristy; and another came forth and said, "Pray, O ye admonished! to the Lord\*."

To return:—After the mass, they came out from the sacristy, and concluded the prayers in the usual form. Then the Patriarch ascended his throne, where he had robed, having our master on his right, the Archbishop of Servia on his left, and the rest of the attendants, the heads of the Clergy, the Priests, and the Archimandrites, on each side. The Ἐκκλησιαάρχης had set a reading-desk in the middle, on which were a silver dish containing boiled meat with honey, and a cup of wine, as a Μνημόσυνον, to commemorate the whole of the deceased Metropolitans and Patriarchs of Moscow. Then the Deacons began to bring forward triple-twined torches of wax to the Patriarch, who distributed them to the attendants: the Archdeacon took the thurible, saying, "Εὐλόγησον Δέσποτα;" the Patriarch, "Εὐλόγητος;" and the Archdeacon recited the great "Συναπτὴ," in which he mentioned, instead of the name of the Patriarch or of the Emperor, the names of the defunct: we know not whence this Collect of theirs was taken. Afterwards the Anagnostæ began to throw incense in benediction of the defunct, whilst the singers chaunted, until the completion of that

\* صلوا ايها الموعوظون لرب. This form of exhortation is similar to that in Virgil: "Discite justitiam moniti, et non temnere Divos." ÆNEID, B. vi. ver. 620.

ceremony\*. At the first Κάθισμα, I entered and said, "Have mercy on us, O God! &c." with the thurible in my hand. This collect is of five verses, at each of which the singers chaunted Κύριε Ἐλέησον. After it I said, Ὁ Κύριε ἤκουσον, and they the Response, "O Lord!" and our master said the Prayer, "O God of our souls and of our bodies! &c." in a low voice, according to their custom. Then he pronounced aloud the Declaration, "For Thou art the resurrection and the life; Thou art rest and consolation to thy servants, our brethren: the Metropolitans of Moscow, O Christ our God! &c.\*\*\*" After the Declaration, the Patriarch descended, to throw incense round the reading-desk, sacristy, table, and altar; and turned to do the same to the Καθέδρα and the images. Then he came forth to incense the royal door, and the whole range of images on the right and left; and afterwards approached and incensed the image which was over the head of our master; then him, and the whole line of his attendants; then the singers. Thus also he did to the Servian, and those with him. Afterwards he went round to incense the images in the body of the church, one by one; the Emperor's chair, the Empress's, and the whole congregation. The Archdeacon, carrying in his hand a taper, preceded him wherever he went, until he came and stood in his place; and two Deacons supported his arms till he had finished, after incensing the royal door a second time, then the desk all round, and our master; on which he ascended to his throne, with the censer in his hand. Then all the Deacons went below to stand in a row before him, and he incensed them as they bowed their heads: he incensed the two choirs of singers in like manner, as they bowed to him; then the Anagnostæ, and the Archdeacon, to whom he delivered the censer. On that, he bowed three times towards the east, and gave his blessing to the two choirs. Then the Archdeacon incensed him, and delivered the censer to me: and I threw incense first on the Patriarch of Moscow, and then on our master, to whom I delivered the censer, taking the taper from his hand to carry before him; and he went round to throw incense in the same manner as the other had done, and returned to his place. The like ceremony was then performed by the Archbishop of Servia. After the singers had finished chaunting the Benediction (طوباهم), the incense-thrower began to throw it on the Κανὼν, at the end of each portion as it was read, and was then responded to by the chaunt of the choirs†.

\* ثم ابتدوا الاناغسطية يطرحوا طوباهم بكمالها والمصلين تترنم

† "The pompous ceremonies of the Russian Church, the gorgeous apparel of the priests with their black and shining beards, the various positions in which different people are seen kneeling and bowing

At last the Patriarch descended from his throne to conclude the service, and recited the names of the defunct, one by one, from a register ; and they chaunted for them " Everlasting remembrance and perennial mourning : " after which the prelates entered the sacristy, to take off their robes ; and leaving the church, we passed with the Patriarch to his apartments, where the banquet was arranged. In the middle of the room, according to their custom, stood a table laid with gilt silver cups large and small, and round it were the Sotniks in attendance. For the Patriarch of Moscow they set a table by itself, at the head of the hall ; another was placed near it for our master ; another for the Servian ; and four for the heads of the Clergy, the Archimandrites, and ourselves. For the rest of the company, tables were set round the apartment. Then they prayed over the table, and brought forward the Παναγία in a beautiful gilt silver vase. When the prayers had been recited over it, we partook of it, and then sat down. Immediately one of the Anagnostæ disposed his reading-desk in the centre of the room, and began to read from a large book in a loud voice, and continued his lecture from the beginning till the end of the repast. The Patriarch's crosier was held by another standing near him : the crosiers of our master and the Servian were erected in front of them. Then the Patriarch drank three cups of wine together, and made our master and us drink in like manner, before we had eaten a morsel. The Sotniks, in their elegant dresses, were standing to wait on us quickly ; some to serve the bread, some the dishes of meat, and some for the wine and other services. For every round there was a different shape of cup, and a different quality of beverage.

The first thing distributed by the Patriarch to all the guests were the usual long loaves. As the servants took them from him, they cried aloud, saying, " O such an one ! " if he was a Bishop, naming him by his See ; if an Archimandrite, by his Convent. Thus the servant named us, saying, " This is from the mercy of the Patriarch Nikon to you. " The guests, advancing from their tables, bowed down to him to the ground in thanks. The first meat they set upon the table was black and red caviare. Removing it, they brought various kinds of fish and viands ; not setting together one sort with another, but first carrying away the presented dish, and then replacing it with a different one,

before the favourite Saints, in attitudes little less remarkable than the exhibitions of Mussulmans ; in short, the whole system of parade that characterizes their service very much exceeds that of the Roman Catholics. The choirs are extremely fine : they admit of no musical instruments ; human voices only are allowed ; and nothing can be more strikingly grand than the singing of the priests."

*ALCOCK'S Travels in Russia, Persia, Turkey, and Greece.*

according to the order and service of the imperial banquets. Thus he gave to his guests, one after another, from amongst the boasted dishes; and to our Lord the Patriarch first, before all. Each guest sent his present by his servant to his own house, as a blessing: this is their usual practice. In the mean time, whenever the Ἀναγνώστης became tired of reading, the singers came forward and chaunted: the Patriarch called upon us also to sing in Greek and Arabic. In this way the banquet lasted until the evening.

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## SECT. IX.

### ACCOUNT OF THE DOG-FACED TRIBE.

AFTERWARDS it pleased Nikon to entertain our Lord the Patriarch with a full account of the following affair. The Emperor had sent to summon a party of the tribe of Saint Christophorus the Martyr, who are subjects of his empire, and are called Lobani\*. In Turkish they are called *يبان اداميسي*, in Greek ἄγριοι ἄνθρωποι, in Arabic *اناس برية وحشية*. They eat human flesh, together with their dead: their tract of country is along the shore of the Ocean or main sea, which is the Sea of Darkness, one hundred and fifty versts northward of the port of Archangel, and to the east of Moscow one thousand six hundred and fifty†. There were come of them on the present occasion, to the assistance of the Emperor, more than seventeen thousand: it was even said, thirty thousand. This people in former times had been rebellious against Alexander, as we were told by them through the mediation of their interpreters; for they have a language peculiar to themselves, and are attended by dragomans who know both theirs and the Russian. They have no houses, nor are they at all acquainted with the use of bread, never eating it, but feeding entirely on raw fish, the carrion beasts of the desert, and dogs, without cooking, in their savage fashion. No

\* ЛОБАНИ "having a large forehead."—EARL OF GUILFORD.

† "The extent of the dominion of the Emperor of Russia is greater than that of the Roman Empire in its most flourishing days, and contains about fifty-three millions of inhabitants. The army is the principal profession; and although some trouble has been taken to form a correct estimate of its strength, it is impossible to pretend to great accuracy; the difficulty being in the incomplete state of the regiments, which frequently are not effective beyond half of what is considered the due complement: as a round number, however, including Cossacks and every species of military, the best authorities suppose it to exceed a million, although perhaps not more than seven hundred thousand receive pay; and the expense of maintaining it is calculated at about seven millions sterling."

ALCOCK'S *Travels in Russia, Persia, Turkey, and Greece*, p. 49.

horses are to be met with in their country: they have only the wild animal, called, in Greek, ἔλαφος, which is the اربيل or deer, and is very common and abundant among them. This they employ in various services, particularly in drawing their wagons: its flesh they eat, and with its skin they are clothed. From year to year they have to contribute to the Emperor's treasury a certain number of these skins, which are like parchment, and are in great request by the Muscovites. From the further bank of the Danube to the extremity of the north, deer (الايابل) are found in great abundance, particularly in the province of Wallachia. They hunt and eat them, as the deer has the hoof cloven. But the Muscovites strictly abstain from eating them, out of respect, as they think, to the Holy Ghost.

These savages have no houses, but range about the mountains and forests; and wherever they arrive in the evening, there they stop. Snow and frost never cease in their country; for this reason their faces, as well as the rest of their bodies, are extremely white. The pelisse, which covers them from the crown of the head to the sole of the foot, they never change during their whole lives, unless, on its wearing out, they have to make themselves another. It consists of the skins of the said deer (الاراييل), which resemble the camel's skin, with the same kind of hair. They sew them together in couples, so as to have the short fur both inside and out; and make trousers for their legs, and a covering folding over their heads, all comprised in one vest. This dress suffices them against the cold. Their worship, as they told us, is adoration to the heavens. Their provisions, which are the flesh of wild beasts, they carry between their clothes, behind their backs. As to their appearance, in shape and figure, it is frightful to the beholder; and when we looked on them, God preserve us! we shuddered with horror. They are all short, all of a size, and amidst the whole of them not one can be distinguished from another. All are hump-backed, with short necks, and heads close between their shoulders. Their faces are perfectly smooth, without beard; nor is the male to be known from the female, but by the secret parts; for the severity of the cold in their country hinders the growth of hair. When they marched in a body, you could hardly distinguish them from a herd of bears or other brute beasts, and it was surprising to see them. Their faces are as round as a well, and very large, with broad low foreheads, flat noses, and long, small, inverted, fissured (مقلوبة مشقوقة) eyes. For this reason the beholder shudders at them. It was impossible for us to assume boldness enough to make acquaintance with them; for humanity is far removed from them, and they are perfectly wild. The Greeks therefore call

them *Σκυλοκέφαλοι*, that is (وجوه الكلاب) “dog-faced.” The old men among them cannot be discerned from the young.

The servants in the Convent of St. Cyrillus, of Bielozersko, in the apartments of which we were now residing, told us that the convent has a considerable revenue from their dependants among this tribe, paid wholly in deer-skins, as they have nothing else, and are not acquainted with bread, nor ever eat it\*.

To return :—Whilst we were yet sitting at table, the Patriarch Nicon sent for the chiefs of this party, that is, their commanders of thousands, about thirty persons in number ; and they came to speak with him through their interpreters. As soon as they entered, the whole assembly was struck with horror. They instantly bared their heads, by rolling back their caps ; and bowed to the Patriarch with great veneration, crouching to the ground, all in a lump, like pigs. He then began to ask them how they were, how they lived, and in what manner they had lately travelled in coming to Moscow. They told him of all, as we have just related ; and that they had come from their country on foot, with deer to draw their wagons. He inquired with what arms they fought : they replied, “With bows and arrows †.” He said to them : “Is it really true, that you eat the flesh of men ?” They laughed, and answered : “We eat our dead, and we eat dogs ; how then should we not eat men ?” He said : “How do you eat men ?” They replied : “When we have conquered a man, we just cut away his nose,

\* An interesting piece of natural history is here given of this wild tribe, which the Translator thinks will be more modestly presented to the curious reader under the veil of the Latin language :—

Certiores nos fecerunt de re, quæ, utpote fœda memoratu, in mentionem nobis minime adducenda esset, ni necessaria foret ad admirationem excitandam tum lectoris tum auditoris ; ea nempe, quod hujus gentis perpauci sint viri, quorum semen bonum reperitur ; membra enim genitalia virorum abdita intusque delapsa, ipsorumque ideo mulieres multas esse in amore Muscovitarum, qui proximi commorantur. Si unus horum, fertur, hominum solus redierit in casam, quo inter silvas diversus fuerit, ibique offenderit Muscovitam cum muliere suâ concumbentem, multâ lætitiâ gaudet, eâque perfusus et incitatus exit properans ad venationem cervorum, quos Muscovitæ largiatur in gratiam pulchritudinis beneficii in se ab eo collati, qui gravidam suam fecerit mulierem. Quantum enim nobis memorarunt, nonnisi paucorum inter hos agrestes valet ad generationem semen : at optime scit Deus Creator.

† “The Khalmucks have the same form of visage as the Chinese, but, more fierce and savage. These are dispersed tribes of those Mungholians whom the Chinese long since received as their conquerors. They are armed with bows and arrows, and feed on the flesh of horses, camels, dromedaries, and other animals ; and eat the entrails of them, even when the beast dies of the foulest distemper. They throw their dead into open fields, to be devoured by dogs ; of which many run wild, and some are kept for this purpose. They worship images, which generally consist of a small bit of wood about a palm in length : the upper part of it, being rounded, is adorned with some rude marks to resemble human features : the figure being thus prepared, is dressed up with a few rags.”—HANWAY’S *Travels*, Vol. I. p. 100.

and then carve him into pieces and eat him." He said: "I have a man here, who deserves death: I will send for him, and present him to you, that you may eat him." Hereupon they began earnestly to entreat, saying: "Good Lord, whenever you have any men deserving death, do not trouble yourself about their guiltiness nor with their punishment; but give them to us to eat, and you will do us a great kindness."

When the Metropolitan Mira came to Moscow, it happened, in consequence of his many odious deformities and those of his servants and companions, that his Archimandrites, with his pretended relatives and Deacons, were found smoking tobacco; and they were all instantly sent into banishment. He himself only was liberated, by the intercession of the Patriarch Patalaron; and was brought by the Deacons, afterwards, to a monastery near the capital. The Patriarch, however, was still in a great rage against him; for no crime with him is ever forgiven: and now sent to have him brought to these savages, that they might devour him; but he was not to be found, having hid himself.

Afterwards he asked them what their usual food was: they answered, "Raw fish is what we usually eat." Then he gave them from his table a dish of excellent fish, and bread to eat with it: and they bowed to him, begging to be excused, and entreated him, saying, "Our stomach will not admit of cooked meats, to which we are wholly unaccustomed; but give us, if you please, some raw fish." Upon his ordering it to be given them, a large fish, called *shtoka*\* (شطوكا) was brought to them, frozen as hard as a board: for, as we mentioned formerly, the fish here remains frozen the whole of the winter season, from the moment it is taken out of the river. This was thrown before them: and when they saw it, they were much delighted, and returned many thanks. Then the Patriarch commanded them to be seated, and they sat down; and the chief among them came forward, and asked for a *حرفضا* or "knife." Then taking the fish, he made an incision round its head, and pulled off its skin, with such dexterity, from top to bottom, that we were in amazement at his handiwork. Afterwards he set about opening it, in the manner we have seen pigs opened (كالبصطوما); and cutting it into slices, threw them at his companions, who greedily snatched them, and ate them with more delight than human creatures eat the most delicious morsels of princely sweetmeats. When they had devoured the whole fish, skin, bowels, head and all, without throwing away a single particle, they asked for another; which they used in the same way, snatching it from each other's hands with the most greedy contention. The smell of their belches

\* *щюка*, "a pike."—EARL OF GUILFORD.



now began to spread about the room; and our breath was almost taken away by the horrible stench arising from them, and their skinny clothes, in which they wiped their hands. We were pleased, however, that we had seen this strange sight; which we might not have hoped for, as these people come in a troop, only at intervals of many years, to attend the Emperor; but now, to our great good luck, the whole tribe nearly was come for us to look at. We observed that they did not venture to walk in the town in small numbers, but always kept together in large parties, for fear of any injury from the Muscovites; and, secondly, we remarked that they were not suffered to lodge either within the city or in the suburbs, but only in the fields remote from the public paths, lest they should hunt the men and eat them.

These circumstances, in relation to the Dog-faced tribe, we witnessed and beheld with our own eyes.

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1833.

THE  
**TRAVELS OF MACARIUS,**

*Patriarch of Antioch:*

WRITTEN

BY HIS ATTENDANT ARCHDEACON, PAUL OF ALEPPO,

IN ARABIC.

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VOLUME II.

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TRANSLATED

BY F. C. BELFOUR, A.M. OXON. M.R.A.S.

LL.D. OF THE GREEK UNIVERSITY OF CORFU,  
&c. &c. &c.



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**PART THE FIFTH.**  
**MUSCOVY.**

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BY F. C. BELFOUR, A.M. OXON.

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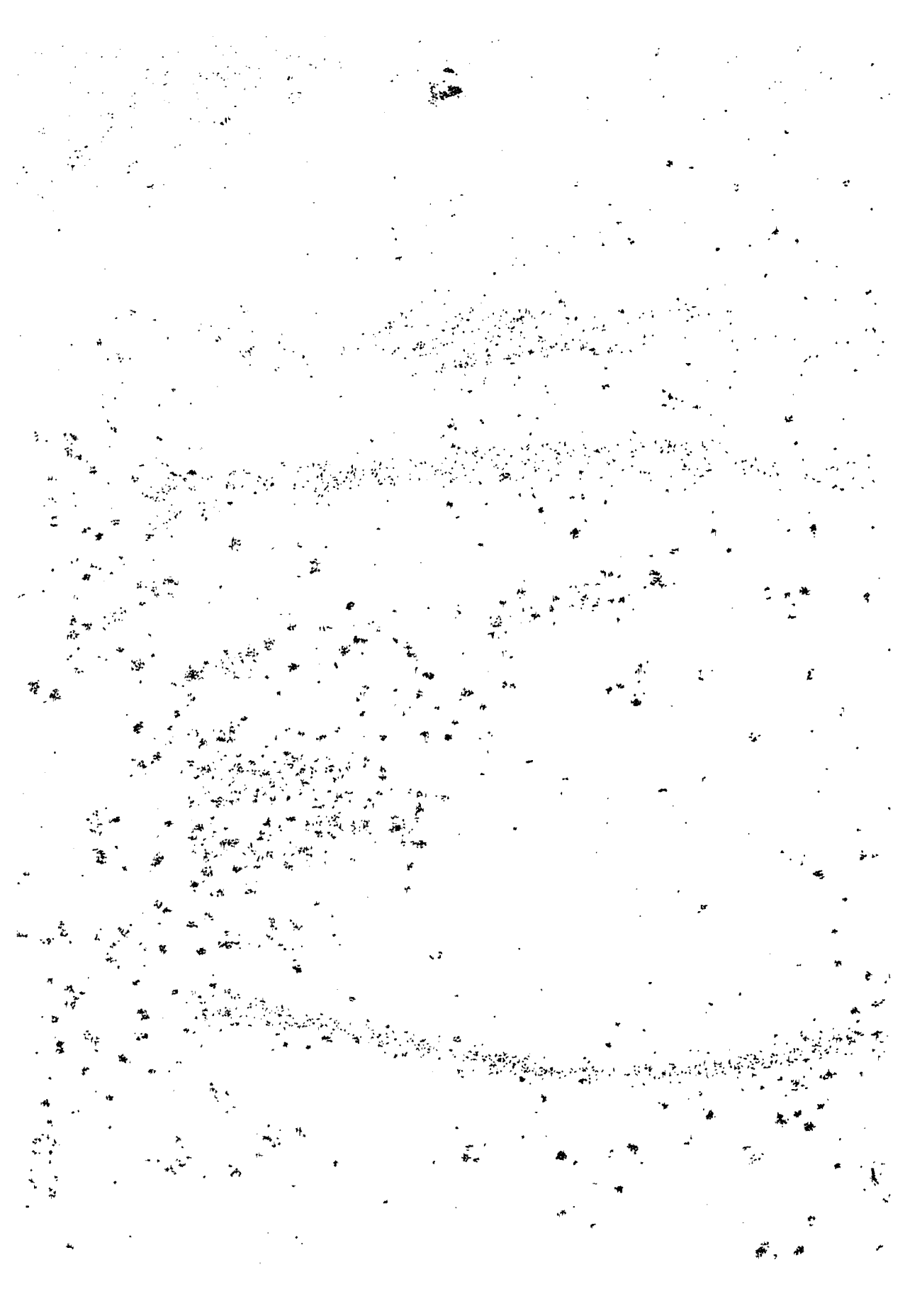
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# TRAVELS

OF

## M A C A R I U S.

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### PART THE FIFTH.

### MUSCOVY.

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### BOOK IX.

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#### SECT. I.

*ORIGIN OF THE IMPERIAL FAMILY OF MUSCOVY.—  
HISTORY OF THE CZAR IVAN.*

AFTER the Patriarch had dismissed the chiefs of the Dog-faced tribe, he called in other persons; for just at this time had arrived the Voivode of the province of the Inner or Northern Siberia, called in Greek *φάρτος μαρόσις* which is in Turkish *ينكي دنيا* that is, the New World; which has recently, in the reign of the present Emperor, within a period of three years, been added to his dominions. The occasion of its conquest was, that in the Outer or Southern Siberia is settled a vast portion of the nation called Cossacks, who are men of great bravery, and are they who effected the subdual of this Southern Siberia, in the time of Czar Ivan, or the Emperor John, whose memory is spread in our country; who lived about one hundred and twelve years ago, and, before he died, became a Monk. Till the reign of this prince, the sovereign ruler of Muscovy was not styled Emperor, but Kniazi, with the rank of Great Beg, or Grand Duke; and could with difficulty assemble an army of one hundred thousand men. The whole of the Muscovite territory was in the hands of the Kniazes, each of whom maintained private possession of a portion of it, as inherited from his father and grandfathers; precisely in the same manner as the countries of Poland are now held, each of the Governors of which is lord of his own demesne, and is independent of the Crâl. In this situation were formerly all the Muscovite land-

holders. The origin of this Imperial family of Muscovy is believed, by persons who examine into the truth of history, to have been from Rome; whence the present Emperor's remote ancestors came by sea, through the Great Ocean, about seven hundred years ago, to this country, and established themselves as its masters. Observe how this august race, from that age until now, has been preserved in uninterrupted succession! When the before-mentioned Czar Ivan had fixed his residence in this city, he soon shewed himself to be eminent in bravery, skilled in artifice, prone to excessive anger; and so fond of shedding blood, that he put to death his own son with his own hand. By certain machinations he brought to his court all the seventy Kniazes who ruled over the whole of the provinces and districts of Muscovy, each of them in that one of the seventy which belonged to him, and put them all to death, seizing their treasures and effects, and making himself master over their troops and territories. By such means he became very powerful, and, raising the standard of war against twelve Crâls of the Franks, obtained equal success over them; so that all their treasures and landed possessions fell into his hands, and their lives were sacrificed to his ambition, as it is related in the writings of his history. He was a man of great abilities, and had the art of gaining victories to an astonishing degree.

Afterwards, he marched out to make war on the province of Cazania, which was in the hands and under the absolute government of the King of the Tartars. The capital of this province, as we were informed, is a very large and strongly-fortified town; and the great river which flows entirely round it is of vast depth. The distance of this city of Casan from the city of Moscow is seven hundred versts by land: couriers on horseback, or drawn in sledges, perform the journey, in winter, in four or five days; in summer, within seven or eight: merchants are fifteen days on the road. By vessels on the river of Moscow the traject requires five weeks or more. In the siege of this place he was detained twelve whole years; until, at last, he opened a mine under ground, below the bed of the river before mentioned, which he filled with gunpowder, and by its explosion threw the walls in ruins upon the inhabitants. Thus he effected his entrance into the city; and putting the whole population to the edge of the sword, he took the King alive, and sent him to Moscow, where he kept him till his death. Having taken possession of all the treasure which had been amassed by the late Ruler, and experiencing no need of it, with the vast riches he had collected in the course of his reign, he devoted it wholly to God, by gilding with it the five great domes of the High Church, together with the nine cupolas of the Church

of the Annunciation, and its entire roof, thinly spreading them over with pure gold. Not content with this, he melted all that remained of these treasures; and, forming the mass into a very large cross, no one knows how many millions' worth of gold pieces, he set it on the dome of the Church of the Annunciation; where it stands to the present time, shining like the sun, being more than three, perhaps four cubits high, and as many broad. From the abundance of gold which he employed in gilding these cupolas, they shine to the present day as if they were newly gilt, though they have been such a length of time, more than a hundred years, exposed to rain and snow and continual frosts. Thus also he covered with gold the dome enclosing the lofty belfry, which is descried at a distance of more than ten versts, and, when the situation for the view is particularly favourable, at a still more considerable distance. This belfry resembles the minaret, or more properly the mazzanet, of the Great Mosque at Damascus, called *المنارة*, in its stories and elevation; only it is much larger and higher, and more roomy. Under the gilt dome with the cross at the top is a circular inscription, in four lines, which may be read from the ground below; so that God only knows how large the letters must be, to be distinguishable at such a height! The whole is very richly gilt.

To return:—From the vast extent of this province of Cazan, and the great size of its capital, there are three resident Voivodés, Ministers of high rank, who carry on the government in the city; and it furnishes, as the belief is, four hundred thousand men for the army: for when the Emperor Ivan effected its conquest, he left the greatest part of the troops on the same footing in which he had found them, and continued their pay. We were told that there are residing in this province, to the present time, some sixty thousand Moslems, who pay the *kharadge* or tribute; but the major part of its population consists of the Tartars, inhabitants of the deserts.

When the Emperor Ivan had made himself master of this city, he marched against the city of Astrachan, and laid siege to it. Astrachan was in the hands of another powerful prince, who ruled over all the northern country as far as Siberia, which is also Tartary. Indeed, all the inhabitants of Astrachan and Cazan, as far as the borders of Siberia, are Tartars, who know the Turkish language. They are still professors of the Moslem Unity; but there are continual instances of their being baptized in the name of the Christian Trinity. By reason of their poverty, the Emperors of Moscow work upon them by the following course of medicine: every Tartar who undergoes the rite of Baptism

rises to the highest grade of his condition: he is immediately invested with a robe of honour; and some are made Kniazes, that is, Lords; some Begg, some Agas; some are appointed as Generals in the army, others as Colonels, others as private soldiers, &c. On this account they are continually undergoing the ceremony of being admitted Christians; and are said to be sincere in their faith, to a greater degree than others of their tribes, as we observed; and we even remarked that they are more religious than ourselves.

The city of Astrachan is said to be surrounded by seven great walls; a structure of the Muscovites, in earth, wood, and stone. It is situated in the midst of the great river Volga, the breadth of which, according to report, is four miles. Around the city are sixty castles, built of stone, erected also by the Muscovites. The extent of the environing country is very great; and therein grow vast numbers of mulberry-trees, from which they produce silk, and, having dyed it, carry it to Moscow for sale; the Muscovites being supplied with all their silk from this country.

As the climate of this country is warm, and the vines are in great abundance, they make wine here, which they carry to the Emperor for his private use: but he sends to distribute it, for the service of the Holy Mass, to every district of his dominions, as it is pure and neat; whereas (and this circumstance was mentioned by us before) he has been informed that the wine which the Franks bring from their country is by them adulterated, in order, as they imagine, that they may corrupt the Divine Mysteries. For this reason, on receiving the information, he instantly ordered that the wine should be brought in ships from Astrachan. It is a red wine. The wine imported by the Franks is as strong and intoxicating as pepper, and we found it no otherwise: for unless they boil it down to a great strength in the countries where it is made, it will not keep in Muscovy, in consequence of the severity of the cold: it is therefore manufactured of great strength and body, but it has no delicacy of flavour. Each quality of wine has its particular name: that called Renskov is a light white wine, and dearer than the others.

To return:—This city of Astrachan is named, in ancient books, The city of Dzorgitmisht. By the Tartars it is called Ajdarkhan, from the name of its lord. The meaning of Ajdar is Lion; Khan is the title of the Tartar Princes; up to the present time. The Emperor Ivan, having laid siege to this city, took it by capitulation. It is an exceeding large town, having, as is reported, seven several walls of earth, of wood, of stone, &c. After the Czar had subdued

Astrachan, he made himself master of the whole of the Persian or Caspian Sea, except a very small part. He took out of the hands of the Persians the city of Tarki, a well-known port in the before-mentioned sea; and opened the gate, or strait pass, into a great part of the country of the Yozbegs, on whom he set a yearly tribute, in discharge of which they every year bring leopards and lions. All these tribes he enslaved and reduced to the most abject submission; so that to the present time they continue to pay a contribution of one in ten, and, for the most part, press forward to attend the Emperor in his wars.

After this conquest, he marched to Siberia; and subdued that country in like manner, by the assistance of the Cossacks, whom we mentioned before as being acquainted with these regions foot by foot, which previously had been entirely unknown, and are still in the progress of being brought under subjection. On the Tartars who dwell in Siberia he laid a tribute, which they pay annually in birds of chase, called, in Russian, Кречениъ, der Gejerfalle. They are white and very large, and are made presents of by the Emperor of Moscow to all his brother Potentates. This homage the Tartars are held to pay every year, with the intent to humble them to submission. Such are the great victories and feats of valour which the deceased Emperor Ivan achieved during his reign. He held the sceptre of government for a period of eighty years, three only of which he is said to have resided on his throne in the city of Moscow: the remaining seventy and seven years he roamed about, making war for the love of the Christian Religion, and subduing the vast countries we have mentioned, which, before blinded with the false light of ignorance, he guided to the knowledge of the True God; so that from having been the region of barbarians, infidelity, and superstition, they became the peculiar site of Christians, of churches, and of monasteries. In his reign he placed under the jurisdiction of the Metropolitan of Moscow twelve subordinate Metropolitans and Chiefs of Clergy. The first of them are four Metropolitans wearing white Latias, after the manner of the ancient Metropolitans. We asked the reason of this; and were answered, that the Divine face had appeared to them precisely as the Monks of Saint Pacomius the Great used to wear white Latias, according as the angel of the Lord had commanded. The first of the Metropolitans is the Bishop of the city of Novgorod, who, as we saw, wears a sakkos in the presence of the Patriarch: the second is the Metropolitan of Cazan, a place we have been lately describing: the third is the Metropolitan of Rostot: the fourth, of Krotitska, who never ceases, as long as he lives, to reside at the palace of the Patriarch: the fifth is the Archbishop of

Siberia, who never leaves his see to come to court, on account of the distance : the sixth, the Archbishop of Astrachan, who for the same reason never visits Moscow: the seventh, the Archbishop of Razan : the eighth, the Archbishop of Twerska : the ninth, the Archbishop of Sozdilska: the tenth, the Archbishop of Vologda: the eleventh, the Archbishop of Pscov: and the twelfth, the Bishop of Kolomna. For each of these twelve the before-mentioned Emperor built apartments, and a church appropriated to him, in the city of Moscow; and to each of them he assigned lands, rents, and stipends. In every one of these episcopal palaces are Archons and attendants for the service of the Bishop and of the church. All the regulations of government were framed by this Emperor, even as far as regards the alms and charities; and they remain without alteration to the present time. Having performed all these illustrious acts, he deemed himself worthy of assuming the crown, and of being styled Emperor, in consequence of the testimony borne to him by the other Potentates, and their report, that the Cæsar, Emperor of the Niemsas and Alemans, had sent him a crown, and given him the title of Emperor: for the Cæsar holds the place of Constantine, and it is he who crowns Sovereign Princes. From the time therefore of the Czar Ivan, until now, the Sovereigns of this country are styled Emperors of Muscovy. This is what we discovered of the history of the Emperor Ivan, to the best of our power of investigation; and we shall frequently hereafter find occasion to add to these details.

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## SECT. II.

### *ACCOUNT OF THE SIBERIAN FURS.*

To return:—In this country of Siberia are found the most beautiful sables, together with the valuable black fox, and the various kinds of ermine. Besides these, all other qualities of furs are to be procured. The description of the sable, or Scythian weasel, is said to resemble that of the cat. Its offspring is numerous, and it inhabits the hollows of lofty trees. The most healthy situations are required for the well-being of this animal; for if any of them dwell in places unsuitable to their nature, and they are compelled to drink bad water, they are weak, and their fur is short and white. The manner of its chase is as follows. The hunters repair to the remotest parts of the wilds, mountains, and forests, where they know that these creatures dwell, attended by dogs trained to

this chase. On the path which it takes to go to the water they all station themselves in ambuscade: on its return to its abode, they meet it, and the dogs run after it, and catch it, as they are taught, by the neck, that its skin may not be injured. If it escapes from the dogs and ascends its tree, the hunters are there to encounter it, and shoot it with bows and arrows, the head or point of which latter is of bone; striking it below the neck, to avoid injuring the fur. It falls; and, cutting its throat, they skin it with most admirable dexterity. They eat the flesh, and repay themselves for their labour by the sale of the fur. The Emperor's Voivodes residing in this province take one in ten, the handsomest and most valuable, for the Emperor. Many of these animals are taken alive, and are made presents of to his Majesty: they fetch a very high price. The back is the most valuable part of the sable, and very dear: the under part, covering the belly, is sold cheap. They put every two backs together, and call them a Чёрнб. The most valuable of these are worth one hundred dinars, and are the furs destined for princes: the inferior bear a proportionate price. Every forty backs, which are twenty Чёрнб are called a Copокб which means "forty;" and every two soroks and a half form an entire body (بدن). The lowest-priced sorok is worth fifty dinars: the high-priced fetch one, two, and as much as five hundred dinars: these are the furs designed for the use of princes, which are never taken out from the Imperial treasury without a ticket appended to them, and are often kept many years before they are purchased: for a peculiarity of these furs is, that they every year diminish in value. In course of time, after having been as black as night, they turn red, which is the worst colour they can assume. In regard to these furs, it is impossible for any one to be clear-sighted and to possess a sound and unerring judgment; for they are like gems, which deceive the most skilful jewellers. Every hour they reflect a different colour. When the sun shines bright, they are as brilliant as diamonds; and this is the favourable moment for the seller: in cloudy weather their colour and beauty are hidden, and, from being extremely valuable, they lower in price, and become very cheap; for a clouded atmosphere is unfavourable to them, but favourable to the buyer, who by choosing such an opportunity shews his skill and experience. These sables are very low priced in the country where they are obtained; but, on their transport, they are required to pay a high duty to the Emperor, at each of I know not how many towns on the road; besides the expense, which is the greatest of all, caused by the immense distance they have to be carried. It is well and clearly ascertained, that a period of upwards of three years is consumed in their

carriage, as we shall explain presently. All the princes throughout the world send to the Emperor of Muscovy their treasures, riches, and superfluous commodities, and receive from his country furs only. What then shall we say of the blessed creature which supplies the whole world with this valuable article, not found nor produced in any part of the universe except Siberia? Some of its natural properties are, to strengthen the back, benefit the sight, and fortify the heart; and for these causes it is highly esteemed, and bears so high a price. Kings regard it as a rich possession; and wear it even in the summer season; for it is cool then, though warm in winter. Among the great number of the very wealthy merchants of Moscow, some are found who can shew in their warehouses a thousand soroks, and even thousands. Such merchants as these we used to see here clothed in excessively mean and poor apparel; and when we met one of them, we used to think him a mendicant pauper: for the apparent wretchedness which is observed in this nation is very great; so that even the grandees of the empire we used to see drest in their palaces in patched garments, which the commonest persons among us would disdain to wear: the truth is, they are utterly unacquainted with vain pomp and grandeur.

In regard to sables, it may be remarked, that none are to be found naturally and absolutely free from white hairs. The people of Siberia wear them, in their own country, sewed on their clothes, just as they find them; spreading the whole body of the skin, with legs, tail, and all, on one side of their clothes; and these pelisses they afterwards sell. In Moscow there are persons taught the trade, who pull out from these furs all the white hairs, and receive a piastre on each sorok. As the Muscovites have great numbers of captive slaves, they send them to these masters to be employed under them, and for each sorok they obtain for their services two groshes; for they attend to the making of the pairs equal, as well as to the clearance of the white hairs. Such is the trade carried on by all the merchants.

To return:—In the province of Siberia are found also, in great quantities, the fine white furs of the ermine, which are so beautiful and high-priced. The ermine is a small animal, of the size of the youngest kitten. We saw many of them in the houses. When this creature is angered, it is very fierce and obstinate. During our stay at Kolomna, one of them made its escape to the outside of the town, and was closely pursued by a great number of persons; but none was able either to catch it or to kill it, though they were all armed with sticks and clubs; so diminutive is it, and swift in its movements. At last it fled



into the river, and dived under water : still they closed the pursuit ; but it leapt upon the bank and escaped, without their being able to do any thing against it. This animal is found in the province of Moscow, even in the forests and hills near the city ; as is also the Cacom (القاقوم), which gives the white fur worn by the Cadis and Mollahs in our country. To the skin hangs the tail, the extremity of which is black. The animal we saw called by this name resembles a cat, only it is longer and thinner. The manner of taking it is as follows : The hunters go and lie in wait for it by the lakes of water from which it comes to drink : they set a large net on the bank of the lake, stretched upon the ground ; and hold the extremities of it at a distance, concealing themselves. These creatures come, in thousands together, to drink, according to habit. When they have drunk, the hunters raise the borders of the net perpendicularly, and give a loud shout. On taking to flight, the poor creatures have no other way to pass but by the net, which they enter ; and having run their heads into the meshes, they are closed upon by the hunters, who huddle them together, and massacre them all with clubs ; for not one can be taken alive, their teeth are so sharp, cutting at once through a man's hand, or any thing they seize on. The persons engaged in this chase have a wonderful dexterity in skinning the animal, and turn the fur inside out, with not even the smallest rent, so as to excite the astonishment of the beholder. The skin is drawn off whole and entire, as when upon the body.

In Siberia is found also the black fox, so celebrated for the great value of its fur, and the high price at which it is sold. But very few of these foxes are ever found ; and the few that are, they carry to the Emperor's stores, whence they are seldom removed. It is said that the price of every fox of prime quality is one hundred and fifty dinars, to buy it in the country : here they ask double that sum. For a body dress of this fur are required thirty skins of foxes, so as to make a full pelisse ; and this is a sufficient quantity, as the skins are large. None but the Emperor ever wears a pelisse of this fur. Its excellence is, that of being very black, and of shining in the night. The very highest-priced sables, and this black fox, are never exported to other countries ; nor does any one dare to trade in them. In the furs which we saw of this fox we found nothing particular, but the intensity of their black. Many of the Clergy and Scribes pride themselves in wearing this fur in their calpacks, as it is so excessively dear.

Know, Brother, that the relation I have given is beyond all doubt : for when I returned to Moscow a second time, from the country of the Georgians, in company with the Patriarch of Misro and my father, I examined and confirmed all these accounts, to their foundation.

The persons I have mentioned were ambassadors; I know not whether on the part of Alton Padishah, that is, the Sultan of the Yellow Calmucks, or whether they were ambassadors from the Emperor of Tartary (خطا). The above-mentioned city, and the hills around it, are certainly within the dominions of the Emperor of Tartary; for I afterwards wrote the history of that country by sure and certain information copied from the reports of the ambassadors sent thither, by the Emperor Ivan formerly, and by the Emperor Alexius; which embassies were much talked of at the time, and resulted in true and accurate details.

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### SECT. III.

#### ACCOUNT OF SIBERIA.—RHUBARB.—FISH-TEETH.—LARGE DOGS.

To return :—The Patriarch Nicon invited to his palace the Voivode who was come from Siberia\*. He made his appearance, therefore, attended by a crowd of officers, grandees of that country, who were deputies of the Treasury, of which they now attended at Court to give in the accounts. We were much amazed at their outward appearance; for they are of a tawny colour, and very dry-skinned, looking like aloes-wood. Their faces are broad, and their eyes small. None of them have any beard, nor are the males by that means distinguished from the females. The hair on their head they wear tied up; and some tie up with it a portion of a horse's tail, so that it looks like the hair of the women in our

\* “ *Siberia* is a vast unknown province, reaching to the walls of *Cataya*. I have spoken with one that was there, who traded with the *Chinese*; and another also, who said he saw a sea beyond *Siberia*, wherein were ships, and men in strange habits, like the *Chinese*, by their description, rich in cloth of gold and jewels; no beards but on their upper lip. From hence this latter brought *Chay* and *Bourdian*. The *Chay* is that which we call *Teah* or *Tey*, and *Bourdian* is *Anisum Indicum Stellatum*: the merchants say they use it (as we do in England) with sugar, and esteem it a rare remedy in diseases of the lungs and distempers of the stomach. 'Tis brought over in papers about one pound weight, written on with Chinese characters. They who travel into these parts are six years in their journey; staying for winter way in some places, and summer in others. The metropolis of *Siberia* is *Tambul*, the residence of the chief *Vayod*. They trade in furs, and chiefly in sables, which, as some say, are found in no other part of the world beside. They hunt six or seven weeks together; and are drawn by dogs, which they feed with fish, wherewith their lakes and rivers abound: they put forty or fifty dogs in a sledge, and are clothed with treble furs: they lie out all night in the coldest season, and make fires with which they dress their fish. The dogs are expert in finding out the *sable*, and the men as dexterous in shooting them in the nose with a bolt, which makes them become a prey to the hounds. Except they hit the *sable* in the nose, they lose him; for he is a hardy beast; and will run away with an arrow in his body; besides, it spoils the fur.”

country. Their apparel is of silk, resembling satin, dyed in beautiful colours. Their garments are not stitched together; but are looped with knots within each other, as we found on examination. Figured on them, in the web on both sides, are shapes of dragons (not such as are usually formed for devils), and other animals and wild beasts, of frightful aspect, with eyes of crystal and eyelids of bone. All are worked in gold brocade. They pride themselves much in these dresses, which are worn by none but their grandees and magistrates. These persons were not from the first or southern province of Siberia, nor yet from the second; but from the third, called Yanki Doonya (بنكي دنيا), or the New World, which the Cossacks discovered and subdued six years ago, the beginning of its æra in history. It happened, that about forty thousand Cossacks, employed in the reduction of the former provinces, were assembled together, and marched from their homes, with their firelocks and other arms, a distance of several months' journey into the deserts, for the purpose of catching sables. On a sudden, they beheld themselves in a cultivated and inhabited spot, which they had never expected to see; as they did not believe that, beyond their own country, any such place was to be found. Their country they had supposed was the remotest towards the north, and the very last of human habitations. Raising their eyes, however, they saw before them a large city, with stupendous walls of rocks, situated in the midst of the sea. On beholding it, they were filled with astonishment; and concealed themselves, till they found some persons of the number of the inhabitants, and seized them. Not knowing their language, they bound them hand and foot, and carried them down to the beach; where they embarked in some boats, and made off for the island. When they came near the gates of the city, they discharged all the firelocks they had with them. The people in the town, on hearing the report of the muskets, instantly fell on the ground through fear, and became as dead men. The Cossacks therefore, finding they could do what they pleased with them, possessed themselves of the town, and, reducing the inhabitants to subjection, imposed on them a tribute, to be paid every three years to the Emperor, to whom they sent an account of the transaction. Afterwards, they went round to view the place, and found they had never seen its equal; for, as they reported, the island is entirely surrounded with vast rocks of God's creation, for a circumference of three months' circuit; and the whole of the interior is studded with cliffs of huge mountains, like walls. On every side of it is the Great Ocean; and there is no entrance to it but by the one gate which the Cossacks had passed in their boats. All their crops are grown

within these precincts, wherein are found mulberry-trees in abundance, from which the worms produce silk, which is very cheap among them : their clothes, therefore, are mostly made of it. The climate of this city approaches that of the Eastern countries, as it lies between the north and the east ; and thus, it is said, the ports of Persia are near to it. According to the accounts found in the history of the Modern Greeks, Shah Ismail, son of Haidar, when he conquered Farsistan, subdued likewise all the places and countries, till he reached Bagdad, the country of the Tartars, and all the sea-islands as far as the Ocean. This Shah Ismail is the sovereign who reigned in Persia in the time of Sultan Selim, son of Bajazet, and was at war with him before he marched to carry on war against the Circassians in Egypt. It is said that the distance from this port to those of the Persians is three days' journey, and no more. As they have a gold-mine in this country, they manufacture with its produce the gold brocade which they use for their dresses. The tribute which they pay to the Emperor, once in every three years, consists of sables, fish-teeth, and ingots of gold. Siberia in general is the great Tartar region, extending so far as to join the Empire of China.

The first province of this Siberia is at a distance of between three and four months' journey from Moscow ; and most of its inhabitants are Moslems. They bring to the Emperor every year their tribute, in birds for the chase, called in Russian *копчикъ*, in Greek *ἰεράνια*, and in Turkish *صونقور*, which the Sovereigns of Muscovy make presents of to all the Potentates.

The second Siberia, whence this Voivode was lately come, is thirty thousand versts distant, as he told the Patriarch. He said that he had been absent from Moscow nine years ; three years of which time he had spent on his journey out ; three he had remained there ; and the other three he had consumed since his departure thence, till his recent return to the capital. He had brought with him three years' tribute to the Emperor, according to custom, to the amount of one hundred and eighty thousand dinars' value, in sables, ermines, and fish-teeth. So also we were informed by the merchants of this city, who trade for the Emperor, the Ministers, and the Grandees, that they take three years to go, and as many to return, staying only one winter there to traffic. The rule, established by the Emperor Ivan during his reign, is, that every Voivode shall reside in the province to which he is sent, three years, and no longer : but the Voivode of Siberia enjoys his appointment for nine years, including his journey out, his residence there, and his return. This is a circumstance, regarding distances and the government of this vast empire, so astonishing, as almost to surpass comprehension. It is

said that the number of troops in the province of Siberia exceeds two hundred thousand, most of whom are Cossacks. For our parts, if we had not seen these things with our own eyes, we should not have believed them, much less should we have committed them to writing.

The whole of the population in these Siberian countries is absolutely unacquainted with wheat corn, and consequently with the use of bread. All their food consists in boiled fish, and the flesh of wild beasts; for snow and frosts are perpetual in these climes, and never cease, either summer or winter. However, it is said, that at the Feast of the Apostles the frost at length thaws, and the rivers flow; but that again at the Assumption of Our Lady the snows fall, and the frost returns; so that these forty days make the whole of their summer. The greatest gift therefore with them is bread and wheat.

Near Cazania is said to be a river that comes from Siberia. It is very rapid; and is not indeed one river, but several different rivers, or rather gulphs. Each river has its peculiar kind of boat; and it is said that the boatmen enter a cave hollowed in a large mountain, in which they travel for the space of a month; and then come forth to a vast river of perfectly white water, the breadth of which is said to be a three-days' passage. On reaching this river they consider their dangers and troubles as over: but few are the boats that ever arrive there. For this reason, not many travel this way; and what they carry in their vessels is nothing but wheat. They told us, that the Siberian river flows down by Astrachan, together with the river of Archangel. It is reported, that the English Franks have paid, for a length of time, to this Emperor, two hundred thousand dinars yearly, for permission to pass in their ships to Siberia. They no longer frequent the port of Archangel, having discovered the above-mentioned river, which enters the sea on the confines of Siberia. The Emperor does not choose that they should pass through his territory, or see it; because they are his natural enemies. As to the ocean on the coast of Siberia, they cannot pass it, because it is frozen both day and night. The road to Siberia is said to be very direct, cutting through the deserts of Cazan; but exposed to many terrors, on account of the Camlokyed Tartars (تطر الملوکیدس) who infest it.

To return:—From this province of Siberia is brought a great quantity of rhubarb, which grows in Khota, and is sold in this city; for every Pood, that is thirteen Okas, when it is of the first quality and dear, at forty dinars; when it is cheap, and of lighter substance, at fifteen. The Muscovites make it an ingredient in their spirituous liquours; as it gives them a yellow tinge, and renders

them very wholesome. The best of the rhubarb is that which is hardest and heaviest, and red in the middle; and which, when moistened with spittle on the outside, will dye a leaf like saffron. In this way we used to see the Greek merchants making purchases of it for the market at Constantinople; and they are said to realize great profits by it. From Siberia is also imported musk of the first quality. Concerning the fish-teeth, we were informed that it is a continental, some said a marine, animal which produces them. When the rivers are frozen, and it suffers from thirst, and comes to drink; not finding water, it cuts, with one of its two teeth (which, as we saw, resemble the tusks of a boar) into the ice, that it may reach the water. In this operation its tusk breaks in the ice; and the people of the country come and collect the fragments. The Pood of these teeth, at the highest price, is worth, at Moscow, fifty dinars; sometimes it is as low as ten. The Pood is equal to forty Pfund, and every Pfund is one hundred and thirty-three drachms: it is exactly thirteen Okas of Stambol. The treasure or tribute of Siberia is regularly carried to the capital every year, at the Feast of St. Nicolas, or at the Feast of the Immersion: for during the time of its arrival at Moscow, another conveyance is setting out from the province: so that the annual importation of the tribute is never interrupted.

The Patriarch then, through his interpreter, asked these people concerning their country, and how many versts it was distant from Moscow. They answered: "The distance of our country is forty thousand versts; and we have now been absent from it above three years and a half." Their faces, accordingly, were blackened and withered by exposure to the weather. When the assembly heard "forty thousand versts," they were greatly amazed; for every distance of a thousand versts requires a month's journey, particularly during the summer and the continual rains of that season, when the roads are very difficult and uneven, especially on the approach of winter; at which time travellers commonly are obliged to stop, till the ground is hard frozen: for at the beginning of the cold weather the mud becomes like hard nails on the legs of the horses, and it is difficult for them to penetrate the snow, to step on level ground. The second thing to be waited for is the freezing of the rivers, which do not freeze quickly; but it is a considerable time before the travellers dare venture to pass over them, and they are obliged to halt till the ice has acquired a great thickness; even then the passage is for some time hazardous. Long before the rivers are frozen so as to be passable on foot, they are impassable to boats; as the ice is formed on them gradually, in thin flakes upon flakes. Then the

Patriarch said to them : " By what do you travel ? Have you any horses in your country ? " " No," answered they ; " but we have large dogs, which we use, instead of horses, to draw our wagons and sledges ; and our roads in winter are easily traversed." He said to them : " What is it you eat ? " They answered : " Whenever we see a wild beast, we loose our dogs, and send them after it : when they have caught it, we and our dogs eat it raw, without fire. This is our manner of life and feeding." " What do you drink ? " said he. " We find no water," said they : " we therefore eat snow, which serves us instead of water. So our dogs, when they are thirsty, lick the ice." He asked them, " What is your religious worship ? " They answered, that they were Yonanis (يونانيين) ; meaning, that they worshipped images and animals, and that they paid their adoration to the sky. When the assembly heard this, they were much astonished : for ourselves, we rejoiced exceedingly at beholding this sight, and at hearing what we heard ; regarding the arrival of these people as a piece of great good fortune for us. Then the Patriarch dismissed them : and we went to see the large dogs they had mentioned, in the houses of the Grandees, who prize themselves much on their possession, and build them wooden kennels near their gates, fastening large chains round their necks. God is witness, that each of these dogs is larger than an ass. As for their heads, they surpass in size the head of a buffalo : their mouths even are large enough to hold it. They feed them with bullocks' heads ; which they cut in halves, for their meals twice a day. When we saw them, God knows we shuddered with fear ; for their appearance is more appalling than that of lions. These dogs they harness, two and two, in their handsome sledges, which are shaped like the Barmiaş (برميّة) at Constantinople, having a place in front covered with silk, in which the traveller sits. When he carries with him sables or other goods, he has them packed in leather-bags, to guard them from the snow and rain, and sits over them. He strikes the dogs with a long whip, whilst he holds the reins in his other hand ; and they run swifter than horses, day and night, as we were credibly informed. These things, which we have related, God granted us, after much desire, to behold with our own eyes ; and we have written them, one by one, for the benefit of our hearers, and that they may ever and at all times kindly remember us. The next year, when we were staying in the city of Moscow by the Emperor's command, in those days there came from this province of Siberia many tribes of Tartars, of a strange habit ; some of them resembling the Yozbeks in the length of their beards, and the fulness of their dress, which was peculiarly rich. We conversed with them in the Turkish

language; and they told us that they had to pay a tribute to the Emperor, every year, of three thousand dinars; for which they brought him rhubarb and musk of the first quality, which he sells to the Franks. They related, that the wild animal which produces musk is found in the deserts which are between Siberia and Tartary. Here these persons are under great restraint, and are not allowed to walk about by themselves: they must have janissaries following them; nor does any one speak a single word with them, but in the greatest secrecy, as we did. After they had presented their tribute to the Emperor, they began to sell, secretly, musk-water, which they had brought with them, at twenty-two dinars the Pfund. The Muscovites do not like it, and do not drink it: for this reason it was very cheap. The Persians buy it from the Siberians, at forty dinars; but at present there were none of them here. They told us that they had formerly mosques, built of stone; and minarets, which this Patriarch Nikon had sent and destroyed. They call churches, Monasteries; and Christians they call Cossacks. The country of Sin (صين) they call Chin (چين), and Pachin (پچين); and Khota (خطا) they call Khotakhotay. They told us that these countries were distant from their native land more than three years' journey. They call the Sultan of Tartary and the Emperor of China, infidels\*. They said that the Emperor of Dhahab (سلطان الذهب) was their near neighbour.

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#### SECT. IV.

##### *ACCOUNT OF TARTARY.—TREATY BETWEEN THE TARTARS AND THE RUSSIANS.*

To return:—The Patriarch then informed our master concerning the Queen of Khota and Khotaya, and how she had recently sent to pay her respects to the Emperor. The Muscovites call the country of Khota and Khotaya (خطية), in their language, Kitaska (كيتاسكه). He mentioned, that of the blessed Cossacks, before spoken of, who were employed in the conquest of this country, about forty men set out, with muskets, in the direction of the East, in search of adventures. After they had spent a long time in their travels, they arrived at the port of the above-mentioned country. When the troops guarding this port beheld them, they were seized with great fear: for the latter immediately discharged their muskets, and the former fell to the ground. When they arose, they conducted the Cossacks, with great civility, to their Queen. She, as they said, was a widow,

\* ويسمونه كافر سلطان الخطا وملك الصين



and governed the kingdom, with a little son. When she saw them, she was much amazed; and after having entertained them at a banquet, and made them presents, she requested them to discharge their muskets; upon which all the people of the city were struck with dread, and feared them greatly. They afterwards found interpreters, and she asked them concerning their kingdom. They told her that it was of high degree, and possessed numerous armies. She wondered that there should be found in the universe another world besides her own: for these people thought that they were alone in the universal world. Blessed be God! and exalted be His name! She said to them: "There is a prophecy in writing among us, that the White Emperor is destined to subdue all the kingdoms of the earth. Is it, perchance, your Emperor?" "Yes," replied they; "and he has subdued a vast portion of it already." On this, she stooped to entreaty, and said: "Perhaps you will become mediators between us, to present to him our submission, and to entreat him to defend us against our enemies, by sending us troops with muskets, like yourselves, for our protection: on our part, we will send him our treasures." They asked her, therefore, to send with them an Ambassador; and they came with him to the Emperor, bringing, among the presents, some ingots of silver. They told us, that silver is as common in that country as stones; and that the tiles of the houses are all made of it, instead of clay or wood; for the whole soil of their land is pregnant with silver. The Emperor wished much to send and have some quantities of this silver brought to him; and the Ambassador was dismissed, after the Emperor had treated him with kindness, and consented to the wishes of the Queen. They calculated that they should have three whole years to travel; and that though the silver were gold, they should have more trouble and expense with it than it was worth: they therefore desisted from the undertaking. The Emperor wished to send the Queen some troops; but none were found willing to go, on account of the length of the march. The Queen also desired to send the Emperor an army, to fight with bows and arrows and spears: but again, they calculated that the distance was too great; and that they would have three years to go, and three to return, a thing not to be attempted. These Cossacks brought with them some captives; who said that in their country there were churches, and bells, which they are perpetually ringing; and they perform a certain worship; but no one knows to whom their worship is directed; for their religion, which was formerly Christian, has now been forgotten, through length of time. Thus mention is made, in the ancient *Τακτικόν* of a Patriarch of Antioch, concerning one of the

four Catholic regions; saying, "The third Catholic region is Khotā and Khotaya;" an evidence of the truth of which assertion was manifested on this occasion, in the established fact of their ringing bells for worship. As we had a foundation to go upon, in the writings we had with us, we told them that they were dependent on the jurisdiction of the Patriarch of Antioch; and they were much surprised. The Patriarch above mentioned relates, that he sent them five hundred priests, who were engaged in baptizing them day and night. He says, "They sent to inform me, that they were baptizing every day upwards of twenty thousand persons." Thus he writes; whether truly or falsely, we know not: God best knows. This country, according to their account, is beyond the Ocean, rising like a cluster of towers on the brink of the sea. But towards Muscovy they have no other way but by land. Thus they said that the King of Spain (اسپانيا) had subdued one side of their continent, and that all his silver came from their territory. As for the Sultan of Dhahab and his country, they are situated near to Outer Siberia, between the north and east. This prince submitted in the time of the present Emperor of Muscovy's father. It was the Cossacks who conquered his country, and reduced him to obedience. He sends to the Emperor, every year, a treasure of gold ingots, from the mines there; saddles, made of gold wire and brocade, &c.; fine horses; and armour of surprising beauty, made of the purest yellow copper, harder than steel. The length of time required for performing the journey to this country is said to be about a year. The people are ugly in their appearance, and wilder than the Lobani, with large clubs of wood perpetually hanging at their necks. In Turkish, their sovereign is named Altoon Padishahy (التون پادشاهي), or the King of Gold. He is said to be of the sect of Hanifa: for before the conquest of this country by the Emperor Ivan, on the north and east of it, all were Hanifites, that is, Moslems. Even in the heart of this very city of Moscow were Tartar kings, at the time of Basil the Macedonian.

After this prince had sent his sister to Vladimir, king of Kiov, and all that country had been baptized by the hands of St. Peter, whom we have already mentioned, the saint came to this city of Moscow, which was in the possession of the Tartars, and performed here great prodigies. For this reason they loved him much, and believed every thing he told them: yet, when he saw that they did not embrace the faith of Christ, he said to them: "Behold, I will shew you a sign from before the Lord; fire, to burn you; and water, to drown this your city!" They arose, therefore, and departed from it for a period, and believed in

him; and finally removed to the confines of the province of Cazan. Upon this, he immediately sent to summon King Vladimir with his army; and gave into his hands this city, with all its possessions, without trouble or slaughter. After this they became powerful, and conquered many countries. This Vladimir had twelve sons, each of whom he made king in his respective territory. He built many cities, of which one is still called by his name. Thus the provinces became divided from that time; and were partitioned, to the number of seventy, as we have before mentioned, until the time of the reign of the Emperor Ivan. Afterwards, St. Peter effected a treaty between the Russians and the Tartars; and imposed, in favour of the latter, a tribute on Vladimir and his sons, which they were to pay to the Tartars annually, till they should be remunerated for the cession of their territory; pronouncing anathemas on the party who should break the treaty. It is this saint who built the second wall of the city, outside the palace: for in the time of the Tartars, nothing existed but the castle, which is now the palace. The treaty continued in force between the two nations till the time of the Emperor Ivan; when this prince marched and conquered Cazan, and forced those who survived the conflict to seek refuge in Astrachan. After he had taken this town also, the inhabitants all fled to the Tartar country, which is still in their possession; namely, Crim, Baghchehserai, Kifa, &c. From Astrachan to Crim, the residence of the Khan, it is only fifteen days' journey. The Tartars had under their government all the lands and countries which lie to the north of the stream which runs from Potiblia to Moscow; and they are still called by their names. Over these the princes of Muscovy prevailed by artifice, in the following manner. Between the two nations were lands lying waste and deserted, for the distance of forty or fifty days' journey. Each Emperor used to send and build a castle; and then, inclosing the surrounding country, and portioning it out into farms, he thus took possession of the territory; for the Tartars had not strength sufficient to ward off the encroachment: till the time of this Emperor, who, during his reign, has built thirteen castles, and called them by his name; besides the forts and towers which he has erected on the borders of the trenches dug by his orders between his territory and theirs. The main trench, they informed us, is very deep and broad: it is five thousand versts in length; that is, from the vicinity of Potiblia to the mouth of the great river Volga: it is very skilfully fenced, all along its banks, with wooden railing: on it he has built thirty large forts; and at every thirty versts is found a tower, with a garrison of five hundred men. They say that the whole number

of troops composing these garrisons amount to about sixty thousand men, and that is the utmost: however, it is well known that one hundred and fifty thousand are exchanged every six months. They have built for themselves here, towns, and laid out farms and corn-fields, on lands which were before waste and deserted. On this account, since the beginning of the reign of this Emperor, they no longer turn their longing eyes to their own country; as the Tartar territory is so extensive and so near to Moscow, and is now entirely within the power of the Muscovites. Whereas then, formerly, Crim, which is the government-seat of the Khan, was about forty days' journey from Moscow, it is now within five days' journey of the Emperor's frontier. For the reason above stated, the Emperor still pays every year, in money, sables, ermine, vestments, &c. to the Khan and the Mirzas, some say to the amount of twelve thousand piastres. Others say, that the tribute was at first, in the time of St. Peter and afterwards, forty thousand dinars; but at present, in the reign of this Emperor, the whole thing has been broken up, and he only sends them a very trivial sum, about twelve thousand dinars; and this, not through fear of them, but for the rent of their lands, which the Muscovites have taken possession of: and were it not for the anathema of St. Peter, they would have cut off the whole tribute. The former Emperors knew not how to manage affairs as the present does; who has made a boundary between himself and the Tartars, by the vast trench we have mentioned, and by castles, towers, batteries, and the large armies he keeps perpetually in garrison to guard his frontier. It is now about ten years since he ascended the throne; and during that time the Tartars have not once trespassed on his territory, nor taken from him a single captive, being wholly destitute of strength. During the two years that we were in the country, he entertained a wish to cut off entirely the tribute paid them; but through the breaking out of the war between him and his enemies the Poles, he did not do it; knowing how many millions of treasure the Poles had promised the Tartars, if they would march to their assistance. Afterwards, the Poles laughed at the Tartars, and gave them nothing.

## SECT. V.

*TREATMENT OF FOREIGN AMBASSADORS IN MUSCOVY.—EXPULSION OF THE ARMENIANS, AND ENGLISH.—TRADE OF THE ENGLISH.*

FOR the security of the treaty between the Tartars and the Muscovites, there comes, at the beginning of every year, an Ambassador from the Tartars, accompanied by a suite of fifty persons, who stay at Moscow a whole year, as hostages. After the arrival of another Ambassador to succeed him, he takes the tribute and departs. Thus also, on the part of the Muscovites, an Ambassador, accompanied by a Secretary, two Interpreters, and a numerous suite, is sent to the Khan, and stays with him a year. The Muscovites do not permit the Tartar Ambassador to leave their frontier till the Muscovite Ambassador comes away from the Tartar country; so that the two Ambassadors meet on the road. The residence of the Tartar Ambassador in Moscow is without the wall of earth, where he is very strictly watched by a numerous guard of janissaries: these never permit any person to go in to see him or any of his suite; and when any of them go out to purchase in the market what they want, each of them is accompanied by a janissary with his halberd, who never quits him for a moment. They are never allowed by any means to enter the gate of the castle, that is, the palace; nor is any person permitted to speak with them. Whenever the Ambassador is presented to the Emperor, either on his arrival, or when he wishes to depart, janissaries are drawn up in great numbers on both sides of the road, in their red dresses, to astonish him. They do not take him back, on his departure, by the road which he came from his own country, but by a different route; for the knowledge of the Muscovites, and their artifice and cunning, are not found in any other nation whatsoever; as we were told by some Greek merchants, who had passed backwards and forwards, and had formerly accompanied hither the Turkish Ambassador, at the time there was amity between the two nations. These merchants told us, that the Muscovites had led the Ambassador, on his return, by a quite different road from that by which they had conducted him to their capital, that he might not become acquainted with the roads and countries; nor did they lead him by any thing like a direct road, but made him take vast circuits, with the intention of making him believe that their territory is immense. When he arrived near the city, they came out to meet him, to the distance of seven versts, and lined both sides of the way with janissaries, to the very hall where the Emperor sat; besides dispatching a number of troops to march before

him. Their whole intention in this was, to astonish him with the multitude of their military forces. Thus they do with all Ambassadors, whether they come from the Redhead (Persian قزلباش); from the Emperor of the Germans, Cæsar; from Sweden (سفاتصا); from England (انگلييتارا); from the Fleming (فلينك); or from any other state. Though their road be but the distance of a month's journey, they lead them round a circuit of several months. The Tartar Ambassador is allowed every day, for himself and suite, a horse, which the Tartars kill and eat according to their custom; besides sheep, fowls, liquors, and so forth. The Turkish Embassy is allowed daily ten sheep, an ox, twenty fowls, five ducks, and as many geese; besides ten okas of butter, and ten of honey and wax; wood, sherbet, &c. Over and above these allowances, they and their suites are furnished with a certain number of copecks daily. In the same manner is treated the Ambassador of the Redhead (Persian); and every other Ambassador, in proportion to the number of attendants following them from their own country: indeed, every thing they ask for they obtain. With none however of these Ambassadors do they at all mix; regarding as unclean all foreigners of a different religion from theirs, and holding them in the greatest abhorrence: so that, not even does any one of the common people venture to enter the house of a Frank merchant, to buy any thing of him; but he must apply at his shop in the market: otherwise the police-officers instantly seize him; saying: "So you went in there to become a Frank!" As for the whole class of priests and monks, not one of them ever dares to speak with a Frank or foreigner, on any occasion whatsoever; and over them there is a particularly strict watch. In this city are many Franks from Germany, and Sweden, and of the English nation; merchants with their families and children, who formerly resided within the walls, in the centre of the town. But this Patriarch has recently driven them out; for he bears an immense hatred and animosity against all heretics. The immediate cause of this was, that when he passed in procession through the streets of the city, he observed these persons not taking off their caps, nor crossing their foreheads to the crosses and pictures. As soon as he had ascertained that they were Franks, disguised in the Muscovite dress, he forced the Emperor to drive them out; not only from this city, but from all the towns and from all the fortresses and castles, causing them to dwell without the walls, excepting only those who offered themselves to be baptized. They destroyed also the churches which these foreigners possessed, from the most ancient times, together with the mosques of the Tartars; nor did they permit them to build others, among themselves, outside. Among them they

particularly distinguished the Armenians, dwelling at Astrachan, whose churches they laid waste, and whom they compelled to take up their abode without the town. By these means they forced them, with others of their tribes, to be baptized publicly, both day and night. It is said that one of them was a very great merchant, and Interpreter at the court of the Emperor. When the imperial order was issued by the Patriarch, that they should put off the Muscovite dress which they had adopted, and, clothing themselves in their usual garments, should shave their beards according to their custom, this merchant, who had a very long and large white beard, and was ashamed to shave it off, sent to offer the Patriarch a fine of fifty thousand dinars, to permit him to retain it, that he might not incur scorn and disgrace among men for the remainder of his life. But the Patriarch absolutely refused; for he stood in no want of the money;—as how should he, in a town of this magnitude, governed only by two persons, himself and the Emperor? The only answer he returned was, “Be baptized; become like one of us.” The merchant however resisted: and the Armenians were all expelled to a man. They had vast princely palaces, built of stone, delighting the eye of the beholder, which they were forced to sell to the Muscovites.

There are in this city resident Consuls from the King of England, from the King of the Flemings, from Germany, and from Sweden, as there are residing with us at Aleppo. When the English (انگليز) some time ago rose against their king and put him to death, this Emperor Alexius was enraged at them for being perfidious to their sovereign, and sent and drove them out from every part of his dominions; until now, that the new king has sent him a Great Ambassador, to reconcile his heart; and we obtained a sight of him. All their ships come to Archangel, which is a port of the empire, on the shore of the Great Ocean; in which is an immense fort, called by the name of St. Michael the Archangel. It was anciently in their hands; but Czar Ivan conquered it from them. They bring to Moscow all kinds of merchandise; loads of Cretan wine (اقريطشي); and wines from Spain and France, and from their own country, of various sorts, at half a dollar the oka; oil, olives, nuts, sugar, biscuit, glass, cassia fistularis, &c.; house furniture, clothing, and other European goods. From the Russians they take sables with the tails, ermine, والثلاثين اي جلود السردا في, which they stamp with gold in their country and afterwards export to them and to us, together with fish-teeth. At the feast of the Assumption of Our Lady, on the fifteenth of August, is held a great fair, for buying and selling; when the Muscovite merchants repair to the English with their merchandise, which they sell to them, and purchase theirs.

These goods the Russians do not transport thence till the winter season ; when they set out in their sledges, about the feast of St. Demetrius, and arrive at Moscow upon St. Nicolas' day. The Government derives great advantage from this commerce, by the custom-house duties ; for the merchants are said to bring to the customs large barrels of piastres and gold coin, on account of the multitude of bargains which are made ; on which the customs take ten per cent, both from the foreigner and from the merchants of the country. The principal commodity which the English carry away in their ships is wheat and rye (*fariza* فریزا) ; for the food of the Frank countries is all supplied from the provisions of this. The Emperor gives them the wheat and the rye, and receives from them steel coats of mail of wonderful beauty, called *jabakhanah* (جباخانہ), arms of all kinds, &c. : these are the articles which he wants from them. We were informed that the distance of the great islands of England from Archangel, when the wind is favourable, is fifteen days' voyage. They are three magnificent islands, near each other, in the midst of the ocean, eight thousand miles in circumference. The first is called *Ingliterra* (انگلیتارا), the second *Filondra* (فیلوندر), and the third *Scotsia*, (سکوتسیا).

In the Emperor's court are found persons who have been released from captivity, who are acquainted with our country every span, and the whole world as well. For this reason they become Interpreters. One of them was constantly with us, who knew twelve languages : he knew Arabic of Egypt, Turkish of Constantinople, and the various European languages ; and he was by birth and origin a Muscovite.

*Note*, that in four different places a great fair is held, on the festival of the Assumption of Our Lady, on the fifteenth of August : the first is held in the Russian territory, to which merchants of Bursa resort, and is called the *Dolian* (انضولیان) ; the second in the celebrated Monastery of Petcherske, in the country of the Cossacks ; the third in a monastery in a town called *Sinska*, under the government of the Muscovites, between their frontier and that of the Poles ; the fourth in Archangel ; and all four in four magnificent monasteries dedicated to the Assumption of Our Lady.



## SECT. VI.

ACCOUNT OF CIRCASSIA AND GEORGIA.—HISTORY OF TIMOURAS KHAN,  
AND THE QUEEN HELENA.

HAVING finished our account of this northern side of the Russian Empire, we now revert to the completion of our account of the country of Cazan, and that of Astrachan. As we have already mentioned, the largest tribe of these Tartars is the tribe called Bashkird (باشکرد); for they inhabit from the confines of Cazan, as far as the frontier of Siberia. The Emperor takes the *kharadge* from all this people, of ten per cent. on their horses, camels, oxen, sheep, and such like. The Voivodes of these countries oppress them much. The city of Bagdad is near to that of Astrachan. The Georgians have two ways to Moscow; one by land, the other by the Caspian Sea; only that the latter is much exposed to danger; and when they have attained a port of safety, they arrive next at the Demir Capy (دَامِر قَبِي) or the Iron Gate, which Iskander built between two mountains, (the edge of the side of which mountains is like a sword,) that none might pass hence to the frontier of Crim, which is the residence of the Khan of the Tartars. He built here also a castle, which is in the hands of the Persians to this time. Whoever passes, must necessarily pass by this gate; from which to the frontier of Georgia is a distance of fifteen days' journey, that is, to the frontier of Timouras Khan. It is the custom for the Emperors of Muscovy to send this prince a great quantity of treasure, besides sables, arms, and so forth. Two years ago, this Emperor sent him three Ambassadors together, accompanied by seven hundred men. With them he sent three hundred and seventy-seven soroks of the finest sables, each sorok worth three hundred dinars, more or less. He sent with them, also, forty thousand Spanish dollars, ten thousand pieces of gold coin, and arms and furniture. These he dispatched in ships to the aforesaid Timouras Khan. When they arrived at Astrachan, they removed themselves on board vessels of the Caspian Sea: upon reaching the middle of which, there arose against them a wind and a great storm; and whereas this sea is very difficult of navigation, from the quantity of rocks which are spread in it and enclose it on every side—and, being very narrow, has gained the title of sea, only because its waves swell like those of the ocean—they found no place of refuge; their vessels were wrecked, with them on board; and they all sank to the bottom. Only twenty or thirty of them were saved, and got to land in a state of nakedness. These, walking forward, came to the city of Shamakh, and were kindly treated by

the Governor, as there existed great amity between this people and the Emperor. The Governor sent to inform the Shah of what had happened; this town being under his government. The Shah immediately sent an answer to him, commanding him to use the Muscovites very kindly, and to rouse the peasants near the sea, to collect their effects together. They collected therefore all that could be found; and the Governor dispatched with them a company of men, to conduct them to the residence of Timouras Khan. They sent also to inform the Emperor of what had happened, expressing how sorry Timouras Khan was that it had not been in his power to prevent it. When the Emperor heard this, he dispatched another portion of treasure to him, and sent with it another body of men. It is their custom, when they send an embassy in this manner to a distant country like Georgia, to place three persons at its head, one above the other. In like manner, they treble the appointments of Secretaries and Interpreters; so that if any of them happen to die, the others succeed to their places. When these persons had passed the sea, and, having landed, were nearly approaching the confines of Georgia, it fell out that the principal Envoy died. Observe the contrarieties which at this time perplexed Timouras Khan! first, the murder of his son; secondly, the seizure by the Persians of his throne and country; thirdly, what happened to these Envoys, the first and second time. This last misfortune compelled the Muscovites to halt where they were; and they sent one of the Greek Monks, who were with Timouras Khan, as a courier to the Emperor, to inform him of the death of the Ambassador, and to inquire who it was his pleasure should act in his stead. This Greek Monk is now, during this Great Lent, arrived at Moscow. He came to pay his respects to our master the Patriarch, having known him when Metropolitan of Aleppo; and we asked him in how many days he had come from Georgia to Moscow. He told us that he had been eighty days on the road, though he used the utmost diligence, riding post, and taking fresh horses at every place he came to. He told us that he had ruined five and twenty horses, and that he rode during these eighty days without stopping day or night. He observed that the road is particularly difficult, with high mountains to pass; and beset with much dread on the side of Circassia, whence issue many robbers, who not only strip travellers, but make them captives, and sell them to the Persians and Tartars. For this reason, travellers prefer the passage by sea, though attended with so much danger of shipwreck. One side of the Circassian country is subject to the Persian Emperor; but the remainder of it rebels against him. Each of the Chiefs is independent, and has none to rule over him. He

said, that at times he was escorted by five hundred horse, to protect him from danger, though passing through a country subject to the Emperor. The road, he said, from Moscow to Georgia was similar to that from Moscow to Constantinople;—as he knew, having travelled both. Subsequently, after Easter, the Emperor dispatched with him an Ambassador, in a vessel on the river.

When the Emperor received intelligence that the Persians had marched against Timouras Khan, and were making war upon him and seizing his territory, after having killed his son David, he was much enraged; and immediately sent to the Shah an embassy; saying: “From ancient times until now, there never arose any war between us: why then have you now marched and made war upon my territory and subjects?” When the Shah saw the violence of his rage, he had recourse to a denial, and sent to reconcile him; saying: “We two are brothers. Till this moment, I had no knowledge of what has past: but I have at length been informed, that it is one of my Governors, in rebellion against me, who has been guilty of this transaction. For your sake, therefore, I have sent to order him that he retire from the Georgian territory, and restore Timouras Khan to his place.” We were indeed informed that very great and continual friendship has always existed, from ancient times, between the Emperors of Muscovy, and the Shahs of Persia. The present Shah styles the Emperor his brother, as their age is equal: it is said that they were born on the same day. Their age is now seven and twenty. In consequence of the great amity which we have mentioned as subsisting between the two states, when the grandfather of the present Shah, called Shah Abbas, thirty-two years ago, subdued the capital of Georgia, and found the shirt of Our Lord the Messiah in one of the large churches, he immediately sent it to the late Emperor Michael, father of the present, together with all they had plundered of sacerdotal robes, most of which were adorned with gems and pearls. When the King of France heard of this, he sent to promise the Shah much treasure, and two large cities with every thing in them, which belonged to him, if he would give him the shirt. In like manner, the rest of the Franks, who were around him, made him large promises; but he refused them all, saying: “I shall send it to my brother, the Emperor of Muscovy.” In our country, we heard that he divided it into two, and gave one-half to the King of Spain, the other to the Emperor of Muscovy. But this report is not true: for we saw it afterwards on Good-Friday, and worshipped and kissed it. It is in its original shrine, adorned with gems, with its Georgian inscription. The shrine is smaller than a neatly-written Missal, and about the size of one of its

pages, with two and twenty lines only, in length and breadth: but it is more elegantly shaped and thinner than a Missal. The divine shirt is of fine brown linen, filling the case, so that the cover shuts with difficulty upon it. Such a treasure, infinitely above all price, which all the Christian Princes sighed for, thus fell to the lot of the Emperor of Muscovy!

To return:—Then the Emperor sent a message to Timouras Khan, requesting him to send over to him the wife of his son David, who was now become a widow, together with her son Nicolas, that he might comfort her heart, and marry her son to his eldest daughter, Eudocia:—for the Emperors of Muscovy love this Timouras Khan and his children exceedingly, and style him King; knowing that he is of ancient origin in his demesnes, from the time of his remote ancestors. When we afterwards arrived in Georgia, in the year Seven thousand one hundred and seventy-three from the creation of Adam, the people told us, that the progeny of Timouras Khan ascends as high as David the King and Prophet. They say that David of Kerbela, prince of Georgia, who made war against Basil the Macedonian Emperor of Greece, was one of their ancestors: but the other four Principalities which exist at this time in Georgia have no remote origin. The second distinction is, that these latter sell their children and subjects to foreigners. But of Timouras Khan nothing was ever heard, except that he employed his wealth in the redemption of Christian captives. On this account they send him, every now and then, as of late, treasures of great value, accompanied with presents to each of his grandees. On the occasion we have been recording, he obeyed the injunction of the Emperor, and sent him his son's wife, called the Queen Helena (هیلانة), with the Vasilopulo, or Prince's son, Nicolas. He dispatched with them a great retinue of servant-men and girls. When they came to the middle of the frightful desert, it is said that the Shah received information of them, and sent five hundred men on horseback to take them, and make them captives, and seize this valuable treasure. But he was deceived in his expectations: though his troops fell in with them, and fought with them. Afterwards, when we passed, by order of the Emperor, from Georgia to Muscovy a second time, we learnt that the person who went out against them was an Amír, called Shimkhal (شمخال), the governor of Dhaghistan, a country inhabited by tribes of Lesgis and Comocks (القوموق), and extending from the borders of Kakht and Tosh to the vicinity of the river of the Ghanam (الغنم), the bound of a Turkish fort. As the troops accompanying the Queen were few in number, the Persians defeated them, and, having killed the greatest part, made the whole of

the suite prisoners. When the Queen saw what was passing, she cut off her hair instantly, and, clothing herself and her son in poor garments, fled away. It was in the night-time the attack was made; and it was the darkness which saved her and a few of her people. Whilst the others were fighting, these made their escape with her; and day had not dawned before she arrived at the Turkish fort. Thence they escorted her to Astrachan, and afterwards to Moscow; forwarding intelligence to the Emperor of what had taken place. The Emperor immediately sent, to the travellers, princely robes for their journey, and troops to accompany them; and when the Queen arrived near the city, he made her halt till night came on. Then he caused all the roads and the whole city, through joy of her arrival, to be illuminated with wax torches; so that the entire country seemed covered with a stream of fire. We will complete the account of this affair in its proper place.

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## SECT. VII.

### *ACCOUNT OF THE CHURCH BELLS, TOWERS, AND CUPOLAS, IN MOSCOW.*

To return:—The number of the steps of this belfry, in which is the great bell, is one hundred and forty-four. Thus, within and all round it are many apartments. From this tower they pass to the place where are the two bells appropriated to the week-days and eves of festivals; to the Church of the Nativity; and to this high belfry; as they are all in one row. The late Czar Ivan, during his reign, founded for the support and service of these towers and bells, after he had erected them, one hundred and twenty houses, as habitations accompanied with pensions, for the men who, every week in rotation, come and pass a day and night in these chambers in the tower, to attend to the ringing of the bells. On the great festivals, and on the days that processions go forth, when all the bells are rung, the whole of them attend. Such is the way in which they manage the ringing of these bells. *Note*, that near the outside of the corner of the sanctuary, in the Great Church, is a small bell, with a person to attend to it: and when it is time to toll the bell, in winter after the second hour, in summer after the third or fourth, this man comes and rings this bell once. The men above, who are ready on the watch, as soon as they hear it, begin to toll the large bell by the clapper, for the space of an hour. On the entrance of the Patriarch into the church, this man comes and rings this small

bell, twice ; and when the others hear it, they cease their ringing, till the Clergy have recited all the Hours, to the end. When the mass begins, the man carries out the small bell, so that they above can hear it ; upon which, knowing that it is mass-time, they begin to chime the bells, one by one. Then the persons standing in this lofty belfry answer them with all the middle-sized bells together ; and the others, at the same time, with their day-bell, three times. If it is a Sunday, or a great festival, they finish with all the great bells ; together with this huge bell, the sound of which issues forth like the rolling of thunder. As the situation of the Castle of the Kremlin is very high, commanding an extensive prospect even over the fields and distant villages, this place having been formerly a steep hill ; and being still of very considerable ascent on all sides, the voices of these bells are heard, not only to the extremities of the city, but in the neighbouring villages. This huge and lofty belfry, the top of which is gilt, is seen at a great distance ; and though the country round the city is flat, without any rising ground, yet the spectator beholds it at a vast interval, particularly when the rays of the rising or setting sun fall upon its cupola. We saw it from a distance of ten versts. What people assert, as to their seeing it at a distance of two days' \* journey, is all imagination. On this subject, the late Metropolitan Isa, in his poem, says : “ In the palace of the Emperor are twenty-five cupolas of gold.” He then exaggerates the distance at which their glitter is perceived, so far as to say : “ And at the distance of two days' journey is beheld the beauty of their lustre.” Then he says of the great bell : “ And at the distance of two days' journey its voice is heard.” We however neither saw nor heard, but at the distance, at most, of ten of our miles. Of the five and twenty cupolas we have mentioned, the Sobor Church has five ; the Church of the Annunciation, nine ; the Empress's church above, which is dedicated to St. Catharine, has two ; near it a church, named after St. Ann, has two : behind the court of the palace is a lofty church, which has a large gilt cupola, dedicated to the Nativity of Our Lady, which we afterwards went to see ; this high belfry has also its cupola : in the Monastery of the Chodaby, over the Tomb of St. Alexius, are two cupolas ; the large one immediately over his tomb ; the other small one over the sanctuary : behind the Empress's palace is another church with two cupolas ; and outside the palace, in the middle of the town, is another cupola over the church of the Entrance of Our Lady into the Temple. The whole of these cupolas, gilt with gold, is five and twenty, remaining from that time until the moment of our finishing this chapter.

\* The Arabic text has ساعتين 'two hours'; but this is probably an error of the pen for يومين.

To return:—The tolling of the bells in the evening, in like manner, is at the signal of the person who rings the small bell ; and it is continued a short time, till the entrance of the Patriarch into the church. When he has informed them of this, they strike a number of the bells together once ; and this is the announcement of Vespers. In the same way, in the night-time, he makes his signal ; on which they ring the appointed bell for a considerable while, to rouse the whole city, to get up and ring the bells of their respective churches ; nor do they cease, in the common churches, from midnight till morning. The ringers aloft, at the signal of him below that the Patriarch has entered the church, discontinue their ringing till the time when the Lauds, or morning prayers, begin ; of which he gives them notice, and then they ring the appointed bells, both large and small, according to custom. When it is a Sunday or a festival of Our Lord, they finish, as we said before, with the huge bell, ringing it for some length of time. With it they ring also all the rest of the bells, at the time of the *Πολυέλασιον*, three times : once only at the reading of the Gospel (الانجيل الاوثينا). The regulation for their rising to night prayers, in the winter season, when it is not a festival of our Lord, is, that they ring the appointed bell at the eleventh hour during the long nights : if it is Sunday, or a distinguished festival, they ring the bell at the ninth hour. In the summer season, when the nights are short, they ring for evening prayers before nightfall, after nine o'clock ; and for morning prayers, at four of the night, throughout the week. But on the eves of Sundays and festivals, they ring them at nightfall, before the first hour of the night is past. On this account we suffered great torment, and excessive watching and discomfort : particularly on the eves of Sundays and festivals, of which latter there is an almost continual succession, we were much annoyed with the ringing of the bells, at the sound of which the very earth trembled, and that being uninterrupted from midnight till break of day ; for in this city are some thousands of churches. As to their precise number, after much inquiry of others, I at length asked the Patriarch's Archdeacon how many churches there were : he answered, that there were more than four thousand. But the chapels or sacristies, in which mass is every day performed, are more than ten thousand : for every church in this town has three sacristies, or more ; and every church, however small and poor it is, has ten large and small bells hung over its gate, which they ring successively ; but on Sundays and festivals, and on stated nights, they ring them all at once. How expansive this is to the heart of a Christian ! when perhaps in Constantinople and Antioch together there are not two thousand churches, nor two thousand bells.

## SECT. VIII.

*PAY OF THE CLERGY.—CHARACTER AND ANECDOTES OF THE EMPEROR.*

EVERY Priest in this city has his stipend from the Emperor, of two roubles annually: the Deacon has one rouble: there is one rouble allowed to the candle-lighter; and six copecks are allowed for the preparation and baking of the host, or sacrifice. Those churches which have no peasants that pay them rent, are provided for by the Emperor. The pastors of the churches are accustomed to go round to the houses of their flock, several times in the year, to perform the *Polychronion*, and to receive their fee: these seasons are from the Nativity till the Feast of the Immersion; on that festival, and at the beginning of every month; at Easter, and on the festivals of their respective churches. The regularity of all the Muscovites, both rich and poor, in their attendance at church, is very great and constant. Their love for great *Metanoias*, which they repeat over and over again, and for holy images, is beyond all description. Perhaps they surpass even the Saints themselves in the number of their prayers. These devout persons are not merely the common people, the poor, the ploughmen, the women, the girls, and the children; but also the Ministers as well, and the *Grandees* of the empire, with their ladies. We have already mentioned the excellent qualities of their Emperor and Empress, who are the leaders of the nation in religious observances: how then should the courtiers be otherwise than devout? We were informed, that one of the excellencies of this monarch is, that on all the days of the year when the festival of any Saint is kept who has a church dedicated to him in this city, (and they are so many, that their festivals run through the whole year, and even double over,) he is accustomed to go to the festivals of most of the principal Saints, in their appropriate churches, on foot, abstaining from the use of his carriage, through love and veneration for them. He stands up from the beginning of the mass to the end, with his head uncovered, like one of the people, bowing continually in *Metanoias*, and striking his forehead on the ground before the picture of the Saint, in weeping and lamentation; and this in the presence of the whole assembly. Within his palace, and in the society of his Empress, he is said with her to use his constant endeavour to walk more holily even than the manners of the Saints, by patient watching, and persevering prayer, in his church, during the length of the night. What we here relate, we partly heard from others, and partly saw with our own eyes.



In its proper place, we will give an account of what the Emperor did in this first week of Lent. The Interpreters told us, that he had asked the Patriarch of Jerusalem, when he had met him at dinner, saying: "O Batiotchka!" (for he is accustomed to address the Heads of the Clergy by this appellation, which signifies 'Father') "I have been informed concerning Vasili Beg of Moldavia, that he is a very rich man; that he is gentle; and fond of building churches, and giving away in charity. But is it true, that he stands in church with his calpack on his head, without ever taking it off?" The Patriarch answered: "Yes, it is true; for I myself observed that he never took off his calpack at all, except at the time the Gospel was read and the body of Our Lord was carried round. This, as I afterwards learnt, was for two reasons: the one was for his greater magnificence; the other, because he had become gray, and was in the constant practice of dyeing his beard and part of his hair black, that he might appear young. For this reason he was ashamed to uncover his head; for the hair under his calpack was white, whilst his beard, &c. was dyed black." Observe, reader, whoever you are, that have any love for Christ, the remarkable circumstance, that a question was asked concerning such a matter by an Emperor of Muscovy! "When," said the Interpreter, "he had ascertained this fact from the Patriarch, he raised both his hands to heaven, and uttered, from the bottom of his heart: 'O Lengthener of his days! how is it that Thou cuttest not off the life of this man, who dares thus to stand before Thee?'" And this proved to be a denunciation of the Emperor against Vasili; for about this time happened to him what happened. Observe these circumstances, which are sufficiently awful to turn the hair of an infant gray. This accords with what we said of Vasili on a former occasion; for not only did he not take off his calpack in the church, but he neglected to do it even to the Heads of the Clergy; and constantly sat on his throne at the head of the divan, whilst our master was seated in an humble position on his right: whereas the present Emperor of Muscovy—and not only the present Emperor, but all his predecessors in the empire—have always been in the habit of standing in the church with their heads uncovered; and not only that, but they have always uncovered to the Heads of the Clergy, and to the Priests. Such has been their custom, through their great excellence, their humility, and their entire exemption from arrogance. We heard also that the Grandees of the empire, in the time of his father, held the present Sovereign in no respect; as he was a sincere and affable young man, of a weak constitution, and no lover of blood or of war, or of any thing of the kind;

and they even went so far as to give him the nick-name of Monk. He, however, has overpowered his contemners, reduced them to the lowest condition, and killed most of them. We have been told, that he killed one of them with his own hand, on one occasion, in the midst of the Council. This man had been sent by the Emperor to one of the provinces, to bring up the troops for an expedition. On his appearance among them, the people of that country came to him, and entreated him (bribing him at the same time with a large sum of money) to avert from them this arduous service for the present, and to give them a respite till the following year. He returned therefore to the Emperor, and interceded for them, alleging various pretexts to excuse them from the expedition. The Emperor immediately guessed what had passed; and forthwith secretly sent one of his servants, in quality of a spy, to inquire from the people of that town what the sum was which they had given to the officer who had been sent to them. This commissioner received the requisite information, and returned and informed the Emperor; who immediately sent for the wretched man, and killed him with his own sword in the midst of the Council, being a valiant young man, and of great severity. And whereas the Muscovites were constantly averse to expeditions and wars, seeking quiet and an easy life, and saying, "Our country is large and sufficient for us, our possessions are vast, and we are rich enough," the Emperor and the present Patriarch have argued them in the wrong, and treated their wisdom as folly; and the Emperor has gone out himself in person to war, in order to strengthen the courage of his subjects, and seeking, as he said, to fight for the sake of his beloved Christ. And as such was his design, so was his hope granted him; for he not only lately took Smolensko, a city which his ancestors had built, but he afterwards made himself master of all the towns of Poland, as we shall have frequent occasion to mention, one by one, and entirely subverted the dominion of the Poles.

What we have now to relate will suffice to complete the chapter we began, to shew, that, instead of quiet and idleness, he compelled the Grandees to undergo abundant fatigues and hardships. It is this: Last year, we were informed, he set out with them to visit one of the monasteries without the city; and whereas the large river Moskwa flows round the greatest part of the city, and his road lay over one of the bridges upon it, he left the bridge on one side, descended with his horse into the middle of the river where it is very deep and rapid, and arrived at the other side with his clothes all wet. Then he cried

out to his nobles: "He who does not pass over, where I have, loses his life!" His intention was merely to sport with them; for most of his courtiers were large, fat men. Fully sensible of the calamity which awaited them, and seeing no means of excuse or of flight, they descended to the river in the greatest vexation, and gave the reins to their horses. Most of them being heavy men, they sank up to their necks, and with difficulty kept their own and their horses' heads above the water; whilst the Emperor looked on, and laughed aloud at their distress. At length they waded over; and made the further bank, in the most wretched plight, with their favourite and fancy clothes dripping with wet. They immediately began to upbraid the Emperor with really intending the loss of their lives; but he answered them: "My intention in this was to lessen your fat paunches, which you fed up, in my father's time, in rest and idleness." Then he rode on with them, till they entered the church of the monastery; where they assisted at the mass from beginning to end, he being with them, with his wet clothes, and the water dripping from them: nor did he permit one of them to go out, till the mass was over. Then they all left the church, shivering; and they begged of him to let them go their ways, to change their clothes: but he would not part with them, till he had made them drink three cups of brandy, one after the other; saying: "We have to-day earned great merit and a vast reward, having assisted at mass half-drowned as we were:" nor did he permit them to depart till the teeth of most of them chattered with a cold shivering. They also told us a story of him, that one Sunday he assisted, as usual, at morning prayer. It is the custom for the Grandees to repair from their houses, and attend him on these occasions at prayers: it happened on this day, that they did not know of his going to his devotions so early, and put off their attendance on him till noon: he immediately wrote down the names of those who absented themselves, sent to fetch them from their houses with their hands tied behind their backs, had them carried down to the bank of the river Moskwa flowing near his palace, and ordered them all, with their fine clothes and gold brocades, to be thrown by the hands and feet into the water, whilst he talked to them, and said: "This is your reward; which you have merited, by preferring sleep with your wives to the splendid lustre of this blessed day, and not coming forth to assist at morning prayers with your Emperor." Many stories are related of him similar to this; a few only of which we have committed to writing, to amuse him who reads and considers them attentively.

## S E C T. IX.

## CONTINUATION OF THE HISTORY OF RADZIVIL.—PERFIDY OF THE POLES.

To return to our history:—On the morning of the Sunday τῆς Τυροφάγου, after we had entered the church, came the Patriarch Nikon; and they chaunted Ἄξιον ἔστί; that is, the Anagnostai, and the Subdeacons and the singers, chaunted it; and they added a Πολυχρόνιον in his name. In the mean time he shook hands with our master; and they went together to kiss the pictures and the bodies of the saints, as usual, and came to put on their robes in the porch. At this moment the Emperor entered the church, and the singers chaunted a Πολυχρόνιον. After he had paid his devotions to the pictures over the doors of the Sanctuary, he approached the Patriarchs. The Patriarch of Moscow immediately descended from his throne to meet him, and blessed him; first with his right hand, then with the cross upon his forehead, and sprinkled him with the Ἀγιασμός; and also his crown, carried upon his sceptre, by one of the Grandees, at a distance. When the Emperor had kissed the hand of the Patriarch, the latter in turn embraced the head of the Emperor with his hands, and kissed it, as he is accustomed to do. In like manner did our master, after he had blessed him with his right hand, with the cross, and with the Ἀγιασμός. Then the Emperor bowed to them, and went round and came and stood in front of the large pillar covered with red satin, near them, and looking towards them, as usual. Then our master, by desire of the Patriarch, consecrated Priests and Deacons. When we entered the Sanctuary, the Emperor also entered, and stood in the Treasury, looking at us. Thus we recited the prayer; Ἅγιος μόνος ὁ Θεός, &c. in Greek; and the Anagnostai, whom the Patriarch was endeavouring to teach the Greek Prayers, from his love for that language, assisted us.

On this day, news came to the Emperor, that the wicked Radzivil, his enemy, as soon as he heard of the Emperor's arrival at Moscow, had returned from his distant flight, and was come with twelve thousand troops to lay siege to one of his towns which the Emperor had lately taken, called the city of Mohilov, one of great magnitude, and much celebrity among merchants, who know it by the name of the City of the Rich; for all its inhabitants are traders. When the Emperor took this city by force of arms, the Voivode, who had succeeded Radzivil in the government there, came to him, and entreated his clemency; which the Emperor granted him. He requested also to be baptized,

and the Emperor caused him so to be; granting him, moreover, the favour, that he should remain Governor of the city as before, in conjunction with one of the Emperor's Voivodes, who was to be in command of the troops. This was after he had sworn, upon the Cross and the Gospel, that he would not be unfaithful to the Emperor. But an oath with the Poles goes for nothing; and it is this sin of perfidy which has ruined all their undertakings. Their oaths go no further than their lips, and they have no steadiness nor fidelity to their engagements. Thus they acted towards the Hetman Chmiel many times repeatedly, when he had prevailed over them, and purposed their destruction: they swore to him firm and constant fidelity, and he treated them with kindness and set them at liberty: they then violated their oaths, and marched to war against him, as before. But this crime of perfidy, in profanation of God's name, has proved their ruin; and the hand of God, with Chmiel, has been lengthened against them; for no one has heard of Chmiel, for these ten years, but that he has always defeated them, and has never been defeated by them. As perfidy, therefore, is no sin in their eyes, this Voivode fled one night secretly, with all his people; and went to his supporter, Radzivil, with whom he came and laid siege to the city. When the siege became pressing, the inhabitants sent to inform the Emperor, and requested his assistance. No sooner had the Emperor heard of this affair, than he fell into a violent rage: he gave the letters to the Patriarch, to read them immediately in the church, as the Patriarch was the chief of his Privy Counsellors. They both perceived plainly that the Poles had been desiring nothing so much as the return of the Emperor to his capital: for we ourselves had observed, that when there is no one in the field, the Poles sally forth to war; but if they hear the sound of a march at a distance, they instantly take to flight, and hide themselves in the deepest of their caverns. Such is the condition of the Poles at present. When the Emperor is among them with his troops, the utmost consternation prevails in their towns, of which he has subdued more than fifty, and from which he has taken many thousands of captives; and not one of them will come forth against him, nor stay to fight with him; and this has been the case both during this year and the preceding. The Emperor now determined, therefore, to select six of his twelve Ministers, and send them before him, this very day, to meet with their troops the detachment of the wicked Radzivil; resolving to follow them quickly in person; and this after all the people had relied upon his celebrating with them the festival of Easter in the utmost joy and solemnity. We, in particular, had hoped that the Emperor

would settle our affairs by the Easter holidays, expecting that he would then depart, and dismiss us. But no one knew the purpose of his heart; for it is not the custom of kings to let any person have an insight into their secrets: and as to the Muscovites in general, no intriguer of any sect or tribe ever reached them, in cunning, or in the secrecy of their designs. Then he wrote the names of the six Ministers, and their appointments, with his own hand, in the church; and after the two Patriarchs had come out from the Sanctuary, and the Patriarch of Moscow had taken his station at the Ἄμβων, and read the lesson appointed for the day, preaching upon it, and explaining its meaning at great length, he concluded the service; and descended, together with our master, to bless the Emperor, according to custom, and to wish him health for the Ἀποκρέια. The Emperor now presented the six Ministers to the Patriarchs with his own hand; having gone himself to the outside of the door of the church, on the west, and called them by their names, one by one, to present them; beseeching the Patriarchs to recite over them the prayers for war, that God would please to lead and assist them against their enemies. They did so, praying over all of them, one by one. Remark these actions, which we witnessed of this Prince, or rather Saint, on this day! He did not remain in his place, and call one of his writers to write the names of the Ministers: he asked for ink and paper, and wrote their names with his own hand. Secondly, he did not send to call the Ministers by one of his servants: but went out in person, and, calling them, conducted them with his own hand to great happiness—I mean, the blessing of the Patriarchs upon them, and their prayers on their behalf: so that, from the greatness of our amazement, we were perfectly astonished at the extent of what we saw of his humility, which exceeds description. Then the Patriarchs presented to each of the Ministers the cross to kiss, and sprinkled upon them the Ἀγιασμός, and they departed.

On this occasion was come the Metropolitan of Novgorod, who, as we mentioned formerly, is the first of the Metropolitans; and he this day put on his sakko, according to his constant custom, and was accompanied by the Metropolitan of Rostov, in his Φερόνιον. They were come from their Sees, to pay their respects to the Emperor; and each of them, after bowing to him, made him a present of ten pictures of the Saints in the name of whom their episcopal churches are dedicated, adorned with gold; being for the Emperor, the Empress, their son, and for the Emperor's sisters and daughters.

We did not go out from the mass on this day till the afternoon; and could

hardly give credit to our senses, when we found ourselves returned to the convent, to our warm apartments there, half dead with exhaustion, and with standing on our legs throughout the course of the whole morning, in that dreadful cold. But we were consoled in all this by the pleasure of observing the wonderful constancy of this nation, in standing on the cold iron pavement from morning till night on this Sunday (της Τυροφάγου). Beyond all the preceding, was, that we had scarcely time to sit down to table before the bells tolled for the day prayers, to be followed by those of the evening, as usual. For the evening prayers, the Emperor came with the Empress to the convent of Nuns opposite to us, in which, as we mentioned before, are the tombs of all the Empresses.

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## SECT. X.

### *OBSERVANCE OF LENT.—BLACK BREAD, AND QUASS.*

FROM the morning of the Monday (اللقبي) till the following Wednesday, for these three days there is no buying or selling among the Muscovites, nor any opening of shops, least of all butter-shops, to sell any kind of victuals whatsoever. The Emperor, with his Empress, are accustomed every year to fast these three days, devoting themselves to prayer, watching, and Metanoias, and appearing meanly clothed in the churches day and night, as we ourselves witnessed on the present occasion, till the time of mass on the Wednesday; when the Emperor breaks his fast upon morsels of sweet cake, according to his constant custom, and sends portions of it to his Grandees. Afterwards, he fasts from this eve till the forenoon of the Saturday; when having assisted at mass, and received the mysteries and the 'Αντίδωρον\*, he then breaks his fast. During this whole week he sees no one, nor attends to any worldly business of any kind, unless some necessary State affair occurs. In like manner do all the Grandees pass this week, being assiduous at prayers in their several churches, day and night: nor do the common people buy or sell during its continuance, but attend to their prayers in the churches. As to the wine and spirit taverns, and all other places where intoxicating liquors are sold, the Emperor's troops go round to them, and seal them all up; and thus they remain sealed up till after Wednesday in Easter-week. Woe to any one if he be found drunk, or with a vessel of liquor in his hand! They strip him naked in the dreadful cold, and tie his hands behind his back. In this manner he is made to go round the city,

\* " 'Αντίδωρον, that part of the Sacramental bread which is not consecrated."—EARL OF GUILFORD.

with the executioner behind him, proclaiming his crime, and striking him on the shoulders and back with a long lash of a slit bull's nerve, which, every time it touches his flesh, fetches blood instantly. Thus they proceed in the round with him, till they have made the circuit of the whole city, and brought him back to the prison; where he remains a certain number of days, according to his sentence. But the Muscovites are generally very cautious during this first week of Lent, the Wednesdays and Fridays of the following weeks, Passion-week, and the four days of Easter, not to get drunk; for they are flogged without mercy or compassion, if they do. Thus the Emperor is used to fast, together with his nobles, in Passion-week: he does not break his fast after receiving the Mysteries on the evening of Holy Thursday, but endures hunger till the eve of Easter-day. It is the custom for the great and celebrated monasteries in this country, such as that of the Holy Trinity and others, to send to the Emperor, by the Archons of the monastery, who reside in their palaces in the city, as a blessing from them; first, a large black loaf of rye-bread, of the kind they use in the monastery, carried in the hands of four or five men, and looking like a large mill-stone; (this is considered as a particular blessing, being of the very bread which the Fathers eat): secondly, a barrel of quass, extracted from rye-water, which they are accustomed to drink, enclosed in another empty barrel; and a barrel of pickled cabbage. They said that the Emperor always received this loaf with his own hands; and kissed it, as being blessed. Similar presents they made to the Empress, to the Vasilopulo, her son, and to the three sisters and three daughters of the Emperor, to each by name, as they are used to do every year; then to their Patriarch; and to our Lord the Patriarch, as the Emperor had enjoined them. Before the latter the Archons brought the loaf of bread in their hands, saying: "Archimandrite Such-an-one, of such a monastery, beats his head on the ground before your Holiness, and presents to you of the food of your brethren the Fathers, according to usual custom." Hereupon our master kissed it, and placed his hand upon it after their manner, and we took it from them. Likewise, they presented a barrel of quass and a barrel of pickled cabbage; and in this manner they went round to all the Grandees. The reason of their making presents with this black bread is, that it is held in great esteem with them, and they prize themselves upon it as an article of their food. It is therefore what they invariably place first upon the Emperor's table; and the greatest present which they make to their nobles is of this bread; for they say this was their food in ancient times, before they were acquainted with wheat-corn. They prefer it



therefore, to white wheaten bread; and we saw the carriage-drivers, and the rest of the common people, breakfasting on it constantly, as if it was dainty sweet-cake. We, however, could not eat it at all; for, from the largeness of the loaf, it was not baked inside; and was as sour as vinegar, both to taste and smell. The Muscovites, however, are accustomed to it; and say that it gives strength, and nourishes more than the white. The quass is brewed from rye or barley, and is drunk by the Muscovites instead of water; for in no part of this country are they at all used to drink plain water, and never use it but in case of necessity: for this reason, their diseases are few, and their illnesses unfrequent. We afterwards got used to drinking quass, finding it cool and nourishing. The Muscovites are accustomed to breakfast upon it, as if it were wine or some delicious beverage. We became used to it afterwards; and I liked it much, for it is very grateful, and refreshing to the stomach, and nourishing, and has an agreeable sharpness in the throat. You must know, that I was seven whole months without ever drinking plain water; but always taking this quass, or honey-water, or cherry, or cider. The Muscovites take quass for breakfast, early in the morning; soaking their bread in it as we do in wine, and get drunk with it.

The vinegar of this country is made from grain: they call it Borsh. It is also made from honey-water. This last beverage, as being intoxicating (بحلول خمين فيد), they do not drink at all in this time of Lent. They therefore brought us, instead of it, every Saturday, a large barrel of delicious sherbet, allowed us from the Emperor's cellar, during the whole of Lent.

With respect to the regulation of the churches: The order of service in the common churches is similar to that of the convents, except that every day they recite eight *Καθίσματα* (كاسمات) of the Psalter at day-break till sun-rise, and at every hour a *Κάθισμα*. At the evening prayer, and at every Alleluia, instead of the small Metanoias, they bow three times to the earth; and in the same manner at every "Αγιος ὁ Θεός, and at "Come, let us worship." The twelve small Metanoias, which we make, after the three great ones to the earth, they do not practise; for they make no small Metanoias at all during this time of Lent, but all great ones to the earth. We observed in them a constant piety, an earnestness; a devotion, and many other qualities connected with religion, which we should find a painful difficulty in imitating. Thus, during this week, not one of the Great Officers of Government went out from his mansion, but they all remained assiduous in their prayers; nor could we, for this reason, go to the houses of any of them, to make our presents. Their entrance into the

churches every day, after the bells have tolled, is after the sixth hour: and they do not come out till after the eighth or ninth; for they are very long in their prayers, particularly in reading the *Καθίσματα*, and in making their *Metanoias*, all of which are to the earth.

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## SECT. XI.

### PRESENTATION OF GIFTS.—ACCOUNT OF BISHOPRICS AND CONVENTS.— MINE OF CRYSTAL.

ON Saturday, we went with our offering to the residence of the Metropolitan of Novgorod, the first of the Metropolitans; and we stood at the outer door, till they had asked his permission for us to enter, and had informed him what we had brought with us. Then they admitted us. When we entered the room where he was, we found him dressed in his *mantya* and *latia*, to receive us, with his crosier in his hand, turned towards the *Εικωνοστάσιον* and the lighted candles; and he chaunted with a low voice the "Ἄξιον ἔστίιν." Then his attendants approached him, after he had bowed to them, and we accompanied them; and turning towards him, they said, "Glory to the Father," &c.; after that, "Kyrie Eleison," three times, and, "Bless O Lord." At the conclusion of the prayers, we bowed to him, and he gave us his blessing. We then presented to him blessing and salutation from our Lord the Patriarch, by the tongue of the Imperial Interpreter, who always went about with us. The Metropolitan made many *Metanoias* to the earth in honour of our master; and we, in like manner, bowed to him, and offered him our present. He kissed every tray, and, at the end, bowed much, and returned many thanks. Then he went into his inner apartment, and brought out to us plated pictures, composed on the title of his cathedral church, which is dedicated to St. Sophia (*Ἁγία Σοφία*), that is, The Wisdom of God. Then he made a gift to each of us of some copecks, wrapped up in leaves of paper; and we bowed to the pictures and to him, and, having received his blessing, went forth.

In like manner we went to the residence of the Metropolitan of Rostov; and found him at mass in the church within his palace, consecrating Priests and Deacons. We have before mentioned, that the Heads of the Clergy, in Muscovy, to the number of twelve, have each a palace, and a church, and great officers, servants, and administrators, constantly residing in the palace. He received us

as the other had done in the church; and bowed to us, returning thanks for the kindness of our master. He also presented to us pictures formed on the title of his cathedral church, which is dedicated to St. Leontius, the original Greek Metropolitan of Rostov, together with the three Metropolitans who succeeded him, whose bodies are preserved to this day, and perform miracles. We only knew the names of the cathedral churches of the Heads of the Clergy by the pictures which distinguish them, which are seen upon all the Bishops' robes and ornaments. If it is his *sakko*, there is gold thread forming this picture upon its sleeves; which is also on his *Omophorion*, his girdle, and his *Ἐπιτραχήλιον*. Thus, when they make presents to the Emperor, it is of the pictures appropriate to their Sees; for it is their practice to come at the feasts of the Nativity and Immersion, to make him a festive present of pictures, and so return to their Bishoprics. In like manner they come at Easter. The cathedral church, as we said before, of this Metropolitan of Novgorod, is in the name of *Ἁγία Σοφία*; that of the Metropolitan of Rostov, in the name of St. Leontius and his companions: the cathedral church of the Metropolitan of Cazan, who is the second in rank, they said was in the name of the Annunciation; that of the Metropolitan of Crotitska, in the names of Peter and Paul. The Archbishop of Razan's cathedral is dedicated in the name of the Assumption of Our Lady; the Archbishop of Tversk's, in the name of the Divine Manifestation: the Archbishop of Sozdilska's, in the name of the Birth of the Virgin; the Archbishop of Vologda's, in the name of the Assumption of Our Lady; the Archbishop of Pskov's, in the name of the Trinity; and the Bishop of Kolomna's, in that of the Assumption of the Virgin. The Archbishop of Astrachan's cathedral is also dedicated to the Assumption; the Archbishop of Siberia's, to *Ἁγία Σοφία* and the Spas, that is, the Redeemer. These are all the names which I have collected of their cathedrals; and you may observe the perfect beauty of the ecclesiastical constitutions of this country. Not only have these Heads of the Clergy each of them a private painter, who is continually occupied in painting for them pictures to make presents of; but even the Archimandrite, of every convent of any note, has, in the same manner, a private painter continually in attendance; and the name of his monastery is embroidered in his sacerdotal dress, on his sleeves, his *Ἐπιτραχήλιον*, and his girdle. Thus, to every person that visits him, at his convent, or at his palace in the city, he makes a present of a picture of the title of his monastery: for every convent of note in this country has a palace in town, with appropriate attendants. They say that the Convent of the Holy

Trinity (Ἁγία Τριὰδα) has one and twenty palaces in this city, with Priests in them.

Remark this order and beautiful constitution of their Church! which we observed with so much delight. Our Lord the Patriarch spoke the truth, when he said: "The whole of these constitutions existed formerly with us, in the time of our Emperors; and, being lost from us, came to these people, who have fructified and augmented them beyond our experience." He asked the Patriarch Nikon, one day, what was the number of the convents existing in the whole of the Muscovite Empire. Nikon answered; "There are more than three thousand, without including the country of the Cossacks." He added: "We have in this country three convents, which are large imperial castles, and are very rich." The first of these is the Monastery of the Holy Trinity, which is the largest and richest of all. The second is the Monastery of St. Cyrillus the Minor, in the palace of which we were lodged. It is known among them by the name of Cyrillus Bielozersky, that is, of the White Lake. They say that the lake hangs over the monastery, and, by the power of God and the favour of the Saint, does not overflow it. Its water is as white as milk. This monastery is larger and stronger than that of the Holy Trinity; for it is said to have three vast walls of large quarry-stone: but the Convent of the Holy Trinity, and the walls surrounding it, are built partly of brick and partly of stone. The third convent is that of Solovoska, in Greek called Solovka, which the Saints Zosimus and Sabbatius built in the middle of an island in the Ocean, as we mentioned before. The walls of this monastery are reported to be very large, and strongly built with huge quarry-stone. They say that the two Saints forced the devils to build the walls; and for this reason they are of great extent and strength, and are much spoken of and admired. These three convents were founded by the direction of God at one time, more than four hundred years ago. In this Monastery of Solovka is a mine of stone crystal, of great beauty, which they cut out of the mountain in slabs. It is composed, like a handful of leaves, one upon another, in layers; which they peel off one by one, without breaking. Its name, in Greek, is Σχιστός; in Arabic, *Hajar at Talk* (Stone of Separation), حجرالطلق. By this name, also, the Tartars and Redheads call it. In this country they make of it all their house furniture, such as mirrors, window-panes انغزات, &c. The Persian merchants take of it many ship-loads, as do the Franks and Greeks; and whoever travels this way takes some of it; for it is produced no where else. One of the monks of this monastery told us, that between the island and the main land is

a distance of forty or fifty versts. They say, that from the main land a stream of sweet water flows unmixed through the midst of the sea, to the vicinity of the convent; and that they drink of it, and have their mills upon it under the ground. This sea is said to freeze; but no one ever walks on it, as it is agitated by waves; and thus the passage over, which is open in summer, is closed in winter. Round the island are said to be towers, which prohibit the entrance of vessels; nor can these force an entry, as the island is surrounded by rocks, and the roads are exceeding difficult. In regard to the mine of crystal here, it is reported to be a deep fosse, which fills with water. In the winter season they draw it empty, and, filling it with fire-wood, let it burn for a fortnight. Then they open it for a week, till it cools; and the men go down to the bottom, and find the crystal like a pavement, rolled flat one layer upon another, which they take up.

As to the fish-teeth, they say that they are taken from a sea animal, which goes forth and sits upon the ice. Then the Muscovites come to it, and say: "A guest is come to visit thee:" to which, of course, it makes no answer. Then they strike it with spears, having coils of rope fastened to them; and, as the animal runs away, they draw it back several times, and, killing it, draw out its large teeth.

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## SECT. XII.

### *FEAST OF IMAGES ON THE FIRST SUNDAY OF LENT.—DEGENERACY OF THE GREEKS.*

To return:—On the first Sunday of Lent, early in the morning, they tolled the cracked bell, with the rest all round, for the assembly of the Heads of the Clergy and of the Convents, and of the Deacons appointed to carry their pictures, at the Sobor Church; there to assist at the prayers for the Emperor, at the *Παράκλησις*, and at the other acts of the congregation, appointed at this great season. After they had tolled this bell a short time, they ceased, and began with the other bells, one by one. In the forenoon they tolled the small bells and the larger ones, together with the huge bell, all of them three separate times each round. Thus they rang till the whole city shook: and all the men hastened forth with their wives and children and infants, in their best clothes; for this is a very great day with them, and they throng to the Sobor Church with great

eagerness and devotion, to meet the pictures and the bodies of the Saints. This they do from year to year: and most of them kiss the pictures only on this day. The women took off their calpacks of fur, when they kissed them; as they wear under them a kind of white turban, in folds. Then the Emperor sent to invite our Lord the Patriarch, who accordingly went in the imperial sania; and we remained in it till they had finished ringing all the bells three times. This is the signal of the Patriarch's entrance into the Sobor, who came about the third hour. It is usual for the Deacons, on a festival like this, to put on their surplices, and proceed all in a body to his palace, bearing large tapers in their hands. When they come before him, they chaunt the appropriate Lauds of the day; and others, accustomed to the office, take him by the arms, and lift his train. Before he entered the church, the Archdeacon and the Protodeacon had preceded him; and having put on their robes, they came out of the sanctuary, and met him with the censers. Then he ascended to his throne, and made his adorations; whilst they performed the "Ἀξίον ἐστίν, and the singers chaunted the Πολυχρόνιον for him. Then he gave his blessing to the people, with the Τρικῆρι; and descended from his throne, and shook hands with our master. Then they went together, to kiss the pictures, the relics of the saints, the box containing our Lord's garment, the sanctuary, the cross, the Gospel, and the altar of sacrifice, as usual. Then we went out, and put on them their robes: and after they had blessed the people, we went with them outside the south door, to meet the Emperor, who approached, wearing the imperial dress and his crown, whilst all the bells rang. The Priests and Archimandrites preceded the Emperor with the pictures from the churches in the palace, coming from the side of the Church of the Annunciation, in rows and rows before him, till they were all come up, and took their places near the gate. Then the Patriarch took the censer, and incensed them one by one: then he incensed our master, and afterwards the Emperor, who was bare-headed. Then they both together blessed him, and we entered the church. The Patriarch ascended his throne; whilst our master took his station on his right hand, and the Heads of the Clergy with their Priests, on each side. The Emperor's Archimandrites and Priests, bearing the pictures, placed themselves near him on the east side. After he had paid his usual devotions to the pictures, and the singers had chaunted for him the Polychronion, he came and placed himself near the two Patriarchs, bowing to them. They advanced to meet him, and, bowing to him, blessed him; sprinkling him, and his retinue, at a distance, with the Ἀγιασμὸς, and presenting him the cross to kiss. Then he went and stood in his usual

place, near the pillar. The Patriarch requested our master; and he, in consequence, ordained some Priests and Deacons. After they had performed the hours, they began the mass, and we entered into the sanctuary. On this day, the Patriarch had five of the Heads of the Clergy to assist him as Ministers; viz. the Metropolitan of Novgorod, the Archbishop of Cazan, and the Archbishop of Vologda, on his right; and the Metropolitan of Rostov, with the Archbishop of Tversk, on his left. At the head of them was the Archbishop of Servia. Whenever the Patriarch says mass, he always has four Archimandrites, with their mitres and their Deacons, to attend him. The first is the Archimandrite of the Monastery of the Jodaby; the second is the Archimandrite of the Monastery of the Spas; the third, the Archimandrite of the Monastery of Simeon; the fourth, the Archimandrite of the Monastery of Andronicus. The Protopapas of this church with his companions, and the Protopapas of the Archangel with his companions, also assist at the mass; which is also attended by more than forty of the higher and lower Deacons: for with them a great congregation is always collected, to attend the Patriarch's mass; and, though it be a common week-day, all these persons equally attend. When the Patriarch had thrown incense round the altar, he went out and incensed the Emperor. Before the Ἅγιος, the Archdeacon went out and mounted the Ἀμβων; and the Ἐκκλησιαάρχης placed before him the Lesson for the day, which he began to read with a loud voice, very slowly and deliberately; till at the end he mentioned the two Saints Patrons of the day, each of them separately. When he became silent, the Priests within the sanctuary, and all the attendants, chaunted, "May their remembrance be eternal," three times. The singers without responded to them, in the same words, three times. Every time the Archdeacon mentioned the name of a Saint, the Ἐφημέριος of the church and the Deacons brought his picture, and presented it to the Patriarch, who bowed to it and kissed it, as did also our master. Then they carried it out to the Emperor, who bowed to it and kissed it also. He was standing bareheaded before the Patriarch's chair, with his hands in his bosom on account of the cold.

*Note,* That in this cathedral, and in the Church of the Archangel, as well as in that of the Annunciation, and also in many of the large churches and monasteries, is a box in the shape of a book, covered with velvet or brocade, and adorned with gold and silver, in which are twelve beautiful very thin picture-frames. On both sides of each of these frames are the portraits of all the Saints of the month. This box they call Sanavi, or the Calendar; because all the Saints who

are commemorated in the course of the year, together with all the Dominical Festivals, the Seven Councils, and other holidays, and the Greek Saints as well as the Muscovite, are all pictured in it. Nor is one only of these Calendars to be found in each church, but three or four of different kinds, placed upon covered desks, before the doors of the sanctuaries. The *Ἐκκλησιαάρχης* places the pictures of every month open on the desk; and at the end of each month opens out others: there are tapers always burning before them. Besides these Calendars lying one upon the other like books, there are in each church very large picture-frames, divided into twelve parts: each part is a month, and contains the pictures of the Saints and Festivals belonging to it. Whoever directs his devotion to one of these Saints or Festivals, he brings his taper and places it before the Saint or Festival, on an iron candlestick, which moves up and down, and round about, to each picture. Opposite to this picture, on the other side, is a similar one with the *Ἀνάθιστος* Hymn, or four and twenty verses of it, written within it; those which are sung on the eve of the fifth Saturday of the Cross. •

To return:—when they had presented the picture to the Emperor, they carried it back into the sanctuary, where the Heads of the Clergy and all the attendants kissed it. In this manner they went on commemorating each Saint, and repeating, for each, “May his memory be eternal,” with one voice, three times, till they had finished the commemoration of our Saints.

Then they began with their own. When they mentioned those of Novgorod, the Metropolitan of that See came out with their pictures, and presented them to the Patriarchs and to the Emperor, as well as to all the assistants, glorying in this office and in the two Saints of his city. In the same manner did the Metropolitan of Rostov and all the others; whilst the Archdeacon said, at the mention of every Saint's name, “May his memory be eternal:” and the Priests and assistants, with the choristers, chaunted it three times. Then they mentioned the Emperors of Greece who are esteemed Saints, and chaunted in like manner for each of them. Afterwards they began the commemoration of the whole of their own Emperors—God have mercy on them all, and place our portion with them! who have now succeeded each other on the throne for such a length of time, for more than seven hundred years, as we mentioned formerly. Of these, not one shewed himself an enemy to holy images, nor appeared as an heretic; but all were Saints in their own person, as we observed by their pictures, and the histories which are given of them: not like the Emperors of Greece, who contaminated their reigns, (God have no mercy on them!) by making war



against images, by heresies, and innovations. God knows, when we saw the pictures of the Seven Councils, and of these heretical Emperors, and the loads of paintings representing them as gone down to Gehenna, we felt shame before the Muscovites, and before their Emperor and Grandees, who ridicule the Greeks and their empire; saying: "Observe these Greek Emperors, from whom we received the light of the faith, how they acted in the holy Church of God, making war upon the images! and how, filled with corruption and iniquity, they persecuted the Patriarchs, the Heads of the Clergy, and every order of the Priesthood, together with the devout and holy men, more fiercely than did the worshippers of idols, such as Dioclesian, Maximian, and others!" How could the Emperors of Greece be expected to act otherwise, being ruled and guided by the enemies of our religion; such as, Leon the Armenian, and others, who were ass-keepers and horse-breakers and such like, and belonged neither to the household of the Emperor nor to his nation? How could it be otherwise, when their Empresses were such as Eudoxia, who struck Chrysostom on the face, and, borne away by violence of her passion, committed acts in the Church of God which the worshippers of idols in their time refrained from doing; and such as other Empresses, who intrigued against their husbands, and murdered them, and, taking others to their bed, made them Emperors; as the modern histories of the Grecian empire describe? Would to God no memorial existed of their infamies, nor of the idle sports with which, like little children, they amused themselves during their sway; at the hearing of which our youth are made to blush! Through these reports, and such like, and the vices and deformities of the Greeks, at all times, and in all places wherever they are found, we observed they are no where at all liked: and this fact we were continually confirming, by the evidence of our own eyes. In Moldavia, from their tyranny as Vasili's Archons, and their viciousness and corruption, the whole of the population rose upon them, and, putting to flight or massacring them all, made plunder of their property. A similar fate has lately overtaken them, as we have just heard, throughout the whole of Wallachia. We did not see the Cossacks bear any love to them; and the Muscovites will not receive them, except through pity, and to give them alms. How many of them have they not banished to Siberia, and to the Monastery of the Sea of Darkness! And how many have been driven back from the frontier, by the Governors of Potiblia! And all this comes from the multitude of their vices, and the greatness of their crimes. In none of the Frank countries can they endure to hear them mentioned; as they say, that the Greeks, by the perversity of their conduct, basely

forfeited their empire; and have strengthened the Turks, by the possession of it, against all the powers of Christendom. What a degenerate people! and what vile conduct!—As their Emperors acted thus formerly, what wonder is it that they are at the present day guilty of so many crimes, wherever they are permitted to settle? As for the Heads of their Clergy, God be merciful to us and to them! This saying of ours is not a private judgment of our own against them; but thus we heard them spoken of, wherever we came; and thus criminally did we see them conduct themselves. Yet they have some laudable qualities, as far as regards their love for the Heads of their Clergy, their Monks, and Priests. For though they witness the flagitiousness of their Clergy, and the crimes they commit—and see that their Patriarchs banish some of them, some they behead, and others they drown—yet they shut their eyes to their infamy, and love and honour them as befits the sacred character of their office. Even when their Chiefs of the Clergy and their Monks and Priests depart from the purity of their religion, as many of them do daily, they still entertain no doubt concerning their orthodoxy; nor do they subject the Priests and Monks to their temporal authority. They have many merits like this; for which we were constantly grateful to them, in the circumstances in which we found ourselves. But they have little judgment or resource among themselves; though some persons of sense and sagacity affect to value them above us. God be merciful to us, and to them! and free us from the torment of hell-fire, with them!

To return:—When the Archdeacon mentioned the names of all their Emperors and Empresses, and their children, from the period of their becoming Christians till the reign of Michael, father of the present Emperor, they chaunted for each of them, “May his, or her, memory be everlasting,” three times. Then the reader began mentioning the names of the officers and troops who were killed during the war at Smolensko, and elsewhere, in the course of the year; for they number them with the saints and martyrs, for having fought in behalf of the true faith; and chaunted for them “Everlasting remembrance” three times. When he repeated the names of the heretical among the Patriarchs and Priests and others, and those of the Emperors who had made war on holy images, they chaunted for each of them “Anathemas” three times, and cursed the whole of them, together with the sects of the Franks, Armenians, and others, till he had gone through them all. Then he began the mention of the name of the Emperor, and to recite his Imperial *Khotbeh*, or (دیباجه) *Dibajeh*, that is, Preamble, saying a Polychronion for him, in this manner: “The Lord God grant many

years to our Mighty Emperor, in whom is all direction, the Crowned of God, the Glory of the Orthodox, the Preserved of God, the Greatest of Kings, the Greatest of Kniazes, Emperor of Muscovy, and of all the Russias, both Great and Little, King of Cazan, King of Astrachan, King of Siberia, Greatest of the Lords of Novgorod, Kniaz of Pskov, &c. &c. &c.!" When the Archdeacon had finished the Imperial Preamble, the Priests and all the Assistants within the sanctuary chaunted with one voice the repetition of it; and in like manner the singers responded from without. This they call the Polychronion. All this time the Emperor was standing on his feet before the Patriarch's chair. At the end of it, the Patriarch went out; and, approaching him, prayed for him, and saluted him much with wishes for his long life. In like manner our Lord the Patriarch went out to him, and prayed for him, and wished him length of days by the tongue of the Interpreter. So also went out the Heads of the Clergy to do in like manner. Then the Archdeacon recited the Preamble of the Empress Maria, with a Polychronion for her: and the Assistants and choristers chaunted as before. In like manner he mentioned their son Alexius; and they did as before. Then he mentioned the Emperor's three sisters, by their names and titles, Irene Michaelovna, Hannah Michaelovna, and Tatiane Michaelovna; and they chaunted for them as before, both within the sanctuary and without. Then came the mention of the Emperor's three daughters, Eudoxia Alexiovna, Martha Alexiovna, and Hannah Alexiovna; after which the two Patriarchs came out, saluted the Emperor, and then returned. The Archdeacon then recited the Khotbeh (خطبة) or Preamble of the Patriarch Nikon, after having mentioned the names of the six Patriarchs his predecessors; and they chaunted as before, the Assistants within the sanctuary and the choristers without, a Polychronion for him. When they had finished, the Emperor came to him before the door of the sanctuary, and prayed for him, and wished him a long life, and bowed to him, as he did to the Emperor. When the Emperor kissed his hand, the Patriarch kissed the Emperor's head, as usual. The Emperor then saluted our master, with the rest of the Heads of the Clergy in attendance; and they bowed to him, and he to them: all the Clergy, both Priests and Deacons, at the same time bowed to the Emperor. Then he went, and, approaching the Archdeacon, bade him perform a Polychronion for the Patriarch of Antioch. In like manner he requested it of the Patriarch of Moscow, and it was done. After the mention of him, they chaunted for him both within and without. At the conclusion, the Emperor came to him to the door of the sanctuary, and, praying for him, made to him his salutations, (God

lengthen his days!) of which, as he spoke, we understood not a word : but we had the explanation from the Interpreter, afterwards. As the Emperor bowed to our master, he bowed to the Emperor ; and when the Emperor kissed his hand, our master kissed the Emperor's head, according to custom. In like manner the Patriarch of Moscow, Nikon, offered to our master his good wishes, as did all the other Heads of the Clergy, and the attendant Priests and Deacons. Then the Archdeacon mentioned the names of the attendant Heads of the Clergy, with the names of their Sees, and the rest of the Heads of the Clergy of the Muscovite country, who were absent ; and the choristers chaunted for them, as before : and they came out and bowed to the Emperor, then to the Patriarchs, and offered their good wishes to each other. Then he mentioned those who were present of the Archimandrites by name, and by the names of their monasteries ; and all the Archimandrites and Chiefs of Monasteries in the Muscovite territory ; and they chaunted for them as before. Then he mentioned the Priests of Muscovy, for whom they chaunted in like manner. Afterwards he mentioned the Archons of the empire, and the Emperor's civil and military officers, and all orthodox Christians in a body ; and they chaunted the Polychronion for them, and concluded. As for us, we were astonished at what we saw and heard of these forms and ceremonies, with such surprising regularity and so minutely observed : and we consoled ourselves for our fatigue and long standing, and for our endurance of the severe cold, with the joy we felt at what we witnessed, and with the beautiful melody of the Archdeacon's reading, which was with a suppressed, but broad and delightfully sweet voice, charming the heart. They all indeed read so, and so do the Greeks ; not as we, with a loud voice. Even the Patriarch and the Priests read only with a suppressed voice ; and even at the *Τροπάρια*, no one hears them but persons standing in the choir, chaunting as they do with a voice concentrated and softened. Such is their practice ; and excellent it is. Then they began the *Τρισάγιον*, and blessed the congregation, as usual ; and we finished the mass. Then our master consecrated Priests and Deacons ; whilst the Emperor sometimes stood at his chair, sometimes before the chair of the Patriarch, and sometimes in the treasury of the Tabernacle, looking at the officiating Ministers. After they had covered the table, the Patriarch went out and mounted the *Ἀμβων*, whilst we the Assistants took our stations round it. Nor did this length of service, and standing till it was now evening, satisfy the Patriarch ; but the Deacon must open for him a book of Homilies, in which he read the proper Homily for the day, on the subject of Images. Nor did he read it to the end

only, but added exhortations and explanations of great length; whilst the Emperor, and all the men, women, and children present, stood on their legs, with their heads uncovered in the intense cold, from the beginning of the service until now, in silence, and with perfect order and quietness. In the midst of his discourse the Patriarch had both the new and the ancient images brought forward. The new pictures some of the Muscovite painters had gradually learnt to paint, in the likeness of the Frank and Polish pictures. And whereas this Patriarch is a great tyrant, and loves the Grecian forms to an extreme, he sent his people, and collected from every house, where they were found, such paintings as I have mentioned, even from the palaces of the Grandees of the empire, and had them brought to him. This took place during the last summer, before the plague appeared. Then, putting out the eyes of these pictures, he sent them round the city by janissaries, publishing an Imperial proclamation, that whoever should be found henceforth painting after such models should fall under various kinds of punishment. This was done in the absence of the Emperor. Now the Muscovites are vastly attached to the love of images (pictures), neither regarding the beauty of the painting nor the mastership of the painter; for with them a beautiful and an ugly painting are all one: and they honour them, and bow to them perpetually, though the figure be only a sketch upon a leaf of paper, or the daub of children: so that, of the whole army; there is not a single man but carries in his knapsack a gaudy picture within a triple cover, with which he never parts; and wherever he halts, he sets it up on a piece of wood, and worships it. Such is their practice, to which we were eye-witnesses. When they saw, therefore, what the Patriarch on this occasion had done to the pictures, they judged that he had sinned greatly. Vowing imprecations upon him, and making a tumult, they pronounced him to be an open enemy to holy images. Whilst they were in this disposition of mind, the plague manifested itself among them, and the sun was darkened on the afternoon of the twelfth of August. They immediately said: All this that has befallen us is through the wrath of God, for what our Patriarch has been committing, in contempt of our holy images." They were all so violent against the Patriarch, that they made an attempt to kill him; for the Emperor was absent from the capital, and there were but few troops in it: when an order came to him from the Emperor to conduct the Empress and her attendants to the Monastery of the Holy Trinity, to remain there through fear of the plague. They went out, therefore, from Moscow; and the Empress took up her abode in the Monastery of the Holy

Trinity, till the Christmas lent. The Patriarch quitted her there; and went to pass this season in the mountains and forests, through dread of the plague, withdrawn from human society, and dwelling in a tent, under the rain and snow, with no other companion but his fire. For the Muscovites having been unacquainted with the plague for about one hundred years, were exceedingly terrified at it. Most of the Grandees of the city took to flight, and, by the providence of God, mostly escaped danger. When the Emperor came from Smolensko to Viazma, he sent his commands to the Patriarch, to come to him, with the Empress. They repaired thither accordingly; and there remained till the plague had ceased in the metropolis, as we mentioned before. On this day, therefore, the Patriarch, obtaining his first opportunity of making a discourse in the presence of the Emperor, preached at great length, to shew that the painting after this Frank fashion was unlawful; and he called on our Lord the Patriarch to bear him witness, and to certify that certain pictures before them were on the model of the Frank paintings. They anathematized therefore, and excommunicated, every one who should continue painting like them, and every one who should place them in his house. Touching them with his hand one by one, and shewing them to the congregation, he threw them on the iron pavement of the church, to break them to pieces, and ordered them to be burnt. But as the Emperor is extremely religious, and has great fear of God, and was standing near us, with his head uncovered, attending in humble silence to the discourse, he entreated the Patriarch, with a suppressed voice, saying: "No, father! do not burn them; rather bury them in the earth." And in such sort they were disposed of. Every time the Patriarch took up one of these pictures in his hand, he cried aloud, saying: "This is the picture from the house of the Archon such an one, son of such an one (all Grandees of the empire). His design in this was, to put them to shame, that the rest of the congregation might see it, and take warning by their example.

After this, he preached to them on their method of making the sign of the Cross, with the same vehemence as he had done on the former subject. For the Muscovites do not cross themselves, as we do, with three fingers joined together; but in the manner in which the Heads of the Clergy give their blessing. And he called to witness our Lord the Patriarch concerning this. The case was, that our master had told him of it, and had mentioned to him that their manner was not the right: and our master now addressed the Heads of the assembly by the tongue of the Interpreter; saying: "In Antioch, and no where else, were

the believers in Christ first called Christians ; and from that See issued the rites of the Church. So that neither in Alexandria, nor Constantinople, nor Jerusalem, nor Mount Sinai, nor on the Holy Mountain, not even in Wallachia or Moldavia, nor among the Cossacks, does any one cross himself as you do ; but we all use the same form."

After this, the Patriarch concluded the Service ; and they went out to the Emperor, offered him their best wishes, blessed him, and preceded him with the pictures to the outside of the south door, whence he passes to his palace. The carriers of the pictures having formed a circle round him, the Patriarch incensed them, and, taking off his crown, kissed them one by one. In like manner did our master ; then the Emperor : and the Patriarchs blessed him as before. On his right hand stood his Prime Minister : on his left were two youths, brothers, standing side by side ; we knew them, from their countenances, to be Tartars. They were the sons of the Sultan of Siberia. Their grandfather surrendered to the Czar Ivan his whole territory, without fighting, by convention. The Czar therefore confirmed him on his throne, on condition that he should pay a yearly tribute. His children, and his children's children, have continued his race until now. These two the Emperor had sent for, to come to him ; and by words, exhortations, offerings, and gifts, he had made them Christians. The Patriarch baptized them, and the Emperor stood their godfather. Their names previously were Mohammed and Ahmed : they now named them John and Alexius. We were astonished at them, seeing that the one differed not in the least from the other. They were the most honoured of the Emperor's nobles. We said amongst ourselves : " Who could have believed that the children of Satan would become the sons of God ? What a miraculous event ! Blessed be our eyes for what they have seen, and our ears for what they have heard ! " Then the bearers of the images passed before the Emperor, with the pictures : and the bells all rang, and we entered the sacristy to put off our copes. The two Patriarchs then took leave of each other ; and we returned in the *sania* to our monastery, astonished and wonderstruck with the constancy and firmness of this nation, from the Emperor to their very infants. We entered the church as the clock struck three ; and did not leave it till ten, having stood there with them about seven hours on our legs, on the iron pavement, enduring the most severe cold and piercing frost. But we were consoled for all this, by witnessing the admirable devotion of this people. Nor was the Patriarch satisfied with the Rîtual and the long *Συναξάριον*, but he must crown all with an admonition and a copious sermon !

God grant him moderation! His heart did not ache for the Emperor, nor for the tender infants! What should we say to this in our country? Would to God we were thus patient! Without doubt the Great Creator has granted to this nation to be His peculiar people; and it becomes them to be so, because all their actions are according to the Spirit, and not to the flesh; and they are all of this disposition. Nor was yet this enough; but, after the Emperor and the Patriarch had sent us a banquet, and we had sat down to table, still in a state of stupefaction, the bells immediately began to ring for Vespers!



**BOOK X.**

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**SECT. I.***EXPEDITION AGAINST THE POLES UNDER RADZIVIL.—MORTUARY SERVICES.*

IN the course of the first week of Lent, the Emperor dispatched the six Archons, having with them, as we ascertained, more than three hundred thousand troops : and a report was spread, that the Emperor himself would speedily follow them : for he was exceedingly exasperated when the two accounts were brought to him ; one, that the accursed Radzivil had seized on the city of Mohilov ; and the other, of what had taken place in the country of the Cossacks—of the devastation, slaughter, rapine, and burning, which had been committed there ; particularly when he saw the prisoners sent him by Chmiel, taken from the Tartars, Poles, Hungarians, Moldavians, and Germans ; and when he heard from Chmiel how God had granted him the victory over them, by the prowess of the Emperor's high estate, and the dread of his name. We, for our parts, could not believe in the report of the Emperor's speedy departure ; as he had not completed even a month's residence in the capital. But when we were assured of its truth, our joy, which had commenced at his arrival, fled away ; and our grief and sorrow increased as the time of his departure drew near. We began to utter prayers, from the bottom of our hearts, against that enemy of God and of the Christian Church, Radzivil ; as we had before directed our imprecations against Stephani Beg of Moldavia ; for, without doubt, the Creator raised up these two for a punishment on Christians. One would think that these enemies of God were only to appear, in our time, for the increase of our sorrow, anxiety, and confusion, which have driven us from our own country, and do not quit us. One reason why we supposed that the Divine vengeance was exercised on his Church, was deduced from what happened through Vasili, at the time he ascended the throne ; by whose hand were slaughtered more than one hundred thousand Christians, of Moldavians, Wallachians, Hungarians, Greeks, Servians, Bulgarians, Arnaouts, Turks, Arabians, Tartars, Poles, Cossacks, and other nations. For

this, however, we did not weep, but because the Almighty had not patience with us for fifteen days only—from the Thursday before Palm Sunday till the Thursday after Easter; as Vasili had promised us about that time to do us every sort of kindness—to pay off our debts, to furnish us with sacerdotal ornaments, a valuable crown, and so forth. If we had passed the Easter holidays with him, we should have congratulated ourselves on the receipt of all these benefits: he would have sent us hither without fatigue or trouble: and we should have been certain about the time of our return to our own country, and not have been detained here until now. The second reason is, that this accursed Radzivil is at this time in the field, and has roused the dormant ire of the Emperor; who, until the present, had entertained the intention of passing the Easter festival with us; and we rejoiced at the expected opportunity of becoming the objects of his regard, and in the hope that he would inquire into our circumstances; for we had almost despaired, previously, of ever seeing him, and could not believe our own eyes when we had at length the happiness to behold him. O Lord, look upon our condition! How long wilt thou avert thy regard from us? In all circumstances, we are grateful to Thee; and we thought, upon escaping from the troubles of Moldavia, that our afflictions were at an end; but they have never quitted us, even until now. O God! send upon Radzivil sickness and disease, in proportion as he has waded in the blood of thousands, and turned our comfort and joy into uneasiness and sorrow! For this accursed wretch, as we mentioned before, was the origin of all these evils, being a man of ruined circumstances, without fortune or success in war, and without force. When the Emperor marched to Smolensko with more than six hundred thousand men, this said person came to fight him with thirty thousand. As soon as the Emperor's advanced troops met them, they dispersed the whole thirty thousand at the point of the sword; for how could these resist twenty times their number? What insolence and presumption to attempt it! The wretch himself, as soon as he saw the face of the enemy, took to flight, in such mean attire that no one knew him, leaving his troops in distress and in the hands of the enemy, exposed to the worst of evils, till all the chiefs were captured, and but a few escaped with him. Nor did it suffice him to have brought himself to this shameful flight; but he must now return, with twelve thousand men, to plunder the country. Observe, sensible and intelligent reader, this insolence, this pride, and abject meanness! We will, in another part of our volume, complete the history of this affair with minuteness, that thou mayest know how that from God is all empire and dominion; and that he who uses

them with humility increases in power and command ; but him that is haughty and tyrannical, God reduces to a place on the dunghill, amid filth and rubbish, bringing down his nobles and warriors, as happened now, to be contemned and trampled on, under the feet of their enemies.

To return : On the eve of the second Saturday in Lent, the Emperor came to the Monastery of the Nuns, opposite us ; in which, as we have mentioned, are the tombs of the Empresses ; and sent for our Lord the Patriarch ; who, with the Patriarch of Moscow, put on his full robes, according to custom ; and they performed a *Μνημόσυρον* for the Mother of the Emperor, in the Choir. The Archdeacon having said the *Troparion* for the Dead, the Patriarch came down, and threw incense round the boiled meat (سليقة), towards the sanctuary, to the pictures, to our master, the rest of the Heads of the Clergy, the Archimandrites, and the assistant Priests ; then to the Emperor, and all the persons present. In like manner did our master ; and the singers chaunted the “ Benedictus,” and the Canon for laying the corpse upon the bier (قانون التجنيز), as usual. Each Deacon in the mean time repeated, “ Have mercy on us, O God,” with the rest of the prayer, in the proper place, having the censer in his hand ; and, at the suitable time, our master recited the *Troparion*, till the conclusion. Then they began the second service ; and the Archdeacon recited, “ Have mercy on us, O God,” with the rest of that prayer ; at the same time incensing the Empress’s tomb ; whilst the Patriarch, in a whisper, said the prayer, “ O God of our souls and bodies ;” and all the Assistants individually chaunted it, according to custom. Then he concluded with the prayer, “ For thou art the Resurrection ;” and having incensed the Archdeacon, gave to him the censer, saying, “ *Pramudrosti*,” that is, Σοφία. Afterwards the Patriarch recited verses, and concluded the prayer, continually incensing her tomb. Then the Archdeacon, with a loud voice, chaunted, “ May the memory of the deceased Empress (such an one) be everlasting ;” and the singers repeated it after him. Then the Patriarch went round to incense all present, and concluded the service. Afterwards they went in, to put off their copes ; and, coming out again, accompanied the Emperor to the outside of the church door. He gave them his commands concerning a mass on the following day ; and they took leave of him, and he departed ; and we returned to our residence.

Thus, on the morrow, we went as before, and performed mass, with a consecration of Priests and Deacons. After they had finished the prayers, they proceeded to the Empress’s tomb, and began the Prayers for the Dead ; and

the Patriarch, and the Archdeacon, and the singers, did as they had done the day before. After this we left the church. On this day the Emperor was not present at the ceremony, being busied and confused with the preparations for his journey on the following day; as it actually took place.

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## SECT. II.

### *PREPARATIONS FOR THE EMPEROR'S DEPARTURE.—SIEGE OF MOHILOV, AND DISCOMFITURE OF RADZIVIL.*

EARLY in the morning of the second Sunday in Lent, they summoned us, and we went to the Sobor. After the Patriarchs had paid their devotions to the images, and had put on their copes, the Emperor arrived. As soon as he had paid his devotions to all the pictures and the relics of the Saints, and the singers had chaunted for him the *Πολυχρόνιον*, he approached near to the two Patriarchs: and the Patriarch of Moscow, descending from his throne, advanced to meet him, and blessed him with the cross, concluding his benediction with the *Ἀγιασμός*. In like manner did our master. Then the Archdeacon brought forward the large cross of gold, with another smaller. The Patriarch of Moscow blessed the Emperor with the one, twice; and the Emperor touched it with his right hand, for success in the war. In like manner our master blessed him with the other, and made him touch it; saying to him, by the tongue of the Interpreter: "As God formerly granted victory to the Emperor Constantine the Great, by means of the venerable cross, over his enemies, so I now beseech Him to grant it unto you." The Emperor answered, "Amen!" and kissed our master's hand; and he kissed the Emperor's head. Now, this was a prophecy of our Lord the Patriarch's: for the Emperor had heard, that in one of the convents of the Holy Mountain, known by the name of *Παντοκράτωρ*, that is, (الضابط الكل) "the Omnipotent," was the very cross of the Emperor Constantine, which the Greek Emperors had bestowed by a *Χρυσόβουλλο*, or "Golden Bull" (خریصوفولو), on that convent. He sent therefore to ask the convent that they would send it to him, in order that he might receive a blessing from it: and lately, on the Festival of Pentecost, they sent to him this very cross, whilst he was in Poland. We ourselves saw it afterwards; and blessed ourselves with it, as we shall hereafter explain. The Emperor, having bowed to the two Patriarchs, went and stood by his chair, and sent to our master, by the Archdeacon, a beautiful sakkos, astonishing the

beholder with the excellence of its workmanship, the lustre of its colours, and its shining in the dark. We therefore took from him the sakkos he had on, and replaced it with this. Such an occurrence was to us the cause of great joy and exultation; as it passed before so great a multitude of persons, whose eyes were bent upon us, in admiration at the great love of the Emperor towards our master. On this occasion, and at this moment, it was worth treasures of gold: for honour belongs not to riches, but to station. “May God lengthen thy days, O Emperor of the Age! and give thee victory over thy enemies, at all times, and in all circumstances! It was not enough for your exalted mind to be occupied with the preparations for your expedition, O Greatest of the Kings of the Earth, Emperor of the New Rome, which is Moscow, Autocrat of Great and Little Russia, and Μέγας Αὐθέντης πάσης Γῆς Βορρραίας! but you would not forget the Kyr Macarius, Patriarch of Antioch! May God grant you victory over your enemies, the demons, and perpetuate your reign for ages of ages! Amen!”

After our master had put on the sakkos, he passed near to the Emperor, accompanied by the Interpreter, and bowed to him, thanking him for his goodness, praying for him, and blessing him; and having kissed his head, returned to his place. On this day there was also an Ordination of Priests and Deacons; and at the time of the Εἰσοδον, before the Archdeacon said Σοφία ὄρθοι, two Deacons presented to the Patriarch one of the Officiating Priests, who bowed to him, and he blessed him, and recited over him the Prayer for the Office of Archimandrite; that is, he placed him at the head of a monastery which is within the city, dedicated by the title of the Divine Immersion. Having clothed him with sleeves, and placed on his side an ornament resembling precious stones, he put a mitre on his head and blessed him. Then they led him down, bowing, as he retired, to the Patriarch; then to our master, who also gave him his blessing. Then he went round to the Heads of the Clergy, the Archimandrites, and the Priests, who stood on each side; and kissed them on the mouth, as is their custom, whilst they blessed him. Then he stood in his place; and the Archdeacon having pronounced Σοφία ὄρθοι, we finished our fifth mass in the presence of the Emperor, and our seventh in the company of the Patriarch of Moscow. After the latter had concluded the prayers, and they had entered the sacristy to put off their copes, they went out to bless the Emperor. At this moment our master begged of the Emperor that he would send him his way. He answered: “No, my Father; but, on the contrary, I entreat you to remain here, praying for me, that God grant me victory over my enemies, that I may return joyfully, and

look into your affairs, and bestow upon you the favours which are suitable for you." Our master replied: "You know, my Lord, that up to the present time I have been more than four years absent from my See; having, to my great misfortune, been delayed on the road, and in Moldavia and Wallachia, nearly the whole of the time. If, then, it is your royal pleasure, dismiss me." The Emperor answered him: "You tarried so long a time in foreign countries; stay then likewise in mine, that it may be blessed by your presence: for by your prayers, and with my sword, I shall be victorious over my enemies." On this our master was silent, and made no answer. Then the Emperor took him by the hand, and presented him to the Patriarch of Moscow, saying: "This is my Deputy: I commit you to his care. Whatever you wish for, ask of him." Then bidding them farewell, he departed; and we returned to our monastery.

The Patriarch gave us notice to return after a couple of hours, to take our last farewell of the Emperor; to whom, at the toll of the great bell, the citizens hastened forth from every part of the city, to bid adieu. We also went to the church; where the two Patriarchs put on their copes, together with the Heads of the Clergy, the Priests, and the Archimandrites, within the sacristy. We then went out to the *Νάεθης*, or Porch, where the Heads of Convents had taken their stations as usual, whilst the great bell tolled. While the Patriarch was coming down from his palace, they rang all the bells together; so that the very earth trembled, and our ears were deafened. The two Patriarchs then went out to meet the Emperor, and to give him their benediction. He was dressed in his imperial robes of Venetian gold brocade, of great beauty, and dazzling to the eye; with all round them, to the breadth of four inches, pearls, precious stones, and gold; being similar to the dress of the Grecian Emperors. He did not stop at his usual place; but came and stood behind the pillar on the right, that which was covered with red cloth, as we mentioned before, near to us. Then they began chaunting the prayers of the War Service, in responses from the two choirs, in the most delightful music; and the Emperor approached the Patriarch, who came down from his throne to the lowest step, and gave to him a letter, which he read. The Interpreter explained it to our master. Its contents were concerning the Voivode of Mohilov:—' That when the cursed Radzivil laid siege to their city, and made himself master of the line of walls raised of earth, the troops of the Emperor sallied forth against him with great bravery, and took up positions round the whole circuit of the city. There came also from the part of the Hetman Chmiel, one of his noble Polkobniks, known by the name of *Zolotorinskos*,

accompanied by forty thousand chosen Cossacks. These attacked Radzivil on the four sides; whilst from within the town they kept up a continual fire upon him with the guns. Seeing vengeance surrounding him on all quarters, he changed his clothes, as before, like Satan, and took to flight with a few attendants. Of the rest of his army, not one escaped.—We rejoiced therefore at this good news.—After they had finished the prayers, the Emperor went into the sanctuary, to perform his devotions; and returning, bent down his head before the two Patriarchs, who read over him the Prayers for War and Victory over Enemies, by the intercession of all the Saints, both ancient and modern, naming each of them, one by one. Then they blessed him; and took him by the hand, and kissed him, weeping. Then the Patriarch stood before him, and raised his voice in prayer for the Emperor, making a beautiful exordium, with parables and proverbs from the ancients; such as, how God granted victory to Moses over Pharaoh, &c.;—from modern history; such as, the victory of Constantine over Maximianus and Maxentius, &c.; adding many examples of this nature, and with much prolixity of discourse running on at his leisure, like a copious stream of flowing water. When he stammered and confused his words, or made mistakes, he set himself right again, with perfect composure. No one seemed to find fault with him, or to be tired of his discourse; but all were silent and attentive, as if each were a pauper or slave before his master. But what most excited our admiration was, to see the Emperor standing with his head uncovered, whilst the Patriarch wore his crown before him; the one with his hands crossed in humility, the other displaying them with the action and boldness of an orator addressing his auditor; the one bowing his bare head in silence to the ground, the other bending his towards him with his crown upon it, speaking to him; the one guarding his senses and breathing low, the other making his voice ring like a loud bell; the one as if he were a slave, the other as his lord. What a sight for us! God knows that our hearts ached for the Emperor. Was not this singular humility? Let us thank God, and praise Him, for granting us the grace to behold these strange and wonderful things. When the Patriarch had concluded his discourse with the prayer, he bowed to the Emperor; and they shook hands a second time. Then they went to bid adieu to the Emperor, at the outside of the south door of the church, where his banners were stationed with his troops; and he placed one of the two crosses which they had given him on a banner, on both sides of which was painted the Golgotha with the cross upon it, the whole in gold leaf. The other cross he set on the banner of the church which is dedicated by the title of The Assumption

of our Lady. Then the Patriarchs returned; and proceeded forth, from the west door of the church, with the Priests and Deacons carrying the banners and pictures, in great procession, on a platform of boards, till we met the Emperor, and passed before him, observing to turn our right hand towards him. The janissaries had strewed the whole of the road with yellow sand as far as the entrance of the castle-gate; and large wax torches, in great quantity, were burning around us, for it was evening; whilst all the bells rang, till the earth shook and our ears were deafened, until we passed through the castle-gate to the open space and court, whence we ascended to the stone circle appointed for prayer. The singers during the procession had been chaunting passages from the *Παράκλησις*, which they finished here. The Patriarch then said the Gospel, and gave his blessing with the cross on the four sides. Then he blessed the Emperor with it, assisted by our master; and they sprinkled him with the *Ἄγιασμαὶ*, and read over him the Prayers for War, a second time, and took him by the hand. In like manner the Heads of the Clergy and the Archimandrites came to make their obeisance to him; and kissed his hand, and presented to him pictures covered with gold, as is their custom. After the Priests, we also, the Deacons, passed forward and kissed his hand. Then he bade them adieu, and mounted his sledge; having the sons of the Sultan of Siberia constantly on his right hand and on his left; and he departed in peace, saying, “Brosti!” that is, “Pardon me!” The image Vlashirnas was set up before him in the sledge; and there were carried round him great quantities of torches, for it was grown dark. We remained standing till all the troops had passed. With the Emperor went also the Archbishop of Tversk, together with his Priests, Deacons, Monks, and painters, in great number. We returned by torch-light to the church; and, having put off our copes, repaired to our monastery. As for the Emperor, he went to pass the night in one of his palaces, distant from the city three versts.

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### SECT. III.

#### *AMOUNT AND DESCRIPTION OF THE MUSCOVITE TROOPS.—JUNCTION OF THE SWEDES.—ACCOUNT OF THE POTENTATES.*

OUR master asked the Patriarch of Moscow concerning the number of the troops that marched on this occasion with the Emperor. He replied: “Three hundred thousand chosen troops, of which forty thousand are continually round



his person, armed with excellent steel cuirasses ; besides those he had sent before him, with the Archons, as we mentioned above. He added : “ I myself have given him ten thousand men, with their horses and arms. So many has he also received from the convents in the territory of Moscow, in conjunction with the Heads of the Clergy ; from each according to their condition, and the extent of their lands and revenues.” Even from the very small convents he has been furnished with at least one man, armed and mounted, accoutred and paid : for all of them dispose of the benevolences and territorial grants made to them from the crown entirely to their own benefit, until a moment of necessity comes like this. This quota of men was over and above the treasure which he imposed upon them to be sent to Smolensko.

The steward of the Monastery of the Holy Trinity told us, that they had sent with the Emperor one thousand armed men. They had sent likewise to him, to Smolensko, a great quantity of wheat corn, biscuit, flour, rye, barley, fodder for the horses, butter, and so forth, about three and twenty thousand bushels ; three of which a beast of burden would with difficulty drag along in a cart. They calculated the value at more than two hundred thousand dinars. In this way he took from the rest of the convents, according to their degree.

They sent him from the Monastery of Cyrillus Bielozersko, in which we staid, as being the second monastery after the Holy Trinity, one hundred armed men, and more than ten thousand dinars in treasure carried to Smolensko. Thus they sent to him from the Monastery of Solovka five thousand dinars, which was the extent of their proportion. These three hundred thousand are the Emperor's own troops. He had sent with the Archons about four hundred thousand, as the Patriarch now told us. He took with him of the Dogfaced Tribe (قوم وجوه الكلاب) twenty thousand, at the sight of whom the horses and their riders are terrified. It was not his intention to make them fight ; but to use the terror of their name and character against his enemies, when they should see them eating human flesh. As we mentioned before, Chmiel had sent to him the Polkownikos Zolotorinkos, with forty thousand Cossacks, on whom the Emperor settled a yearly pay, out of his treasury. A fortnight after the departure of the Emperor, his Vicegerents and Ministers dispatched after him one of the Great Archons, named Vasil Potorlin, with one hundred and twenty thousand men. Of these, thirty thousand were infantry ; the remainder, cavalry. With them marched ten thousand of the Dogfaced *Lobani*. But the greatest part of these troops were Tartars of the Cheramishids, Merdevan, Mogul, Bashkerd, and Calmuck tribes, &c. Many of

them were enlisted with the regular pay: the remainder were levied by taking a man from every two Tartar houses. Thus were collected together these immense bodies; which we used to go out to see, observing the various-shaped faces of the different tribes, which are distinguished from each other by no other names but such as are taken from their peculiar countenances. To each of these tribes they gave particular kinds of arms. But the greatest part of these troops, and of all the Emperor's troops, were armed with a handsome musket. Most of these tribes were furnished with handsome steel coats; and wore small caps on their heads, resembling helmets. Their arms, shoulders, and thighs, even at the joints, were covered with steel. Many of them had lances and hatchets, and such other warlike instruments. We went every day to view them, during this long Lent. These people, by the directions of the Emperor, were sent to Chmiel; that with them he might form a junction with the ninety thousand Muscovite troops who were in observation at Kiov, and march with the whole of them to carry on the war at Kamanitsa, the city of Kiov, and surrounding countries. Chmiel, having left the greatest part of his troops in his own country, to defend it from the attacks of the Tartars, got together, of the Muscovite troops and Cossacks, more than three hundred thousand men, as we ascertained afterwards from the Patriarch. With these he subdued a number of towns in that quarter; of which we shall make mention, in the proper place, hereafter.

The Emperor also sent one of his Archons, with one hundred thousand men, to guard his frontier against the Tartars; besides the sixty thousand (some said, one hundred and fifty thousand) who already garrisoned the castles and trenches on that line, without intermission. He afterwards sent one of his Archons to the cities of Cazan and Astrachan, to take the greatest part of their troops, together with the Calmuck tribe, who are enemies to the Khan and the Tartars; that with them he might subdue the Tartar towns. We afterwards ascertained that he collected together of them more than two hundred thousand.

Then the Emperor sent and commanded the troops of the cities of Novgorod and Pskov, and their territories, to march towards the sea-coast, and form a junction with the army of Sweden, in order to close the territory of the Poles on its three sides: Chmiel, with his army, being on one side, towards Moldavia and Hungary, and on the side of Germany; whilst the troops of Novgorod and Pskov would come along the sea-coast, in company with the army of Sweden, on the other side of the Polish territory. For the Virgin Queen \*, reigning in the kingdom

\* "Queen Christina."—EARL OF GUILFORD.

of Sweden, whom we mentioned before, would not be married to any man. When the people of her country rose against her, she left the kingdom, and chose for herself a place to live in; leaving her nephew to reign in her stead. This new King sent speedily to the Emperor an Ambassador, in token of his friendship; saying: "I am disposed to stand by you, at the risk of my life. But the Poles have taken possession, by force, of fifteen of the towns belonging to my kingdom. My desire is, to rescue them out of their hands." The Emperor returned him an answer suitable to his wishes. We afterwards heard that he came by land and sea, and, having regained his territory, did great damage in the country of the Poles. By sea, he sent fifty large galleons, manned with twenty-five thousand warriors: by land, he marched about the same number. To the Emperor he sent, on this occasion, twenty-four thousand muskets in cases, equal in value to more than one hundred thousand dinars. For all these Kings, I mean the King of England, the King of the Flemings (ريغا الفلمند), the King of Sweden, and the rest of the other Kings, send every year to the Emperor, instruments of war, such as muskets, coats of mail, and beautiful armour of all kinds; and he gives, in exchange for them, wheat and rye, for their food and maintenance. All the Frank ships which come to the port of Archangel take in corn in exchange for their cargoes, in the same manner as the Poles derive their sustenance from the country of the Cossacks. For this reason, these Kings make immense presents to the Emperor, and are ever sending Ambassadors to his court, to maintain their amicable relations: otherwise, were this supply of provisions to be cut off from them, they could not subsist; for their country is very narrow, and produces no corn, but in small quantities. The import of the word Rega (ريغا), in these countries, is inferior to that of Crâl or Beg; for in Poland there is a Crâl, in Hungary a Crâl, in England a Crâl; but in Flanders a Crâl or rather Rega, from the narrowness of his dominions. In the same manner, also, in Venice is a Rega. Of this kind are also all the Dukedoms (الدوقات). As to the Emperors, as far as we could ascertain, the first of them is the Turk in Constantinople, reigning in the place of Constantine. The second is the Emperor of Germany, surnamed Cæsar; for they pretend, that, after the death of Constantine, he was the first to assume the crown and style himself Cæsar. The third is the Emperor (King) of Spain. The fourth, the King of France. The fifth is the King of the Redheads, or Persians (قرلباش). The sixth, the Emperor of Hindostan. The seventh, the Emperor of China. The eighth, the Emperor of Abyssinia. The ninth, the Emperor of Khota and Khotiaia

(Tartary). The tenth empire is what remains of the Empire of the Georgians. The eleventh Emperor is the Emperor of Muscovy : for he acquired the dignity after all the others, as we mentioned before, in the time of the Czar Ivan. They reckon before him even the Emperor of Siberia and the Emperor *Altoon Padishah*, that is, the Sultan of the Country of Gold. But the Turkish Emperor glories in three things above the other Emperors : the first is, that he reigns in the place of Constantine, who was Emperor of the Seven Climes in his time, and was styled Monocrator, that is, the sole ruler : the second is, that the Turks slew seven Emperors, besides Beks and other Princes, and subdued their dominions ; first, the Emperor of Greece ; second, the Emperor Cæsar ; third, the Emperor of Bulgaria ; fourth, the Emperor of Servia ; fifth, the Emperor of the Arnauts ; sixth, the Emperor of Trebizond ; seventh, the Emperor of Cherson (شهرصونند). These make up the number, without including the country of the Tartars. Over all these countries the Emperor of the Turks prevailed, and slew their Emperors ; and not only them, but all their subordinate officers. Afterwards, he subdued the kingdom of Wallachia and the kingdom of Moldavia, and a part of the province of Hungary ; imposing on them a yearly tribute, and forcing them to march whithersoever they are called. They are to the present time under obedience to his commands, which pervade the utmost extent of their territory. In like manner, he has taken Belgrade, Erivan, Wan, and the rest of those countries ; and the borders of Abyssinia and of Yemen are in total subjection to his sway. The Turks have also subdued most of the islands in the White Sea, as Cyprus and Rhodes ; and the twelve celebrated islands, which of themselves formed an independent state. They have also taken a part of Georgia. Their sway is absolute over the whole of the Barbary States ; and extends over the greatest part of the White Sea, the whole of the Red Sea, the whole of the Black Sea, some of the coasts of the other seas ; and over many provinces on the borders of Romelia, taken from Venice, including Canna, Saloniki, &c. All these conquests of the Turks we obtained information of, from well-instructed persons who had travelled round the greatest part of the world, by land and sea. The third boast of the Turks is, that they are in possession of that half of the world which is best for its climate, water, air, and aliments. But the greatest of all is, that they are in possession of the tomb of our Lord God, and Redeemer, Jesus the Christ ; and have this to glory in, over all the Christian Princes, who to visit this holy sepulchre must enter their dominions.

## SECT. IV.

*PROSECUTION OF THE WAR AGAINST THE POLES—THEIR NEGOTIATIONS.  
STATE OF THE RUSSIAN ARTILLERY.*

To return: The number of the troops that marched out from Novgorod, Pskov, and those countries which are near the frontier of the kingdom of Sweden, the empire of the Cæsar, and the kingdom of the Poles, was, in all, one hundred and twenty thousand, under the disposition and command as before mentioned. These marched out, and subdued most of the provinces of Poland near them, having a Voivode with full powers for their separate guidance: nor did they cease, on their side, taking towns and castles, plundering the country, massacring the inhabitants, and making prisoners, till they approached the Emperor. This side of the Polish territory is the second, having Sweden on the sea-side. The Emperor in person marched into the midst of it; and let loose the anger of God against the Poles from the four quarters, so that they knew not from which way the main brunt of war assailed them. Nevertheless, they shewed no inclination to make peace and to pay tribute, so great was their haughtiness; but rather had recourse for assistance to the Turks, importuning them with a multitude of embassies; promising them immense treasures, and agreeing to pay them a yearly tribute of thirty thousand dinars; to be under their government; and to march as their auxiliaries whenever they should summon them to war, in like manner as the provinces of Hungary, Wallachia, and Moldavia; declaring openly to the Turks: "When the Crål of Muscovy shall have taken our country, you will be most concerned; for he will then speedily come against you; as we are the people who now make head against him, and repel him from you and your territory." For the further confirmation of their sincerity and friendship towards the Turks, they placed in their hands two sons of the former Crål, as a pledge for the promised treasure and tribute which they offered them. For this Crål, who had assisted Chmiel and strengthened him, the Poles had poisoned, and placed his brother on the throne in his stead. What did the latter then do? He married his brother's wife, with the permission granted to him by the Pope;—a flagitious proceeding, which not even the worshippers of idols were guilty of in their time. His brother's children he sent to the Turks, as we have mentioned.\*

\* "Notwithstanding all their improvements, the Poles are a scurvy nasty nation as ever I conversed with, proud and insolent, hugely self-conceited, always extolling their own country above all others, vain and prodigal in their expenses before company, gaudy in their apparel, rich in their horses and trappings, civil and hospitable to strangers, till they have seen all their pomp, and have been drunk  
twice

In like manner they sent and promised the Tartars immense treasures, to come and assist them. But the Turks, as the report goes, being endued with vast good sense (عقل), refused to help them; giving them two reasons for it:—for the first, saying: “You are Christians; we have no admission among you:” for the second: “If you wish that we assist you, and that we send for that purpose to command the Khan of the Tartars, the Crál of Hungary, the Beg of Moldavia, the Beg of Wallachia, and the Pasha of Silistria, to ride off with all their troops to your succour against your enemies, pay us the amount of the tribute which you agreed to, in your treaty of peace with the deceased Sultan Othman, to be every year paid, to the amount of seventy thousand piastres and thirty thousand head of oxen and sheep;—whereas it is now five and thirty years since you paid us any thing. Pay us then the whole of these arrears, that we may comply with your request.” With this answer they silenced them. But the real motive of the Turks for refusing aid to the Poles, was their fear of incurring the particular enmity of the Emperor; as they apprehended much danger from him, on the side of the Black Sea. The Poles, however, ceased not their correspondence with the Turks till the end of the summer, as we shall detail hereafter. The Poles had hoped also for succour from the Cæsar: but the Emperor had anticipated them,

twice or thrice; and then, like Welsh men, they are willing to be rid of them. They are greater drinkers than the *Russes*; and so quarrelsome in their drink, as that few gentlemen are seen without some eminent scars, which they wear as badges of honour gotten in the wars of *Bacchus*.

“Their laws are the most barbarous of any people living; for homicide is satisfied by a pecuniary mulct; a crown (as I remember) for killing a peasant; and so higher, according to the quality of the person.

“Their king may be styled *Rex Bacchatorum*: for in their *Comitia*, when a vote has passed all but one peremptory coxcomb, he will rise up in the spirit of contradiction, and, laying his hand upon his cimitar, saucily protest against it, though not able to give a reason for what he says; and perhaps the business is demurred for that time: next day, being half drunk, he will be the first in passing the very same vote. Their king is little better than a painted rudder; which seems to steer, but does not. *Henry* the Third, afterwards King of *France*, was (as I take it) King of *Poland*; and so weary of his kingship, that he would willingly have changed it for a pair of shoes of good running leather. On a certain day he made an entertainment for many of the nobility, whom he made drunk; having for his own wine nothing but fair water, coloured red. One of these drunken lords he laid in his own royal bed: the curtains were drawn, and waiters stood by the bedside, who knew nothing of the design. In the mean time the king slipped away, and, by horses laid on purpose, made his escape out of the confines. The son of *Bacchus*, being in the interim well attended, at last awakened, and betrayed the plot; whereupon they made all possible haste to catch their king again; but being gone into another country, they treated with him, beseeching him to return, and they would for the future be very civil unto him; but he answered, ‘No.’

“The bird deserves to be a prisoner all its days, that will return again to the cage when he is once got loose. As for mine own part, I had rather be a peasant in *France*, than king in *Poland*!”

*A Survey of the Present State of Russia, 1671. p. 92.*

by sending first an Ambassador to him, to strengthen the friendship between them; and the Cæsar consequently refused the Poles any assistance. Thus their hopes have been cut off on all sides: and may it please Almighty God completely to root them out, in retribution for what they have perpetrated against their poor neighbours and the Cossacks during these last three years; murdering their children and pregnant women, who knew no harm, setting fire to their houses, and massacring all of them without mercy, particularly in the nights of the Passion-week!

To return to the computation we were making of the number of the Emperor's troops now marched out:—As we said before, he sent with his Archons about four hundred thousand, and with himself marched out three hundred thousand. From Chmiel there came to him forty thousand: the army from Novgorod and Pskov was to the amount of one hundred and twenty thousand. From the first, the Dogfaced Tribe were with him, to the number of thirty thousand: then came to him afterwards, in the summer, a tribe like to them, but wilder than they, as we ourselves witnessed, to the amount of forty thousand. Of the army of Archangel, called Cossacks, there came to him fifteen hundred youths, like fighting dæmons—blessed be He who made them! When we saw them, we likened them to the youths who rove about our own country. After the royal son of the Moslem had been baptized, he marched to the assistance of the Emperor with the ten thousand troops which he had under his command, being sent off by the Patriarch. The Emperor dispatched towards the country of the Cossacks about two hundred thousand, besides the army of Chmiel: he also sent one of his Archons, named Sheranmanz (شَرَامَنْد), with one hundred thousand, to make war upon the Tartar frontier with these troops; and stationed the other fifty thousand in the towers and castles, upon the trenches. Near the person of the Emperor there are always thirty thousand German soldiers, well exercised as cavalry and artillery, belonging to the different regiments of his army, and receiving yearly pay. From ancient times he has always had with him one thousand Poles, in regular pay. Under the Greek banner there exists, in some years, a corps of four hundred men in his pay. Then he sent another Kniaz to take the command of the army of Cazan and Astrachan, and of the Kalmuck Tartars, of more than two hundred thousand men, to lay waste with them the country of the Tartars, and keep them so much employed as to hinder them from marching to the aid of the Poles; for the Crim (القَرْم), which is the seat of the Khan, is only fifteen days' journey from Astrachan. Then there came also to the succour of the Emperor one of the Begs of Circassia, residing near Astrachan, with twenty thousand Bashajans

(بشعجان). This is what we ascertained and saw of the nature of the Emperor's army, which Almighty God only can number: for as the Emperor of the Turks boasts, above all other Emperors, of the multitude of his men, so does this Emperor boast still more of the multitude of his. The most wonderful of all was, that all these troops are armed with firelocks; and not only with one each, but several. The Cossacks of the Don, to the number of forty thousand, are also under the Emperor's government. Those Tartars who live at the mouths of this river, on the Black Sea, keep aloof from the Cossacks; for they are continually laying waste their country, and making them prisoners, and carrying them to Moscow for sale. For as the Tartars are an annoyance to the Christians who are their neighbours, so do these Cossacks annoy them in return; and may God increase their power over them! Even the Turks on the Black Sea fear them; for they are hardy and brave in war, to a great degree, as we witnessed; and they fear not death. If we live till next year, we will give their history. Most of this information we verified from the mouth of the Patriarch; who, in continuation, said: "The Emperor has taken with him, of last year's artillery, three large guns, the length of each gun being more than fifteen braces; and each being allotted fifteen hundred horses to draw it, and five hundred janissaries for its management. With them he made a breach in the vast walls of the city of Smolensko, though built of large quarry-stone." Concerning these guns, certain Greek merchants, who had seen them with him, have informed us, (and we ourselves have seen cannon resembling mortars, which are short, and thick, like barrels,) that, when they are fired, they shoot to the skies what they are charged with, which, falling in the midst of the city or the castle, burns and spreads mischief far and wide, digging up the ground to a great depth.—The Emperor has lately received guns from Europe, which, when discharged, make no noise: these are in his store-houses.

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## SECT. V.

### *RELATIONS BETWEEN THE MUSCOVITES AND TARTARS.—WARFARE OF THE LATTER.—PREDICTIONS CONCERNING THEM.*

If any person should ask: "Why then did not the Emperor, having all this collection of hundreds of thousands of troops with him, march straightway against the Tartars, and root them from the face of the earth; since they are perpetually



trespassing on his territory, burning and carrying away captives; and committing equal horrors upon the Cossacks, and the Moldavians and Wallachians; though from these latter especially they receive treasures in tribute; thus treacherously breaking their engagements?" We answer, that we inquired much concerning this matter, even of the great officers of government, and ascertained the cause of this to be two things: the one, that the Poles, during the period of their strength up to the present moment, have shewn no constancy nor good faith, on any occasion. How often did the father of this Emperor wish—how often has this Emperor himself desired—to march against the Tartars; but they feared the treacherous attacks of the Poles on their own territory: for when the Poles had conquered Smolensko and its province, there remained between them and the city of Moscow no more than three hundred versts: and Sovereigns have great good sense, superior to ours; none of them ever march forth against an enemy, leaving another behind them:—this is the first excuse for the apparent neglect of the Muscovites. The second is, that the Tartar frontier is above a whole month's severe march distant from the frontier of Muscovy, the whole way lying through deserts and difficult passes, now taking to the right, now to the left, and passable in some places only, as is said, to one at a time. But the filthy Tartars sally forth, on a sudden, and load themselves with no provisions but roasted meal in leathern-bags. Each of them, if he is but a poor man, has with him four or five horses; and in one night they perform five or six days' journey, stopping only where they find water: there they put a portion of this meal into a vessel, and, drenching it with water, sup it, making it serve them for both bread and beverage, where the water alone would be bad. Then they slaughter some of their horses, and eat them without cooking; laying a store of the flesh under the horses' saddles, for the prosecution of their journey. For the food of their horses, they collect the dry grass in their own country, and tightly twist it into ropes, which they load upon their horses, giving them sparingly of it to eat. With this parsimony they continue to live contentedly, in their own way. To whatever place they direct their march, thither they rush forward, like wild beasts, on a sudden, spreading fire on every side; hunting and chasing the people from their houses; loading them on their horses and carts, with all the stores they have plundered, and riding off with them. To these captives they give sparingly, from time to time, only a little horse-flesh, such as they eat themselves; so that many of the prisoners die, on the roads, of hunger, thirst, and fatigue. But the Muscovites have not strength to pursue such a way of life on the road; and therefore

are unable to perform the march. This august Emperor, however, as we mentioned before, has not ceased, since the beginning of his reign, to make conquests on that side, and to build castles in that direction, and towns, and entrenched walls; so that the march between his frontier, and the Crim\* under the Khan, is become the work of five days only. For how many years has he not been laying up stores in this quarter, with all kinds of warlike apparatus for the expedition, to be undertaken at a suitable opportunity; which is perhaps now near at hand, and, please God, will be in our time! May be, that this is the prediction prophesied by the late Metropolitan Isa (عيسى), in his poem, saying of the Tartars, who eat horse-flesh: "Surely they are like the Arabs of the desert, sustaining themselves by what they gain in the night of plunder: otherwise their memory would have long since been annihilated, and their root have perished. But, if it please God, whose power is infinite, vengeance will speedily and suddenly overtake them: He will send them the Aga of the Russians, with an army of Poles, and with horses that in their course resemble the rushing blasts of the wind, who will mow them down as the corn is reaped in the harvest, and will give their filthy bodies for food to the wild beasts: and thou shalt exclaim: "On to the aid of the Christians! The Tartars are perishing without mercy!" Probably, what the deceased prelate said at that time, we are now coming to; and what he desired, is now arrived. Indications of this are manifest: for since the reign of the Czar Ivan, not one of the Muscovite Emperors had marched out to make war upon any one; but they had remained, contented, within the boundaries of their own empire and provinces, regulating their own internal affairs, and, glory

\* "The metropolis of *Tartary* is called *Crim*: it is a strong walled town upon the Tartarian Sea, from whence the great *Cham* is named *Crim-Tartar*. They say the city is built of stone and brick, very stately. The people are tributary to the Turk; and *Moscua* was formerly tributary to them, and paid two thousand sheep-skin coats yearly to the Duke of *Moscovi's* homage, which was, to feed the *Crim's* horse with oats out of his cap: to this, also, he was sworn by a strict oath. But within these years, the tribute has been refused, because the Tartar broke the league by invading the confines. And indeed they are troublesome neighbours. Like flies, when they are routed, they fly in a moment, dispersing themselves one by one, but at night rendezvous again; and it is almost as impossible to get one of their led horses, which will not leave their companions.

"They will march an hundred miles a day, with changing their horses once or twice; for every man is furnished with three or four, at least. If any of them tire or die, they share them among the troop; and being sufficiently chafed under the saddle, they make an hearty meal of them. If any of them fall sick, they give him some mare's milk, or fresh blood from an horse, which they bleed on purpose.

"They bring no salt nor bread along with them, nor do they eat any at all; alleging, that salt makes them dim-sighted, and bread breeds a dull and heavy nourishment."

*A Survey of the Present State of Russia, 1671, p. 86.*

to the name of God! all looking with eagerness for the coming of the Patriarch of Antioch. At our arrival, then, in Moldavia, the world arose against Vasili; and in Wallachia something of the same sort happened. The Tartars, after having been united in friendship with Chmiel for eight years, like brothers, became divided from him; so that he was forced to fly for refuge to the Emperor: and the Poles, who had been very great friends of the Emperor's, were so set at variance with him, that before we reached his presence he had marched against them, and performed the feats elsewhere recorded. Again, after the Tartars had been at peace with the Emperor, he became their enemy, on account of the devastations they committed in the country of the Cossacks, now become his. They have an eye to the wealth of his territory, and fear his encroachment upon theirs. All these circumstances, which are intricate as the meshes of a net, have so confused us, that we know not whether most to rejoice or to fear. God take us in safety out of these countries! which, when they are once thrown into disorder, are not likely again to be pacified. We know not how the end shall be; but God knows whether the period is at hand, and whether we are coming to the end of our time.

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## SECT. VI.

### *RUSSIAN COINAGE.—PUNISHMENT OF DESERTERS, THIEVES, AND FRAUDULENT GOLDSMITHS.—EXECUTION OF FELONS.*

To return to what we were speaking of before:—The Emperor, up to the present time, has not yet opened his stores and treasures, to furnish the maintenance of these troops; but this last year made the money, which he collected from the merchants and grandees of the empire, suffice for their pay and support. It is said that he found besides, in the treasury of one of the castles which he took first, six millions of gold dinars. Moreover, within the course of this last year, great fortunes have fallen into his hands, from the property of the rich who died and left no heirs, as he has entered into the possession of all their treasures and effects. He has also lately issued a new coin, by dividing every dollar into four, and stamping every piece with his image, an equestrian figure. This coin is named *Chertwert*, or “Four pieces.” The piastre is thus made into two piastres. Afterwards, he stamped the genuine piastres with his die and image, and made each of them from one to two. He made also red-

copper coin, which he caused to pass for the value of the piastre, proclaiming their currency in trade, and issuing them for the payment of his troops. All this has resulted to the increase of his power, and to the love of all the Muscovites towards him, nothing inferior to their love of their Creator. We observed, as a proof of this, that when we offered them Spanish dollars, they refused them and spat upon them, because stamped with the image of the Frank: but when we gave them of the currency stamped with the figure of the Emperor, they kissed the coin, saying, “*Сударь*;” that is, “We love this: this is the currency of our Lord the Emperor, which is better than the coin of the heretic Franks.”

After the Emperor had taken his departure, and arrived at Smolensko, some of the poor, weak, and sickly soldiers secretly deserted, and returned to their homes, without its being known to any one. They did not, however, long remain concealed; but were soon discovered by the Emperor's officers, who were making their rounds through the city and the surrounding country. They brought them into Moscow, with their hands tied behind their backs, loaded with chains; and carried them before the ministers and deputies of the Emperor, where they immediately stript them. Then they made them go the whole round of the city, with the executioner behind them, holding in his hand a long lash of a slit bull's nerve; at every stroke of which, upon their backs, he proclaimed the crime of which they were guilty. Each lash was marked by the gushing blood of the sufferer, to the great horror of the spectator; whilst the unhappy wretch only cried *Сударь* (سوداری)! that is, called upon the name of the Emperor to save him. Thus they went on till their return to the Court (برکاز); so that the shoulders and back of the poor wretches were reduced to such a state as to excite compassion, with the blood gushing from the wounds like water from a fountain. Some of them they afterwards threw into prison: some of them they hanged.—In this manner they punish criminals. If a thief has stolen a piece of gold or silver plate, they hang it on his tongue, and shew him round the town, with the executioner lashing him: then they throw him into prison, for the term of his sentence.

Over the goldsmith there is a strict watch by the police; such as we have never found in any other country; for they sell nothing but pure silver, clear of fraud and deceit. All their silver is of Spanish dollars (القرأ فروش), and their gold of ducats. Whatever article, of whatsoever kind, you may wish to purchase in a goldsmith's shop, in the scale opposite to it are put dollars, silver for silver, over above which you pay a stated price for the workmanship: and if the plate

is guilt, the price of the gold is added. If any goldsmith is ever found committing a fraud in his business, they instantly take the silver or gold, and, melting it, pour it into his mouth. This is a thing well known, and a strict regulation. With them their copecks are more esteemed, by much, than dollars or ducats. We observed that they punished with death four crimes, without mercy or remission — treason against the government, murder, theft in a church, and deflouring a virgin without her consent. Persons guilty of these crimes never escape being shewn round the city, with the lash at their backs; and many of them die under it. We saw some of them, whose heads they beat off with maces (ببلاطات) upon a stone, not cutting them off with swords: these had been guilty of the murder of their masters. One we saw them burn in a house they made for him in the square; in which they tied him, and then, throwing (القش) straw on fire into it, burnt him to death: he had purposely set fire to his master's house. Thus they burn the Sodomite (اللولطي) without mercy. As for the adulterer, when the case is unknown to the Emperor or the Patriarch, frequently he escapes, after his exposure through the city, and suffering the lash in the manner we have described and witnessed; then imprisonment, and a heavy fine.

Whoever speaks ill of the Emperor never escapes punishment: this we particularly observed, calling to God for refuge: for it may be, that a person blaspheming his Maker in the most impious and execrable language shall meet with forgiveness among them; but he who reviles the Emperor is sure to lose his head. If any one accuses his fellow of crime, they put the accused to all manner of torture, that he may confess; and if he confesses, the law takes its course: but if he does not confess, and the other has accused him falsely, they punish the accuser worse than they would have punished the supposed criminal, and force him to pay the expenses of the cure of the other's wounds. Woe to the man who commits any offence, whether he be rich or poor! No intercession, no bribery, avails him. They drag him off to judgment, executed, God knows, with the strictest justice, as we often witnessed; for to the degree of good government, which exists among them, no ruler of any other country has arrived. This is strictly and truly what we heard of the state of things here.

## SECT. VII.

*REGENCY, CHARACTER, POWER, AND INCOME OF THE PATRIARCH NICON.  
ARCHDEACON ARSENIUS.*

BEFORE the Emperor's departure, he appointed a Vicegerent and many ministers, each awarded to a certain duty, with an appeal from them to the Vicegerent or Regent. The Patriarch he placed as inspector over all; so that no affair, whether superior or inferior, should be decided without his advice, nor without their declaring it before him every morning of every day, as it occurred. For they were in the habit, every morning, of repairing to the Court or Divan, to look into the affairs of the state, and the affairs of the people, with all diligence; none ever going, on any occasion whatever, to transact business with them at their own houses. Thus, even in the frosty season, we observed the greatest among the Ministers, the Emperor's Vakeel, or Deputy, repairing to the public office in his splendid sledge, drawn by a pair of white or black cattle, with two or three servants behind, not more; both he and they being dressed in mean clothes; for they are accustomed to dislike fine dresses. Whenever it happened that the Ministers were not all assembled in the divan at the time the Patriarch's bell rang for them to repair to his palace—as the door of it is always closed during prayer-time, and the door-keepers are strict in guarding his doors till the time that the bell rings again and he comes out to his outer hall—those Archons who were too late were obliged to wait at his door in the excessive cold, till he should order them to be admitted. This we saw with our own eyes: for our Lord the Patriarch, during the whole period of the Emperor's absence, every now and then went to the Patriarch's palace, to inquire of the Emperor's health, and learn the news from him. On these occasions, when permission was given him, and he entered into the Patriarch's presence, the latter would never salute him till he had first turned to the images and chaunted "Αξιον ἐστίν in a low voice, and the Archdeacon had said Κύριε ἐλέησον three times, and Εὐλόγησον, whilst they bent to the ground: then the two Patriarchs, having shaken hands with each other, sat down to converse together; with the interpreter to interpret between them, till they had finished their conversation. In the mean time, the Ministers were waiting without. On their being permitted to enter, the Patriarch would turn to the images, and in secret repeat the "Αξιον ἐστίν; whilst they bowed to him, all together, to the ground, with their heads

uncovered, as they remained till they went out. Besides this, each in particular, advancing and making his bow, received the Patriarch's blessing; and this he did twice. Even their little children they brought forward with them, to be blessed by the Patriarch. Thus he conversed with them, standing, whilst they presented to him their accounts of every thing that was passing. To each he gave his answer concerning every affair, commanding them what they should do. By what we observed of the *grandees* of the empire, they do not much fear the Emperor, nor entertain much dread of him: they rather fear this Patriarch, and by many degrees more. His predecessors in the Patriarchal dignity did not interfere at all in affairs of the state; but this man, from his ingenuity, comprehension, and knowledge, is accomplished in every art and skill as regards the affairs of Church and State, and all temporal affairs whatsoever, by reason of his having been married, and having become acquainted with the world in general. So, after he had dispatched these affairs, he would again turn to the images, chanting "Ἄξιον ἔσται" a second time; and, having blessed his visitors, dismiss them, setting off before them on his way to the church; for he never intermits the service in the church three times in the day and night, besides assisting at mass and vespers. Most days he performs mass himself. At his entering the church, and leaving it, he is presented by many persons with *choloftat* (چولوڤيڤات) that is, memorials of their circumstances and affairs; for there is no possibility for any one to have an interview with him in his apartments, except the *grandees*, who see him in the morning. But under his suite of rooms are seven courts or halls, presided over by seven judges, attended by numerous clerks. Each *divan* is appropriated to certain affairs. One of these *divans* is appropriated to the Monks and convents, and there all their causes are decided. Another is set apart for the Clergy; and here every person coming out of the country, far and near, to be made Priest, presents himself, with his testimonials from the people of his district. The archon of this *divan*, who is also treasurer to the Patriarch, and a Monk, keeps these testimonials by him till the applicants amount to twenty or thirty, altogether; then he presents the documents to the Patriarch, for each: and as the candidates stand before him, the Patriarch goes round to them with one of their books. He who reads it readily, upon his petition the Patriarch signs his certificate and approval; and those who cannot so read, he rejects: for here the authority of the Patriarch is equal to that of the Emperor. Many of these candidates for holy orders we saw, who had come a distance of some thousand versts, from the districts of Siberia, and other parts.

Neither the Patriarch nor any other of the Heads of the Clergy receives any contribution from his flock. Their maintenance is from the Imperial benefices; and they have a tax on each of their Priests, according to his rank, from year to year.

Another divan is for Inheritances; on which the Patriarch takes ten per cent, besides what is taken by the judge and his officers. So, also, every person becoming a parish Priest has large fees to pay. Every thing that passes in these courts every day is reported to the Patriarch by these judges, who take his answers as to what he pleases should be done. The petitions which he receives from the people he goes into his palace and reads; and to some he returns an answer, and the affair is decided: but if any one's name is passed over, the petitioner knows that his affair has not succeeded.

Attached to every court is a prison, well furnished with heavy chains of iron and large wooden stocks. When any of the Heads of Monasteries, or of the High Clergy, has committed a fault, he is sentenced to irons, and condemned to sift flour day and night for the bakehouse, till he has completed his sentence; and in this condition we used to see them. Around the Patriarch are many Archons, most of whom are in office; some of them being entrusted with the government of provinces, in like manner as the Voivode of Potiblia: the rest are deputies, treasurers, and stewards of different kinds; some being inspectors over the treasury, some over the buttery, some over the cellar: some being for the superintendence of the revenue, others for that of the expenditure. But he never permits the Deacons to pass into the interior of his apartments, nor any person that can read, for fear he should peruse his papers of secrets, &c., or any thing else he should find. He has his own goldsmiths, tailors, iron-smiths, builders, carpenters, painters, and every kind of artist, each paid an annual stipend, found in clothes, and gratified with presents, &c. Such a man is this Patriarch, by means of his vast influence with the Emperor. Where the Patriarchal fief was formerly ten thousand houses of peasants, he has now made it five and twenty thousand; for every time any archon dies, he goes to the Emperor and obtains from him a part of his peasants and farms. In this manner he has got possession of many lakes, which bring him in immense riches from salt and fish. Thus he has been acting of late; having prevailed on the Emperor to issue a *Χρυσό-βουλλο*, or ordinance, that whenever any archon dies without an heir, the Patriarch shall enter the succession. In this way has he acquired many salt-lakes, which yield him an immense yearly income; whereas the Patriarchs before him had to



buy their own fish and salt. In like manner, he has forbidden any duties to be paid to the Emperor on his merchandise ; and all this by the *Χρυσόβουλλο*. When horses used to be sold in the city, or in any other town of the empire, out of the price the Emperor received two copecks the rouble, and the convent of the Holy Trinity one : so that in every custom-house resided an archon to levy for the Emperor, and another for the convent ; the former taking two parts, the latter one. But this Patriarch has taken the half of their revenue on these sales ; so that his daily income is said to be twenty thousand roubles. His income from the churches of the capital and the surrounding district amounts yearly to fourteen thousand roubles, as he receives from each in proportion to its revenue ; taking a rouble from the poorest. Thus from every church, and all the Clergy of his province, he receives a contribution, which they pay both to him and to their own metropolitan. The revenue of the Convent of the Holy Trinity used to be equal to one-third of the Emperor's income ; but this Patriarch has by force taken one half of it, saying, " The Patriarchate has the better right to it." So has he also taken the best part of the collected treasures in the Imperial monasteries, as we afterwards ascertained, and placed them in his Patriarchal church, where they were by no means wanted, enriching it with their splendid copes covered with pearls and stones of the greatest value, their gold vessels, and other riches, and leaving them only a small portion. Being a man of acute intellect, he is sensible of his own ability for taking the lead, and for interfering in the government of the empire ; and every one fears and respects him. Whereas formerly no person was raised to the dignity of an Archimandrite but by command of the Emperor, nor deposed but by him, this man has annulled the rule ; and promotes to that office, or deprives of it, whomsoever he pleases, without consultation with any one. He from whom God has withdrawn His protection, and upon whom His anger is let loose, is the person who commits any lapse or error before the Patriarch, or is known by him to have got drunk, or to have been negligent in his attendance at prayer : for he is immediately, by his order, consigned to banishment. Whereas formerly the convents of Siberia were empty, the Patriarch, since his power began, has filled them with Chiefs of monasteries and of the Clergy, and with dissolute and wretched Monks. When any of the Priesthood has been guilty of an offence, he immediately takes his calpack from off his head, which is the same thing as annulling his office. If he ever has mercy on him, and pardons him, it must be of his own free motion, for he allows none to intercede : and except the Emperor, no one has the courage

to mediate with him. Against many of the Clergy he has been so much enraged, as to have their hair shaved off; and to have banished them, with their wives and children, to Siberia, there to fulfil their days in a most wretched mode of life. By this severity he makes all fear him; and his word prevails. Latterly he has gone so far, as to deprive the (كلري) High Steward of the Convent of the Holy Trinity of his dignity, and has banished him to one of the monasteries; and this notwithstanding his rank was so high as to be the third (حاكم) High Governor:—for they reckon in this country three High Governors or Magistrates; the Emperor, the Patriarch, and the High Steward of the Holy Trinity. We saw him, when he came from his convent and was passing to some place, with many grandees and attendants and troops in his train, such as were not seen attending the Patriarch. After this had been his dignity, the Patriarch placed him, in the convent to which he had banished him, as a corn-grinder (طحاناً).

We were informed concerning the Monastery of Sifska, that it is in the midst of a lake, at a distance from the sea. Its distance from Moscow is fifteen hundred versts. Its inhabitants are reported as exceedingly malicious, and altogether hard-hearted and unmerciful to the persons who are banished thither, giving them no rest; so that the greater part of them die by violence.

The reason why the Patriarch so treated the High Steward was this: information had reached him, that the steward was taking, in numerous instances, bribes from the rich, to excuse them from marching on this expedition with the Emperor; and was sending, in their stead, poor men, destitute of means for the journey:—for the Convent of the Holy Trinity has been charged by the successive Emperors with the burden of furnishing four pulks of troops, each pulk consisting of three hundred men, to be employed alternately in garrisoning the place, and in the general service of the empire. The Patriarch then appointed, as High Steward in his stead, the Archdeacon Arsenius, who had come into our country with the Patriarch of Jerusalem. From Aleppo he had passed to Georgia. On his arrival at Moscow, the Patriarch and the Emperor convened a meeting, and sent him to the Holy Mountain, with a large contribution of alms for the convents; and with letters to the Priors, requesting them to give him whatever they could command of ancient Greek books. This was because the present Patriarch and the Emperor are lovers, to an extreme, of the Greek ceremonies and Ritual; and had observed, that, through length of time, alterations had taken place in their books. They had heard, that on the Holy Mountain all the writings of the Greek empire had been collected. They therefore sent this man

to gather up all he could find of what was curious among them. He went, therefore, and obtained of them about five hundred large books of various kinds. We had met with him, as he was passing into Wallachia. After that, he went to Constantinople, and saw every thing there : then returning, he carried along with him planks of cypress in great quantity, as he had been charged to do by the Patriarch, for the pictures ; as that material is much admired in this country. On his arrival at Moscow, he brought all these things with him ; and the books were deposited in the treasury. For these they have translators, natives of Greece ; who translate them one after another, and print and publish them. In reward for these two services which the Archdeacon Arsenius performed ; namely, for going, at the command of the Emperor and the Patriarch, to Mount Sinai, Egypt, Jerusalem, to our country, and to Georgia, to ascertain the condition of all those countries ; and for this second service ; the Patriarch satisfied him, by placing him in the highest possible situation. And, *there is no gift but from before the Father of Lights.*

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## SECT. VIII.

### STORES SENT TO THE SCENE OF WAR.—CELEBRATION OF THE EMPEROR'S BIRTH-DAY.—DESCRIPTION OF THE DIEVITZA CONVENT.

To return to our information concerning the Emperor :—Stores of victuals and drink, &c. for the men and cattle, and quantities of armour and ammunition, such as swords, muskets, coats of mail, powder, and cannon, did not cease to be conveyed to him till the latter end of the summer. These things continually passed under our eyes. During this week, there came from Archangel more than three hundred carts, laden with suits of iron armour, made to the entire shape of man, so that, when they are put on, not the smallest part of the wearer's body is seen ; together with swords, pikes, muskets, &c. without number ; all from the country of the Franks, the Emperor having ordered them a long time since. We were astonished at seeing them, having never beheld any thing of the like sort in our own country ; for, as we were assured by the Europeans, they never export them to Turkey, such exportation being prohibited.—The Emperor pays for them in eatables.

On the third Saturday of Lent, which was the seventeenth of the month of Adar, was the commemoration of St. Alexius, the man of God. As the august

Emperor was born on this day, completing on it now the seven and twentieth year of his life, and was named after this saint, Alexius, he was in the habit of having every year, on this day, a solemn mass celebrated, and of giving a feast to the nobility and commonalty, with great rejoicings. Besides, he had built and dedicated to this saint a new convent, behind the palace, near to the second wall of the city; and placed in it Nuns of noble birth, in great numbers. This establishment he loves much, and continually visits it with his Empress. If he had been present in his capital on this day, he would, as usual, have convened a great assembly. But the Patriarch perhaps did better than the Emperor would have done, if present: he invited our Lord the Patriarch; and they went together, in their sledges, to the convent; where they arrived in company with the Emperor's Lieutenant (وكيل), and all the Grandees of the empire. Alighting together from their carriages, near the gate, they were met by the Priests and Deacons, bearing the pictures, the cross, and the thurible. The two Patriarchs having paid their devotions to the images and to the cross, the Patriarch of Moscow blessed with it the people, whilst the Deacon incensed him. Then the Nuns came all out to meet him; and conducted us into the church, where the two Patriarchs performed mass together, assisted by the rest of the Heads of the Clergy and the Archimandrites, who always officiate with the Patriarch. On our leaving the sanctuary, the Abbess brought before him the picture of the saint, patron of the church, covered with silver and gold, according to custom; and bade adieu to our master. After the Abbess had presented to them large cakes of black bread, and they had all kissed them, the Patriarch mounted his sledge, covered with satin, the Metropolitans taking their places behind him, and on his right hand and left; and the Archons before and behind him. As for us, we returned to our monastery, where we had a banquet sent to us from the Empress's table.

On the third Sunday, our master said mass in the church of the small convent; and ordained Priests and Deacons, whom the Patriarch had sent to him by reason of their great numbers. In like manner, on the fourth Saturday, he said mass, and ordained Priests and Deacons, as before: and whereas on the morrow fell the Feast of the Annunciation, the Empress sent him wonderfully large and beautiful royal fish, of various kinds, in carts, as is customary with them. On the next day, therefore, which was the fourth Sunday of Lent, and the festival of the Annunciation, they rang their fine bells from an early hour in the morning, to assemble the people to the feast; and the Patriarch said mass in the Church of the Annunciation, as usual, and one of the Metropolitans in the Sobor. If the

Emperor had been present, there would have been a great assembly. Our master said mass in the church of the Convent, and ordained Priests and Deacons.

On the fifth Tuesday they invited our master to the funeral of one of the Kniayinias (الكنائيات), or Ladies of a convent without the city, at the distance of three versts: they call it *Dievitza Monastir*; that is, the Convent of the Girls. It is dedicated in the name of the Mother of the Divinity in Trinity and True Direction. We went to it in the sledge, in company of the Patriarch, the Heads of the Clergy, and the whole body ecclesiastic. The Priests and Deacons of the convent came out to meet us, with the pictures, the cross, and the thurible, accompanied by the Abbess and all the Nuns; and having ascended to the church with them, we performed our devotions. This convent is very large, with vast walls, and ten towers around it. It is situated on a lofty and commanding eminence, with a river close to it, and is in the vicinity also of the river of Moscow. It has two large gates, and lies to the westward of the city. In it are two churches: the largest is entered by a very high flight of steps. This church is of vast dimensions, and raised to a great height, upon four pillars. It exactly resembles the church called the *Musallabat* (المصلبة), with its three doors. Its *Iconostas* is like that of the Sobor, with three sanctuaries. The cupola over the table is admirable, being all covered with gold, with arch over arch, supported by angels. There are crosses and cups in it, having the appearance of massive gold. But the picture of Our Lady, which is on the right side of the door of the sanctuary, is beyond all price, from the quantity of gold and diamonds, rubies, hyacinths, emeralds, and pearls, which are lavished upon it. The same ornaments are abundant on the rest of the pictures, which are on the row of the doors of the sanctuary, and in front of the silver candlesticks, going round the whole of the church as far as the outer doors; and round the pillars are also small pictures, covered with silver and gold, in rows, one above another. Many of them are inestimable, from the weight of pure gold, and precious stones of various colours with which they are inlaid. Even upon the windows and lattices of the church are pictures closing over each other, for want of room. I conjecture that the number of all the pictures must be more than three thousand; so that we were perfectly astonished at the sight of them: for the smallest picture among them is valued at five dinars. We found no likeness, not even among the Emperor's churches, to the beauties of this church. The Patriarch told our master from his own mouth: "We possess no convent equal to this in riches; and this is, because all the Nuns who reside in it, and successively resort to it,

are Kniayinias, widows, or maiden daughters of the Grandees of the empire, who come with all their property and possessions, their plate, gold, and jewels, which they settle upon the convent. For this reason it is called the Girls' Convent (دير البنات). Round this church are large galleries.

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## SECT. IX.

### *FUNERAL SERVICE OF A NUN.—SEVERITY OF LENT IN MUSCOVY. DEVOTIONS OF QUEEN HELENA.*

THEN the Patriarchs entered the sanctuary, accompanied by the Heads of the Clergy and all the ministers, and put on full black and violet copes, with Στιχάρια, sleeves, Περιτραχήλια, Φελόνια, and sakkos, all of the same colour, as well as the Ὠμοφόρια and crowns of the Patriarchs, and mitres of the Heads of the Clergy and Archimandrites, which were old and worn, and all appropriated to the service for the dead. After they had robed and blessed the Deacons, they all met near the chair; and, bowing thrice, went out to the Νάρθηξ or nave, where the body was placed, covered with black satin. Upon it was a large cross, with a row of pictures inlaid with silver and gold; for she had been a professed Nun. Then they all bowed to the east three times, and formed themselves into a line, as usual; and after making their obeisance, two by two, in that order they took their places. Then they presented to the Patriarch tapers twisted in three folds, which he distributed to all the ministers as they came in pairs, bowing to him, with perfect regularity, order, awe, and reverence. In this manner he distributed also to the Grandees of the empire, the relatives of the deceased, her children, and to the wives of the nobles. Then the Archdeacon took the censer and incensed the body, saying, Εὐλόγησον Δέσποτα, and the Patriarch began with the Εὐλόγητος. Then the Archdeacon recited the Τροπάριον appropriate for the dead, with which we are unacquainted, of ten verses, like the great Συνέπετε, incensing the body very closely during the whole time, while the choristers, at every verse, chaunted, Κύριε ἐλέησον. Then the Patriarch said aloud, "For thou art the Resurrection," and the Anagnostæ began, &c. Then one of the Priests came with a picture of Our Lady, and stood with it on the right of the corpse; and the Patriarch bowed to the picture and kissed it; and then, taking off the veil from the dead body, blessed it with the sign of the cross; and placing upon it a paper of absolution (ورقة استغفار), and the oil, returned to his place. Then the

ministers entered, according to their rank, two by two, bowing to it and doing in like manner; till the Grandees of the empire, entering, approached the corpse; and after they had kissed the picture, they bowed towards the body, weeping. Afterwards the Priest advanced with the picture to the left side of the Patriarch; and the Abbess and Nuns, and the wives of the Grandees, relatives of the deceased, approached to kiss it. Then the Nuns raised the corpse, and carried it out of the church; the Patriarchs and their attendants following behind, till they descended to the lowest of the church vaults; and there buried her, after the completion of the funeral service. The Patriarch concluded the prayers, by blessing her tomb; and we went out, and put off our copes.

As we were leaving the convent, the Abbess presented to each of the Patriarchs a large cake of black bread, on which they placed their hands. Then they blessed her and her companions; and the Patriarch of Moscow mounted his sledge, covered over with violet-coloured satin, having his Metropolitans around him. We also returned towards our monastery; and, on the way, took a turn in the Parade (میدان), which the Emperor had formed to review his troops in, as he sat in a wooden pavilion (کشتک) of considerable height, with a dome covered with tin, and surmounted with a gilt cross. At present it was shut up. It is reported, that the Patriarch Pataron was present at the review, and asked the number of the troops which the Emperor was reviewing. The Patriarch of Moscow answered him, "Seven hundred thousand, all receiving pay."

On the eve of the Thursday of Penance (خپیس انتوبه) they tolled the bells on the fourth hour of the night; and we entered the Church of the Monastery, which we did not leave till after the eighth hour, almost dead with fatigue and with standing up in the cold: for we underwent with them, during this Lent, such excess of torment as one might liken to the violence of the rack, particularly as to our eating. We could find nothing to feed upon, but (مازاري) confection, resembling boiled (جلبان) peas and beans: for they do not allow themselves the use of oil, during Lent, in the smallest quantity, as an article of food. On this account we were in great distress, such as cannot be described; so we readily excused them for not eating fish during this Lent: and as to their eating flesh-meat, there is no fear nor need of any prohibition; for there is no such thing to be found amongst them, as we mentioned before; nor are they even acquainted with lentils, nor with vetches, unless there happen to be some in the houses of the Franks, dearer than pepper. Other vegetables they never see, unless it be pickled cabbage and cucumbers. They have indeed violet-coloured and white

beans, the dearest at three copecks the pound: every three pounds make an okka, and we bought the okka for nine copecks; that is, every five okka and a half for a dollar (قرش ريال). Except fish, what is there very cheap with them? And what is the poor man, who can call nothing but indigence his own—what is he to eat, if fish is forbidden him? But, except the soldiery, the poor people, and the ploughmen, there is not one person that eats fish; for the rich do not allow it themselves at all, reckoning it a great sin to do so. Oh, how we burnt with desire for the food of our own country! There was not a man, I swear most solemnly, among us, who, after this experience, continued to complain of Lent as kept with us. But God knows, the eatables which are found in our country during the Lents are not found with them, even at Easter and Pentecost; for besides fish, flesh, and quass, they are unacquainted with any food. Without doubt they are the true saints! Even in the places we came from, in Moldavia and Wallachia, we were bewildered as to what we should eat on the two days, Wednesday and Friday, and the rest of the fast-days.

To return:—The Patriarch on this day said mass (برويجيا زماناً), and ordained Priests and Deacons, through the necessity there was of them. On the eve of Saturday of Hymns (سبت الهدايح) they tolled the bells, after the third hour, till the world trembled, and we entered the church. They began the Prayer for Midnight, then the Matins, &c.; and we left the church at the eighth hour. In this month of Adar (March) the nights and days are equal. At day-break, our Lord the Patriarch went in his sledge, which was the Emperor's, to the Queen Helena, the Georgian, the widowed wife of David, grandson of Timouras Khan, whom we mentioned that the Emperor sent and had brought hither, with her son Nicolas, to marry him to his daughter. He went to say mass for her; as she had requested him many times to do during this Lent, and he had hitherto found no opportunity: for on the second Saturday he said mass for the Emperor's mother; on the third, for the feast of the Emperor's nativity, as we mentioned; and on the fourth began her period, up to this day, the fifth Saturday. She had fasted the first week of Lent, and wished to receive the mysteries from his hands; but an opportunity had not been offered her till this day; for the Georgians believe that there is great advantage in receiving the mysteries on the Saturday. On this account she would not have mass said for her on the Sunday, but on the Saturday.



## SECT. X.

*A SYNOD HELD.—ADMISSION OF TWO POLISH PRIESTS.—VISIT TO THE QUEEN, AND HER COMMUNION.*

THE Patriarch of Moscow had held a synod during this week, by reason of what our master had said to him, and of his admonition to them concerning various innovations and defects in their religion. The first was, that they do not say mass upon an (انديسيس) *Ἀντήμισυ*, as we do, painted and delineated, as ours is, with the relics of the saints, but simply on a piece of white linen. The second, that they do not sacrifice the sacred host, and make of it nine pieces (*τάγματα*), but only four. The third, that in the “We believe in one God” they make a wrong inflexion at every word. The fourth, that they kiss the pictures only once or twice in the year. The fifth, that they do not receive the *Ἀντίδωρα*. The sixth, that they make the sign of the cross with a contrary disposition of the fingers. The seventh concerned their baptism of the Poles; for of late they had been baptizing them by the second baptism. The synod was held concerning other affairs also of defective rites and ceremonies, which we have already mentioned, and shall hereafter more particularly mention. The Patriarch, therefore, attended to the words of our master; and on the present occasion interpreted the (قدائق) ritual of the mass from the Greek to the Russian, and explained by it the ritual and rubrics in so clear a manner, that children might become acquainted with the true Greek rite. Of these rituals he printed several thousands, and distributed them to the churches of the country. In like manner he stamped more than fifteen thousand *Andimisy*, so as to delineate and figure on them the relics of the saints, and distributed them over the country, as in the former instance. He corrected also many of their errors, in points of ceremony, by Imperial admonition and ordinances, and by authoritative prophetic testimonies. Then they concluded the business of the meeting by declaring that the second baptism of the Poles was not lawful, according to what our master had told them, and according to what is commanded in the *Εὐχολόγιον* and the *Νόμος*; for the Poles believe in the Trinity, and are baptized, and are not far removed from us, as the rest of the heretics and Lutherans are; like the Swedes, English, Hungarians, and others of the Frank sectarians, who do not fast, nor bow down to pictures, nor to the cross, &c. This Patriarch, therefore, being a lover of Greece, corresponded obediently; and said to the Heads of the Clergy,

and the rest of those who were present of the Heads of Convents and of the Priesthood: "I am a Russian, son of a Russian; but my faith and my religion are Grecian." Some also of the Heads of the Clergy corresponded obediently; saying: "The gift of our faith in Christ, and all the rites of our religion and its mysteries, arose to us from the country of the East." But others of them, as there are sure to be found in every nation of men persons of a heavy nature and understanding, demurred inwardly; saying within themselves: "We will not alter our books, nor our rites and ceremonies, which we received from of old." But they had not the force to speak openly; for the anger of the Patriarch is not to be withstood: witness what he did with the bishop of Kolomna, when he banished him! Then he confirmed the sentence, that the baptizing of the Poles is unlawful; and presented to our Lord the Patriarch six Priests from the country of the Poles, ordained in presence of the Cardinal of the Pope, residing in the city of Wilna: they said that they were Priests in the service of the Russians, and of our own church. The dress of the Polish Priests is like ours. The only difference between them and usis, that they exercise their functions in the name of the Pope. Even the (قناديق) ritual of their mass is like ours. These persons, when one of the Emperor's archons had made himself master of one of their towns, and was destroying the Polish churches and killing the Priests, presented themselves before him in a suppliant manner, and informed him that they were orthodox. He sent them therefore to the Patriarch Nicon, to look into their affairs. When they came, they staid eleven weeks; and no one regarded them, as the Patriarch was too much occupied to attend to them until now, that God sent them consolation at the hands of our master; and they passed the whole length of the night in his attendance, chaunting the prayers.

On this day we took them with us to the Queen's Church; where, as soon as our Lord the Patriarch had arrived, he was met by the Queen's archons and the Emperor's deputies, appointed to the Queen's service: these led him up to where her Majesty was; and he went in to her, and blessed her and her son, and encouraged and consoled her. She was dressed in black, according to the custom of widows in this country: even the pillows and coverings of the couches were of black silk. Her son was sitting near her, on a gilt chair trimmed with red satin, dressed in royal robes of gold brocade, adorned with pearls and diamonds. Then we arose and descended to the church dedicated to St. John the Evangelist: and she came with her son, and all her domestics and attendants. We robed our Lord the Patriarch in his cope; and he made an Ἀγιασμός, and sprinkled

the church, and her and him, and all the assistants. Then we brought to the Patriarch two of the Polish Priests we mentioned, after we had taken off from them their gowns, girdles, and calpacks. Bowing to the Patriarch with three Metanoias, they stood before him with their heads uncovered, and with the interpreter standing near them. Our Lord the Patriarch then began to expound to them the mysteries of the true faith, one by one, and belief in the Seven Councils; and they blessed what the Councils blessed, and cursed what they cursed. Then they cursed all the heretics, and the eighth Council. Afterwards he read to them, "We believe in one God," word for word: then he presented to them the pictures, and the cross to kiss, and they bowed to the ground. Having read over them the appointed prayers in the *Εὐχολόγιον*, and the prayers over the chrism, he anointed them with it upon the head only, in the form of a cross. Then we commanded them, and they bowed to him three times, both together; and we took them to the door of the kings, and they bowed before it three times, and before the picture of Our Lady. Thus much for the consecration. Then we took hold of them by their arms, according to custom, whilst we said *Κέλευσον, κελεύσατε, κέλευσον, Δέσποτα ἅγιε*. Then the Patriarch blessed them, and vested them with the *Στιχάρι* and the girdle only, as Deacons, without reciting any prayer; saying to each of them: "Thy soul rejoice in the Lord, for He has clothed thee in the garment of purity," &c. Then he blessed them a second time, and they stood with us. Thus he consecrated, on this day, other Deacons and Priests, &c. At the time that I said the Gospel, I went and presented it to them to kiss, as is customary. So also we mentioned their names, after the mention of the Emperor and the Empress, and their son, and daughters, and sisters. After the carrying round of the body, our master went out with the cross; and they came near him, and he blessed them with it, as usual. Then we brought forward those two Poles; and they bowed before the table three times, and the Patriarch blessed them, and put on them the *Περιτραχήλιον* and the *Φελόνιον*, whilst he repeated the verses. Then he delivered to them the ritual of the mass; and the other Priests kissed them, as usual, and they took their station with them. After the offering of the cup, the Queen advanced forward, to receive the mysteries from his hands. We went out therefore, first of all, with an image, from which she took a blessing. Then she bowed to the ground three times, and the Deacons held the covering of the cup removed. Having given to her of the mysteries, he presented her also with the *Ἀντίδωρα*. Afterwards, when he had finished the communion service, we made a commemoration

(Μνημόσυνον) for her husband David, over a vessel of boiled meat and a vessel of wine. Then he blessed them, and we left the church and came to our monastery. The Queen sent after us her archons, with a Τράπεζα and cups of wine gilt, and jars of honey-water, and other royal presents. On this Sunday eve they performed Matins, and assembled in immense congregations, to commemorate St. Mary of Egypt.

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## SECT. XI.

### GRAND CEREMONY ON PALM-SUNDAY.

ON the morning of the fifth Sunday of Lent they tolled the large bell, and thronged in great numbers to the churches; and this was for the sake of the Empress's name; for she was born on the first of the month Nisán, and was called Mary. She is accustomed to hold, every year, a large assembly on this day, and to give a banquet to the Magnates and their wives. This was done now; but if the Emperor had been present, he would have invited every order of the Clergy. As to our Lord the Patriarch, he said mass on this day, in the Church of the Monastery, and ordained Priests and Deacons. On Saturday, the day of St. Lazarus, they rang the bells from an early hour in the morning, for mass, for the sake of those who were fasting from the day before till now, that they might approach the sacrament. But the Patriarch of Moscow said mass before the Empress in a church by the name of Saint Lazarus, which they say is one of the new churches. On this day the country people brought in their sledges branches of a plant resembling the (جلب) palm-tree, which had put forth buds without leaves. They were selling it in the markets; and the priests were buying it for all the churches, to distribute to the people at night. Observe the providence of the Creator, and his care for these his people in this country; for seeing that not only is the olive-tree not found among them, but that at this season there is not a tree in their forests in leaf, he has brought forth for them this blessed plant, with branches, as if it were the very palm-tree itself; that they may be deficient in nothing, which the rest of Christians in the other parts of the world possess. In the evening, they tolled the huge bell, for Vespers; and tolled it again, with all the other bells, at midnight, for Matins. We arose therefore in the night to prayer, the earth all the while trembling with the vibration of the bells: and after the reading of the Gospel, they brought large twigs of the

afore-mentioned branches, which they call, as the Greeks do, Βαίων (فابيون), and fix tapers on their points. Our Lord the Patriarch came and incensed around them; and having recited the usual prayers, took the branches, as they were given him, with his right hand, the Priests and the Κανδηλάπτης cutting them for him, and fixing on each of them a lighted candle; and he distributed them to all the congregation; who ceased not to hold them, with the tapers burning, till the third Eudiet (εὐδιε). When the reader began the lesson, and they sat down, they extinguished them, and went out of the church. When he had finished, and they rose again to prayer, they lighted them till the seventh: in like manner, also, they lighted them at the ninth: then they extinguished them, and went out from the church, each with his branch in his hand, to their homes, to which they believe it imparts all kinds of eminent blessings; and there they fail not to keep it from year to year. If the Emperor had been present, the Patriarch would have given him a branch of the real palm-tree; for there is none who aspires to hold a branch of the real palm-tree in this country, but the Emperor, on this day. On the morning of this great Sunday of Palms, they rang all the bells round, one after the other, as usual, to assemble the Priests of each district and the people of the city; for the festival observed on this day is with them exceeding great, as is the Feast of the Immersion. On these two festivals they assemble in vast numbers, greater than at Easter or at Pentecost, as we witnessed. The Patriarch had sent to invite our master, since the day before, to perform mass with him; for he gives a banquet also on this day. We went therefore to him. The janissaries, during the previous week, had put the road in order, from the great church to the entrance of the castle-gate, nailing on it planks, and drying the clay with sand; for in this week the ice had begun to thaw, and the rain to fall. After they had rung the third hour, the Patriarch descended from his palace, clothed in a mantya of green velvet; having for its emblems, as we mentioned formerly, the Cherubim and Seraphim, in gold pearls and precious stones; for its border, on both sides, white small clear pearls strung together; and for the red in the middle, valuable red shells. His white latia, like the mitre on his head, was adorned with gold and precious stones, having a cross at the top, and having its lappets, which hung down, equally covered with gold and gems. All the Deacons and Readers and Subdeacons had come and put on their surplices in his palace; and now preceded him, with tapers in their hands, chaunting the Hymn of St. Lazarus, till they reached the church; whilst the chief Deacons supported him on each side, &c. Then they brought to the Patriarch branches

of the afore-mentioned tree ; and he took one of them, as did also our master. Then he distributed some to the attendants ; then to all the archons of the Emperor : these had clothed themselves, on this day, in vests of gold brocade, to attend the festival. Afterwards, we all went out of the door of the church, on the western side : first those with the banners, then the Priests, after them the Heads of Convents, in innumerable multitude. In front of all was a large tree, formed of those branches we mentioned, which they had been preparing from the dawn of day till now : they had tied on its several twigs, bunches of dried grapes, pieces of sugar, and apples in great quantity. They had then placed it in two sledges, fastened together, and formed around it benches of boards, on which they placed six little Anagnostæ in their surplices, chaunting the Hymn of St. Lazarus with a very loud voice ; the whole drawn by two horses, at a quick pace. They had got ready also, from an early hour in the morning, one hundred boys, sons of the janissaries, and had given them out of the Emperor's Treasury, as was customary every year, one hundred cloaks of various colours—green, red, blue, yellow, &c. Each of them had put on his cloak ; and they had been altogether trained and were under the direction of a Yeuzbashi. Then they brought before the Patriarch a horse all covered with linen, as white as a shirt, so that nothing of it could be seen but the eyes. It was well exercised, sensible, and manageable ; and was tied up from year to year, no one ever riding it till this day. Upon it was a kind of saddle, thickened to the size of a chair, and covered with velvet, set on one side. The Patriarch requested our master to ride upon it, instead of him ; but he would not, wishing that we should be mere spectators of this their strange ceremony on this day—a ceremony which excited our utmost astonishment. And now they brought before the Patriarch a chair covered with black cloth, on which, sitting, he was mounted upon the saddle before mentioned, with his feet hanging down on one side, and his back leaning against the chair on the other. He held in his right hand the cross ; in his left, the Gospel. Then the Archons, with the Magnates of the Government, all clothed in brocade, richly bordered with pearls and gems, took their places on each side of him. Then came forward the Emperor's Vicegerent, and took hold of the horse's bridle, which was of a great length : and they led the horse forward, step by step, before him. If the Emperor had been present, he would have led it with his own hand, according to custom. Thus we went forth in Imperial procession, the janissaries being drawn up on both sides, and the chiefs of the six hundred around them. The boys we mentioned

before, being fifty on each side, vied with each other in spreading their cloaks, which we have described, under the horse's feet across the path ; and, when the horse had passed over his cloak, each took it up, and ran forward, to spread it again, as before. It was an hour of delight, such as we should wish every true friend to enjoy. Meanwhile the bells rang violently, so that the earth trembled ; and the Patriarch gave his blessing, with the cross on the right hand side and on the left, to the crowds assembled ; our Lord the Patriarch and the Metropolitans following behind him, as also the Grandees of the empire and the Patriarch's archons ; whilst the chiefs of the six hundred were, some behind him, some before him, and others on each side of him. But nothing transported us with so much joy as the sight of the boys with their cloaks of various colours, which they spread with so much diligence and emulation. In this manner they continued to proceed, till we went out of the castle-gate, and descended to the plain. The Chief of the Deacons and his companions were all this time incensing the Patriarch, as he rode, from a distance ; till they came to a large church, singular in the beauty of its structure and form, and the variety of the paintings of its cupolas. It is not indeed a single church, but many churches joined together : the name of the whole is the well-known name of The Holy Trinity. Here they set down the tree and the banners, and the Patriarch in his chair covered with cloth, till he alighted by the steps. We went up with him to one of the churches, which is dedicated by the name of (الشعائين) The Palm Procession : for the before-mentioned churches are likened to the house of Ania (عنيا) or Ananias, and the Palace of Jerusalem. In it they performed the service of (الاباعوث) the Procession ; and the Patriarch said the Gospel ; and, after reading it, took the cross upright in his hands, and gave a blessing with it towards the East, moving it, perpendicularly, three times. The Archdeacon, in the mean while, incensed him thrice ; saying, " An Sabodo" (عن صودو) ; and coming to kiss a picture, added " Bomolimsa Risa Mifsi" (بو مو ليمسا ريسا ميفسي), that is, " From the Lord we ask, we say." Then the Patriarch turned with the cross to the other three sides, and moved it for a blessing in the same manner ; whilst the Archdeacon incensed it, as before, three times, with the same exclamation. Then they kissed it, and placed it in its stand or box, and came and kissed the picture of the (شعائين) Palm Procession, together with our master. Then they concluded the prayers ; and we descended from the church. The Patriarch mounted the horse, as before ; the sledges with the tree moved forward ; and all the Deacons walked before the Patriarch, with every other person in the place assigned him ; whilst the boys spread their

garments on the path. Thus we returned to the Sobor, which we entered amidst the ringing of the bells. With the tree they stopped before the south door of the church. Then the Patriarch ascended his throne; and, after the lesson for the day and the conclusion of the prayers, came down, and went out of the south door of the church, with us attending him. Approaching the tree, he incensed it, and blessed it. Then he gave orders that branches should be cut from it; and one of the janissaries cut some off with an axe, and carried them into the church; where the Patriarch cut them small, and placed them in vessels of silver, together with dried grapes, sugar, and apples. These he sent to the Empress, and to her son and daughters, and the sisters of the Emperor. The rest of the tree the people divided among themselves, having great faith in the branches of this tree, and taking them home with perfect confidence in their virtues: for they assured us that they are good for all diseases, particularly for the tooth-ache: if a small piece is put under the tooth, the pain abates immediately.

When we had put off our copes, we went up with the Patriarch to his palace, to dine with him: for the banquet is given by him on this day; and he sent to the Empress, and to the whole of the Emperor's household, dishes of meat from his table, with wines first. Then our Lord the Patriarch sat down to table; as did the Heads of the Clergy, and all the Archimandrites. We also sat down at a board on his right hand: the Grandees of the empire all sat at a table on his left. If the Emperor had been present, he would have sat at the head of the table; and at his departure from the feast, would have had a claim on the Patriarch for the sum of one hundred gold dinars, as a remuneration for his fatigue in walking at the procession, and guiding the reins of the horse by a cord at a distance. It was mentioned, that the Emperor deposits these hundred dinars every year in his treasury, for the day of his funeral; it being the price of his sweat and toil. Observe how beautiful are these regulations! The Patriarch makes him a present, also, of three soroks of sables, two satin dresses, and two of velvet, as a recompense for his walking, whilst he himself rides.

Then they brought forward to the middle of the board-room two poor blind men, and two maimed and crippled, and set them a table near the Patriarch; who called them one by one to his side, and gave them meat and drink with his own hand, with very great respect and reverence; so that our hearts were moved at the sight. Afterwards, he arose, and they presented to him a basin and ewer; and he went round to the poor men; and having washed their feet, one after the other, dried them and kissed them, and then gave alms to them all. We



wondered much at this spectacle, and were moved to tears by these affecting circumstances. Thus, they say, it is usual for their Emperors to do at their banquets, constantly. This festivity they did not terminate, remaining at table, until the evening; when we arose and came to our monastery, penetrated with the utmost astonishment at what had occurred. As for the boys, when they had returned with the procession, and the Patriarch had entered the church to say mass, they all went to the river; and having washed their cloaks from the mud, put them on again, and came and stood in the Patriarch's way, as he came out of church, crying out all together aloud, and praying for him. He commanded, therefore, that they should be treated with a meal, as usual; and after they had eaten, he distributed among them a dollar (غرش ريال) each: and they ceased not to sing hymns the whole length of the day, standing in front of the Patriarch's banquet-room, from the time he left the church till the evening. This joy of being equipped in the cloak, and of receiving the dollar, they look forward to from year to year: none but the children of the janissaries and chaoushes (چاوشية) dare enter themselves among them: to these the turn goes round, annually. What we have described of surprising things, Christian brethren, we saw with our own eyes in the city of Moscow, as the Greek ceremony observed by the Muscovites on Palm Sunday. May God preserve the Muscovite empire to ages of ages! Amen.

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## SECT. XII.

### *CEREMONIES IN HOLY WEEK.—LIST OF HOLY RELIQUES.*

ON the day of Great or Holy Wednesday, after the performance of the Hours, the Patriarch gave absolution to all present, and took the cross in his hands; and they all advanced forward to kiss it, and begged pardon of it. In the evening they began to perform in all the churches the great Service of the Sleep, which they do not interrupt till the eve of Easter-day, as we observed. During this week they do not open the markets for buying and selling, except for eatables; but all are patient in prayer during the succession of prayer hours, with great circumspection and devotion, and many bowings and metanoias. On the morning of Great or Holy Thursday, they tolled the bells from dawn of day; and our Lord the Patriarch went, at his invitation, to the Patriarch of Moscow. After the tolling of the third hour, they all came together from the Patriarchal palace to the church: then they robed in the porch, as usual; and the Heads

of the Clergy, and of the convents, and the rest of the Clergy, in their copes, came out to them, and took their places around them, in the usual order. The Ἐκκλησιάρχης had placed in the middle a table like a reading-desk, of carved marble and of European manufacture, supported on four wooden legs. He had covered it with a veil of gold brocade, with beautiful fringes; and on its four corners had set four candlesticks of silver-gilt. In the centre of it he had placed a large gilt silver vessel, furnished with rings to carry it by, as though it were a huge cup, or a large marble (شادرولان) bowl, filled with oil: near it was a silver jar of wine, and a tall cup (مطفلح) filled with wheat (وكاس عالي مطفلح), on which they had fastened seven burning tapers, and seven twigs of wood covered with rolls of cotton, as is the custom. This is what they set on the left side. On the right side they placed the Holy Gospel. But the Patriarch of Moscow having asked our master if this rite of theirs was correct, he was answered, "Yes; but one thing is wanting. It is, that the minister should take the vessel of wine and pour it upon the oil, according to what is commanded in the book and the Holy Gospel; where it says, 'He, whose name be exalted, poured, upon the wounds of the person who had fallen among robbers, wine and oil together.'" The Patriarch was delighted, and perfectly agreed with our master in this. Then they began the service of the Lamp; that is, of the Holy Oil, according to the ritual, &c. After the Patriarch had finished the prayers, he took from the vessel of wheat one of the twigs of wood, and signed with it the form of the cross upon the oil. Then he set fire to it, and fastened it on its place; and taking a burning taper, extinguished it in the oil. In like manner our master said the gospel, and then recited the Prayer for the Oil; and having signed on it, with a stick, the form of the cross, set fire to the stick; and having extinguished a second taper in the oil, returned to his place. In the same manner did the Archbishop of Servia; then the rest of the Heads of the Clergy, till all seven had performed the rite. After the burning of the seven twigs, and the extinguishing of the seven tapers, the Patriarch of Moscow descended from his throne with our master near him; and the Heads of the Clergy opened the Gospel over their heads, near the oil. Then he took a beautiful silver ladle, and stirred the oil with it from top to bottom, as they think, to spread the blessing equally through every part of it. Then he laid out three glass vessels; and a Karandilet (كرنديلة) of silver gilt, of exquisite workmanship, which he had ordered to be brought from his treasury, to send to the Emperor. Having

\* The translator knows not what meaning should be given to مطفلح.

blessed it, and recited over it a prayer, in supplication for his Majesty, he requested our Lord the Patriarch to do the same; and he blessed it, and said over it the Prayer for the Oil, as before. Then the Patriarch sealed it, and delivered it to the Emperor's Lieutenant; who sent for one of the sotniks, to dispatch him with it to the Emperor. The Patriarch had written a letter to him, as he stood above in his place; and he now sealed it, and prayed a blessing on the messenger, bowing low to him, as if he were bowing to the Emperor in his person. After he had sent away the messenger, he turned towards our master, to (ليقتدله) chrism him; and they two did it to each other: then they two stood with the Archbishop of Servia, and with the Deacons before them holding the three phials, and they began to chrism all the congregation, from the Heads of the Clergy and the Priests to the Grandees of the empire, and all the people, with extreme composure and tranquillity. After they had finished, they sat down in their chairs a little while, until the desk was removed with all the vessels.

It was their practice formerly, when the Emperor was present, to conclude the prayer and depart, and afterwards return. But now, to our good fortune, God inspired the Patriarch; and they entered the Sanctuary all together, for the washing of the table. Having ranged themselves around it, they took off from it its covering of gold brocade. Through the love of this Patriarch for the rites of the Greeks, he was continually entreating our master and Lord the Patriarch, that whenever he saw any fault in theirs, he would inform him of it, and conform in his own practice to what he knew was right. Now, it had been their custom to take off the table the upper covering of damask only, and to wash its under linen covering, by drawing a sponge over it; because all their tables are of wood. But our Lord the Patriarch now commanded them to take off the linen also, and then to wash it with the sponge as usual. Besides, there was always the *Τυρικόν* (التبييكون) on the right hand of the Patriarch, in which he was constantly looking; as well as into the several rubrics, one after another. After they had dried and dressed the table, they went to the outside, and began the Hours; and we finished the mass with an ordination of Priests and Deacons.

Then we went out to the porch, for the washing. They had placed a long chair on the left of the choir, covered with a large carpet: this was the chair for the Disciples: and at the head they had placed a high chair, covered also with (طنفسه) a carpet, on which they seated our Lord the Patriarch, as in the chair of St. Peter, the founder of his See. Observe this coincidence—blessed be the Creator for it! Below him, on his left hand, they placed another chair, on which

they set the Archbishop of Servia. Then the Archdeacon, with his companions, entered into the Sanctuary; and first brought out the person representing Judas, and placed him on a high chair near the candelabra. Then they went in and brought out, two by two, first the Heads of the Clergy, then the Heads of Convents; and bowed with them to the Patriarchs, as they stood supporting their arms near the door of the Sanctuary, and made their first salutation: then they advanced with them a second step, and made their second salutation; then a third step, &c.; and seated them on the high chair near the candelabra, till they were all placed. Then the Patriarch rose from supper, and laid aside his garments: and they took off from him his crown and sakkos. When he had said, "And he girt himself with a towel," they brought him a linen apron with long strings, which they tied under his arms, crossing them before and behind. Then they put on him white linen sleeves, tied as before. When he had said, "He poured water into a basin," they brought before him a large silver ewer; which he took, and poured from it into another beautiful ewer. Then they set down the basin before him; and he began to wash the feet, first of the person representing Judas. When he had finished, he kissed his feet, and blessed him. In like manner he did with the rest. After he had washed their feet and kissed them, he gave them his blessing; till he finished with our Lord the Patriarch, and said the well-known saying concerning Peter; the dragoman interpreting between them. After the gospel, the Patriarch came down to the middle of the church, and began to sprinkle the people, with the assistance of our master, with that water, with a brush of hog's bristles, from the Heads of the Clergy and the rest of the attendants to the Grandees of the empire who were present; and when they crowded upon him, he sprinkled them to as great a distance as was practicable. Afterwards the Patriarch mounted the pulpit, and read the portion of Scripture set apart for this day, of such a length, that our legs were near dropping under us from lassitude, having stood from the early dawn of day until now. Then he concluded the service; and the choristers chaunted a *Πολυχρόνιον* for him first, then for the Emperor as usual. Afterwards, they went in, to put off their copes, and made their salutations to each other. We did not leave the church till after the chiming of the eleventh hour; and were cursing our very souls from fatigue, as our legs dropped under us. God grant us His especial assistance for the whole of the present week! As for the Muscovites, their feet must surely be of iron! and yet, from their perpetual standing in their churches, they are subject to a disease in the feet, which attacks all ranks, from the Emperor to the beggar, and

is incurable: and this, and the gout, are the only complaints they appear to be afflicted with.

On this day, the greatest part of the laity, both men and women, go to confession in the churches, where they make for them holy oil. It was told us, that the Priest places before the person confessing, the cross, the Gospel, and the appropriate picture, in order to frighten him into an exposition of his sins, one by one; and that, with them, confession out of the church is not permitted. For this reason they do not open the markets during this week, as we mentioned before; but are assiduous in confession and prayer, and continual metanoias.

In the evening they rang the bells, and went in to the Sleep Service (صلوة النوم). At the second hour of the night, on the eve of Great or Good Friday, all the bells were tolled at once, and they arose to the great matins. When we entered the church, they began to distribute, to all the assistants, tapers, which they lighted at each Gospel &c.; and at the third hour of the morning we arose and went to the great church, whence we ascended in grand procession to the Church of the Annunciation, in which are the reliques of all the Saints. In the mean while, all the bells rang, till the very earth trembled; and the janissaries were ranged on each side; the Emperor's Lieutenant, and all his Ministers, also attending. On entering, the Patriarchs, as usual, took some of the church pictures in their hands. Before the door of the Sanctuary was placed a long table, covered with brocade, with small long boxes, set in rows upon it, made of silver gilt; in none of which does any one know what is contained, nor of what Saint the reliques are, except by his picture, which is stamped upon it and accompanied by his name. They are all together thirty-five boxes. In many of them are contained the reliques of several Saints, having their pictures and names on the outside, worked with great skill.

The Patriarch took the censor, and incensed around them, and kissed them, with his head uncovered, one by one. In like manner did our master; and I, a poor sinner, with him, giving thanks to God Almighty for having granted us such mighty favours, blessing us with the sight of these treasures of venerable reliques, and with the opportunity of taking a blessing from them on this day of Good Friday:—for no one enjoys this privilege, except the Patriarch, and the Archdeacon devoted to his service, who continually appears at his right hand. After he had incensed them, he took a picture for himself, gave a second to our master, and gave a third to the Archbishop of Servia. Then he distributed the remainder to the Heads of the Clergy, and the Archimandrites, and the rest of the Priests, till he had gone through the whole of them. Then the two Patriarchs first, with

their heads uncovered, and we near to them carrying their crowns, went forth from the church; and they carried the pictures upon their heads, whilst the Deacons in turn threw incense before them; and the Heads of the Clergy, together with the Heads of the Monasteries and the Priests, walked behind, two and two. In the mean while the bells rang all together, and the people stood on the ground, facing the procession, and bowing, till we entered the Sobor. Here the Patriarch passed on, with all attending him, to that part of the church where are the treasury and the beautiful brass cupola which has in it the precious jewel—and what a jewel!—of Our Lord's garment, namely the shirt of Christ—glory be to His name! which is above all price, for the sight and blessing of which all the kings of the earth sigh. On a signal given by the *Ἐκκλησιαάρχης* to the ringers, they rang the whole of the bells in honour and respect to it. Then the Patriarch and our Master bowed down to the gilt box containing it, and incensed it; and the Patriarch carried it on his head, and advanced with it step by step, whilst the bells rang till the church quivered with the sound, and all the persons present bowed down to the earth, weeping, crying, and saying, “Gospodi pomilui!” (هوَسْبَدِي بوميلوي) that is, “O Lord have mercy!” When he came to the nave of the church, he put it down from off his head; and having broken the Emperor's seal which was impressed upon it, he opened the lid, and took out of it a kind of small thin book, inlaid with gold and precious gems, and placed it on the middle reading-desk, on the beautiful covers, with extreme veneration and reverence. Then having placed the box on its side, he opened a corner of the covering a little, so that the very shirt of Our Lord appeared; and he incensed it, and bowed down to it, and, taking off his crown, kissed it. In like manner did our master; as did I also, a wretched sinner, though unworthy to touch it with my mouth, or even to set my eyes on it at a distance. It was of beautiful dark-coloured linen, dazzling the eyes with its lustre, and inspiring those who approach it with fear, awe, and trembling. Blessed be God Almighty, who, of His exceeding goodness and mercy to us unworthy sinners, was pleased to vouchsafe to us the favour of kissing and beholding it on this day, when Our Lord was hung upon the wood of the cross, and the soldiers parted his garments among them! The Georgians think, that the soldiers to whom the lot of this shirt fell, which has no seam, were Georgians also; and that when they beheld the wonders of that time and hour, they set great value by it, and carried it into their own country, to preach upon it and its Divine Master, as the Magi had done; and that it was kept in their treasuries till the present time. For our parts, we gave entire credit

to this their report; because the Empress Helena acknowledged its truth, as well as some other European sovereigns. Moreover, they now informed us that the cloak also of Our Lord is in their possession, laid up, until the present time, in the treasury of one of their churches; that no one dares to uncover it, to look at it; for they imagine that fire comes out of the earth and burns the beholders, as it has often happened, with an earthquake and many terrors. They have also in their possession a chemise (قميص) of Our Lady the Mother of God. These blessings and treasures were formerly in the possession of the Georgians; but now, by the gift of God, the Russians possess them.

To return:—Then the Patriarch ascended to his throne; and all took their places around him: and they began the Prayer of the First Hour. At the time of the gospel, he himself read it in his place, with his head uncovered, as is always the custom, word for word, amidst perfect silence: and woe to him that coughs, or sneezes, or spits, when he has once begun! For this reason they preserve always very great silence and quiet, though the church is full of men and women and children. After the gospel, the Patriarch came down; and, standing before the water, dipped the cross in the two vessels three times, after he had first signed it with the form of the cross, whilst they chaunted “Inordani” (اينورداني). Then he placed the cross in its case: and the Protopapas, together with the two Ἐφημέριοι of the church, advanced, and began presenting to the Patriarch the boxes of reliques, one by one; and, as he read the name of the Saint whose reliques they were, and the choristers chaunted his *ῥοπαλία*, he dipped one side of the reliques in the water which was in the two vessels, and kissed them: then our master also kissed them, as I did too; and we looked at them. Then he gave them to the officers, who dried them, and replaced them in the box. Afterwards they brought forward others, till they had presented them all. These are the names of some, which we were able to observe—a hand and wrist of Mark the Evangelist, being the right hand and the five fingers with which the Gospel was written: an arm of Stephen, the chief of the Deacons: the right hand of the Emperor Constantine the Great: the head of Gregory the theologian: the head of Christophorus the martyr, resembling the face of a dog with a long mouth, and as hard as adamant; so that we were very much astonished to see it: the right hand of Theodosius the Great, &c. These are some of the large reliques, preserved in salt, which we noticed, and of which I wrote the names. I had a very great desire to write the names of all; but I found it difficult, on many accounts. One was, my fear lest any one should know that I was busy writing every thing I saw; which

would have been very disagreeable and dangerous: for they were very cautious of us; and not one of them allowed us an insight into their secrets, because we were strangers to them, and dwellers amongst the Gentiles. The second was, the perplexity surrounding us at this moment; for who could, in so short a time, commit to memory a thousand names of limbs and reliques? But what facilitated to us the whole affair was, that I prevailed upon our Lord the Patriarch to ask the Patriarch of Moscow, saying to him, "Is there any List or Book among you that gives information as to all these holy things?" He answered, "Yes; but it is in the Emperor's Treasury."

To return:—The pieces of the wood of the cross, which were fixed on the pictures and on the rosaries in the trays to a vast number, he dipped all in the water; and with the towel which he held in his hand he wiped off from them the dirt, and then wrung it into the water-vessel. Then he took the chest in which was the garment of Our Lord, and, opening one half of it, plunged the whole into the water-vessels. Then taking it out, he wiped it with the towel, and, shutting it up, put it in its place. Afterwards he took a silver ladle, and mixed the waters together, stirring them from top to bottom, that the blessing, as they think, may be spread equally throughout, to the very bottom. Then the Empress's steward came with a China tray, in which were suns belonging to the Empress, and crosses, and rosaries of gold, and the Emperor's jewels, and those of her daughters, and of the Emperor's sisters; and he dipped them in the water, one by one;—some said, that they might be sanctified by it; others, because in the greatest part of them there was some portion of the precious wood of the cross, and it was necessary to dip them, to clear away any dirt. After he had done so, he placed them in their tray, and the steward went away with them. Then they brought him large and small silver vessels; and he filled them with the water, and sent them to the Empress and her daughters, and to the Emperor's sisters and all their relations. But, before all, he filled for the Emperor a beautiful silver vessel; which he sealed up, and sent to the Emperor's Deputy; who immediately called one of the sotniks, and, giving him a letter, committed to him the vessel; and he set off with it immediately to the Emperor. Then he filled a vessel also for our Lord the Patriarch, which we preserved with exceeding great joy. Afterwards, he filled also for the Grandees of the empire. Then the Patriarch uncovered his head, and incensed the box containing Our Lord's garment, and raised it upon his head. Immediately they gave a signal to the ringers, who rang the whole of the bells; whilst he proceeded, step by step, to



the place where it is kept, chaunting "Αγίος &c. Then he incensed it, and the two Patriarchs bowed to it together. Then they entered, and took up the covered table which is placed here, having first incensed it. It is this table upon which the before-mentioned box always stands, with candles burning before it, in imitation of Our Lord's Sepulchre, in the Church of the Resurrection, at Jerusalem. He carried it, assisted, by our Lord the Patriarch in front, and the Heads of the Clergy behind, all round the church, till they came with it before the door of the Sanctuary. It is the Table of the Heart (الجدان), and they placed it (lengthwise) from the door to the choir, before the table of the reliques. Then they entered the Sanctuary, and took the 'Επιστάφιον (الايطافيون), upon which is embroidered the Descent of Our Lord from the cross, with portraits of Joseph, Nicodemus, the Redeemer, and the Women, from off the table; and, placing it on their heads, carried it out, to set it on the other table, with the head to the west and the feet to the east. Then the Patriarch took the censer, &c; and when they had begun the Prayers for Sun-set, four Deacons stood facing each other, two on each side, with large long silver fans in their hands, with which they fanned upon the 'Επιστάφιον in a very pretty manner; so that the fans resembled the wings of angels, each two in the form of a cross: and when those at the head ceased, the others at the feet began to fan in like manner. They were like angels fluttering with their wings; so that we were delighted and amazed, and wept with joy at the sight of this ceremony. The persons bearing the banners, the crosses, and the tapers, were stationed all round. When the Order of the Prayer for Sun-set was completed, they returned with the reliques and images to the Church of the Annunciation, where they placed them on the table we mentioned, &c. Afterwards, we returned to the Sobor, which we did not leave till the eleventh hour, half dead with fatigue; with our legs dropping under us, from standing since break of day till the evening. The peace of God be upon the Muscovite people, men and women, boys and girls, for their patience in standing still, and enduring from morning until now! When we were come to our convent, and the Priests had departed from the Sobor to their own churches, this which had been done did not suffice them; but the bells were tolled again, and they went in with their flocks to the Prayer for the Setting Sun. As for the Church of the Sobor, they rang their bells again for the Prayer for Sleep. What a prodigious wonder, what a surprising thing, is the corporeal energy which we remarked in these people! What bodies, what legs can they be, unless of iron, that feel no weariness, no fatigue! May God Almighty preserve them!

On the morning of Holy Saturday, or Saturday of Light (سبت النور), they rang the bells, and we went to the Sobor. After the Patriarch had read the Morning Prayers, &c. they brought him triple tapers, lighted; of which he took one for himself, giving one to our Lord the Patriarch; then to each of the Heads of the Clergy, and of the Archimandrites, who came, two and two abreast, to receive them. Then he distributed them to the Emperor's Lieutenant, and to all the Grandees of the empire; afterwards to the rest of the ecclesiastics, who attended, and were standing in their places: for in none of their churches is there found, in this country, a single stall or chair: but the Priests stand, in rows turned towards the east, on their legs, without chairs to sit on, or posts to lean against, in the middle of the church\*. The length of the service of the Ἐπιτάφιον, during this night, was such, that we did not return to our convent till sun-rise.

\* "I had, in the course of my travels through Greece, in 1803-4, enjoyed frequent opportunities of witnessing the service of the Greek Church; and, by way of comparing it with that performed according to the Russian Rites, while in St. Petersburg, I attended more than one of the principal churches. The first thing that struck me, was the undistinguishing equality with which all ranks of persons, from the prince to the boor, assembled promiscuously in the body of the church, and near to the sanctuary, standing or kneeling; but never sitting, there being no sort of accommodation for that purpose. The service is long and complicated, and, like that of the Roman-Catholic creed, varies in many points every day; but that part which is permanent, and of daily occurrence, is striking and impressive. The monk, priest, or dignitary of the church, reads prayers, collects, and psalms, from a variety of volumes, all of which are written in the Slavonic language; and, like the Latin used in the services of the Roman-Catholic churches, is not readily, if at all, understood by every class of people. The greater part of the Russo-Greek Church service consists in psalms and hymns; which are either sung, or read in a sort of recitative. No musical instruments are admitted in the Greek Church, and on this point the Russians are very strict observers; but they are permitted to have experienced and well-taught choral singers, to assist them in increasing the solemnity of the worship of their church, already considerable from the magnificence of its decorations and the splendour of the ecclesiastical vestments. Three distinct services are performed each day in the week, at all churches; the Vespers, and on festive days the Midnight service (Mesonyction), the Matins or Morning Prayers, and the Liturgy. The Greek Church observes its festivals from sunset to sunset. The benediction of the people by the priest, and the frequent exclamation of 'Let us pray!' which he or his deacon pronounces, with the responses by the clerks or singers, of 'Lord, have mercy!' form an essential part of them all.

"The ordinary religious ceremonies, which the Russo-Greek Church requires to be observed on many occasions in the course of the year—the celebration of anniversaries of the Imperial Family, of important events and victories, by singing the *Te Deum*, either in the Imperial Chapel, or in the Church of Our Lady of Kazan—the practice of observing certain solemnities or festivals at Christmas and Easter; such as, the Benediction of the Waters in January, the Lavipedium and the Offering of the Paschal Lamb, or Egg, at Easter—the Imperial christenings, and the lying-in-state in the cathedral of the bodies of deceased sovereigns, and of the great in all other churches, afford so many opportunities for the Russo-Greek clergy to display grandeur and magnificence in the celebration of their rites; and of which they fully avail themselves, to the edification of the congregated Christians."

The Patriarch told our master this morning, concerning the Emperor of Moscow, that he was passing the holidays at Smolensko; and that he intended to march out thence against the Poles, on the ninth of the month Iyar (ايار), having assembled with him, at this moment, more than six hundred thousand troops.

To return:—They did not come out from mass, on this day, till the evening. We did not attend them, through the excess of our fatigue: for God is witness that we returned home in the morning so weak, that we could not stir; particularly my wretched self, who remained many days entirely overcome with weakness. However, we did not escape altogether from mass; for the Patriarch sent to our master two candidates for holy orders; and he said mass, therefore, in the Church of the Convent; and consecrated, the one Priest, the other Deacon. In the evening they rang the bells for the Prayers for Sleep.



END OF PART THE FIFTH.

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THE  
**TRAVELS OF MACARIUS,**

*Patriarch of Antioch:*

WRITTEN

BY HIS ATTENDANT ARCHDEACON, PAUL OF ALEPPO,

IN ARABIC.

PART THE SIXTH.

MOSCOW.—NOVOGOROD.

TRANSLATED

BY F. C. BELFOUR, A.M. OXON.

LL.D. OF THE GREEK UNIVERSITY OF CORFU,

MEMBER OF THE ROYAL ASIATIC SOCIETY OF GREAT BRITAIN AND IRELAND;

&c. &c. &c.

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PART THE SIXTH.  
MOSCOW, AND NOVOGOROD.

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BOOK XI.  
MOSCOW.

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SECT. I.

*EASTERN CEREMONIES.—REASONS ALLEGED FOR  
THE USE OF RED EGGS.*

IN the middle of the night preceding the Great Passover (الفصح العظيم), which fell on the 10th of the month Nisan, they rang the bells of all the churches in the city, till the earth shook and trembled: and the people entered their churches, to be present at the *Ἀνάστασις*, according to custom, leaving their homes in the dead of night. But of the Great Church they did not ring the bells till about three hours before day-break. Thither we went: and as soon as the Patriarch of Moscow was come, we entered the sanctuary, to put on our copes: after which he distributed candles to the attendants; and they went round the table, and went out in procession (قبي باعوث), through the door of the tabernacle of sacrifice, to the outside of the church-door on the north side, till they came to the Catholic door on the west; where they stopped, and performed the usual ceremony of the *Ἀνάστασις*. Then the Patriarch opened the door, and they entered the church: he went up to his throne: the rest formed a choir, chanting the Canon for Easter. But it was far and widely different from the service of the Greek Church (صلاة الروم); and the solemnity was much removed from that exultation which takes place in our country, and from that tumultuous joy and gladness and clapping of hands. After the prayers, they entered the sanctuary, for the Patriarch of Moscow to lay aside his *sakkos* (صاكوس), which, from its weight, is insupportable, and has been recently made for him quite new, of yellow Venetian brocade embroidered with pure gold, of which the ell is worth more than fifty dinars, set all round its train, sleeves, and sides,

the breadth of four fingers, with large pearls like vetchlings (بشرايب), with valuable gems among them. In like manner, on his breast there was a kind of Ἐπιτραχήλιον, reaching to his feet, which he desired us to lift up, but we could not. He said that there was in it the weight of a pood (پود), that is, thirteen okkas of Constantinople, of pearls; and that it had cost more than thirty thousand dinars. He has not one only in this way; but he has more than a hundred, kept from ancient times; and, subsequently, to every robe he adds new ones, as we shall relate hereafter. Then he put on another, that was light, to breathe a little; and took in his hand a cross; giving another to our master, and the Gospel to the Servian; and they arranged themselves in a line, with their faces to the west. Then the Patriarch of Moscow went to them in succession; and kissed the cross in the hand of our master, and his mouth, saying, Χριστὸς ἀνέστη (خریصتوس انستي). Afterwards they went out, and stood in a line in the porch; where they placed before the Patriarch a basket of red eggs; of which he first gave three to our master, on kissing him: then he gave to each of the Heads of the Clergy two, and to the Archimandrites and the Priests one each, as he went round to them. Then the Grandees of the Empire entered and kissed the cross, together with the right hand of the Patriarch, and his mouth, saying, Χριστὸς ἀνέστη. After them entered the Monks, and all the persons present in the church. Some of them presented the Patriarchs with eggs; while, on the contrary, the Patriarchs gave eggs to others, namely, to the poor. It was told us, that when the Emperor is present, he himself distributes the eggs to all, with his own hand; and each person that receives one from him preserves it in his house, as a kind of blessing from his hand, which he neglects not, during the length of his life, to contemplate with respect every year. After this, the two Patriarchs entered the sanctuary, with all the attendants; and after the Archdeacon had said the prayer &c., we left the church, at sun-rise.

We observed on this day something in their practice which surprised us much; for they did not interrupt their great *metanoias* to the ground, either now, nor yet during the whole of Pentecost, though at this season they are unlawful: but such is their Ritual.

AN ANECDOTE.—There came hither, once in former times, one of the Heads of the Greek Clergy, a philosopher celebrated for his knowledge and eloquence. Now it is the custom with the Muscovites to make attempts to puzzle and put to trial a man like this. They asked him, therefore, on the subject of the red

eggs at Easter, whether there is any authority for that ceremony, or mention of it in the Scriptures. He adduced to them the testimony of the Prophet, who says, "Who is this that cometh from Edom, with red garments from Fosor?"\* When they saw the beauty of his answer, they were silent.

The philosopher Alligaridi † (الليغاريدي), Metropolitan of Gaza (غزة), the learned man from Rome, when we asked him concerning this, replied, that it was because when Mary Magdalene went to Rome, and complained to Cæsar against Pilatus, her garments were dyed with the blood of the Messiah.

On this festival of Easter they hung up in the Sobor Church ten crowns of lamps, or (بوليالون), πολυέλαιον, of yellow brass, a work of the Germans, with carvings of flowers and other ornaments of wonderful beauty; and with candlesticks, each of a different form, the handsomest of them being in the likeness of the large pearl-shells of the ocean (البحر الكبار), with bars and stripes. Each of these chandeliers was larger than a tent, so as to strike the beholder with astonishment: the value of each was estimated at five hundred dinars. Four they hung before the doors of the sanctuaries, except the middle one; for it they made one of silver: other four they suspended in the four arches of the Νάρθηξ, each of them having four rows of candles: the last two, making up the ten, were in the two cupolas of the Νάρθηξ, forming the shape of a cross.

After the third hour of the day of Easter, they began ringing the bells of the Sobor: and our Lord the Patriarch went to the palace of the Patriarch of Moscow, to meet him: and the Patriarch of Moscow took him with him to the Empress, to pay her a visit on occasion of the festival. They had with them a cross and ἀγιασμός. When they came near her door, they requested permission, and entered. The Patriarch of Moscow said the prayer, "Save, O God, thy people"; in it commemorating the names of all the Saints ‡, and praying for the Emperor, for her, for her son and daughters, for the Emperor's sisters, for the whole house of the Emperor, and for those present with the Empress. Then he sprinkled the apartment, and her also; and presented to her the cross to kiss, and blessed her, and kissed her right hand; and sprinkled her son and daughters, and the Emperor's sisters, and blessed them. In like manner did our Lord the Patriarch. Then the Empress asked for the Metropolitans, who

\* من فوسور Isaiah lxiii. 1.

† Ligaridius.

‡ The words مع عادمن الغضة which follow here have no discoverable meaning.

were standing without; and they entered, bowing to her to the ground, and kissing her hand, and blessing her. In like manner was done by the Archimandrites, as our master told us afterwards. Then they went forth from her presence, and descended to the church.

The Patriarch on this day was clothed in a robe of deep red velvet, reaching to the ground, with sleeves of *كز*, according to the custom of their dress. Over it was the mantya of green velvet, which we mentioned before, and he wore the same latia. On his feet he wore green slippers; and thus on most days we had seen him wearing green or blue or red slippers or sandals. He is not singular in this: most of the Monks and Clergy and Nuns walk out in green dresses, and in green slippers or sandals: for the greatest part of what is imported to them by the Persian merchants is green stuffs; so that the clothing of the generality of the people also is of such; and an excellent dress it is. When the Patriarchs robed, the Patriarch of Moscow put on the sakkos of St. Sergius, Patriarch of Constantinople; and our Lord the Patriarch put on the sakkos of St. Photius, Patriarch of the same: for they relate, that the Grecian Emperors and Patriarchs of that time sent them to them afterwards, with all manner of blessings. They are entirely embroidered, both in front and on the back, in blue satin; having before and behind representations of the festivals of Our Lord, and most of the portraits of the Saints, with all the writing and names in Greek. There is written all round each sakkos, from the sides to the skirt, "We believe in one God &c." with large embroidered letters. For this reason, all the sakkos which belong to this Patriarch of Moscow have been thus written on, all round, either in embroidery or in large pearls. Like their *στιχάρια*, they have four appendages, besides the main piece; namely, the sleeves, the square cape between the shoulders, and the bottom of the skirt. This division and arrangement are very pleasing to the eye. Their *φελώνια*, also, are very wide and large, flowing down in a wide sweep to the ankle, and having a seam at the shoulders. They have all broad fringes at the bottom of the skirt of their *στιχάρια*, on the great festivals. The joining of the sleeves is of pearls, as is also that of the shoulders entirely, or else of heavy gold lace; and so are the seams of the *φελώνια*. These seams they make an ornament to the dress, by covering them with figures, pearls, gems, and small portraits between the pictures, to the great admiration of the beholder. So the Patriarch's sakkos are always furnished with appendages for the arms, of a stuff different from the main piece; and the seams are adorned with figures in gold lace, or in pearls or

gems. In like manner, the sides and skirt are of thick cloth, with either gold lace in letters, or pearls in large letters or beautiful figures. This is not the description of the priestly robes of Moscow only, but of those of the whole country of the Cossacks also, all of which are of this make. On all their robes there is always a cross of pearls, or heavy gold brocade, behind. We therefore made crosses for all our robes and sacerdotal ornaments, lest they should scorn at us and our habit. This method of piecing together different stuffs is a good idea; for how often does it happen, that there are found in our country, and frequently in our possession, pieces of stuff, and caftans, which are insufficient for robes, whether *στιχάρια*, *φελάνια*, or *sakkos*? But if any person makes them in the fashion I have described, as I did with my *στιχάρια*, and joins the sleeves, shoulders, and skirt of a different stuff, the piece or caftan suffices, and the robe becomes more tasty; as, if we live, you will see.

To return:—Then they began the Mass; and there was an ordination of Priests and Deacons. At the time of the reading of the Gospel, the Chief of the Deacons went out to the *Ἀμβών*, and the Patriarch to the table; where they said the office, verse for verse, with much chaunting, and at great length. It was the Patriarch who always began; and when he had finished a verse of eight or ten words only, they tolled the great bell by itself. It was managed in this way: the *Κανδηλάπτης* stood at the door of the church, opposite to them, with a small rattle in his hand; and whenever he heard the conclusion of the Patriarch's verse, he rattled it once; and the ringers above, hearing it, answered with the large bell. At the end of the Gospel they rang all the bells together; and in like manner at the carrying round of the Body. During the whole year, it is only on this day that they ring them on these occasions. At the time the Body went round, the Deacons carried, at the head of the procession, a representation of the City of Jerusalem, with the Church of the Resurrection and the Sepulchre of Our Lord in the middle, and all the cupolas exactly as they are, with crosses at the top: the whole of it was of silver. When the Mass was over, the Patriarch went up to the Ambon and read a sermon of St. Chrysostom: then he concluded the prayer, with the cross in his right hand. Our Lord the Patriarch held another; for such is their custom during this week: even the ordinary Priests do not conclude the prayer without a cross in their hands. And whereas it was not their custom to take the Antidora, our Master on this day compelled the Patriarch to make a distribution thereof to them; so that from him sprang the subsequent practice. He gave them therefore of the Antidora, and they

kissed the cross as they received. Then they brought, on the part of the Empress, baskets of peeled and coloured eggs, and pieces of saffron-coloured bread: over them the Patriarch read the well-known prayer, and, having blessed them, sent them back to her. Then we went in and put off our robes, and did not leave the church till after the eighth hour; but in the common churches Mass had been celebrated from an early hour in the morning.

We then passed on with the Patriarch to his dining-room; for it was he who gave a banquet at his palace this day, in lieu of the Emperor. The first thing they placed on the tables were portions of red and black caviare: after that, fish of various kinds, according to a rule they always practise;—and a bad practice it is. As for us, it was no feast at all, but rather a fast: and there we staid more than two hours. At length they rose from table; and went down to the church again, to give thanks to God. After they had said their prayers to the *Παναγία*, and had returned thanks, they took leave of each other; and we came to our monastery, nearly fainting away from fatigue experienced during the whole of the past week. We remained debilitated with the pain in our backs and legs for some days during these festivities; which were certainly no holidays for the foreigner, though he might be endued with the strength of Alexander. Every day this week they rang the bells at the Patriarch's coming out from the church to return to his palace, and also at his return to the church from the banquet: for it is the custom of the Patriarch, during this whole week, after the repast, to descend to the church and give thanks to God through the *Παναγία*.

Nor were the young men and boys during this week idle in ringing their bells in every street throughout the city, both night and day, taking a great delight in it; for this is their joy; this their sport and glory. It is to be noted, that their Easter lasts from now till Ascension Thursday; and that, during this period, every time any of them pays a visit to his friend, he presents him with a red egg, and kisses him on the mouth, saying, *Χριστός ἀνέστη*. Thus, when a person arrives from off a journey, they make him this salutation, with a kiss on the mouth.

## SECT. II.

*POLICE REGULATIONS AT EASTER.—DESCRIPTION OF THE RIVER MOSCWA AND ITS BRIDGES.—OF THE MARKET, AND MANNER OF TRADING.*

THE shops and taverns for the sale of spirits and liquors continued shut up and sealed from the beginning of Lent till the Monday after Low Sunday (احد الجديد New Sunday): for they do not suffer them to be opened at all during this week; being stricter even, in this regulation, now, than during Lent. In like manner, during the whole course of the year, they are prohibited from opening them from the eve of Sunday till Monday morning: and on the distinguished festivals the like prohibition holds. During this week the janissaries went round the city, like fire; and whenever they found any one drunk, and at the same time mischievous, they dragged him to the justice-court; whence he was consigned to prison for a number of days, after much beating and bruising; a thing we saw continually happening.

During Passion Week, as also during the present week of Easter, the Patriarch visited the prisons, and did much kindness to the prisoners. As to those confined for debt, he paid their debts for them, and let them out. If the Emperor had been present in the capital, he would have done so too, according to his usual custom. The Patriarch paid a visit also to our Lord the Patriarch, and distributed to us the festive rite (عيدية). In like manner, also, the Deacon-readers and the Choristers came, in troops, to our residence, to pay the compliments of the festival to our Lord the Patriarch, chaunting *Χριστός ἀνέστη*, and a *Πολυχρόμιον* for him. He then made them a benefaction, and they went away.

To return:—In the beginning of the month of Adar (March) the days and nights are equal: but after the tenth, the days began to increase; so that on this day of Easter, which is the fifteenth of the month of Nisan, the day became fifteen and a half hours long, and the night was reduced to eight and a half. On this day the ice covering the rivers broke up; and we went to take a view of the River Moscwa, which runs under the palace and through the middle of the town, not having seen it up to the present time; for there had hitherto been upon it mountains of snow and ice: besides, the people here are accustomed to heap upon the frozen rivers all the filth and rubbish of the towns and villages through which the rivers pass; so that when the ice breaks up, the whole goes away along with it. When, on this day, the ice got loose from the banks of the river, and the sun grew hot, and the rain fell warm and in torrents,

we saw surprising sights upon its current; for mountains of snow and ice moved along with it; and it increased in the night to such a degree, that, by the violence of its flood, it threw down the outer stone walls of the palace, and deluged, destroyed, and carried away a multitude of houses and trees, together with a number of persons: so that, after the people had so long been accustomed to walk upon the river, they were now forced to betake themselves to boats, to pass from street to street, and from house to house. After some days, however, the stream having begun to diminish, subsided at last within its wonted channel; and in the month of Ab the people forded it on horseback, such was the shallowness of the water. On this river are many bridges, most of them supported on wooden piles. That which is near the palace, and opposite to the gates of the second line of the city walls, is much to be admired: it is level, and formed of large pieces of timber joisted into each other, and bound together with very thick ropes of the bark of the tree called *Filamour* فلاور (the Lime, Teil, or Linden-tree), having its ends fastened on the towers and on the opposite bank of the river: so that if the water rises, the bridge rises too; for it is supported without pillars, being composed of planks lying on the water, and, when the water is low, resting on the ground. When boats come with treasure for the palace from the provinces of Cazan, Astrachan, the Volga, Jangina, Kolomna, and other parts of the country through which this stream passes (for it traverses all the countries we have mentioned), on their arriving by it at the bridges supported on pillars, their masts are taken down, and they are driven under one of the arches. When they come to this bridge by the palace, the boatmen loosen some of the pieces of timber fastened by the ropes, and, taking them out of the way of the boat, they push this on towards the palace, and then replace the timbers: thus they do also on their return. Here are continually found great numbers of vessels; which transport all kinds of provisions to the city. We even saw boat-loads of hens' eggs, brought hither from the countries we have mentioned. On this bridge are many shops for buying and selling; and over it there is a constant passing and repassing of vast numbers of persons. On it we were perpetually walking, for the purpose of enjoying so easy an amusement. Over this bridge is the road to Kalouga and Potiblia, and also to Smolensko and the country of the Poles; and over it are the troops perpetually coming and going. The servant-girls of the neighbourhood, and the women of the lower orders, used to come to this bridge to wash their clothes in the river, as the water flows to its very edge. This river runs from west to east, and



abounds in a great variety of fish. There is one kind, always with a belly-full of red caviare. This river is constantly supplied from fresh-water lakes, which flow into it without interruption, both in winter and summer.

From the north-east of the city comes another river; which, falling into a lake in the midst of it, is used to turn a number of mills, and, having gone round the whole palace, unites itself with the river Moscwa. Thus on three sides of the walls of the palace are vast trenches filled with water; and for this reason the walls are continually falling, and being repaired.

This city of Moscow is very open and cheerful; for wherever you go, you have a view of the fields and meadows and villages at a distance; for it is situated on several hills, and is very high, particularly the palace. All the houses of the city are inclosed within the precinct of a court-wall, which is very wide; and all have their gardens. For this reason they say that Moscow is larger and more open than Constantinople: for in the latter, all the houses are contiguous; nor are there found in it any squares, or palaces within courts, but the houses are connected one with the other. On this account, when a fire happens in Constantinople, it is not speedily extinguished; whereas here, if a fire breaks forth, it is put out very quickly, because the open spaces are numerous, and the streets wide to an extraordinary degree.

The market-stalls of this city are on the east side, in front of the parade before the palace; which is a large open space of level ground, having at its entrance some very large cannon, resembling that large gun which is seen in the Tophana (طوبخانه) at Constantinople: so also, at the other end of it, are other still larger guns, on which the people sit and sew. The pillars here are crowned with huge bones, like vaulted arches; and such are placed on high vaults opposite the churches of the Holy Trinity and of the Palms. Within the bars of these, in the winter, they set pieces of ice from the river, making full-sized panes, and shining clearer than crystal. The shops extend from one side of the square to the other; most of them built with stone, and furnished with polished iron window-shutters: even the store-house doors are of the same material. In front of these shops are wine-cellars, built of stone and brick, which are cool in summer, and warm in winter. Here is a shop for books; a shop for images; another for new vestments; another for bells, censers, and holy-water (εὐχιστήριον) pots; and another for incense and tapers. The goldsmiths' shops are most of them appropriated to the gilding of pictures, or inlaying them with gold and silver. There is another shop for the mantyas of the Monks, their cloaks,

paramantyas, and black shrouds which are adorned with crosses. To every row of shops are large dogs, for guards. The shopkeepers have a long rope tied from one end of the row to the other; on which is a pulley. When evening comes, they fasten a cord on the dogs' necks, which they tie to the pulley on the large rope; leaving the dogs to jump about, from one end of the rope to the other, along the row of shops, without rest or intermission. There is a shop for iron-goods, such as are wanted for doors and windows, &c., for large cauldrons, buckets, and frying-pans, of polished iron, of surprising workmanship. There is a shop also for beautiful silks (فراغات); and for window-panes of stone-crystal, which does not break, and is as smooth as paper. The Bezestan is two large rows of shops; among which is one called *Beito bazari* (بيت بازاری), resembling the *Soko'lCamila* (سوق القميلة), at Aleppo. Here are found all kinds of clothing, armour, and trinkets, both old and new. The trade of the Muscovites is rudely free; and their sales are abundant, as they are not asked for tribute or taxes, nor are oppressed by any tyrannical collectors. Their language in dealing is something like that of the Franks. When we purchased any article, and the dealer mentioned its established price, if we gave him the sum he demanded, he would frequently make an abatement of his own accord, and take less; but when we haggled with him, and offered him a lower price than that which he mentioned, he would fly into a passion, and not, after that, sell the article, even for what he had before asked; and if we went back to him, it was worse and worse. The most wonderful thing is, that in the mouths of all of them there is but one tongue: for if you shop from one end of the bazaar to the other, they have all one price: so that we experienced great surprise in dealing with them, finding them all in the same way. Young boys are stationed in most of these shops: and we observed in them such a degree of prudence, artifice, and cunning, in their sales and purchases, as quite astonished us; for they used to obtain from us more advantageous bargains for themselves than their elders would have done. Most of these lads are Turkish and Tartar captives, of those made prisoners by the Cossacks of the Don. We knew them by their eyes, faces, and hair. Their masters place them in their shops, to buy and sell, knowing how superior they are to themselves in artifice and cunning. When we spoke to them in Turkish, they blushed, and would not answer us in that language, for fear of their masters, who, from their childhood, have baptized and confirmed them in the Christian religion. Credible persons informed us, that no proselyte from any religion shews such sincerity in his conversion to

Christianity, and his adoption of our creed at his admission to the sacrament of Baptism, as the Turk and Tartar. They are brought over with their whole hearts and souls; and we saw many of them become Monks, and abandon the world, displaying much devotion and many virtues, and pitying their infidel parents who begot them in paganism. These persons excited our great astonishment, highly pre-eminent as they are over the Muscovites in sagacity and artifice, and passing so widely before them in their capacity for the arts of policy and commerce. When we asked them, by the tongue of the interpreter, concerning any affair of importance, they invariably answered, "We know nothing about it," though all their hearts were full of the knowledge of it. We gained the advantage, frequently, in buying, and selling over the grown-up people; but these youths laughed at us and made fools of us, and with them we could do absolutely nothing.

A certain converted Jew, born at Saloniki of Jewish parents and ancestors, who was interpreter at the Emperor's court, for the Greek and Turkish languages, told us, that the Jews surpassed all nations in treachery and devilishness (شیطنه); but that the Muscovites were above them, and had much the advantage of them, in cunning and ingenuity.

The markets in this city are held on Wednesdays and Fridays, throughout the year. On these days the people flock in from the villages, to make a market for buying and selling; and all the shops are opened. This market is held in the square we before mentioned, which overflows with the abundance of persons resorting to it, for the purpose of buying and selling whatever they want, without impediment.—When any one of the distinguished Dominical festivals happens to fall on a Wednesday or Friday, they do not open the shops, nor does any buying or selling take place, till after Mass.

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### SECT. III.

#### *DESCRIPTION OF THE KREMLIN—OF THE SECOND AND THIRD CITY-WALLS—AND THE OUTER MOUND.*

As to the description of the Emperor's Castle and Palace; it has, as we mentioned before, an immense ditch all round it; on the bank of which, on both sides, are two walls with battlements (شراريف), and within them are two other very high walls with towers. It has five gates, at the front of each of which are four or five barriers; and of these, one is always in the form of an

iron cage, which they raise and lower with an engine. Over the great Imperial and Eastern Gate is painted, on the outside, the portrait of Our Lord the Messiah, standing upright, in the act of giving his blessing : his lower robes are azure, laced with gold : his upper of velvet, laced in the name manner. To this image they give the name of "Spas (that is 'Saviour') of Smolensko," believing him thus to have appeared to Zosima and Sabbatius, two of their Saints. On the inside of the gate, towards the palace, is an image of the Virgin, on a chair or throne, with the Heads of the Muscovite Clergy humbling themselves before her. On the top is the great clock-tower of such extraordinary dimensions.

At the second gate, on the outside, is the picture of St. Nicolas, holding in his right hand a drawn sword ; in his left, this city of Moscow ; because it was he who saved it from the violence of the infidel Timour Leng ; as we shall relate hereafter, in speaking of him. This they call *Nicolaskia Vrata* (نیکولاسکیا), that is, "St. Nicolas's Gate." On the inner side is the picture of the Lord ; before whom, St. Leontius, and his companions, the Heads of the Clergy of Rostov, are humbling themselves.

The third gate is vastly strong ; for here the moat is very deep, and the water in abundance. Leading to this gate is a long bridge ; at the head of which, on the city side, is a huge tower ; so that the gate is defended both by the tower and the bridge. On the bridge, also, are two walls, with battlements on both sides. On the outside of the gate of the above-mentioned tower is the picture of Constantine the Emperor : on its inner gate is that of the Emperor Vladimir. On the inside of the palace-gate is the picture of the Lady Bala-titara (بالاتیئارا—Πλατυτέρα ?), with the heavens, the angels, and the Four Evangelists, around her. Above this gate is a huge tower ; in which is an iron clock, besides the one we mentioned before, which strikes, and is heard by the western inhabitants of the palace, by the height at which it is placed : and as this tower and the gate are very high above the ground, the ascent to this bridge is very considerable. From the circumstance, that within this gate, and opposite to it, is the palace belonging to the Monastery of the Holy Trinity, in which the steward constantly resides, there is painted over it a representation of the Trinity, with the portraits of Abraham and Sarah ; and with a table set.

The fourth gate, looking over the Imperial gardens and pleasure-grounds, and situated on the south-west of the palace, has St. John the Baptist painted over it.

The fifth gate, on the south of the palace, has painted over it the Samaritan

Woman and Our Lord the Messiah, at the Well. They call it *Vodali Vrata* (فودالي فراطا), that is, “the Water Gate”; because by this gate they go out to draw water from the river Moscwa, which flows near it. By it, also, they go out, on the Day of Immersion, and on the first day of the month of Ab, to perform *Ἀγιασμός* in the river. As the whole of this looks over the river on the side of the town, it has four walls, such as before described; and a huge tower, without the gate, in front.

Across the river, in this place, are many gardens belonging to the Emperor, and an immense plain for the cavalry; in which are innumerable rows of cannon, thrown close to each other for ornament; and some of them tripled, with three guards\*; for here is the road to Kalouga and Potiblia. Whereas, formerly, within this palace was an absolute want of water, and they always had to draw it for the Emperor’s kitchen from the river above mentioned, there came, in the time of the present Emperor, a certain German Frank, who built an immense tower on the bank of the river, and, artfully forcing the water into it, by means of a wheel, contrived, by a multiplicity of wheels and other machinery, to pump it up both day and night; so that, without trouble or fatigue, the Imperial palace is furnished with water for every purpose it is wanted for. Having dug four or five large wells, and built over them arches, hollow pillars (تساطل), and canals, he set an iron wheel on the outside. Whenever they want water for any purpose, they turn this wheel with one hand, and water flows out in great abundance. This is what we observed in the exterior circuit of the Emperor’s apartments. As to their interior, we know nothing of it; nor do they permit a foreigner, though it were Christ himself, to enter them by any means. Such, then, is the description of the Palace Fort.

In regard to the second wall of the city, its first part is from the corner tower of this fort, on the eastern side, extending along the bank of the river Moscwa: the other part of it is from the opposite corner of the palace towers, reaching along the other river. The situation of this wall, to the eastward of the fort, is entirely beyond the large plain before mentioned and all the rows of the shops. It has seven gates: two close to the bridge over the river; and two opposite them, near the extremity of the plain, at the mouth of the other bridge upon the other river and lake. The other three gates are single. Each gate has, over it, both inside and out, some figures painted. Upon one is the portrait of

\* وبعضهم مثلث بثلاث خزانات

the Mother of God, known by the title of Our Lady of Cazan: upon the other is the picture of Mary of Egypt: upon the third, the portrait of St. Elias the Prophet: and so upon the others, other pictures.

As to the third wall of the city, known by the name of the White Wall, being built of white stone of the largest size, the Emperor Vasili, son of the deceased Czar Ivan, built it. The two former walls which we mentioned are of brick. This wall he began on the south side of the fort, on the bank of the river, and carried all round the city. It is larger than the wall of Aleppo, and is a wonderful structure; for, from the ground up to its middle, it slopes; from the middle to the top it forms a belly, against which a cannon-ball has no force; whilst the port-holes, which are filled with cannon, bear, by the contrivance of the builders, upon the very bottom of the wall. This contrivance we did not see either in the walls of Antioch, or in those of Constantinople, or of Aleppo, or of any other fortified town: their port-holes have a level range only over the ground at a distance; whereas these allow an aim at every person who approaches the bottom of the wall; and this for two reasons; one, because these walls are not, like the walls in our country, built perpendicular, in the form of a cube, but are sloped upwards, as we mentioned before; and because the port-holes, or embrasures, are contrived so as to command the very bottom of the wall. One side of this wall joins the corner of the second wall. Thus one side of the city, on the west of the palace, is inclosed by this white wall; and on the east and north, the greatest part of the town: for it extends from the east to the west, inclosing two walls; and on the south, one wall; as the great river Moscwa is defended by it. In this white wall are more than fifteen gates, distinguished and known by the names of the various pictures that are upon them. All these pictures that are over the gates have round them broad rims of brass or tin, to keep off the rain and snow. Before each picture is a lamp: these lamps are let down, and raised up again every morning, by means of ropes; and have lighted tapers placed in them by the janissaries, who are stationed at every gate, with their muskets and accoutrements. At each of the gates, also, is a number of beautiful large and small cannon, upon wheels; and every gate has tortuosities and crooked turns; not straight passages, like those of the gate Annasro (النصر) and the gate Cansarina (قنسرین) at Aleppo: and every gate has four doors, all closing upon each other, in its long porch. All the gates, without exception, have their cages of iron bars, which are let down from the top of the tower, and raised again by an engine. All other doors are

liable to be opened in some way; but for this cage-door no artifice avails; nor can it be broken through, nor raised up, except from above.

The vast wall of earth, looking like the other three put together, which has a moat both inside and out, is beyond all these walls; between which and it there is a great distance. It was made by Philaretes the Patriarch, grandfather of the present Emperor. Its circumference is thirty versts. It is more defensible than all the walls of stone and burnt brick; and stronger even than walls of iron: for in these, breaches may be made, and they may be thrown down; but walls of earth, of this thickness, are secure against all attempts; and cannon-balls do but sink into them.

This, then, is the description of the city of Moscow; and of its walls, ascertained by our own observation, as far as we could carry it by stolen glances of the eye. For the janissaries who are stationed at each gate, whenever they see any one looking much at the walls or at the cannon, take away his life, even though he be one of their own nation. This very week they seized one of their own people, whom they had seen going round, looking about the walls; and brought him before the Minister (الوزير). Then they stripped him naked, and carried him round the whole city, with his hands tied behind his back; whilst the executioner followed behind, armed with an instrument made of a bull's nerve, with which he struck him continually—crying aloud, that he was a spy, and that this was his reward—until he beat him out of his senses. We ourselves saw his back and shoulders; and it was a sight to cause the beholder's heart to ache; for the flesh was torn and scattered, and the blood flowed from it in streams. The man's life was afterwards lost; for, subsequently to this cruel punishment, they threw him into prison, naked as he was; and there he pined and died.

From the number of houses required in this city, and the extent of its population, there are houses built even outside the wall of earth; and very many palaces, perhaps still more numerous than those within; for people, in all places, love the fields. Many times, when we went with our Lord the Patriarch to the outside of the town, on any of its four sides, either in the sledge or the coach, I calculated, with my European watch in my hand, that from our residence in the convent within the Seraglio or Kremlin, in the centre of the town, to the wall of earth, it was more than a full hour's distance: but a person walking would, probably, not perform it within an hour and a half. The length therefore of this city, from west to east, is a journey of three hours full, as I in this

manner reckoned it. The country-houses are close to the city, all round it; and are innumerable, reaching to the distance of a verst, two versts, three, and even seven, as we saw them plainly from within the city. And whereas a great part of these villas near the capital heretofore belonged to the grandees of the empire, the present Emperor has now obtained possession of them; and not as regards this city only, but every town of his dominions; having made it a law of the empire, that all the villas in the vicinity of the towns, within the distance of seven versts, are the property of the Emperor; allowing all at a greater distance to be that of the grandees of the empire.

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#### S E C T. IV.

##### *REGULATIONS FOR THE PREVENTION OF FIRE.—HISTORY OF THE TWO SOBASHIS—JUDICIAL AND PROVINCIAL ADMINISTRATION.—IMPERIAL REVENUE.*

To return :—There is charged with the superintendence of the palace and its environs, a Grand Sobashi, who guards it night and day from fire; and besides him, in the city, is another, who makes the circuit of it day and night, for fear of fire. During this season of summer they were in the habit of sealing up the stoves and ovens in the city; and not opening them, except on Thursdays, for the people to bake their bread. Every person from whose house smoke was seen ascending was dragged off to prison, and made to pay a fine. Such is their regulation, to prevent fire; and it is indeed a very severe measure. When they cook their victuals in the court-yard of the house, they cannot do it without dread, lest the wind should blow upon the fire, and spread it to the houses around: for all the houses of this city, as we mentioned before, are of wood; and the lives of the inhabitants are on this account very melancholy, as it is at Constantinople and its suburbs; and indeed worse, for on many nights, whilst we were at Moscow, some great fire was announced. Now, whither are the poor tenants of these houses and of the district to fly, in such a calamity, for refuge? and what is to become of their goods? As a precaution against such distress, each parish keeps its chests in their stone churches. When a fire breaks out in the night or in the day-time, the people of the district start from their houses, and, hastening to the belfry, ring one of the bells on one side of the tower, that the guards may hear it, who are always stationed on the walls



of the palace: for on the four sides of the palace walls, over each gate, is a covered place, a kind of cell, of wood, in that eminent and lofty situation, with a bell hung upon it, of a large size, capable of being heard from one side of the city to the other; and these sentinels are continually looking round, both day and night, during winter and summer, that whenever they discover a fire, though it be outside the earthen walls, they may ring this huge bell on that one side, and its horrid voice may go forth. When the troops who are stationed in that quarter hear the sound, they know where the fire is; and hastening to the spot with axes and mattocks, they lay all waste around it, and so put a stop to the fire. As this accident is perpetually occurring, even the country-people are obliged to turn out; and whoever delays or neglects to do so, is subjected to very severe punishment by the Sobashi, and made to pay a heavy fine. Fires, as we remarked, are more frequent in summer than in winter; for during the latter season the houses are covered with snow; but in the summer, from the heat of the sun, they are as inflammable as sulphur.

These Sobashis are two in number, brothers, and of Turkish origin, from the province of Romelia, sons of one of the Pashas of that country. We afterwards associated with them, and there arose between us a very great friendship and intimacy. They knew the Greek and the Perso-Turkish language. They related to us, that they had been with the Vazir Khosruf Pasha on his expedition to Bagdad; together with their father, who was Pasha of Romelia. After the defeat of the Vazir and the slaughter of their father, they were made prisoners by the Persians, and became own slaves to the Shah. In this situation they ceased not the exercise of their ingenuity, till they escaped from the Shah's court, and arrived in the country of the Georgians, at the court of Timouras Khan, after speeding their way on horseback, by day and night, for fifteen days. Hence they passed into Moldavia; where, by their own choice and request, they were baptized, by the late Theophani, Patriarch of Jerusalem, and were raised to rank and office in the service of the Beg. When Theophani had become acquainted with their history, he sent them with letters to the late Michael, father of the present Emperor; who was delighted with them, raised them to the highest dignities, and gave them the title of Kniazes; that is, sons of a Beg: for it is the rule with all sovereigns not to overlook the origin of any person. One of them was named Kniaz Anastasius; the other, Kniaz Theodorus. They frequently came backwards and forwards to our Lord the Patriarch's; and we observed in them a religiousness, a devotion, and an ability

to read in the Russian language, superior to that of the original true believers. They took us to their palaces many times, and gave us information on many subjects; but they would not consent to speak Turkish, or to read any thing in that language: for the late Philaretus, the Patriarch, grandfather to the Emperor, they told us, had made them swear upon the Gospel not to speak the Turkish, nor to read it, lest they should become defiled, as before.—This is one of some that we witnessed of the wonders of the age.—When we asked them about the number of janissaries employed as guards of the palace, they told us they were six hundred, and were relieved every day.

They informed us, that within and without the palace are about seventy Precauzes, courts or divans, for all intents and causes;—courts, very numerous, for Inheritances; a court for Monks and Monasteries; a court for the *Spahis* (السباهية); a court for the Janissaries; courts, very numerous, for the different kinds of offices in the Government and Army, as the Military Tribunal, &c.; a court for the Perception of the Imperial Revenue; a court for the Expenditure; a court for the Grant of Pensions; a court for Ambassadors, and all Foreigners coming to Moscow; and so on, courts for different purposes, to the number of seventy. Every person, to whom any affair occurs, goes to the appointed court; where they look into his affairs without any trouble or vexation; such is the excellence of the government.

They informed us, that the Emperor employs twelve Vazirs, or Ministers; and that when any one of them is absent, no other person is bold enough to take his place, but it remains vacant. They told us, besides, that under the Emperor are seven provinces or principalities, to each of which he sends two Vazirs, called Voivodes. The first is the city of Kiov; that is, the whole country of the Cossacks; for from ancient times it has been dependent on Moscow; and having of late come under the direct command of the Emperor, it has been named by him the Great and Little Russia; and the Patriarch has confirmed it in this appellation. The second province is the city of Novogorod; the third, Astrachan; the fourth, Cazan; the fifth, Siberia; the sixth, Pskov; and the seventh, Archangel. These are the seven provinces, to each of which he sends two Voivodes. The inferior departments we know not the names of: but the inferior Vovoides are like the great Sandjaks, or the judges of districts, who do not put to death, nor give judgment, but by appeal to the Imperial Council, as well in the highest as in the lowest and smallest affairs, even to charges of theft. The Voivodes are upwards of fifteen hundred in number; for

example, there is a Voivode of Kolomna and its district, consisting of more than two thousand villages; of Kashira and its district, which contains upwards of a thousand, and is smaller than the government of Kolomna: for each of these Voivodes exercises jurisdiction, at the utmost, over something more than two thousand villages; and the smallest among them over a thousand. Thus we were informed; and, also, that all the peasants of each district are entered upon registers, and that not one of them can travel without permission from the Voivode. These districts are the property of the Emperor: those which, from ancient times, stand in the name and are the property of the grandees of the empire are without number. When we were at Kolomna, some peasants from one of the villages came to see us; and informed us, that in their village were more than twenty thousand souls, of whom more than eight thousand died of the plague. Those who died in Kolomna were ascertained to be more than ten thousand; and this blessed country is thus become ruined of its population.

We were informed by the Greeks, that the annual income of the Turkish Emperor is twenty-four millions of gold pieces (the million is ten times one hundred thousand); and these riches are obtained by innumerable tyrannies and oppressions. The income of this empire, according to law, justice, and good government, is said to be thirty-six millions yearly; the whole arising from the trade in wheat and rye, which are sold to all the countries of Europe; and from the coinage of the copecks of commerce, from fractions of the Spanish dollar. We weighed every dollar against two or four and sixty copecks, and the price of the dollar is fifty: this difference, therefore, is in favour of the Government. There is a third source of revenue, which is the distillation of spirits; for all the distilleries of spirits throughout the whole empire belong to the sovereign; and are carried on, by night and by day, in admirable laboratories, mostly situated on the banks of rivers. All their spirits are drawn from the rye, macerated in water, of which they make their bread. No person dares to distil in his own house, whether he be a grandee of the empire, or whether he be of the commonalty; but all buy their liquors from the wine-houses of the *Beglik* (البلك); that is, the Government wine-houses. Every *Fadereh* (فادره) stands the Government in thirty copecks; and is sold at a hundred, or a hundred and twenty. This profit, again, is all for the Government. The *Fadereh* is equal to eight okkas of Stamboul. The Custom-house at Archangel is also a source of vast wealth. All the above-mentioned millions, therefore, are a revenue legitimately accruing to the Emperor's treasury. This is the information

which we obtained from those brothers, in all sincerity and truth. Besides them, no one person related to us any thing of the secrets of the empire, neither of the Muscovites nor of the Interpreters: for all were sworn, on the Cross and the Gospel, not to communicate to any person any of their secrets by any means, as we mentioned before.

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## SECT. V.

### *CALCULATION OF TIME.—PRINCESS IRENE.—PROCESS OF ADMISSION TO HOLY ORDERS.*

AN ACCOUNT OF THE CALCULATION OF TIME IN THE PROVINCE OF MOSCOW, DURING THE TWELVE MONTHS, AS WE COPIED IT FROM THEIR ΣΥΝΑΞΑΡΙΑ.

ON the eighth day of the month Iloul, the day and night are equal. On the twenty-fourth of the same, the day is eleven hours, the night thirteen. On the tenth of Teshrin the first, the day is ten hours, and the night fourteen. On the twenty-sixth of the same, the day is of nine, the night of fifteen hours. Teshrin the second is not reckoned by them, as no alteration takes place\*. On the eleventh of Canon the first, the day is of eight hours, and the night of sixteen. On the twenty-seventh of the same, the day is seven hours, and the night seventeen. On the first day of Canon the second, the day is eight hours, and the night sixteen. On the seventeenth of the same, the day is nine hours, and the night fifteen. On the second of the month Ishbat (اشباط), the day is ten hours, the night fourteen. On the eighteenth of the same, the day is eleven hours, and the night thirteen. On the sixth of the month Adar, the night and day are equal. On the twenty-second of the same, the day is thirteen, and the night eleven hours. On the seventh of the month Nisan (نيسان), the day is fourteen, and the night ten. On the twenty-third of the same, the day is fifteen, and the night nine hours. On the ninth of the month Adar, the day is sixteen, and the night eight hours. On the twenty-fifth of the same, the day is seventeen, and the night seven. In like manner, as above, they omit reckoning the month Haziran (حزيران), because during its continuance no material alteration takes place. On the sixth of the month Tamouz (تموز), the day is sixteen, and the night eight hours. On the twenty-second of the same, the day is fifteen, and the night nine. On the seventh of the month

\* واما تشرين الثاني فانهم لا يحسبونته فانه يقيم علي حانه \*

Ab, the day is of fourteen, and the night of ten hours. On the twenty-third of the same, the day is of thirteen, and the night of eleven hours. Here we end.

To return:—Our Lord the Patriarch said Mass on the Monday of Processions, in the large church of the Monastery, used in the summer season, which is dedicated in the name of the two Saints Athanasius and Cyrillus, Patriarchs of Alexandria; and ordained Priests and Deacons. So, also, on Tuesday, Wednesday, and Thursday, he said Mass in it again: and at every Mass he consecrated Priests and Deacons, till Friday; when the Patriarch of Moscow invited him, and they celebrated Mass together in the Sobor, in commemoration of St. Jonas, who was the third Metropolitan, after Petrus and Alexius, over the See of Moscow. After the Mass, they performed for him a *Μνημόσυνον*, according to custom: and we went up with the Patriarch to the banquet in his palace, which he was accustomed to give whenever there happens an anniversary of any of the Heads of the Clergy of Moscow. He set also a table, in the middle, for the poor, the crippled, and the blind. He ceased not to distribute, to all the persons present, dishes of meat, and cups of drink, till the end of the feast; when they stood up, and elevated the *Παναγία*;—and we returned to the convent.

On the Saturday in Easter week, and Low Sunday, Monday, and Tuesday, he said Mass in the same church again, and consecrated four Priests and Deacons. On the first day of Ayyar, the length of the day was sixteen hours. On the eve of the second of Ayyar (ایار), they rang the bells of the Patriarchate, at the fourth hour of the night; afterwards, those of the remaining convents and churches in gradation; and they performed great Vigils (سهرانه عظیمه), in commemoration of St. Athanasius, Patriarch of Alexandria, in whose name the church of the Great Convent is built, as we mentioned before; for they love him much. When we had entered it, and after they had recited the Prayers for Midnight, they read a portion of the Saint's history. Then they began the Matins; and at every *κάθισμα* of the Psalms they sat down, and read a portion of his life. At the time of the *Πολυέλαιον*, they brought to our Lord the Patriarch a quantity of tapers, which he distributed to the persons present. After the Gospel, at the beginning of the Canon, the Deacon went out with his taper, and the Priest with the censer, to throw incense; and at the ninth hour they lighted the tapers. At the time of the *"Ἄξιον ἔστιν*, at the end of the Canon, the choristers assembled in the middle; and all chaunted together, according to their custom; and with it they chaunted "Glory to God on High." We did

not leave the church till break of day.—Afterwards we went in again, after the third hour of the day, to Mass; and having robed our master, we performed the *Παράκλησις*, in supplication, for the Emperor; then the *Ἀγιασμὸς*; at the conclusion of which the Chief brought vessels, in the shape of glass wine-bottles, made of wax; and our master filled them for him with this water, that he might distribute them, together with (شواتف) loaves and pictures; first to the Emperor, and to his whole household by name, and then to the Patriarch and the Grandees. Such is their custom, as we mentioned before, in all this country: in every convent and church, which is the See of a Head of the Clergy, they always do in this manner. We finished the Mass with a consecration of Priests and Deacons. So also, on the following day, he said Mass, and consecrated Priests and Deacons.

On the fifth of Ayyar, on which is the commemoration of St. Irene, they rang the great bell; and the people assembled in great crowds in all the churches, not in this city only, but also in every town of Muscovy. This was for the sake of the name of the Emperor's eldest sister, Irene, the Emperor's governess; for she was born on this day. She was represented to us as a reading, philosophical, learned, and sensible lady. It was she who governed the Emperor till he came of age: for when the Emperor succeeded to the throne, he was only twelve years old. She has often sought to take the veil in a convent; but he will not let her go: he pays her great respect, and listens to her counsels replete with wisdom. They performed for her a *Παράκλησις*, and supplication; and if the Emperor had been present, he would have given a banquet at his palace. In her honour, the Patriarch Nikon said Mass, assisted by the Heads of the Clergy, in the Sobor.

As for our Lord the Patriarch, he said Mass in the church of the Convent, and consecrated Priests and Deacons: for, in consequence of the great number of deaths among the Clergy, during the plague, they began to pour in from all quarters, in request of the priestly office\*. Their multitude made it impossible

\* In the general distribution of the Hierarchy of its Church, the Græco-Russian religion differs but little from the Roman-Catholic, with the exception of their supreme head. The one, like the other, has a Monastic and Secular Clergy: but the attributes and privileges of these divisions differ, in many respects, in the one, from those existing in the other. Ever since Peter suppressed the Patriarchal authority, and declared himself and his successors, Heads of the Church; and still more so, since Catherine united the Church property to that of the Crown, substituting other means of support for the Clergy; the latter may be said to have become a department of the Imperial Government.

Among the Monastic Clergy in Russia, we find the following gradations or dignities, beginning from

for the Patriarch's time and labour to suffice for their consecration. Nor were the Heads of the Clergy, in attendance upon him, with the aid of the Archbishop of Servia, sufficient to relieve him; but he was obliged repeatedly to send the candidates to our Lord the Patriarch. With us, there was no hesitation or difficulty in performing for them this rite; for among the Seventy Courts we mentioned formerly, is one set apart for Ordinations. When, therefore, twenty or thirty candidates are assembled, they give their papers to the Patriarch's Treasurer, who is Judge of this court; and he presents them to the Patriarch, who, after reading them, gives to each of the candidates a book; and for each of them, who reads in it fluently, he makes a note on his paper, rejecting him who cannot read. What he writes upon each of the papers, with his own hand, is as follows: "On such a day, of such a month, of such a year, I send the bearer to my brother, the Patriarch Kyr Macarius of Antioch, to be consecrated." When they had come, and been consecrated, our Lord the Patriarch gave them a certificate with his own hand. With this they went to

from the lower, namely, that of a Monk or Friar, Hiero-monachs (Deacons and Priors), Hegoumenos (Abbot), Archimandrite, Bishop, Archbishop, and Metropolitan. Of the various high dignities forming the Church Establishment, there are three classes, exclusive of the Patriarch. In the first, the Metropolitans, to the number of four, are included; in the second, the Archbishops, of whom there are thirteen; and in the third, the Bishops, amounting to twenty in number. The empire being divided into thirty-seven dioceses, each of the members of the three classes has one of the dioceses necessarily under his care.

The Secular Clergy consist of such persons as, having been ordained by the Bishops as Deacons, after having been clerical students for a certain time, afterwards become Priests; and, as such, have a distinct parish assigned to them, in the church of which they are to officiate; either as simple Priests, with several others, if the church be large; or as Proto-Presbyters, the highest dignity in the Establishment to which a Secular Priest can aspire. In order to officiate, the Secular Priests must be married; and they cannot be ordained by the Bishop, if they are single. On the other hand, they are forbidden to marry a second wife, when once ordained, if they become widowers; and should their wives die immediately before they are ordained, that ceremony cannot take place; and an individual so circumstanced must resign all intention of forming part of the Secular Clergy. He may either enter the Monastic Order, or he will be obliged to follow another career. The Monastic Clergy cannot marry; neither can they absolve themselves from their vows, under any circumstance or pretence whatever.—Plurality of livings never occurs in the Greek Church; neither is the system of paying the Clergy by tithes known among them.

The ordinary costume of the Monastic differs from that of the Secular Clergy; but both must wear beards, unless residing out of the empire, and then they are allowed a dispensation. The Monks wear a *klobouk* on their head, or a high cylindrical cap, with a flowing veil. The Priests have more commonly a broad-brimmed hat. The Secular Clergy may wear cloth or silk, of any colour; but the garment must be loose. The Monastic Clergy are forbidden to adopt any other colour than black, whether it be silk or cloth that they prefer for their ordinary dress. The hair of both is long, and floating upon their shoulders.—DR. GRANVILLE'S *St. Petersburg*, Vol. II. p. 178.

the Patriarch's Treasurer, to have their names entered in his Register. Each Priest pays, according to his condition, to this Treasurer first ; then to his bedels and secretaries ; and, lastly, to the attendants of the Head of the Clergy who consecrated him. When we saw the attendants and Deacons of the other Prelates receiving money from these newly-ordained Priests, openly, we also accepted of it equally. Many of these Priests paid more than ten dinars ; some less.

To return :—On the Sunday of the Women carrying Spices (حاملات الطيب *Kυριακὴ τῶν Μυροφόρων*), and on the Monday and Tuesday, our master said Mass again, in the church of the Convent, and consecrated three Priests and Deacons. On the Wednesday of Mid-Pentecost, they rang the great bell from an early hour in the morning, together with the rest of the bells all round, for the assembling of all the Clergy of the district, with their pictures, in the Sobor : for it is a great festival with them, like Easter. A great congregation was formed ; and the Patriarch put on his robes, as did all the Heads of the Clergy and the whole body of the Priesthood. Then they went out in great procession, whilst all the bells rang, to the outside of the castle ; and when they arrived at the place of prayer, they went up to it, and performed a *Παράκλησις*, in supplication for the Emperor. Because there happened to fall on this day, ninth of the month Adar, the commemoration of the Translation of the Reliques of St: Nicolas Allika (الليكا), the Worker of Miracles, from the city of Mira, to the city of Baro, which is in Germany, the congregations of the people were augmented to a vast degree, through the greatness of their love for this Saint. The commemoration of the Translation of these Reliques is found only in their books, and those of the Cossacks. The Patriarch having returned from the procession, said Mass in the Sobor. On the evening of this day also, and on the morrow, they assembled again in great multitudes, to commemorate St. Christophorus, the Dog-faced ; and one of the Heads of the Clergy said Mass, in a new church dedicated in his name, in the vicinity of the Sobor. As for our Lord the Patriarch, he said Mass every day, from the Sunday of the Samaritan Woman, till the Sunday of the Blind Men ; and consecrated ten Priests and Deacons.

On the Monday, the twenty-first of Ayyar, they assembled again in great congregation and procession, as on the former day, for the sake of commemorating the Mother of God, whom they style Vladimirskah ; from Vladimir, one of their cities, where her picture was concealed : she herself revealed it, and performed many miracles. They set apart, therefore, this day for her festival ; and the Patriarch went, with the Heads of the Clergy, all the Heads of Convents,



the Clergy of the district, and all the men and women, in procession, to the convent dedicated in her name, and there said Mass; nor did they return till the afternoon, It is the custom, on such days as this, for the shops of the city not to be opened till after the procession and Mass. On the Wednesday before the Ascension, our Lord the Patriarch said Mass in the Church of the Convent, and consecrated Priests and Deacons. He converted four Priests from the country of the Poles; and having anointed them, delivered them in charge to one of the Priests of the convent, to be taught the rite of sacrifice and the Mass for a certain number of days.

On Thursday of Ascension, the Patriarch of Moscow sent an invitation to our master; and they said Mass together in the convent of the Nuns opposite to us, where are the tombs of all the Empresses, as we observed formerly. Here were assembled all the grandees of the district, with their wives: for this convent is dedicated by the name of this festival. After Mass, the Abbess presented to them pictures of the Ascension, inlaid with gold, in the church; and sent some of them, in like manner, to the Empress, and all the Emperor's household. On the Friday, Saturday, and Sunday after Ascension, our master said Mass in the Church of the Convent, and consecrated three Priests and Deacons; for in this country they know not the name of *Khori* (خوري). Only the Heads of Monasteries set the *Hijr* (يوضعوا الحجير): besides them, neither in Greece, nor Wallachia, nor Moldavia, nor in the country of the Cossacks, are they acquainted with the name of *Khori*; nor does any one set the *Hijr* for himself, except the Head of a convent, that he may be distinguished from the Clergy, who, in common, are all Priests. For this reason we did not see the Greeks contemning or despising us for want of knowledge, regularity, or ordination; because all the Clergy in their country are *Khoris*, and they set the *Hijr* on them all.

On the Thursday before Pentecost, the Patriarch of Moscow said Mass in the church of the convent of the Nuns, as before; and in the evening, after Mass, they performed a *Μνημόσυνον*, in memory of all the faithful departed among the Empresses buried in the church. In like manner also, on the Saturday of Pentecost, they said Mass in the Church of the Archangel; and in the evening, performed a *Μνημόσυνον*, after Mass, in memory of all the *Kniazes* and Emperors buried in it from the time they became Christians.

## S E C T. VI.

## SPREADING LEAVES IN THE CHURCHES, AT WHITSUNTIDE.—ORDER OF CONSECRATING BISHOPS.—THEIR FEES AND EXPENSES.—EULOGIUM ON THE RUSSIAN GOVERNMENT.

ON Whitsunday, they assembled, in vast congregations, at the ringing of the great bell; and after the Mass, they rang all the bells for the Adoration, which they perform at that time. Our Lord the Patriarch said Mass in the Church of the Convent; and they rang the bells in like manner after the Mass. Every person present in the church had brought with him a bundle of leaves, of a tree resembling the *Ghar* (الغار); and spread them on the floor of the church and sanctuary, in order to perform their adorations upon them. The peasants had brought in, the day before, many wagon-loads of them, and sold them over the city; the inhabitants all buying some for their several churches.

On this day the Patriarch consecrated a new Bishop for Kolomna, in the place of the banished prelate, who was still alive. The custom in the consecration of the Heads of the Clergy is this: if the Patriarch pleases, he chooses whom he likes; and if he pleases, he selects twelve persons, and, writing their names on small leaves, sticks them on a taper, which he places on the altar. After Mass, for three successive days, they call a child; and whichever leaf he takes off, the owner of it is elected. After his election, they publish him, in the attendance of four men clothed in red coats with large sleeves, wearing high caps on their heads, and carrying staves in their hands. They call them *Khaldanis* (خلدانيين); that is, they are intended to represent the people of Bakhtanasr (بختنصر), when he wished to burn the three young men in Babylon: we did not succeed in learning the reason and design of this. These men go round with him, before his consecration, during the space of three days, that every person who sees him may know that he is intended to be consecrated a Head of the Clergy. On the day of the consecration, when the Emperor is present, they say, there takes place a very great meeting in the church, because the person to be consecrated goes to a very great expense: for they set a high chair for the Emperor, opposite the Patriarch's chair in the *Náεθηξ*; and the person to be consecrated presents, at his own cost, a quantity of red cloth, to cover it all over, down to the ground. He spreads also with thick brocade the passage of the Emperor from the two chairs to the south door of the sanctuary. He spreads moreover, on the two sides, other carpets, for the passage of the *Grandees* of the empire. Again, he

spreads the floor, from the Patriarch's chair to the royal door of the sanctuary, with black or purple velvet; and the passage of the Heads of the Clergy, on both sides, with green cloth. At the time of the *Eisodou*, when the Patriarch enters the sanctuary, they all tread upon these carpets; and the Emperor descends from the one chair, wearing his crown and imperial robes appropriated to a day like this, and, walking upon the brocade, comes and stands at his throne. When the consecration is over, the brocade and the red cloth are taken for the Emperor, the other carpets for the Grandees of the empire, the velvet for the Patriarch, and the green cloth for the Protopapas and the servants of the church. If the person to be consecrated finds these carpets in the shops, it is well; but if he cannot, he takes them from the Emperor's treasury, and the church is security for the payment. After the consecration, the four Khaldanis, in the same way, go round with him three more days, accompanied by three Archons, on the part of the Emperor. They mount him upon a horse, with the cross in his hand; and carry him the first day all round the interior of the Palace Fort, that he may bless it. The second day they take him round the second line of the city-walls: the third day, round the third line: for, as he is newly consecrated, they wish the whole city to receive a blessing from him. Afterwards, he goes, first, to make to the Emperor presents of the following description: 1st, a picture of the name or dedication of his cathedral church, inlaid with silver and gold; 2dly, a large silver gilt cup. When, as in the case of this Bishop, his see is small, he makes the Emperor a present, inside the cup, of a hundred gold dinars; of a sorok of sables, worth a hundred dinars; and of dresses of brocade, velvet, satin, damask silk, &c. But if he be a Metropolitan, or Archbishop, he makes a larger present than this, in proportion to the value of his see. In like manner, he makes a present to the Empress, of a picture of half the size; of a smaller cup, of fifty dinars; of a sorok of sables worth fifty dinars; and of a suit of embroidered clothes. He presents also to the Vasilopulo, son of the Emperor Alexius, certain presents. In this son's name, at this time, were all the offices and dignities; so that also the letters which the Emperor sent to his Vicegerent were written as to his august son, and not to his Ministers by name. So also each Voivode, and each Governor of a province, used to send his letters addressed "To His August Highness, whom God preserve." What a blessed plant is this, that all these kingdoms should seek protection under it, and invoke its name!

To return:—In like manner, the Bishop made presents to the Emperor's

sisters, all three by name, and to his three daughters by name: for each of them, though in her infancy, has her own separate treasury. After he had done with them, he went to present similar gifts to the Patriarch, and to all his suite; to all the Heads of the Clergy present; to the Archimandrites, the Priests, and the Deacons. So also he went round to all the great officers of state, and made presents to them in proportion to their rank; then to the three Archons who went round the city with him during the three days, to each according to his station, in dinars, sables, and dresses; and to the meanest, (زر دانا) marten. All this expense is incurred by the Heads of the Clergy in this country. To a Bishop, like this (of Kolomna), three thousand dinars do not suffice; to others, not six thousand; as we were informed, and credibly assured. It is true, that a Head of the Clergy in this country is the great governor, before whom the Voivode humbles himself, and that the wealth and treasures of the church are in his own hands; but he has guards and inspectors over him, who are ever in a line of observation around him. Every year he comes three times to make his presents; on the feasts of the Nativity, the Immersion, and at Easter, and at the festival of his own church. For this, a great income and a great expense are required: besides, every Bishop, like the one we have mentioned, has Priests, Deacons, Monks, Anagnosts, Sub-Deacons, choristers, grandees, stewards, servants and soldiers, to the number of more than a hundred, who eat and drink from his table every day, and have salaries, and new clothes twice a year, in the summer and winter. Only calculate what an expense is required for them! When, too, the Emperor has proposed an expedition, as this year, he lays upon the Bishop contributions of men, troops, treasure, and so forth, in proportion to his ability. Such are their regulations in this country. The name and appearance belong to the Head of the Clergy or the Head of the Monastery; but the wealth and effects result to the Emperor, who is not like Hercules (هرقل), Emperor of Greece; who, when he mounted his horse, collected all the plate and vessels from the churches, and melted them for coin, through the total emptiness of his treasury. Here the government and administration are such as we have described: and what millions of troops must have been maintained, what millions of money expended, whilst the Emperor has been for these two years riding out in person! and yet, after all, they have not opened one of his treasures, but are still obtaining from the Heads of the Clergy, and from the convents, what supports the whole expense. What then becomes of the saying in our country, that the Christians

know not how to govern their states! Assuredly they do. It is we, and the Greeks, who know nothing of government, and never succeed in it: according to the observation of a certain learned man amongst us, "What a defect of policy in the Greeks—what blindness in their eyes and understandings—who, at the time of their power, permitted the Turks to build a fort in the gulph of the Black Sea, to lock them up," (a fort which we ourselves saw), "until, by means of it, they subdued them, and extirpated their empire!" See how different it is in this country; where the police is so excellent, that a stranger can by no means hide himself from them; where it is impossible for a spy, by any contrivance, to enter their territory; where not only do the great, but also the lowest of the people, and even the children, carefully abstain from communicating to a stranger, even though he be a Patriarch, the very smallest of their secrets. This arises from their knowledge of what passed among the Greeks, when they lost their empire. May God expand the intellects of the Muscovites to a greater extent than even that at which we have seen it, and augment the excellence of their government even beyond the degree at which we have witnessed it! and let no one persist in saying that the Christians do not succeed in ruling states. It may be, that a person, not himself an eye-witness, will discredit these accounts, and not believe in the many good qualities we have mentioned as belonging to the Muscovites; but God is witness to what I say, that I have uttered no falsehood—that I have not been bribed by any of their nation to praise them in this manner; but that I do it from sincerely appreciating their good sense, and the beauty of their institutions.

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SECT. VII.

*PRESENTS OF NEW RADISHES.—MIDNIGHT PRAYER, AND ABSENCE OF DARKNESS IN THE SUMMER SEASON.—PILGRIMAGE TO THE CONVENT OF THE HOLY TRINITY.*

To return:—On the first day of the month Haziran (حزيران), the clock had struck eighteen hours and a half, and the sun was not yet off the cupolas of the Sobor Church nor the high dome of the bell-tower. The day remained thus in length till the sixth of the same month only, when it began to decrease a little. On this day, the Empress, instead of the Emperor, sent to our Lord the Patriarch, in a dish, some small new radishes, as the first of the new produce, according to their custom: so the Archon, who brought the dish in his hands,

presented it, saying, "The Vasilopulo, Prince Alexius, son of the Emperor Alexius, bows to your Holiness of all Beatitude, and presents to you these radishes, as a commencement of the new produce." After he had bowed to the ground, and our master had returned thanks, &c., we made him a present of some scented and some Aleppo soap, and of a handkerchief; and having made a similar present to his suite, we conducted him to the outside of the door, and he departed.

In respect to their ringing the bells: from Easter, during the whole of the summer, on account of the length of the day, they rang them for evening prayer at the twelfth hour, or sooner; at night, at the fourth hour; and on the morning of the terms and festivals, a little before or after the first hour of the night. Observe these circumstances, and their hastening to prayers every day during the fifty days of Pentecost, and their rising at midnight in the summer to prayer. As for us, we were in great bitterness, affliction and oppression, from fatigue on this account, not being able to sleep during the night; for the Muscovites are accustomed to sleep before sun-set, that they may rise in the night: but, as we had not been in the habit of doing so, we could not sleep to take our rest, as they did, till night: and then we could not, in decency, neglect rising for prayer. After prayers, our ability to sleep was gone beyond recall. But our affairs are in the hands of God! As to the sun, during the summer it rises from the east, as usual; but it does not set in the west, but in the north: thus we saw it go round, to our astonishment; not departing altogether, and scarcely setting; but its circuit was manifest in the heavens the whole length of the night; for after the clock had struck the twelfth hour and a half, there was no longer any nocturnal obscurity, but Aurora and much light, which we could not but account as day. We purposely went out to the platform in the court-yard of the convent, to read in our Greek books, which we did fluently; for there is no type clearer than that used in printing Greek. Within the house, the light of the sun came in upon us; and we perceived it going round from the north-west to the north, clearer than the light of the full moon, till it came in the morning to the east, and rose to form the day. It is a wonder where it circulates during the nights, and to what other world it passes! Glory to God, its Creator! We have not, in what we have said, asserted a single falsehood; for, God knows, thus we saw. When we expressed our wonder at this, many persons of those who had passed to the islands of Inglitar (انكليتار), that is, of the English, from the port of Archangel, informed us, that in all those

parts the night is of two hours and a half, no more : not indeed night, but day, in which there takes place a little obscurity, as the sun does not cease to illuminate the air with a portion of its rays ; so much so, that a stranger would not know the night from the day, nor distinguish the one from the other. Thus the cupolas of the Sobor, and those of the Church of the Annunciation, were bright and shining during the whole night, from the quantity of the gold upon them ; particularly the cupola of the lofty bell-tower, which is seen from on all sides, both within the city and without, as we mentioned before, to a great distance, from the quantity of gilt on its cupola. And, wonderful to relate, in these months of Haziran and Tamoz, we sat till the eighteenth hour, or the seventeenth, three hours more than in our own country, before the evening closed in, actively conversing and amusing ourselves, whilst our countrymen were sleeping in tranquillity ; it being here day, when it was there night ! Glory and praise be to God on High !

Much above the severity of the cold and frost during the winter season, in the months of Canon the first and second, is that of the heat of summer, and the burning of the sun, in these months of Haziran and Tamoz. For our parts, we took our recreation within the houses ; but the Muscovites, from the rich to the poor, were, with all their barrels of drink, in their caves or cellars, over the ice which they had collected from the rivers during the Great Lent, and with which they had filled the lower parts. So with regard to the sale of fish : they brought it in carts filled with snow, heaped upon the fish, to prevent it from stinking. By reason of the extreme coldness of the water and liquors served from these their cellars in the summer season, it was impossible for any one to take a full draught of them, for fear his teeth should suffer.

To return to the subject we were upon :—On the Thursday after Pentecost, our master said Mass in the Church of the Convent, and consecrated Priests and Deacons. It is customary with the people of this city to go forth altogether to the outside of the town, with the Emperor and Empress, and the Patriarch, and to perform Almsgiving, Masses, and *Μνημόσυνον*, in memory of the dead who have been drowned in the waters, those who have been murdered, and all deceased foreigners, with exceeding great joy and exultation ; all the merchants of the city, and of the market, transferring their stalls to the outside.

Our master had asked of the Patriarch, and of the Emperor and his Deputies, permission to go on a visit to the Monastery of the *Ἁγία Τριάδα* (Holy

Trinity), of so much celebrity, according to the practice of the Patriarchs of passing the Feast of Pentecost in that place; it being, in fact, the festival of the monastery. If the Emperor had been present, he would have gone, with the Empress and the Patriarch, to pass the festival there, accompanied by the Grandees and the population of the whole district of Moscow, in a crowd, so as to form there an immense congregation: for a visit to this holy monastery holds with them the place of a pilgrimage to Jerusalem, to the Church of the Resurrection, and to all the sacred reliques. But, as the usual celebration of the festival did not present us an opportunity, and no news had yet arrived from the Emperor, they sent to us, to-day, notice to repair thither on the morrow. They first sent advice to the monastery: then they appointed a Perevodtchik, an Interpreter, a great Sotnik, and ten janissaries, to go with us. Then they brought us a Vodvods (فودفودس); and the Patriarch sent to our master a coach; but the horses were from the Emperor's stables, that, as they imagined, the merit might be shared between them; two led horses chosen from the Emperor's own, and with them two outriders: in all, there were six horses. We prepared, therefore, to travel in the carriage got ready for us; and set out from the city on the morning of Friday after Pentecost, with the ten janissaries, carrying their arms before us. I sat in the coach opposite the Patriarch, according to the custom. The monastery is sixty versts distant from the city. When we passed out from the earthen walls to the open country, we observed that the town and country-houses joined all the way from the city to the monastery; and between these houses lay our route. We travelled till the evening, a distance of fifty versts. After we left the city, we stopped twice on the rivers, to take refreshment; and arrived at a bazaar (market-town) belonging to the Emperor, called Zidfijni (زیدفینجی), in which is a large palace, with gardens, and a large lake of water. In it is a church of wood; which he built, in the name of St. Alexius, the man of God. In this palace we slept; and in the mean time sent word to the monastery of our approach. Most of the bazaars on this road belong to the Emperor. In every bazaar, or town, is a vast palace of wood for the Emperor; which is in consequence of the honour in which this monastery is held by them. It is related, that the Emperor's deceased father, together with his mother, went several times on foot from the city to the monastery; the Emperor walking with all the Grandees, and the Empress with all their wives. Such, also, is the custom of this Emperor and his Empress. For this reason they gradually, long ago, constructed these inns, and numerous



palaces along the road, that they might walk a little way, and then rest awhile. And whereas this distance of sixty versts is one day's journey on horseback only, they used to arrive on foot in three or four days, at the soonest. This monastery, with them, holds the place of Jerusalem, of the Church of the Resurrection, and of all the sacred reliques. To every one who has performed a pilgrimage hither, his sins are forgiven. This saying we heard much in our own country.

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## SECT. VIII.

### *RECEPTION WITHOUT AND WITHIN THE CONVENT—ITS DESCRIPTION, AND CHURCH CEREMONIES AND ORNAMENTS.*

On the morning of Saturday, we arose, and walked about eight versts, till we came in front of the monastery, and its cupolas were within our view. In the mean time, persons sent by the Archimandrite, the Steward, Treasurer, and the rest of the Brethren, accompanied by the Grandees and servants, came to meet us on the road, and inquired about the health of our Lord the Patriarch, bowing, on their part, to the ground. After them we met the Deputy Archimandrite, and the Deputies of the Steward and Treasurer, in their coaches, attended by all their military. Alighting from their carriages, they bowed to the ground, and asking concerning the Patriarch's health, welcomed him, on the part of those who sent them. Then they presented to him a large cake of black bread, a large salted fish, and a barrel of mead, according to their custom; bread and salt of the product of the monastery, and the food of the Fathers. Then they took leave of him, and departed: and we, having accomplished our ten versts, arrived at a large bazaar belonging to the monastery, by name Kliminski; in the church of which we attended Mass, for they were waiting for us. They made us alight at an inn;—and a dreadful place it was; for we were almost burnt to cinders by the fire they made in it; as they had heated the stoves, in this month of Haziran, out of respect to us. Wonderful is the love this nation has for fires, both in summer and winter! All their intent was to do honour to us: but we ran out, into the open air, without fear or retinue, to escape from the heat. Our master however, the Patriarch, could not go out among the people. After a little while, the persons who had met us on the road again made their appearance, bringing with them an immense and princely banquet, of fifty or

sixty dishes of various kinds, of excellent meats, borne by the servants of the monastery and the janissaries. Then the Treasurer entered, and, bowing, took his place within; whilst his Deputy remained without, accompanied by a clerk, holding in his hand a register, which he read. Thus he first told over the loaves, then the dishes of various meats, crying with a loud voice, and saying, "Such a dish of such a fish, or such meat," as he enumerated them one by one with much order and minuteness. In the mean time, they carried them in; and the Treasurer presented them in his right hand; first, the black bread, then different kinds of white; then dish after dish, saying, "The Archimandrite, together with the rest of the Fathers, present to your Holiness of all Beatitude some of the products of the Convent," which are so and so; going through the list, to the end, with order and great regularity, till he had finished with the eatables; and began to present the drinks in large leaden pitchers, consisting of mead of various kinds, and a vast variety of other drinks: then, in a box of brass, he presented small jars and pitchers of pewter, covered up to the top with ice. In each vessel was a different colour of drink; as of cherry-water, there was red, clear, yellow, white, and so forth; but we could not taste it in our mouths, from the intensity of its coldness. Its flavour was superior to that of Cretan wine; and its sweetness excelled that of royal sherbets, or any other. We were astonished every time we observed the excellence of the flavour and the richness of these drinks, used by the principal persons here, and made of cherries, apples, and many other things of which we know not the names. We could not satiate ourselves with drinking them, so cool and pleasant were they; and indeed, from their richness, they serve for meat as well as drink. After having presented these things to our Lord the Patriarch, he bowed to him; and began to present a small quantity of the same sort to the Archimandrite, in his own name and capacity; and to me, the Archdeacon, in my own name and capacity. Then he presented large brass pitchers of mead, quass, and beer (بيوا) пиво, to the servants: and having taken leave of us, he departed, leaving us to dine: and there we remained until the evening. This was, because it is the custom, when a foreign Patriarch visits this convent, that he shall not leave the city till Friday, that he may arrive, as it happened to us, on Saturday; towards the evening of which day they invite him forward, and after the Short Vespers they give him a banquet. Then, as night begins, they ring the bells for Matins; and towards morning they give him a lodging. The next day, if he pleases, he says Mass; or if not, he assists at it. Afterwards

they invite him to table, and at the conclusion of the banquet make him sundry presents. Then, towards evening, they bid him farewell, and set him out on his departure. More than one night, they do not suffer him to sleep in the convent; such is their practice and rule from ancient times, to which they make no exception. When we were informed of this, we at first made a request for permission to stay a longer time; but we soon perceived that it was impossible. This is certainly the most blameable of their ancient regulations; but old customs demand to be observed with reverence.

After the clock had struck the thirteenth hour of the day, they rang the great bell of the monastery; and we heard it, as a signal for the approach of the Patriarch of Antioch towards them, which they sent to invite. He moved on therefore in the coach, with us around it on foot, and the janissaries in front, till we arrived at the convent\*. It is a low building, not seen from a distance; and is after the fashion of the Castle of Damascus. Its size is about equal to the enclosure of the walls of Emessa; and it is surrounded by vast walls of new construction, coloured grey. All round it are gardens: on one part of the walls it is joined by a large city, containing a convent of Nuns, several monasteries, churches, lakes of water, and water-mills. It is perfect in all respects, except that it is deficient in two things; one, a river to approach it by; the other, elevation it, being situated in a deep valley, and not to be seen at a

\* "Troitskoi Sergief Kloster, or the Monastery of the Holy Trinity, at a little distance, bears the appearance of a small town, and, like many convents in this country, is surrounded with high brick walls, strengthened with battlements and towers. The parapet is roofed with wood, and the walls and towers are provided with embrasures for muskets and cannon: the whole is surrounded by a deep ditch. This place withstood several sieges; and particularly baffled all the efforts of Ladislaus, Prince of Poland, who attacked it at the head of a large army.

"Beside the convent, or habitation for the Monks, the walls enclose an Imperial palace, and nine large churches, constructed by different sovereigns. The convent is a range of buildings encircling a court, which formerly contained three hundred Monks, together with a proportionate number of students, and was the richest ecclesiastical establishment in Russia. Their estates, as well as all the other church lands, being now annexed to the Crown, the members receive pensions. With the revenues, the number of Monks has been greatly diminished; and they do not amount to one hundred. The habit is black, with a veil of the same colour: they eat no meat, and the discipline of the order is very strict. Within the convent is a seminary, for the education of persons intended for the church, which used to contain about two hundred students.

"The Imperial palace, which was much frequented when the sovereign resided at Moscow, is small. The nine churches are splendid, and extremely rich in gold and silver ornaments and costly vestments. The principal church has a cupola of copper, gilt; and four domes of tin or iron, painted green."

COXE'S *Travels in Russia*, Chap. VI.

distance. It has two gates on the east side, exceeding large and magnificent : over the door of one is a large iconostas. This is the Holy Gate ; which is constantly kept shut, till a Patriarch or the Emperor comes, when they open it for him to pass through. The second is for the people and the cattle. It has also another private gate, on the west. When we came near the principal gate, our Lord the Patriarch alighted, as usual, from the coach, whilst all the bells rang : he then passed on foot over the bridge of the great moat with reverence ; and having bowed at the first door before the iconostas, he entered within the second door, where he was met by the Archimandrite of the convent, accompanied by the Priests and Deacons, in their imperial copes set with pearls ; he having on his mitre. When the Patriarch had bowed to the images which were over this door, as he had done at the other, the Archimandrite approached him, and, taking off his mitre, bowed to him ; and the Patriarch blessed him with the cross, which the Deacon carried near him in a silver case, after he had first bowed to it and kissed it : and then he gave a blessing with it to them all. Thus, also, advanced to meet him the Steward and the Treasurer, attended by their Priests and Deacons. The Steward and Treasurer took hold of his arms : the others walked, two and two, before him, whilst the Deacons incensed him, till we passed the Great Church ; and they brought us to the Church of the Trinity, built by St. Sergius, the original founder of the convent. After the Patriarch had bowed to all the pictures, and kissed them, and performed the same devotions to the coffin containing the body of the aforesaid saint, the Steward took him and placed him near the west door, where he always stands ; whilst I, the Archdeacon, with my companions, the Deacons of the Treasurer, stood near him, on his left hand. Then the Archimandrite and his companions took their stations on the side of the north door ; and near to them our Steward and the Patriarch's kindred, all in princely order and regularity. Then he began the Short Vespers ; and when he had concluded the prayers, they led us out, and made us enter a beautiful church near the other, called by the name of St. Nikon, a disciple of Sergius, in which is his body, laid in a coffin. We blessed ourselves before it ; and they led us out, and conducted us to our lodging, in a stone building where the Empress was wont to alight ; and they laid tables of meat before us. Nor did the Steward cease bringing us dishes of various meats fit for princes, taking away those and setting down others, till evening came on. So also he placed before us silver cups of cherry-water, cider, and mead, of various kinds and colours, and of astonishing flavour and coolness, all set in jars

and pitchers of lead, in the middle of a brass box filled with ice. We could not, however, satiate ourselves with these delicious liquors; for besides the extreme sweetness of their taste, the intensity of their cold was such as to crack the teeth and blister the gums.

At length we finished our repast, and arose for the purpose of retiring to sleep a little and rest. But sleep for us there was none; for the gnats, bugs, and fleas, were more numerous than the grains of dust on the ground; and the insect with us called *Allah la yebārah fihī* (الله لا يبارك فيه), "May God not prosper it," in this country, in these three months of Ayyar, Haziran, and Tamoz, suffers no one to rest during the night, nor yet during the day. It swarms so much, that it did not allow us room to smell the fresh air along the road; but we were all day with our faces and hands hid, and during the night with our heads and eyes covered, in order to save ourselves from its annoyance. The multitude of these insects is so great, that no veil is able to keep them off; and they come in upon us (May God not prosper them!) wherever we go, and work their mischief. Whilst we were thus unable to sleep, they arose and tolled the bells for Matins at the second hour of the night: we got up, therefore, saying, "Thanks to God, who has delivered us from evil and woe!" and, as we entered the church, they began the Great Vespers, chaunting the Psalms for Sunset responsively, in the two choirs, at much length. Then the Deacon came out with the taper, and the Priest with the censer to throw incense, as usual; and they said the Litany, and prayed over the five loaves and the wine, and the whole of the West; and having concluded the prayer, they read the first lesson of the History of the proper Saint. Then they arose; and having rung the bells, one and all, began the Morning Service.

Nor did they cease chaunting in the order of the Matins, and reading lessons, till the rising of the sun. We reckoned, and found that we had been standing on our legs for six hours complete; and all this was done out of respect for us. But of what benefit was now such respect to us, who for a whole day and night had not known the savour of sleep; who at last were to stumble out of church in a state of stupefaction, wholly overcome with fatigue. It being now morning, we went to rest a little till the third hour of the day; when they rang the bells again for Mass, and we entered the above-mentioned church, where they all put on their surplices and girdles, loaded with gold, gems, and pearls, in great quantity; as were also their *Φελόνια*. Then we robed our Lord the Patriarch; and first performed a *Παράκλησις* for the Emperor, then an *Ἀγιασμός*.

The Archimandrite of the convent robed also. He is a holy man, learned, zealous for religion, and no curtailer of Masses. At the same time, he is exceeding old, being seven and seventy years of age, and yet he reads without spectacles. Then we began the Mass, and our master consecrated Deacons. On this day they brought forward the Mass-cup, and its case, with the arch suspended over it; all of pure molten gold, adorned with gems of great value. They brought also three large trays for the *'Αντίδορα*, above all price. As for the Thurible, there was not one person who could carry it; being of pure gold, of the weight of fourteen pood; every three pood weighing four hundred drachms: it was also set with gems of great value. As to the Book of the Gospels, we never saw its equal, nor any thing like it; for the quantity of gold upon it is of the purest quality; and its gems, and its fashion, surprising to behold. Neither could any one carry this, for its great weight of pure gold.

When we went out at the carrying round of the body, the Clergy, in great numbers, attended the procession under three *'Επιτάφια*; one of them, a picture of the Descent of the Lord from the Cross, all in large pearls, as well the design as the writing round it; so that, from their great quantity, it appeared as sprinkled vetchlings. The second, gold tissue; but you might suppose, from the beauty of the colours, both of the drapery and the figures, that it was a painting on leather. The third, another similar. After we had finished the Mass, we went round to view the church; which is a beautiful square structure, with a large cupola over the choir; and altogether so pleasant, that a person would never wish to quit it. It has three doors: one on the west; the other two leading down into the choir on the south and north, according to the fashion of all their churches. As to the royal door of the Sanctuary, it is of surprising beauty and splendour; being all silver, carved like plaster, and gilt; with the picture, on the top, of the Annunciation; and at the bottom, the portraits of the Four Evangelists, all covered with silver gilt, leaving only their faces, of the most beautiful painting, to be seen. Of such material and workmanship, also, are the ceiling of the door, and its pillars. The pictures which are on the other doors of the Sanctuary are most of them inlaid with pure gold, and with gems above all price. On them are rosaries of gold and gems; and suns, ornamented with portraits sculptured in emeralds, rubies, and azure stone; objects surprising to the mind, and dazzling to the sight, such as we saw not even in the Emperor's Church of the Annunciation. Every picture has a veil hanging down to the ground, of its own dimensions, and worked with the same design as the picture itself, in

embroidery of gold, set with pearls and gems. The picture of the Trinity, which is on the right-hand side of the Sanctuary, has, on the diadems of its angels, some gems of inestimable value. In the middle diadem is a round piece of emerald, as large as a Spanish dollar, sculptured with the image of the Trinity; that is, of the Three Angels, and Abraham and Sarah. As for the Altar, it is above all valuation; and all the vessels upon it are remarkable for their beauty and workmanship. But nothing astonished us equally with the veils of the pictures, which we could not consider but as the pictures themselves, reaching from top to bottom, and from side to side, being gold tissue on plain silk. The completion of the beauties of this church was in the number of its miniatures, resembling small suns or stars of gold, amidst gems and pearls.

In this church, also, are four cases of beautiful small pictures for the whole year, set in silver and gold, and placed on four reading-desks. Before them are four candlesticks, of very large size, of silver. In this church, moreover, are large chandeliers of silver and brass, of great beauty. The coffin of St. Sergius is on the right-hand side of the Sanctuary, in a gilt silver chest, covered with huge plates of pure silver, and veiled, with the portrait of the Saint in gold-tissue, set with pearls and precious gems. The floor of this church is of the largest-sized quarry-stones, so that not even with us in Aleppo is there found a pavement of such squares: they resemble large trays. It is said that the late Czar Ivan had them brought from the city of Novogorod, where the quarry is.

The three doors of this church are of pure iron: and outside the western door is a long porch, from the south to the north of the church, beautifully placed, with two doors, and containing large pictures of surprising execution, on the description of Jerusalem, both within and without—its churches, convents, and the sacred reliques. There is a picture also of the Mountain of God, Mount Sinai, in every part; and another, of the entire Holy Mountain. In the centre of this place they made us observe a secret door, leading to where the treasure is of the collections of the convent. In it we saw robes and ornaments for the Clergy, and loads of gold, silver, and gems, in astonishing quantities; moreover, reliques of the Emperors, from ancient times, in succession. Every year increases its stores, in copes, veils, censers, cups, plates of gold, and so forth. Here, also, are the coverings for the tombs of the Emperors and Empresses buried in this convent; most of them with inscriptions, in letters composed of large pearls; and with designs, and suns or stars of

gold, arranged into large crosses. These coverings are very numerous; for they are changed on the tombs every Sunday; and every great festival is distinguished by a peculiar one, according to the custom at the Imperial cemeteries.

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## SECT. IX.

### *HISTORY OF ST. SERGIUS, THE FOUNDER.—REVENUE OF THE CONVENT. BANQUET AND PRESENTS.*

THEN we blessed ourselves with the crozier of St. Sērgius, the founder of this convent; and paid our devotions to his mansion and cell, in which he used to eat; and to his Φελόμιον, which is of linen, the colour of aloes-wood. These things have been preserved from his time till now, by the power of the Great Merciful. We were told of this Saint, that his father was of the city of Novogorod, and Voivode there; his mother, also, being of the same place. She was barren, and prayed to God much; and He granted her this blessed fruit, of which she became pregnant by the Divine Manifestation *بإعلان الاهی*. Whilst she was constant in prayer and attendance at Masses, during her pregnancy, she informed her neighbours that, at the procession of the Body round the church, the embryo in her womb leapt in fear and adoration, several times. They immediately knew that the child was destined to be one to whom surprising events would happen, and from whom strange things would proceed. When he was born and had grown up, he fled from his parents to a monastery, and became a Monk; for his parents had refused him permission, and were much grieved at this event. After a certain time, they both died together. When this circumstance reached his knowledge, he came and divided all his patrimony among the numerous servants of his parents and the poor and ancient of the neighbourhood, and then went to dwell lonely in the desert. Much affliction and many severe trials assailed him on the part of the devils, until the Holy Ghost inspired him, and he came hither. This place, where the convent is now, was a perfect wilderness. Here he built himself a cell, and inhabited it. In consequence of the multitude of miracles performed by him, he was joined by many disciples; and, by the influence of the Kniazes of that time, he founded this monastery, and died.

During his time lived also the Saint Cyrillus, who is known by the title of



Bielozarsko, in whose palace we were now residing. He also performed miracles, and travelled to Jerusalem and to the Holy Mountain. Then he came, and founded his convent; which exists to the present day, and is about fifty versts distant from this monastery.

In his time, also, appeared the two Saints, Sabbatius and Zosima; who founded the celebrated Convent of Solofka, in the midst of the ocean, mentioned by us before.

In his time, moreover, appeared St. Barlam, who founded his famous convent in Jotinski, without the city of Novogorod. Many other Saints, also, made their appearance at this time, when the light of the faith in Christ arose from the East, and flourished among them. The Almighty shewed them forth as luminaries of the Church, and for the strengthening of the faith of the wavering; as he caused to appear, in our country, Simon the Stylite, and the like of him. It is now more than four hundred years since the time of this Saint, Sergius.

In this convent are found many treasures of the period of those Kniazes; and since them, of the Emperors, down to the present time: for, before their deaths, they were in the habit of bequeathing all their treasures to this convent, and of causing them to fall in to it, through the great love they bore it. For this reason it has no equal in Muscovy, nor yet in the whole world. The revenue of the Emperor of Muscovy, from his whole territory, is at the rate of two dinars; and the revenue of this convent, to the same extent, is at one dinar: the Emperor has therefore in every district a custom-house, as the Convent of the Holy Trinity also has. The Emperor's collector takes for him out of every ten dinars twenty copecks; the Convent's collector, ten; and both give *Tezkerehs*, or permits and memoranda. Finally, however, all the treasures of the convent, and its acquisitions, are in the seizure of the Emperor: for they now told us, that they were taxed this year at more than one hundred thousand dinars, as a contribution and gift to the Emperor at Smolensko; as we mentioned before, when we were on this subject.

To return:—After we had gone out from the Treasury, they took us into the Church of St. Nicon, disciple of St. Sergius, wherein is his body, in a silver coffin. It is a small church, with only one sanctuary. Afterwards, they conducted us into the Great Church of the convent, named Sobor, situated in the middle of the convent, on a high eminence. It is higher, broader, and longer than the Sobor of the city; but in other respects precisely like it, as they were both built in the reign of the Czar Ivan. It has three doors, as usual;

and five sanctuaries, like the other. The Great Sanctuary is dedicated to the Assumption of Our Lady; the two on the right-hand side are dedicated to St. Barbara, and the Martyr Theodorus, the Shironian (الشديروني). The remaining two are appropriated, the one to the Altar of Sacrifice, the other to the patronage of St. Nicolas. In the porch of this church, without the western door, are the tombs of several Emperors and Empresses. This church, also, has its five magnificent cupolas; the height of which, added to that of the church, makes them alone, of all the buildings of the convent, to be visible outside. Near this is a beautiful church, under the appellation of the Holy Ghost, in which the Emperor goes through the festive service on Whit-Monday. Near the Great Church, also, is the *Αγίασμα*, or Holy Well, which the Saint, by his prayers, caused to spring forth from that time forward. Within these two years, after having been hidden, it has again appeared, by the power of God. It is a shallow well, the depth of an arm, the water of which cures the diseased, and is very sweet and good. Over it is a kind of cell; to which are attached servants, who constantly light up the tapers in it, and conduct to it the visitors who come to perform their vows. We drank of the water, and found it sweeter than honey;—an evident proof this of its being holy water, without deceit or doubt. In this convent are altogether seven churches, of which we have enumerated four: the remaining three are dedicated to some of their new Saints.

Then they took us up to the Banqueting-room, which they never open but in the presence of the Emperor; for they did much honour and observed much ceremony towards our Lord the Patriarch, in obedience to the command of the Emperor and of the Patriarch of Moscow (for they never do the most trifling thing without deliberate orders); the latter of whom had enjoined them to do more honour to him than they had done to the Patriarch of Jerusalem. And thus it happened: for the Jerusalemite they had taken to the small refectory of the fathers; but our Lord the Patriarch they introduced to the large imperial banquet-room. We knew nothing of this; but so the Interpreters informed us. This room is built of stone, and vaulted with tiles joined over each other. In the midst of it is a single pillar, round which are ranged on shelves, in steps, every individual kind of gilt silver cups; such as they are accustomed to set out at their banquets, when either the Emperor or the Patriarch is on a visit to them. They made our Master sit at the head of the room, after he had first bowed and paid his devotions to the pictures of the beautiful church

here. We sat lower down, on one side; and all the fathers of the monastery, at a table by themselves, on the other. After the Reader had begun to read an *Ἀνάγνωσις*, from the History of St. Sergius, they commenced serving up dishes of various kinds of splendid and princely meats; and did not cease removing the first, and setting others in their places, till the conclusion. They presented also an infinite variety of royal liquors, of a different colour for every different round, and in an equal diversity of cups. All the vessels were cooled, in brazen boxes filled with ice. We could not satiate ourselves with drinking these liquors: not the Cretan wine, nor any other, equalled them, in colour, or taste, or freshness.

Then they arose, and elevated the *Παναγία*, as usual, and began the presentation of the gifts; that is, the alms of the convent, which they give to every person who visits them, according to ancient custom of old times, and by the injunction of the Emperor and the Patriarch on the present occasion. They presented first to our Lord the Patriarch a valuable picture of Our Lady, covered with silver and gold, and with a crown of precious-stones and pearls: its veil was of brocade, set also with pearls. Next, a picture of St. Sergius, and his disciple Nikon, when the Holy Mother of God appeared to them openly, together with Peter the Apostle and John the Evangelist, and gave them injunctions concerning the whole regulation of the monastery: and above them the picture of the Trinity—I mean, of the Three Angels—inlaid with silver and gold. Next, they presented to him a cup of silver gilt, with fifty dinars; a sorok of sables, worth forty dinars; four dresses of satin and blue damask; two black cloaks; and various kinds of wooden dishes and cups, of admirable workmanship, carved and gilt, with the name of the convent written upon them, signifying that they were the product of the convent, and resembling the vessels belonging to the Saint, with which he ate and drank. Next, a knife and spoon, like those used by the Saint; together with a crozier of wood, dyed black, having the crook covered with gold-leaf, like the Saint's crozier; the originals of all which we had paid our devotions to. Then they began to make presents to us also; and gave first to the Archimandrite a gilt picture of Our Lady, a garment of damask silk, plates, cups, spoons, ten dinars in a fold of paper, and a black cloak. Two Archimandrites accompanied us as travellers; and to each of them they gave a picture, some damask silk, plates, cups, and six dinars. To me, the Archdeacon, they gave a picture of Our Lady, covered with silver and gold, some damask silk, plates, cups, ten dinars, and a black cloak. To my companion,

the second Deacon, and the Treasurer, they gave a picture, some damask silk (yarn), plates, cups, five dinars, and a black cloak. The same presents they made also to our Steward precisely; and likewise to the *Плещанникъ* (البلامانك), that is, the kindred of the Patriarch. Then they presented to our original Interpreter a picture without silver, and two dinars; and to each of the servants a similar picture, and a dinar. Afterwards, they presented to the Archon who came with us a picture covered with gold, a silver cup, and damask silk; but he would receive nothing from them, except the picture. Next, they presented to the Imperial Interpreters each a picture and some dinars;—to the *Perevodtchik* more than to the other simple Interpreter. These are the presents which they made us, and which we wrote down, one by one, without addition or subtraction; the whole being noted, on their side, in registers kept from ancient times, according to a strict rule, which they cannot exceed or fall short of, but by the Emperor's command; for they afterwards reckon up the account distinctly, and deduct its amount from the Emperor's receipts. The case is not as we used to hear it stated in our country, that according to what is given by the Emperor, so much does the Convent of the Holy Trinity give: for whether what is given be from the Emperor or the Holy Trinity, the whole of it is part of the treasure and property of the Emperor.

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## SECT. X.

### *WATER-WORKS, AND ARMOURY.—WALLS, AND FORTIFICATIONS.*

To return:—Our friend and patron the Steward Arsenius (ارساني), whom we mentioned formerly as having visited our country, paid great attention to us here, and displayed to us much kindness; coming to wait upon us, to shew us about every part of the convent, and explaining to us every thing in it. He first took us to the cell of the Saint, Sergius, which he used to inhabit. It is a wooden building, preserved by the power of God from that time till this. They cut pieces of wood off it, which are good for the tooth-ache. We were taken into the place where is the wonderful sunk shaft (ساطورة) of the convent, which is an exceedingly deep well: near it is a large water-wheel, of a great breadth, with its fellies widened, after the fashion of the Frank dog-wheels, used in roasting meat: two men get into it, and step on the cross bars, in the same

manner as the dog mounts in his wheel, and it turns round with them rapidly. Upon it are very thick ropes, which draw up on one side a large barrel filled with water, instead of a bucket; this, other men empty into a canal that runs to the kitchen, and to where they brew the mead, beer, and other kinds of drink.

As there is no river in the neighbourhood of the monastery for fish, they have made within it three large ponds, which fill with rain-water, and contain a great quantity of fish, which are caught not only in the summer-time, but also in winter. When the ponds are frozen over, they break the ice away, and so catch the fish as readily as in summer. Observe what the power of Princes is able to effect! Within this convent are many gardens; for, as we formerly mentioned, the extent of its enclosure is about equal to that of the city of Emessa. In it are also apartments for the Emperor and Empress, where they lodge, whenever they come to visit the convent. The cells within the building are innumerable, for the Monks are here to the number of from five to six hundred.

Next, he shewed us the different apartments of the armoury of the convent: some, furnished with cannon, without number; some, with large and small muskets, beyond computation; others, with vast numbers of bows and arrows, swords, hatchets, spears, coats of mail, and breastplates of steel, such as are not found, in a single instance, in the country of the Turks: for they told us, that, in every country belonging to the Franks, it is strictly forbidden, under the most dreadful anathemas, for any one to export arms and breastplates like these, for the use of the Turks. In a word, the Steward assured us, that in this vast monastery are laid up arms and accoutrements sufficient for more than thirty thousand men. The powder is stored up in numberless barrels; and innumerable are the balls and cartridges for the iron guns, their carriages, levers, &c. Then he took us up to the top of the vast walls of the convent, and went with us all round them: they are of immense size, and were built by the Steward whom this Patriarch sent into banishment. They are superior to the fortifications of any of the cities of Muscovy, for their height, and the multitude of their vaults and bastions. They consist of four stories: the lowest, even with the ground, is divided into cells filled with cannon; those above are the stations for the troops, and the scene of war. The breadth of the wall is about equal to that of the vault—near ten braces; and the embrasures are spread all around it, without number or computation, and of various kinds and forms; some

ranging on high, some on the level, and most of them to the very foot of the wall all round, so that not even a bird can perch concealed beneath it. In every embrasure are guns upon iron wheels, some large and some small, in numberless quantities, round the whole circuit. As for its towers, each of them is unequalled, even in the fortifications of Antioch, for its size, elevation, the exactitude of its octagonal form, the beauty of its structure, and the multitude of its vaults, loop-holes, embrasures, and guns. They are in number four, besides two over the gate. For our parts, we were much astonished at this building, seeing its strength, and the solidity and extent of its walls. After the manner of the walls of Antioch, you may go round these, entering at one tower and coming out at another, with perfect facility and readiness. Even the cavalry, on horseback, can go round without let or hindrance; so that we sighed over the subtlety of this poor Steward's genius, and at the immensity of his labour; for they informed us, on the present occasion, that, by command of the Emperor, he expended on these works, out of the treasury of the convent, upwards of three hundred and fifty thousand dinars. After all, one side remained unfinished; for the walls of the convent were originally low, and, by length of time, had become ruinous: this man, therefore, renewed them, and made them so vast, that their strength and beauty exceed the powers of description. Around this convent are also many lakes for fish.

As we were making the circuit of it, the Steward brought us chairs, and we sat down in front of the Emperor's apartments and gardens. Here he made us drink many cups of Cretan and other wines, reminding us of Aleppo, of the benefits we conferred upon him, and the respect we paid him. Then he took us up to one of the towers, whence we descended to where are the *Benimchat* (بنیمچات), that is, the caves or cellars of the convent, with wax-lights; and he shewed us the carriages laid up there, and the barrels of all kinds of liquors stowed upon ice. They made us enter also into a place where are two barrels made by St. Sergius, in his time, with his own hand: they are still whole and sound. They fill them every year with mead; and whatever they draw from them, their blessing increases, and never fails. They draw some of the liquor from them to put into all the other barrels, that the blessing may settle likewise on them. They gave to us also some drink from them for a blessing. They are adorned with coverings of brocade; and over them are pictures, with tapers continually burning. Then we went out to view the tower of the bells: here is a bell resembling the large bell in the city: they say that one of their

Emperors made them both. The sound of this, like that of the other, is as the noise of thunder.

We saw in this convent a new wooden cell or cabin, with no inlet besides a door, in which were three persons confined. Upon asking concerning them, we were informed that they were Deacons; and that when their wives had died of the plague, they quitted their office, and married other women. As soon as the Patriarch heard of this, he immediately bound them in fetters, and sent them hither; commanding that they should be confined in this cell, and left without food, till they died of misery. When we saw them, they were weeping, and uttering such moanful cries, that our hearts were moved at their distress. They gave our Master a petition, entreating that they might be allowed to become Monks, hoping by this means to be delivered from the miserable death which approached them; and afterwards, by his intercession for them, our Master actually obtained their liberty.

Next, we went to see the gates of the convent, and their other iron gates. They have one in the form of a large cage, which they let down by an engine in time of dread, and raise again when they please: in a word, the strength of this convent, as a fortress, is prodigious. The entrance of the principal gate is of the width of those of the Castle of Aleppo; and has cannon on both sides, ranging over the moat.

When we had finished looking over the whole, they rang the bells for the parting; and presented to our Lord the Patriarch, as a viaticum, a large cake of black bread, some salt fish, and some barrels of wine, mead, &c. Thus, also, they gave to each of us a cake of bread, a fish, and a small barrel of drink, by list. After we had loaded our baggage, they conducted our Master to the church to perform Yespers, and then took leave of him. He gave his blessing to them all; and they came out and bade us farewell at the gate, and returned. As for us, we sighed, and felt grief in our hearts, at not being permitted to stay in the convent a number of days, till we had sated ourselves with its delights.

## S E C T. XI.

*RETURN TO MOSCOW.—NEW CUCUMBERS.—SERVICE FOR THE DEAD.*

THEN the Patriarch mounted his coach; and we travelled ten versts, until evening, when we alighted on the bank of a river, and there slept—or, rather, should have slept; for how was it possible to sleep with the multitude of gnats and bugs, which did not cease to make war upon us from night-fall till break of day? We arose, then, on the morning of the Monday of the Apostles; and having arrived in the evening at the city, alighted at our convent. We had stopped three times along the road, on the banks of the rivers, to refresh ourselves, and distribute dirhems to the janissaries and the Yadakgis (البدكجية), giving them a part of our provisions; as it is usual to treat them, in recompence for their fatigue in marching before us. On the next day, which was the twelfth of Haziran, the Patriarch and the Empress sent to us, in a dish, some new cucumbers, the second of their new fruits after the radishes; for no one tastes the new cucumbers before the Emperor and the Patriarch. This happens in consequence of what they told us, and of what we ourselves saw; viz. that in the Emperor's gardens are cucumber-beds, which on Holy Thursday they sow with seeds; afterwards taking great pains with them, in covering them up from the cold, opening them out to the sun, and paying them every other attention. The gardeners strive with one another, who shall be first to bring his cucumbers to perfection, and first present them to the Emperor: and whoever among them is the first to make his present, is in great favour with God; for it is the custom with the Emperor, as it was of all his predecessors on the throne, to confer on this man a very substantial favour, by giving him an estate, with the peasantry on it, in possession for ever. This happens every year at this season, and the Emperor sends the cucumbers to the Patriarch. If the Patriarch happens to be at Court, he blesses the first-fruits after the manner ordained in the book, and then distributes them to the Grandees of the Empire. It is usual to make a handsome present to the Archon who brings the offering, and also to his attendants. We gave them sacred reliques, soap, &c.

To return:—On the second Saturday after Pentecost, the Patriarch of Moscow invited our Master to the Church of the Archangel, in which are the tombs of the Emperors; and they performed Mass together, in commemoration of the decease of the Czar Ivan, and of his two children, buried in the right-



hand sanctuary. After the prayer, "May they obtain the rest of God and of the Celestial Angels, and pardon of their sins from before Christ our Sovereign, who never dies—from Christ our God," the choristers chaunted "Dai Hospodi;" that is, "Grant it, O Lord." At the end of the Mass, they drew up in a line within the Νάρθηξ, where they had robed; and they placed boiled food in a dish, and a vessel of wine on a chair, with a candlestick and taper, and performed a Μνημόσυνον for them. Then they went all together to the chapel where the tombs of the Emperors are; and having incensed them with the thurible, and concluded the prayer, they put off their robes. We went out to the steps of the Church of the Annunciation, and, passing within its portico, mounted on the steps of the Divan, where we had been up before. They made us enter a large hall built of stone, which is the place of the tables. The benches were already set; and the vessels of silver, such as cups, bowls, and so forth, were ranged upon chairs, rising high in steps in the middle of the room, according to custom. All, both high and low, sat down at the benches; and the Emperor's deputy advancing, presented to the two Patriarchs, the Heads of the Clergy, and the Archimandrites only, with his own hands, in lieu of the Emperor, three rounds of admirable wine: the sotniks, in the mean time, going round, presented many cups and bowls to all the rest of us, before we had eaten any thing, so that our insides were inflated. Afterwards, they presented the bread; next, plates of fish to each, one by one, as an alms on the part of the souls of the deceased. They all, from the Patriarch to the Monks and Priests, sent their portions home. Most of them had jars and vessels with them, which they filled with the liquors served them; for they did not drink their cups, but emptied them into their vessels, wine upon mead, and these upon other liquors, but all inebriating, till they arose, after we had broken our fast upon the bread only. The choristers stood at some distance, whilst the Patriarch elevated the Παναγία, which he cut into small pieces, and the Archdeacon carried to distribute to all the persons present. Then the Patriarch took the censer, resembling a crown, in his hand, and threw incense with it over the plate of boiled food with honey, and over the vessel of wine, saying, "Have mercy on us, O God!" &c., mentioning the names of the deceased; and the choristers at every verse chaunted, "O Lord have mercy!" Then they sang, "Let their memory be eternal," with the recital of their names in a loud voice, all bowing before the pictures. Afterwards, they gave them to drink another round of cups; and we went out and descended to the Church of the Annunciation, where the

Patriarch concluded the prayer, and we came out; and the two Patriarchs having taken leave of each other, we returned to our convent.\*

On the morning of the second Sunday after Pentecost, they tolled the great bell, and the rest of the bells all round, to assemble the Heads of the Convents and of the Clergy, who are appointed to the procession, after they had said Mass in their churches: and they came in the evening to the Sobor, whence the Patriarch proceeded in grand procession, by the back of the palace, to the outside of the second and white line of walls, close to the walls of earth, to a church dedicated in the name of the Prophet Elias, where they performed Mass and returned. One of the Metropolitans passed in procession, as above, all round the white walls on the outside, and returned to the Church of the Sobor, where he said Mass. As for our Lord the Patriarch, he performed Mass in the church of the Monastery, and consecrated Deacons; so likewise on the morrow, which was Monday, he said Mass there, and consecrated Deacons.

On the eve of Saturday the twenty-third of Haziran, they rang the great bell, for the commemoration of the Translation of the Image of Our Lady from the city of Vladimirov to the city of Moscow. In the morning, they rang it again for a considerable time together, with all its fellows around, for the assembling of the Heads of Convents and of the Clergy appointed to the ceremony, and they came with their images to the Sobor. Our Lord the Patriarch, having repaired thither, put on his robes in the company of the Patriarch of Moscow in the Νάεθης; and they began with the canon of the Παράκλησις;

\* The following account of the Russian Services for the Dead is taken from *Dr. Granville's St. Petersburg*, Vol. II. p. 213.

“After the interment, the friends who have been invited to the ceremony return to the house of the deceased, where a table, spread with refreshments, offers an opportunity to the tired spectators to recruit their strength. The principal dish is the *Koutiyá*, which is a composition of honey, wheat, and raisins. *Koutiyá* is generally prepared in a small deep plate filled with boiled wheat, round which honey is poured, and over it raisins are placed in the form of a cross. Wheat is used as an emblem of resurrection, in allusion to St. Paul's 1 Corinth. xv. 36—44 &c. The Priest first blesses and incenses this dish, of which every one immediately after partakes. During the succeeding six weeks, psalms are sung, and prayers read, every day, in the chamber in which the departed terminated his existence. On the third, the sixth, eleventh, and fortieth day after the interment, the Priests and many of the relatives again repair to the church, and celebrate a solemn service; among the ceremonies of which, the *Koutiyá* forms, once more, not the least conspicuous figure. It is laid out on a small table in the centre of the church, the Priest blessing it and incensing it, that the attendants may not only partake of it, but take it home. All these funeral ceremonies invariably terminate by singing *Requiem æternam*, eternal rest to the departed. The music, though *triste*, is at times beautiful, and quite appropriate to such solemn occasions.”

and then went out in procession from the western gate to the outside of the gate of the castle, whence they ascended to the circle of the oratory, and read the Gospel and Epistles, &c. Then we descended; and, having passed through the middle of the square to near the gate of St. Nicolas, proceeded towards the east, with the janissaries marching on each side of us, till we came out by the gate of the second line of walls, and arrived at the back of the white walls. Every time we came upon a church, they rang its bells; and its Clergy came out with the images belonging to the church, that the two Patriarchs might receive a blessing from them, whilst they were incensed by the Deacons; till at length we entered a convent, in which was a beautiful church. It was told us, that the aforesaid image of Our Lady, when it was translated from the city of Vladimirov, and was brought to be placed in the Church of the Sobor, would not tire of stopping here in this place, nor would it move away; so that they built for it this convent and this church, and placed it here. Then all took their stations in the court of the convent before the church; and they set the vessels of the Ἁγιασμὸς, and began chaunting the canon over them; and there took place a consecration of Priests and Deacons. Then we came out, and paid our devotions to the image placed on the right-hand side of the sanctuary; of which nothing is seen but the face and the hands; all the rest being gold and pearls and precious stones, with many rosaries: its countenance is a light that dazzles, and it performs miracles continually. In every church, among all the churches of Muscovy, there is sure to be found an image of Our Lady, of this ancient figure, which performs miracles in proportion to their great faith. Then we returned upon our steps; and whenever we came upon a church, or a gate of the city, the Patriarch sprinkled them with the Ἁγιασμὸς; till we entered the Sobor, amidst the ringing of bells; where they concluded the prayer; and the two Patriarchs, having gone out from the church, re-conducted the imperial images, set in precious stones, which were now glittering in the sun; for most of them were from the Church of the Annunciation and the churches of the Emperor, and of admirable beauty. After they had incensed them, they took a blessing from them. Then we re-entered; and they passed by with them, whilst all the bells incessantly rang, till they disappeared from sight, as the janissaries escorted them to their respective churches. We did not leave the Sobor till after the eighth hour of the day.

On the eve of the third Sunday after Pentecost they rang the bells overnight for matins; and on the morrow, our Lord the Patriarch said Mass in the

Church of the Convent, and consecrated Priests and Deacons: as also on the Monday. In the evening, the Patriarch invited him to the Sobor, and we assisted there at Vespers. Then they put on their robes in the sanctuary, and came out to the *Νάρθηξ*, in the centre of which was placed a dish of boiled food with honey, and a vessel of wine on a reading-desk; and they performed a *Μνημόσυνον*, or Anniversary, for the troops who were killed last year at the siege of Smolensko, at the moment of the assault. This was on the twenty-first of Haziran. The Archdeacon recited the names of all soldiers who had been killed, one by one, each by name and condition, and by the name of his father and mother, from a list he held in his hand. At every verse, the choristers chaunted, "O Lord, have mercy!" When he had finished, he incensed the Patriarch, and having said, "Of the Lord we ask," delivered to him the register. Then the Patriarch said the Collect, "For Thou art the Resurrection and the Life; and rest to thy servants, the martyrs who died, for the love of thy holy religion, at the siege of Smolensko, by name so and so;" reciting their names, one by one, to the last, &c. On the morrow, after Mass, they performed the Morning Service for them, as usual: and having put off our copes, we went out with the Patriarch to the Hall of the Emperor, or banquet-room, on this day; and precisely the same ceremony, as we have before described, took place, in drinking many cups of liquors at the breaking of our fast, administered by the hand of the Emperor's lieutenant, and in the distribution of fish to all the persons present.

On the Thursday, our Lord the Patriarch performed Mass in the Church of the Convent, and consecrated Priests and Deacons. In the evening, which was the Vigil of the Feast of the Apostles, they rang the great bell, from the beginning of the night till they had tolled in the Matins; and in the morning, our master said Mass again, and consecrated Priests. In the evening, that is, on the eve of Saturday, they invited us to the Church of the Archangel; and having all put on their robes, they performed a *Μνημόσυνον*, like the former ceremony, for the Prince Vasili, son of Czar Ivan, who constructed the white walls of the city. On the morrow, Mass was performed in the same church; and they afterwards went up to the banquet, in the same place as on the former day.

On Monday, the first of Tamouz (جمادى), they rang the bells in the evening, to commemorate the deposition of the girdle of the Mother of God (*ἡ Καταθέσις τῆς Ἐσθῆτος τῆς Ὑπεραγίας Θεοτόκου ἐν Βλαχέρναις*); and they performed Matins. On the morrow was held a great festival; and they said Mass in the

church which is before the Sobor, in the imperial street, being built in dedication to this festival.

• On the eve of Saturday, the sixth of Tamouz, they called us to the *Μνημόσυνον* of the Patriarch Joseph, who was before this Patriarch; who had now been dead three years, and was buried in the Sobor. On the morrow they all performed Mass together; and we went up with the Patriarch to the banquet, at his residence; as it is usual with him to give a banquet on this occasion.

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## SECT. XII.

### *FESTIVALS OF IMAGES AND RELIQUES.—GREAT SKILL OF THE RUSSIAN PAINTERS.—REMARKABLE DEATH OF THE EMPEROR MICHAEL.*

ON Sunday, the eighth of the month Tamouz, they rang the great bell, from break of day, together with its fellows, for the assembly of the Heads of Monasteries, and of the Clergy appointed to this service; for them to repair, with their images, to the Sobor; as there was to take place the commemoration of the discovery of the image of the Mother of God, which had been buried in the earth, for a length of time, in the city of Cazan; and had been brought on this day to this city, where they built for it a large church, at the extremity of the plain (الميدان), opposite to the gate of St. Nicolas, one of the gates of the palace-castle, on the east side, and in front of the large cannon. Here they placed it, and appointed a festival to be observed every year, on the return of this day. The church was named the Church of Cazan, and of the Image of Our Lady of Cazan. They went out therefore, in great procession, from the Sobor at the palace, to this chapel, amidst the ringing of the bells. Here the Patriarch performed Mass and *Ἄγιασμαδες*, and they returned in the afternoon.

On the eve of the tenth of Tamouz they rang the great bell, and performed Matins, from the evening, through the whole length of the night; and this was to commemorate the Translation of the Blessed Shirt of our Lord the Messiah (قميص السيد المسيح الشريف) from Persia, to this city, on this day, thirty years ago; for it was in the year Seven thousand one hundred and thirty-three of the World (for the Muscovites are accustomed to reckon only from the year, of the World, as we do), in the year One thousand six hundred and twenty-two of the Divine Incarnation, and the thirteenth of the reign of the Emperor Michael. On the morrow they formed a great congregation, greater than that on Easter-day,

amidst the ringing of all the bells; and the Patriarch said Mass, and put on his large sakkō and his rich crown, which are his Easter ornaments; and had the box of the garment brought into the middle of the church. All took a blessing from it; and they returned it to its place; whilst the whole of the bells rang, from first to last. If the Emperor had been present, the congregation would have been greater and most numerous.

On the eleventh day of Tamouz they rang the bells for a procession, and the Clergy assembled with their images in the Sobor; and one of the Heads of the Clergy went out with them to a church behind the palace, dedicated in the name of the Mother of God, called Rajavskia, because she performed a miracle at that place; and for this reason they keep a festival for her every year, on this day. The Patriarch, however, does not go thither in person, but sends one of the Heads of the Clergy in procession to the church, who there performs the ceremony of the Ἀγιασμός and of the Mass; and they then return, as they did to-day.

Note, that it is the custom of the Russians, when a man has slept with his wife, that they wash themselves, and do not kiss any holy image, or touch it; nor enter any church, unless the Priest has recited a prayer over their heads.

Note, that the abilities of the painters who are found in this city are without parallel on the face of the earth, for their masterliness, the delicacy of their pencil (رفع قلمهم), and their subtlety of art, in making small pictures, of every Saint or Angel, of the size of a pea, or an Othmani (coin), to the great astonishment of the beholder. As for ourselves, we were wrapt in wonder at the sight of them. We remarked, among the rest, a small picture, with three covers or lids, in the church of the late chief merchant of the city; the figures of the Angels in it were grouped as numerous as a swarm of flies, and with such precision and colouring as to make one grieve that the painter should ever die: its price was one hundred and fifty dinars, whilst its weight did not equal that of ten dollars; but its masterliness was invaluable. They paint portraits of Our Lady in numberless variety, each form having its peculiar name, well known among them. There is, The Grecian; The Sebastian—she is on a throne; The Georgian; The Arabian; The Merciful; The *Πλατυτέρα*, or, “More ample than the heavens”—she is in the midst of the celestial and angelic circle; The Cazanian; The Vladimirian; The Smolenscian; The Rajavskian; The Unburnt Bush, as Moses saw her; Odigiyrta (اوديجيرتا), that is, The Tripled of Gifts: and, besides these, there are many other kinds, with their peculiar names. The

same may be said of the portraits of Our Lord the Messiah, and of St. Nicolas. As to the paintings of The Nativity, The Resurrection, The Sufferings of Our Lord and His Miracles, and The Portrait of the Trinity, it is impossible for the intellect of man even to comprehend all their devices, or to appreciate the excellence of their workmanship. I had collected many of them; but we could not buy a single picture from the people without the greatest difficulty; for every thing with them is high-priced and dear, particularly pictures: and the painters are not to be found, without sending to the picture-market every time you wish to see any of them; for there is not a single artist in this city that works in his shop, in the market, before the public ever; not even the smiths, nor the tailors, nor the carpenters, nor the shoemakers, not one; but all in their own houses. They who are in the stalls and shops buy of them, to sell again: such is their method of dealing.

To return:—On the eve of the twelfth of Tamouz, they called us to the Church of the Archangel; and they performed a *Μνημόσυνον*, in the usual way, for the Emperor Michael\*, son of Theodorus, and father of the present Emperor. On the morrow there was a Mass and funeral service at his tomb, which they adorned with the imperial veil set with pearls and gems; and afterwards they took us up to the banquet above. It was now just ten years since his decease: and remark the wonderful coincidence, that his birth was also on this day of the year in which is solemnized the commemoration of St. Michael the Archangel;

\* The first of the illustrious line of Romanof was Michael Theodorovitch, whose election in 1613 put a final period to a long scene of civil bloodshed, and restored tranquillity to his distracted country. He owed his elevation to his high rank and princely descent; but more particularly to the virtues, abilities, and popularity of his father, Philaretès. Ladislaus, Prince of Poland, having received a tender of the crown, from a body of Russian nobles, assumed the title of Tsar, and established a garrison at Moscow: soon afterwards, a powerful party, averse to the government of a foreigner, expelled the Poles from the capital, and unanimously advanced Michael to the throne, though scarcely seventeen years of age. It is singular, that he was raised to this high station, not only without his knowledge, but even in repugnance to his own inclination. When the deputies from Moscow arrived at Costerma, where he resided with his mother, and acquainted him with his election, Michael, recollecting the dreadful catastrophes which had befallen all the Tsars since the demise of Feodor Ivanovitch, and reflecting on the distracted state of Russia; burst into tears, and declined a crown which seemed to entail destruction upon those who had ventured to wear it. Overcome, however, by the importunities of the deputies, and dazzled with the splendour of royalty, Michael at length yielded to the wishes of his country, and, repairing without delay to Moscow, was crowned, with the usual solemnities. Though he ascended the throne with reluctance, he filled it with dignity; and found a protection from those disasters which overwhelmed his immediate predecessors, in his own discretion, in the wise counsels of his father, and in the affection of his subjects. Michael died in 1645, after a prosperous reign of twenty-three years.—Coxe's *Travels in Russia*, Chap. 3.

after whom he was named, in conformity with their custom. He used every year to give on this day a great banquet. Time rolled on; and after thirty-six years of reign, he died on this very day, of the gout and a pain in the feet, to which all the Muscovites are subject.

With regard to all these Emperors who are buried in this church, and all the Empresses buried in the convent of the Nuns, it is usual, every year and for ever, to commemorate the day of their decease. The Patriarch says Mass; and they give a banquet to the assistants on the part of their souls, in the hall above. This is in addition to the Masses and Prayers that are performed over their tombs daily by the Clergy of the Seven Churches, who read over their tombs continually, both day and night, the Psalms of David, being pensioned for that purpose. For these pensions they subtract from the succession of every Emperor and Empress as much as is allowed by law, even from the plate in which they ate and drank: they take, for example, the dish in which they set the boiled food, and the vessel for the wine, and the silver candlestick: these things are always kept standing on their tombs. On the thirteenth day of Tamouz the present Emperor ascended the throne, bequeathed him by his father, as his successor.

Note, that in this Church of the Archangel, and around it, are twelve sanctuaries or chapels, in which twelve Masses are performed every day; as are also said in the Church of the Annunciation, which is near it, nine Masses daily, in its nine chapels: and, as in the Convent of the Jodabi (الجدابي), which is opposite to them, seven Masses are performed daily. Most of the grandees of the city, with their wives, come in their coaches every morning, to assist at Mass in the Chapel of St. Alexius, Metropolitan of Moscow, the worker of miracles, where his body is; from the great love they bear him, and their faith in him.

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### SECT. XIII.

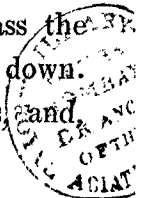
#### *MANUFACTURE AND SUPPLY OF ARMS.—SUCCESS OF THE EMPEROR AGAINST THE POLES.—RUSSIAN MANNER OF CELEBRATING VICTORIES.—SAINT VLADIMIR.*

AFTER we had risen from the banquet, the Patriarch of Moscow shewed our master, from one of the windows of the palace looking over the country, many wagons filled with muskets, which he was sending to the Emperor. He said



they were fifty thousand; and were just come, packed in boxes, from the Queen and King of Sweden. On our wondering at their multitude, he informed us, that within the Emperor's palace are artificers who prepare for him seventy thousand muskets annually, which are laid up for perpetuity in the stores. This is only what is done within this city: but as for the arms which are prepared for him in most of the provincial towns, they are beyond computation; and those which are brought to him besides from every country of Europe, every year, are innumerable. He mentioned also, that the English (الانگلیز) had just now sent him three wonderful guns, from which, when discharged, no sound issues: they are made of certain springs and machinery; the contrivance of the Franks. Every evening during this summer we used to go to see the gun-artificers; for they were in the practice of collecting all the guns which they were manufacturing, and ranging them along the edge of the Palace Hill that abuts upon the river, close to each other: then, filling them with powder, they set a train which communicated with them all as they lay in one row, and fired them with a long rod of iron heated in the fire. Those which were sound among them remained in their places: the unsound instantly flew to pieces, from the great quantity of powder with which they were loaded. All the Emperor's troops are firemen; I mean, armed with firelocks.

As to the news from the Emperor, it was reported that he was stationary in the city of Smolensko up to the twenty-first day of the month Ayyar (ایار), on which is the festival of the Emperor Constantine; when he removed thence to the country of the Poles, after he had divided the troops with him into three parts. He went himself with the middle division. They were delayed much, in consequence of the thawing of the rivers, and the great quantity of inundations and mud and rain. The troops generally, as reported, were in advance of him the distance of three days' march; having arrived at the large river called Barozofo (باروزوفو), which was formerly the boundary between the frontiers of the Muscovites and the Poles. News had been spread, that the Poles had taken a position on this side, fearing a passage might be effected there; and had fortified it with mounds of earth, cannon, and the main portion of their army; and that they had blown up all the roads with gunpowder. This was in consequence of their weakness, and the little courage they felt to meet the enemy. The Emperor, therefore, sent a number of Archons to pass the river, at a distance of fifteen days' march higher up and lower down. These encountered the Polish troops near these passages and the mounds, and



convent, whether male or female. After the two Patriarchs had put on their copes, and the Priests and Deacons had come out to the *Νάεθηξ*, they performed a *Παράκλησις* for the Emperor, and came down to incense the church, as usual. After they had done, they put off their copes; and the Deacons came out with the tapers, and the choristers chaunted before the Patriarch till he entered his pavilion. After the third hour of the night, by the striking of the convent clock, they rang the bells; and arising to Matins, we entered the church. They began chaunting the Evening Psalm in responses, as usual; and at the *Δόξα*, all the Archimandrites, the Priests, and the Deacons, took a *Κηρὸν*, or wax taper, and went in and robed; and came out at the *Εἴσοδον*, and entered the sanctuary, as they chaunted "O Divine Light." Then they came out at the Litany, and stood round the Patriarch, with the chief of the Archimandrites at their head. When the Deacon had said the Prayer for Vigils over five large black cakes, the Patriarch recited the Benediction: then the Abbess advanced, and gave to each Patriarch one; afterwards, cutting the others into pieces, she distributed them to all the Grandees. After the Evening Prayer was closed, they sat down; and a Lesson was read from the History of the Mother of God. Then they arose, and the bells were rung for Morning Prayer. All the prayers this night were performed in full chaunt. Having finished the Morning Prayer, we went out of church, to our several abodes.

On this night the Patriarch conversed much with our master; and, amidst other topics, he informed him concerning the golden cross on the Church of the Annunciation in the Imperial Palace; telling him, that it was worth one hundred millions of gold. Not only is the cross itself of great value; but the roof also of the church, together with the nine cupolas, their vanes and railing, is entirely covered with pure gold, the thickness of a finger. We could not believe this: he did not, however, tell any falsehood; for when he saw that we were astonished and confused at hearing it, he said, "The expense and treasures to so great an extent, which the Prince Vasili, son of Czar Ivan, laid out on the building of the white walls of the city, amounted to no more than the value and expense of this cross, the roof, and the cupolas:"—and in this assertion all men are agreed; for the cross appears indeed small from below; but when one of the crosses of the Sobor Church broke, and its fragments lay before us, we ascertained that its length was more than four cubits, and its breadth three, with the thickness of a span: as to the ball, or apple, at its base, not one of us was able, from its largeness, to embrace it with both our arms. When,

however, they set it up in its place, it appeared very small, by reason of the height of the church, as it assuredly must : but the Church of the Annunciation is higher than the Sobor, for it is built upon vaults of a great height. The cross is not gold inlaid upon wood, as the other crosses of the other churches ; but is all of pure gold, cut and burnished, and shining like the diamond. At its base, above the apple, is a half circle turned upwards, resembling the moon. We know that those acquainted with the subject used to say, there is nothing dug from the mines heavier than gold ; and that every piece, of a span in length, a span in depth, and a span in breadth, is a quintal in weight : we know not whether it be a quintal of Aleppo, Damascus, Istamboul, or of Greece ; but they say that it is four and forty okkas, and the okka is four hundred drachms. Now we calculated that every dinar is a drachm and two carats. Let the reader, then, make out the account, if he is able ; for I yield to the difficulty. I asked the Grandees of State, the Grandees the Interpreters, my companions the Secretaries of the Emperor, and many others, to be informed how many quintals it was, or how many poods ; but not one of them knew, for it is one of the secrets of their Emperor.

Similar to the wonder we have mentioned, and one indeed of the wonders of the world, is the new Imperial Treasury in Moscow, for its splendour, and the astonishment it excites in every person. Then the Patriarch informed us, that in the last week he had sent to the Emperor forty thousand poods of gunpowder.

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## SECT. XV.

### *CONVENT OF ST. SABA.—FEAST OF THE CROSS.—ORIGIN OF THE NAME SARACEN.—BENEDICTION OF THE WATERS.*

To return :—After the clock had struck the third hour of the day, the Patriarch invited our master to his pavilion ; and having both mounted into his coach, they went to a convent, by the name of St. Saba, situated in the midway between the city and the other convent. The Empress had newly built it ; and had settled in it Russian, that is, Cossack Nuns, whom the Emperor had brought from Smolensko, and from the city of Mohilov. It was said that Radzivil had used to treat them with great kindness and munificence ; because his wife Miriam, daughter of Vasili Beg, of Moldavia, being of the orthodox faith, loved them much, and was constantly praying with them. When the Emperor made

spoken, standing in the road of the Patriarch, to shew themselves to him. Their figures were more disgusting, meaner, blacker, and more diminutive than those of the persons of the same tribe whom we mentioned as having seen in the week of the Cheese Lent. They were forty persons, each commanding a thousand of their countrymen. Their garments were skirted coats of coloured cloth. They had, hanging from their breasts, suns of yellow brass; signifying that they were Kniazes, as we immediately ascertained. The Patriarch inquired of them as to their numbers: they replied, "We are come, to the number of forty thousand, at the call of the Emperor to us for our assistance; and we are the provosts over them." Then he asked them concerning the distance of their country. They replied, "It is five thousand versts; and we have been more than four months travelling, to arrive here." He asked them their different ages, and discovered among them many that were above a hundred years old. They eat all kinds of fish, and raw venison; and human flesh, when they can obtain it. For this reason, they were quartered outside the city, in the woods and fields, and had many guards set over them. He said to them, "With what do you make war?" They answered, "With these bows and arrows." We looked at their arrows; and were much astonished, none of us having ever seen the like. They are of three or four kinds: some are only pointed with iron; others have, behind the point, two fins turned backwards, like rows of iron pins; so that when the arrow has been shot into any one, these points spread within the flesh, and the arrows can by no means be extracted: others have points of a vast length. As for the bows, they are a piece of nerve, like wood; and stretched and strung in such a manner, that none but the stoutest can draw them. When the Patriarch perceived that I was instigating our master to question him concerning these people and their circumstances, and that we were in amazement at their appearance, he came forward, and, taking me by the hand before the Ministers and the assembled crowd, called the savages, as if to eat me, that he might have his laugh and sport with me, whilst I was shuddering and quaking for fear. So he did also with others, as well as myself. Of all those that he sported with, he actually delivered one, who was a Deacon, belonging to the Servian, into their hands. As soon as they laid hold of him, they tore his clothes to tatters, in scrambling for him; and it was with difficulty that he was rescued out of their hands, by redeeming him with fish and money, which the Patriarch gave them as his price. The poor Deacon, from fright and horror, lay ill for a long time afterwards.

On the eve of the festival of St. Elias the Prophet, they performed the Matins over night. In the morning were completed the three years since our departure from Aleppo, and a year since we had begun our residence in Muscovy. They rang the bells for a procession, accompanying them also with the great bell: and one of the Heads of the Clergy went forth in procession to the outside of the city, into the plain, to an ancient church, dedicated in the name of St. Elias; where he said Mass, and then returned. As to the Patriarch, he too went out in procession, by the Imperial Gate, to the oratory, and made a supplication for the Emperor. Then he passed on to a new church in the midst of the markets, dedicated in the name of St. Elias, in the vicinity of the residence of the Metropolitan of Novogorod; where they performed the Ἀγιασμός and the Mass, and he returned.

In the evening of the following Friday, the Patriarch sent to invite our master; and we went with him, in the coach, to the convent called the Novodievitza Monastir; that is, the Convent of the Young Girls, outside the city, at the distance of three versts; a place we have already spoken of, having during the Great Lent performed a funeral there. We went thither now; because on the morrow, which was Saturday, was the commemoration of the feast of the Translatiōn of the Image of Our Lady which performed miracles, from the city of Smolensko to the convent. We alighted outside; but the Patriarch alighted in his great pavilion, composed of tent within tent, and surrounded by a numerous guard of janissaries. All the wives of the Grandees of the empire came in their coaches; and the greatest part of the citizens assembled there, taking up their quarters in the houses of the village outside. The assembly was vast; and there were buyers and sellers, and market-stalls, in abundance: for it is a very great festival with them, and they have a great love for this convent. On this account, all the Nuns who are in it are either the daughters or widows of Grandees, and are very rich; for it is their custom in this country, when a convent is large, like this, not to admit any Nun into it, unless she settles upon it a considerable sum of money. As all the Nuns in this convent are exceeding rich, the convent itself, consequently, is become very rich, as the Patriarch of Nikon told our master this evening; saying, "There is nowhere in the Muscovite dominions a convent equally rich with this." We assisted in it at the small Ἐσπερινόν, and went away to sleep in one of the inns outside. The Patriarch of Moscow lodged in his own pavilion; the rest of the men and women, in the houses in the village: for they admit no one to sleep in the

charging them, killed them all, taking all their cannon and baggage. As soon as the Emperor came up, he caused seventy bridges to be thrown over the river, constructed of wood, for the passage of the troops. In the middle he erected a large bridge, with a huge high wooden tower at the top, commanding every side; and fortified it with cannon and troops, that he might be secure from danger, as far as concerned the passage of the river, and have all the roads on that side open to him. He marched himself in person on the road towards the city of Vilna, which was under the command of Radzivil: but on account of the roughness of these roads, beset with forests and mountains, they returned, with a great part of the guns of the artillery, to Smolensko, being unable to effect their transport. The main body of the Emperor's Archons, with their troops, went on before; and, spreading over the Polish territory, made the conquest of a great tract of country, by sword and by treaty. If any place stood a siege, they put to the sword all its inhabitants, set fire to the houses, and laid the whole place in ruins; committing the most excessive cruelties, in order to strike the enemy with fear and dread. This year no one appeared to oppose them, nor was it heard that the Poles were assembling in any place, nor was there any mention of a Polish army or any force, but their memory seemed to be wholly extinguished: for the Poles, from the first until now, had entertained hopes of succour from the Turks and Tartars, and had been endeavouring to rouse them by repeated embassies, but not one came to their help. From their great pride and obstinacy, however, they would not make peace; though they were perplexed, against whom they should endeavour to maintain the war; whether against the Emperor, or against his Archons, or against the army of Novogorod, or that of the King of Sweden, or against Chmiel: God had sent a curse of annihilation upon them; their counsels were confounded, and their direction was perverted.

Whenever there came from the Emperor any news to Moscow that his armies had conquered a place or defeated a body of troops, immediately they rang the bells of the Patriarchate, one and all, and rejoiced and exulted; and the Patriarch came down to put on his robes after Mass, with all the Heads of the Clergy present, and the Archimandrites and the Priests in the Sobor; and they performed a *Παράκλησις* in supplication for the Emperor, and thanks to God for his assistance and the victory. It was not guns, or drums or fifes, or any thing of that kind, but bells and *Παρακλήσεις*. We were astonished at this their

religiousness and faith; but they acted, on these occasions, only in conformity with their constant custom, as we often witnessed it.

At this time began to arrive, in wagons, numbers of captive soldiers of the Polish army, loaded with irons. Having presented them to the Patriarch and the Vazir, they threw them into the different prisons; and dispersed others of them, by command of the Emperor, over all the country, to be kept in irons. Of this matter we will say more hereafter.

On Friday the thirteenth of Tamouz, our master said Mass in the Church of the Convent; as also on Sunday the sixth after Pentecost, and on the following Monday. In the afternoon and evening of this day they rang the great bell, as also on the morrow; and held a great solemnity in commemoration of St. Vladimir, king of Kiov and of all the Russian countries, who in his conduct resembled the Apostles: for when he embraced the faith at the hands of the sister of Basil the Macedonian, Emperor of Constantinople, and was baptized, he took the name of Basilus; and having baptized the inhabitants of all the Lesser Russia, that is, the country of the Cossacks, he afterwards came with St. Peter, the first Metropolitan of Moscow, and, making himself master of this country, drove the Tartars from it, and divided it among his twelve sons. He baptized, during his time, the greatest part of the inhabitants of these countries; and having built a large city, called it, after his own name, Vladimirov, a place we have spoken of heretofore. It is this place of which History reports, that when Timourleng came into this province, he built the castle belonging to it, and there deposited his treasures. This we now ascertained, from the mouth of Basilus Luka Simoyov, who some time ago embraced the Christian faith; upon my asking him about it.

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#### SECT. XIV.

##### *THE FORTY CHIEFS OF THE DOG-FACED TRIBE.—CEREMONY AT THE NOVODIEVITZA CONVENT.—GOLDEN CROSS OF THE ANNUNCIATION.*

ON the evening of Thursday the nineteenth of Tamouz, the Patriarch of Moscow invited our master; and they put on their robes together, as usual, in the Church of the Archangel, and performed a funeral service for the late Emperor Michael, as they had done before; that is, a *Μνημόσυνον*; and on the morrow, a Mass; and went up to banquet in the hall. As we came down, we met some of the tribe of the Martyr Christophorus, of whom we have before

the conquest of that country, he apprehended the malice of Radzivil and the Poles against them, and brought them hither with the utmost veneration and respect. They were about seventy Nuns, mostly maids of rank and property, with faces shining like the sun, and beautiful clothes and ornaments. They wore long veils over their faces, and trailed their mantles on the ground, possessing with the utmost dignity a neatness of person and a nobleness of deportment. Afterwards, the Emperor cleared the convents of them there, through his fear for their safety; and sent and had them all brought together to this place, till at last they amounted to about three hundred Nuns. Then he removed all the Muscovite Nuns from the large Convent of the Girls, distributing them among the Women's Convents in the city; and settled here all these Cossacks Nuns, in one body. He was actuated to do this by his own love for them, as well as by that of his Empress and of the Patriarch, and by the delight they all took in hearing their chaunts and prayers, which expel from the heart all uneasy thoughts, as we shall afterwards have occasion to shew. When we arrived at their convent, they came out to meet the Patriarchs with chaunting; and walked before them to the church, where the Patriarchs put on their robes. In the mean time, there arrived from the city one of the Metropolitans, accompanied by the Priests and the Deacons, with the pictures and the banners and the tapers, walking in great procession. The two Patriarchs came down to meet them, and they all went together to the convent. After we had ascended to the church, they performed the *Ἀγιασμός*, then the Mass; and the two Patriarchs went out and prayed to the images on the outside of the door of the convent; whilst the others set out on their return to the city, as they had come, in procession. Remark this great fatigue they were to undergo: as for us, we returned to put off our robes, and left the church. The Abbess made a present to the Patriarchs, according to custom, of images of Our Lady, inlaid with gold; together with large cakes of black bread, from the pantry of the Nuns.

Then the Patriarch ascended his coach; and having seated our master in another, all over crystal, he invited him to one of his villas and palaces, seven versts distant from the city and three from this convent, across the River Moscwa. Here he gave a princely banquet to all the Grandees of the empire, the Heads of the Clergy, the Archimandrites, and the Priests and Deacons, both great and small. Afterwards, he set out on his return, with his attendants around him, and the janissaries before him. On our approach to the city, they rang



the bells, and he went in to the Evening Prayer in the Sobor. What surprising perseverance and activity!

On the morrow, which was the eighth Sunday after Pentecost, our Lord the Patriarch said Mass in the church of the convent, and consecrated Priests and Deacons; as also on the Tuesday, the last day of the month Tamouz, and the beginning of the Lent of Our Blessed Lady. In the evening they rang the large bells, and at night performed the Great Matins: for with them it is a great festival and solemnity, in commemoration of the Venerable Cross; and because on this day, in former times, the Kniaz of Moscow defeated the Tartars, enemies to the Christians, and gained over them a great victory. On the very same day of the very same year, it fell out that Manuel Comnenus, Emperor of Greece, defeated the troops of the Saracens—that is, of the Occidentals (المغاربة)—when they made war upon him, and put them to flight, with the help of God and by the power of the Cross. Upon these events, as soon as the Kniaz of Moscow, and Manuel, Emperor of Greece, heard what the Creator had done for them in their respective victories, they interchanged messengers; and came to an agreement, that every year, on this day, the first of Ab, they would celebrate a great festival in honour of the Venerable Cross, and in gratitude to Almighty God; and it has been kept from that time to this.

Note, that the Greeks called the Moslems, at their first appearance, Agareni; that is, sons of Agar; for her name Hagar (هاجر) in the Greek tongue is pronounced Agar. The word *Agareni* has also another interpretation, which is, the “roaring wild beast.” It is said, that when the Moslems heard this afterwards, they answered, “We are not the sons of Hagar, but the sons of Sarah (سارة); not Agareni (اغارييني), but Saraceni (صاراكييني):” and they have been called by the latter name, until now.

To return:—On the morning of the first of Ab, and of the Lent of Our Blessed Lady, they rang all the bells round, for the meeting of the Archimandrites and the Priesthood, in their robes and with their images, at the Sobor. When they were assembled as usual, all the great bells were rung three times; and we proceeded to the Sobor, where the two Patriarchs robed, together with the rest of the Heads of the Clergy. The Archdeacon, with the censer in his hand, said, *Εὐλόγησον Δέσποτα*, &c. and they went out in procession. The path had been strewed by the janissaries with yellow sand, all the way from the Sobor to the river; and they stood in rows on each side, whilst we descended towards the gate of the river, called Vodali Vrata (فودالي فراطا), that is, the

Water Gate; which has painted over it the picture of Our Lord the Messiah, the Samaritan Woman, and the Well. When we arrived near the bank of the river, we ascended upon a large scaffold of boards, which had been raised by the janissaries, on the preceding day, over the river. Around it were palings; and in the middle, towards the east, was a pond, with steps down to it. The two Patriarchs stood before it; the others around it. The Grandees of the empire stood behind: the remainder of the people, men and women, looked from the walls. As the choristers chaunted, the Patriarch went down to incense the water, the pictures around, and the attendants; and then returned to his place. After he had said the Gospel, and the Archdeacon had recited the *Κεράζερα*, he recited the prayers, with his head uncovered; praying, at the third time, for the Emperor, the Empress, and their son; and for the Emperor's sisters and daughters, by name. Then he went down, and first washed his hands in an ewer and bason of silver. Next he took the cross, and advanced near to the water; and having formed over it the sign of the Cross, he dipped the cross in the water; and then raised it, with its head downwards, according to their custom; chaunting all the time, "Save, O God, thy people!" and adding the name of the Emperor. The choristers still answered him with the same chaunt, whilst he washed the cross in a vessel of silver which was held in the hands of the Archdeacon. Thus he did a second and a third time. Immediately, the servants of the Emperor and Empress, and of the whole Imperial household, took of the water, in beautiful silver pitchers. Then he stood up; and taking the three large twisted tapers from the hands of those who stood with them over the water, dipped them in, and extinguished them: immediately, all the persons present took of the water in their hands, and sprinkled themselves with it, over their heads and faces. Many of the children and of the men went down and worshipped, on their faces, in the river. The Grandees of the empire, who stood near to the Patriarch's throne on the scaffold, he sprinkled with the water, for a blessing; and many horsemen, for this purpose, plunged into the river. Then we returned to the Sobor, &c.

Note, that the season of the carrot in this country is in this month of Ab. It is like the Aleppo carrot; except that they sell it with the leaf, but the radish without leaves.

## SECT. XVI.

*BUILDINGS OF THE PATRIARCH NICON.—IMAGE OF OUR LADY THE  
PORTRESS.—NEW CONVENT.*

THIS Patriarch Nicon\* is a great lover of buildings, monuments, and collections. When he was Archimandrite in the Convent of the Spas, that is, of the Saviour, in the neighbourhood of this city, he devoted himself to the building it anew from the ground: and on the large church—concerning which we shall give an account hereafter—on its cells, walls, towers, and on every part of it, he bestowed much labour. Thus, when he became Metropolitan over the city of Novogorod, he raised in it some beautiful buildings. On being made Patriarch, he built for himself a patriarchal palace; to which, with the exception of the Imperial palaces, there is none equal throughout the whole Muscovite territory, as we shall shew in the proper place. Afterwards, he exerted himself in the building of a new convent in the vicinity of Novogorod, situated in the middle of an island, in a large sweet-water lake; that he might, by this model, give a new direction to the building of the Imperial convents. This was, because, when he was Archimandrite, he was a great lover of the Greek nation, and of the Monks of the Holy Mountain; and he had heard, that in the number of its convents was one by name Iberisko (ایفارِسکو—Ἰβηρῶν), that is, the Convent of the

\* “Nicon was born in 1613, in a village of the government of Nishnei Novogorod, of obscure parents. He received at the baptismal fount the name of Nikita; which, when he became Monk, he changed to Nicon. He was educated in the Convent of St. Macarius, under the care of a Monk. From the course of his studies, he imbibed, at a very early period, the strongest attachment to a monastic life: but, in conformity to the wishes of his family, he entered into matrimony; and as that state precluded him from being admitted into a convent, he was ordained a secular priest. With his wife he passed ten years; first, as a parish priest in some country village; and afterwards at Moscow, in the same capacity: but losing three children whom he tenderly loved, and having persuaded his wife to take the veil, he entered into the monastic order. He chose for his retreat a small island of the White Sea, inhabited only by a few persons, who formed a kind of ecclesiastical establishment; after a short residence in which, he accompanied the Chief to Moscow, to raise a collection for building a new church. He was scarcely returned, when he was compelled by the other Monks to retire; and having repaired to a monastery of the contiguous continent, he succeeded, on the death of the Superior, to the vacant dignity. He continued in this capacity three years; when, being drawn by some family affairs to Moscow, he was casually presented to the Tsar Alexey Michaelovitch; who, captivated with his various talents and extensive learning, detained him at Moscow, under his immediate protection. Within less than five years he was successively created Archimandrite or Abbot of the Novospatskoi Convent, Archbishop of Novogorod, and Patriarch of Russia.”—See *Coxe's Travels in Russia*, Chap. IV.

Georgians, surnamed from an image of Our Lady, that works miracles, and is called *Πορτάρισσα*, that is, “the Portress.” This image was in the house of a rich widow lady of high rank, and was held by her in the greatest reverence, at the time that the Emperor Leon made war upon images in the city of Nice (نيقية). When the Emperor’s troops marched over the country to destroy the images, they came to her house; and she, being a prudent, sensible woman, treated them with hospitality and kindness; making them presents, and giving them money. Then, through fear, she made a hole behind the cheek of the image; and placing in it three dinars, and covering them up, she made her prayer, in abundant tears, with cries and lamentations; and having thrown the image into the sea, she said to her son, “O son! arise, and begone hence, lest the troops seize thee.” He arose, therefore, and fled with her. Then the image (wonderful to relate!) passed from the city of Nice over the sea, and, after some time, was seen opposite the Holy Mountain, in front of the Convent of the Georgians, that is, the Iberisko, which is there situated. The Monks saw, for the space of three nights and days, a column of light shining from the sea to heaven; and being seized with wonder, they sent to examine what it was. There they found an image of Our Lady, standing upright on the water, with light issuing from it, like rays of the sun. They went to the Abbot, and informed him of it; and he assembled the priesthood and brethren, and they proceeded to the spot with censers and tapers. When they came beside the image, it would not that any one should touch it, but went up of itself upon the head of the Abbot, and stood there. All were exceedingly amazed: and having conducted it in all reverence to the convent, they placed it, with the utmost veneration, within the sanctuary. When morning came, they no longer found it, and were stupified with amazement: on inquiry and search, they discovered it in one of the courts of the convent: they went, therefore, and, carrying it away, as before, set it in its place. The same thing again happened that night; and in the morning they found it in one of the vineyards of the convent. Again they went to fetch it, a third time. On the following night it appeared to the Head of the Convent and the rest of the Fathers, saying, “I did not come to your convent that you should guard me; but I came to guard you, and that you might set me as your portress and sentinel, to be your preserver: place me, therefore, on the convent-gate.” Awaking in trepidation and amazement, they built for the image, over the gate of the convent, a handsome church, named *Παράκλησι* (باراكليسي), in conformity with what the Russians and Muscovites build over the gates of their

convents, as we have frequently mentioned ; and there they placed it, with all veneration. It happened, that, after fifteen years, the son of that lady came to visit the Holy Mountain, and entered this convent. When he came near the image and bowed to it, he immediately recognised it, and wept, and cried aloud. The Monks, in consequence, flocked around him, and inquired what it was. He gave them a clear and detailed account, and how this image had been in the house of his parents. When they scrutinized him in verification of his story, he told them of the three dinars in the back of the image. On seeing these with their own eyes, they were much amazed ; and the young man immediately became a Monk of that convent. This image performed, and still performs, innumerable miracles ; is greatly celebrated over the whole world ; and is visited from all quarters. Up to the present time, as we said before, it still performs innumerable miracles ; and over it are said to be suspended offerings without number. The Kings of Georgia afterwards, from their love to this convent and their faith in this image, with the permission of the Greek Emperors, enlarged and beautified the building. For this reason it was called by them “ The Convent of the Portress Iberisko ” ; that is, in reference to the Georgians. At present there are residing in it more than five hundred Monks. Our brethren the Russians and Muscovites love this convent much, and, in general, all the convents of the Holy Mountain ; because the greatest part of their Saints paid a visit to it, and performed its rites and ceremonies. On this account, the present Patriarch, Nikon, at the time that he was Archimandrite in the Convent of the Spas, asked the Deputies of the Chief of this Iberisko Convent—who came constantly, with others of them, to petition the mercy of the Emperor in their behalf, according to the terms of the χρυσόβουλλα which they have, from the time of his father and grandfathers, every three years—the Patriarch asked them to paint for him an exact copy of this image, and bring it him (as they did) ; saying to them thus : “ Go to your convent, and say to your Chief, that he wash the holy image in water : with it make an ἁγιασμὸς, and let the painters mix their paints with it.” When the Empress heard of this copy, she took it away from Nikon : and so he ordered another, which they brought him lately. We have seen it, and paid our devotions to it. Its cheek is wounded, and blood flows from it : for it is supposed that the Occidentals, when they made the conquest of the Holy Mountain, struck this image with a knife ; and the blood has flowed from the wound ever since. This Patriarch, therefore, has been very kind to the Monks of his new convent ; and has given them another convent, by the

name of St. Nicolas, opposite the Imperial Palace, near the picture-market, known by the appellation of *Βολύνια Γλυφα*; that is, “the Large-headed”: because in it there is a large church, which is a feoff to their monastery. Next, he made them a present of this image—a present of immense value; for he had employed the ablest of the goldsmiths, and covered the whole of it with pure gold, both canvas and drapery, excepting the face and hands. By what I ascertained from persons of credibility, the quantity of this gold is about forty pfund, equal to a pood and a half; that is, twenty okkas of gold. He adorned it, besides, with a pood, that is, thirteen okkas of pearls; and with thirty Imperial diamonds, of the value of more than twelve thousand dinars; besides a variety of emeralds, hyacinths, and rubies. On the head of the Lady, and upon her shoulders and breast, he set four suns (stars) of diamonds, which were of the crests or pennaches (*مرفجات*) of the *Βασιλεύς*, or Emperor Ibrahim; for all these treasures have been lately transported hither by Greek merchants. The price of each star is more than a thousand dinars. All this was displayed before us. On the neck of the Lady he had hung a lace of emeralds of surprising beauty, reaching half round, in the form of a crescent; which had cost him, as we verified by our own eyes, more than sixty thousand dinars. The image itself is very large and imposing, and the blood is flowing from its cheek. The back of it is entirely covered with satin and velvet. It is thus become an object above all admiration, dazzling the eyes, and astonishing the mind of the beholder. It has no equal; not even in the treasures of the Emperor, or in his churches; for we have seen them all. Nor has the Patriarch been content with decorating it in the manner above described: he has, moreover, decreed, that no painter shall execute any copy of this picture, on any account whatsoever; in order to prevent its being multiplied and its value being diminished, and to keep it with him matchless and unique. It was for the sake of this picture, as we mentioned before, that he applied himself to the building of a new monastery, vying with the Imperial edifices; and situated in an island, in the midst of a large fresh-water lake, as we are now about to relate.

It happened, then, at the time of the capture of Smolensko and of the city of Mohilov, by the Emperor, that, fearing for the Friars and Nuns who were in convents there, lest they should be exposed to the troops, and the malice of the Poles, he removed the Nuns, as we mentioned before, to the Convent of Our Lady, *Ὁδηγητρία*, without the city; and the Patriarch removed these Russian Monks, with their President, about seventy persons, and sent them to this

island, where he built for them habitations of wood, with a handsome church, for a temporary abode, until the construction of the convent was completed. From his love for the rites and forms of Greece, he sought to clothe them with the caps (اقباغ) of the Greek Friars; but at that time there was not one person who had any of these caps and latias in his possession. He made himself, therefore, some caps of black velvet (سَخْمَل), and latias of *zar* (زَر), that is, black silk, with the intention that there should be a difference between the Friars of this convent and those of Moscow: and, as he knew that our Lord the Patriarch was much wearied with his long abode at Moscow, caused by the prolonged absence of the Emperor, he proposed to him to go and recreate himself in this new convent, and to consecrate it; wishing to shew him the great splendour and cheerfulness of the place. Our master took occasion to request him, that he might go by the same opportunity to the city of Novogorod, to view it also: and thus it came to pass. From Moscow, to this monastery, the distance is four hundred versts; and from the monastery to Novogorod, one hundred and fifty. So he dispatched with us a coach, a vodvods (نوفودس), ten janissaries, an archon on the part of the Emperor, and an archon from himself, with led-horses belonging to the Emperor; and, taking leave of us, sent before us a *feuille-de-route*, or list of our stations.

## BOOK XII.

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### NOVOGOROD.

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#### SECT. I.

#### *DESCRIPTION OF THE CITY OF TVERSK.—TORJOK.—CONVENT OF ST. BARLAAM.*

THUS we set out for Moscow on the morning of Saturday the fourth of Ab (August), accompanied by the Archbishop of Servia, an interpreter, and servants; and proceeded a distance of ninety versts, till we came, on the morning of Monday the Feast of the Transfiguration, to an ancient convent, by the title of the Assumption of Our Lady, built of stone, and under the Patriarch's jurisdiction, situated most beautifully, in the neighbourhood of a village called Klin (کَلین), where we assisted at Mass.

Thence we went to a convent in the form of a castle, by the name of the Holy Nativity; and passing the large and celebrated River Volga, we travelled ninety other versts; having performed, in all, one hundred and eighty versts from Moscow; and came to a town, with a castle, by the name of Tversko. It is a bishopric, of which we formerly mentioned the bishop. Before we arrived at it, there came out to meet us, first of all, the Heads of the Convents; then the Deputy Archbishop, the Voivode, and the Town Magistrates, accompanied by the Clergy, carrying bread and salt, according to custom; and they took us to the large stone Sobor Church, dedicated in the name of the Divine Manifestation: in it is the body of one of the Kniazes, a new Saint; and around it are four other churches. They made us alight at the new Archiepiscopal palace, which commands a view of the gardens and the fish-pond: and first came the Emperor's Lieutenants, to present to us some of the various kinds of beautiful fish caught in the River Volga, that runs in the neighbourhood of the town.



Then we received presents from the Voivode, the Archbishop's Deputies, and from the Clergy, of the same kind; together with barrels of drink, viz. mead and beer, and pictures. They did us great honour, and treated us with vast hospitality, according to the orders which the Emperor and the Patriarch had issued all along this road. In the belfry of this bishopric is a new clock. They informed us, that under the jurisdiction of this Archbishop are four bazaars, or market-towns, the residence of Voivodes (بازارات و بوضات), and about one hundred and fifty village churches; yet he says that his see is very small. Last year, the Metropolitan of Cazan was with the Emperor, to say prayers for him, and perform Mass in a tent modelled after one of the Imperial churches. This year he has taken with him this Archbishop: and we met on our road the Protopapas, carrying an *Ἀγιασμὸς* (in tubes of wax, accompanied with cakes of bread, مع شواتف), to present it to the Empress, to the whole Imperial household, to the Patriarch, and to all the great Officers of State: I mean, an *Ἀγιασμὸς* of the festival of this church; that is, the Manifestation, according to their custom. On this occasion they had strewed the floor with green herbs; in imitation of the Greeks, who strew their churches, during the festival-days, with leaves of the *التار* tree.

We arose on the fifth day, and crossed the River Volga in boats. Here they changed our vodvods, and took leave of us: and we proceeded thirty versts, through an immense forest of wild poplar-trees, and fir and larch, resembling planted parks; and arrived in the evening at a pretty village belonging to the Patriarch, which he had leased to his convent, called *Midna*, near a river named Tversk.

On the Friday, we again travelled forward thirty other versts; and arrived at a market-town, with a castle and fortification, by name *Torjok*. Here, also, we were met by the Voivode, the Clergy, and the rest of the population, with their images, and bread, fish, and drink. They conducted us into their large stone church, dedicated by the title of "the Divine Manifestation," as the former one. We went into a convent belonging to the Patriarch, built of wood, by the title of "the Holy Nativity." Near it is another convent, by the title of "the Entrance of Our Lady into the Temple": they are without the town. Here they changed our vodvods, and we set forth and travelled near . . . other versts; and arrived, on Sunday, at a village called *Vishni Volojok*, near a river named *Sena*, on which they pass in boats to the city of Novogorod. Here they again changed our vodvods; and having travelled onwards five-and-twenty versts more, we arrived at a pretty village, very pleasantly situated, called *Kolomna*. By it is

a vast lake, containing several islands, with much wood, of the same name as the village. They are both the property of the convent of St. Barlaam, as we shall have occasion afterwards to mention. On the Monday, we proceeded other forty-five versts; and arrived, in the evening, at a village, with a large lake also, which the Patriarch has lately leased to his new convent. This place we left on the Tuesday morning; and travelled twenty versts more, over a large space of stony ground, till we approached the lake of the above-mentioned monastery. We travelled thus in the greatest haste, in order to be in time for the festival at the convent, that is, the Assumption of Our Lady, on the fifteenth of Ab (August). The road from Moscow to this convent is more difficult than the Potiblia road, or any other road in Muscovy; for it is all forests, valleys, mud, clay, and roots of trees; in short, it is a road not to be travelled, but in winter, during the frost. Here let me express my astonishment at the whole of the Clergy of this country, and the poor; for they came regularly to ask alms of us, to our great vexation, who came hither to ask of them;—and they come to ask of us! But what afflicted our hearts most sensibly, was the torture the poor cattle had to endure; and this recurring to them every other day. The Patriarch, knowing the condition of this road, sent last year, and had the greatest part of it repaired. \* Before that, carriages had not been able to pass along it, without great exertion, on account of its narrowness, and the closeness of the forests. He caused the trees to be cut down; and, widening the road, constructed most of it like a bridge, with the timber. It became, however, by this means, worse, and more rugged, for persons riding in carriages or on horseback, for whom there is no rest; and is convenient only for foot passengers. The truth is, that our hair turned gray with the horrors and difficulties of this road, of which it would be in vain to attempt a description. In the midst of all this, we could not but admire the wisdom of the Creator, blessed be His name! who has poured out upon this country three things in abundance; viz. forests of timber, and fire-wood for use in cold weather; springs, rivers, and lakes; and fish and grain of every kind.

When we drew near to the lake of the convent, there came out to meet us the Abbot and the rest of the Monks, both the chiefs and their attendants, on horseback: and we passed by two villages on the brink of the lake, which the Patriarch had peopled with Polish subjects, that is, Russian Cossacks, to assist the Monks; their countrymen having attached them to the aforesaid convent. Then they made us embark in a large boat with twelve oars; and rowed us on the lake, or rather large sea, swelling with waves. Its water is

sweet, and its depth more than ninety fathoms : they call it, in their language, святое озеро, that is, “ the Holy Lake ” ; for Our Lady the Virgin appeared in person to one of the devout hermits, or anchorets, in that one of its three islands in which they have recently decreed to build the convent. The circumference of this lake is fifty versts ; and between the convent and the main land, that is, from the middle island, in which is the monastery, to the margin of the lake, is three versts. There are in it, as we have said, three large islands, all of them covered with the fir-tree and others. The middle island, in which they have decreed to build the convent, they have cleared of the wood : and they are now employed in cutting the timber on the two other smaller islands, in order to lay them out for gardens. As for us, we were wrapt in astonishment at the sight of this blessed situation, and the cheerfulness of the place ; which will undoubtedly be considered a paragon, for the site of a safe and secure convent, till the end of the world, in all ages. They have the sweet water-lake at their door, abounding in excellent fish ; they have their woods and forests close at hand, to supply them with fuel ; and they are free, on all sides, from the apprehension of fear. We will hereafter complete our account of this place.

To return :—After an hour’s time, we landed in the island, and approached the gate of the new wooden wall. At this moment the Abbot came out, accompanied by the rest of the Clergy and the Deacons, in their copes of the richest materials ; and drew up before our master, in front of the gate, which they had adorned, with its arch, in tapestry. They had also strewed the ground all over with fine sand. The Abbot then opened his mouth, and made a long and grand exordium in praise of our Lord the Patriarch, in their tongue, according to their custom, with exceeding great reverence, and much eloquence of style ; introducing a comparison with our Lord the Messiah ; as how He, glorified be his name ! repaired to Jerusalem, and blessed those places by his presence, so now the like was taking place, &c. ; with other comparisons, too numerous to be detailed here. At the conclusion, he bowed to our master, and received his blessing, as they did all ; and so, preceding us to the court of the convent, they took us up into the church, built of wood, which is dedicated by the title of “ the Assumption of Our Lady ” ; where we assisted at Mass ; and did not leave till near the evening, whilst we were all the time fasting. This is the height of courtesy with them, as we shall again have occasion to observe. Then we went out to the Royal Banqueting-room ; which they had entirely lined, both seats and walls, with the copes of the Armenian and Polish Clergy, consisting

of the most beautiful brocades and velvets: for the Emperor had sent to the Patriarch more than one hundred copes and surplices belonging to the Armenians and Jesuits, saying to him, "Do with them what you will," as he considered them to be unclean. Such is the faith of the Muscovites!—The Patriarch, on receiving them, thought he could use them to no better purpose than as tapestry for the Refectory in this convent, and as coverings to the seats in the church; and, what is surprising, they had not taken off them the buttons and clasps of silver. We were quite angry with them on this subject; for even the worshippers of idols themselves are sanctified by baptism; and would not these fine stuffs, when sprinkled with holy water, become purified, for the clothing of the priesthood? But, in truth, this their practice arises from the abundance of their riches: or how should we, in our country, take clothes of brocade that have been worn even by Jews, and make them into copes for the priesthood? altogether, of course, from their scarcity and dearness. Would to God they gave these to our Lord the Patriarch, to make them into copes, and distribute them to the Heads of the Clergy and the Priesthood in our country, who so much want them! But, if he should speak to them about it, and ask for them, he would sink before their eyes; and they would say, "Behold the smallness of their religion!" May it please God, however, to permit that they be inflamed with anger against us, provided He enrich us by their means!

To return:—Then they began presenting dishes of those Russian meats which are filled with royal spices, and of those fine fish which are cooked in sweet sauces; I mean, in honey and sugar, and milk of almonds. There were also omlets of stuffed eggs, fried and roasted, with spices and sweet juices; most delicious eating, such as princes cannot present at their tables. This superior cooking of the conventuals is not to be wondered at, when it is considered that they had been taught it by the rich Poles, so famous for the excellence of their sumptuous kitchens, and the masterly skill of their cooks.

To return:—In the evening, that is, the eve of the Assumption of Our Lady, they performed the small Ἐσπερινόν; and arose for Matins at the second hour of the night, at the striking of that splendid new clock; which has six small bells around it, and, when it is the quarter, strikes six times upon each bell, one after the other, with wonderful grace and precision; and so at the half-hour, twelve times; at the three-quarters, eighteen times. When the hour is complete, it strikes four and twenty times. Its sounds were most agreeable to our ears; and we could have wished it never to be silent, for the beauty of its chimes. After

them, it strikes the hour. So they went through the whole office of Ἀγρυπνία with their delightfully sweet chaunts, till the end of the prayers of the Ὁρθρον. At the fourth hour of the day we went in to Mass; which our master performed, with the assistance of the Archbishop of Servia: then they made an Ἀγιασμός; and, after the Mass, a Παράκλησις. Afterwards we went forth to the Refectory. On the evening of this day they performed Matins in commemoration of the image called “the Napkin of the Face” (منديل الصورة). Then we went to look round this island, and were astonished at the smoothness and neatness of the convent walls. We saw the large stone church; which they have built this summer, with more than three hundred workmen. It is handsomer, larger, and higher than the Sobor Church in Moscow. After laying on the roof, they dug round it vast foundations for cellars and caves, to contain eatables and liquors, and for cells, &c. They had at this time piled up more than five hundred thousand bricks for the continuation of the walls. At present, the convent treasury is of wood; and the Emperor has given them two hundred janissaries for its protection. The Patriarch has sent also of late, for the use of the monastery, several pieces of cannon, muskets, gunpowder, and a quantity of coats of mail. Likewise, from the delight he takes in it, he has sent, and had brought for it from the country of the Franks, a large chandelier, or Πολυέλαιον, of brass, of a beautiful yellow, and of the size of a large tree; ornamented with flowers, birds, and other wonders, exceeding description: its price, nine hundred dinars. He has also lately purchased for it about sixty villages, with their inhabitants, for sixty thousand dinars, and attached them to the convent; besides many farms which belonged to the Patriarchal See, religious houses, messuages, مطابخات, and eighty lakes full of salt. It is said that he is laying out in the building of this convent more than a million of money. He has attached to it one hundred and eighty lakes for fish. The Abbot computed that the annual surplus income of the convent is upwards of ten thousand dinars.

To return:—On the eve of the eleventh Sunday after Pentecost they performed Matins again; and in the morning we said Mass, and went out afterwards in procession, beginning the chaunt of the Παράκλησις, and continuing it till we arrived at the afore-mentioned new church, where many prayers were to be said, at the planting of the cross under the table, over the foundations, and at the sprinkling of them. So they went and dug in every one of the three temples or sanctuaries a hole, as a place for the table; and covered the temples with veils and pictures. When we entered them, we and our Lord the Patriarch,

he went round the hole dug for the table of the great temple, and called it by the name of the Assumption of our Lady, whilst we chaunted her *Τροπάριον*. Then he took some of the mortar, and laid it in the hole, in the shape of a cross; and threw in one stone. After that, he took the wooden cross, newly made, and planted it in the hole: I mean, the cross upon which was written the name, and date, and the names of the Patriarch and Emperor, as it is appointed in the *Εὐχολόγιον*. Then he passed to the second temple or chapel, and did in like manner, calling it by the name of St. Philip the Younger, Metropolitan of Moscow. Thus also he did in the third temple, calling it by the name of St. James (الباقر) the Younger, whose body is now lying, in a gilt silver coffin, in the above-mentioned church. Then he sprinkled the altars with the *Ἁγιασμὸς*, and said the Gospel of Our Lady; and we left the church to return to the other: whence we went forth to the Refectory; and there, taking leave of them, left the convent, to enter our boat; to which they all attended us, with the janissaries, whilst the choristers chaunted, and the cup went round. The janissaries continually fired their muskets, till we had landed, and mounted our carriage.

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## SECT. II.

### *ROAD TO NOVOGOROD.—CAPTURE OF WILNA BY THE EMPEROR.—RIVER MISTAS.—LAKE OF NOVOGOROD.*

WE were still attended by horse troops; and having travelled seven versts, stopped for the night, being on our road to Novogorod. As we mentioned before, from this convent to that city the distance is about one hundred and fifty versts. To say the truth, this road to Novogorod is the road to Hell itself. It is impossible to convey, by language, any idea of its difficulties, roughness, and straitness. We shall have occasion to speak fully of it hereafter. When the Metropolitan received intelligence of our arrival at the convent, he had sent to do us honour, by inviting us to his residence.

On the Monday, we arose, and travelled three and thirty versts; and, on our road, met with several large and small barrows of earth, with a large tree on the top of each, such as we had not yet seen, since we left our own country.

The male inhabitants of these villages put on their heads, as a covering, a linen handkerchief; and spread out their grain on smooth planks of wood, at a great expense of labour, that it may dry quickly, on account of the frequency of rain with them.

The road from Moscow to Novogorod is a very great descent, as the return is a very great ascent; like the roads to it from Potiblia and the other provinces: for the metropolis is higher in situation than any other part of the empire, and the cold and frost there are consequently very severe. Whilst we were on our way, there came to us a courier from the Patriarch and the Emperor, bringing with him a letter from each; to inform our master, that the Emperor, by the blessing of his prayers, had subdued the city of Wilna, which was the seat of Radzivil, at the edge of the sword. The Emperor, on arriving before it, had sent to summon it to surrender on capitulation; but they ceased not to cheat him with promises, and to put him off from time to time. At length, Radzivil came to succour it with forty thousand men; and went forth to meet the Emperor, who had distributed his troops on the four sides of the city. Radzivil's army was beaten at the point of the sword; so that not more, as they calculated, than two thousand of his troops escaped, by flight, with him. The wretch had undermined a bridge on his route, and laid at the bottom many barrels of gunpowder. Having now passed it, he set fire to the powder; and the bridge being blown up, the passage was intercepted. This place was five versts distant from the city. The Emperor's troops ceased not to kill and pursue till they came to the bridge; whence, seeing the impossibility of overtaking Radzivil, they returned to the city ramparts, and stormed them on the same day. At the capture of the place they made a great slaughter, in revenge for the derision which the inhabitants had made of the Emperor. The Abbot of the new convent told us, that there are in that city, of Russian members of our church, more than forty thousand; and that around it there are above twenty villages of Tartar population. As soon as the armies made their entrance into it, they plundered it of riches, in gold, silver, jewels, and stores, surpassing all description. Of their value our own eyes were afterwards witnesses, in the shops and markets: for this city was very rich, and, from ancient times, had not been trodden by an enemy's foot till now. We were perfectly astonished to see the plates of silver, and the silver locks and nails, on their chests, and the silver plates on their coaches. The price of the dollar is fallen, and also of the dinar, in Moscow, from the abundance of them in circulation; so that the value of a Spanish dollar has become less than that of a Venetian (الكلمب); and the dinar is worth only a dollar and a half, or two Basids (باسيديين). As to the copper and brass, and the bells of the Polish churches, God knows, they remained a whole year on sale in the shops of Moscow: and then, all kinds of

clocks and watches, trinkets, and arms ornamented with gems, abounded beyond computation. The captives were above all price, as we shall give an account of them hereafter. The Emperor broke down seven cupolas of Radzivil's palace, all covered with gold, and had them transported to Moscow; with many columns of red and variegated marble, many floors or pavements, and tables for the banquet-room, without number; such rarities as the Muscovites had never seen till now. Then the Emperor fortified the city, digging round it an immense trench; raising an earthen wall on the outside of the other walls, which are of stone; and one, inside, of wood; and setting over it a Voivode, with a great number of troops. Afterwards, he turned his face towards the city of Warschaw, or Warsaw, which is the residence of the Crâl of Poland, between which and Wilna is a distance of five days' journey; and made himself master of many towns and forts, till he entirely eradicated the mention of Radzivil's possessions. When this wretch had escaped by flight, he went to the court of the King of Sweden; and, having asked his protection and mercy, remained with him. The taking of this city (Wilna) happened on the last day of Tamouz (July); and it is remarkable, that the news of it reached us in so short a time as fifteen days; the distance from Moscow to Wilna being one thousand versts: for we ascertained, from the merchants, that it is equal to the distance from Moscow to Jassy (ياش) in Moldavia, which is reckoned at one thousand versts. Further particulars of the intelligence sent us by the Emperor we will mention in the sequel.

To return:—We arose on the Tuesday, and travelled five and thirty versts, on rough roads, through mud, clay, rain, woods without end, and over wooden bridges innumerable. So also on the Wednesday, we proceeded seven and twenty versts or thirty, over new bridges, of which the whole road was composed. After we had passed a river called *Nisha*, in a boat, six Archimandrites came to meet us on the part of the Metropolitan of Novogorod, with the images, and with bread and drink, according to their custom; making bows and salutations from him, and complimenting us on our health and safety. Then they conducted us to the bank of a river called *Mistas*, flowing out of a large lake, the name of which is also *Mista*; and embarked us in an Imperial boat, sent by the Metropolitan of the city and the Voivode, whilst our suite was put aboard another; and thus they rowed us five versts till the evening, when they landed us, and lodged us in a tent. The Metropolitan sent us a boat-load of fish, bread, and barrels of drink, consisting of wine, cherry-water, mead, and quass,



intended to supply our wants for that night ; in the course of which, there came on such heavy rain, attended with such high winds, that it was impossible for us to taste even the savour of sleep.

In the morning, they rowed us forward twelve versts ; and took us up to a convent built of stone, and very ancient, dedicated to St. Nicolas, and situated in an island entirely surrounded by rivers and lakes. Then they rowed us onwards a little ; and we now entered the lake called Bolkhof. After that (wonderful to relate!) we came to a large river flowing out of a large lake ; and thence into a much larger, the length and breadth of which are forty versts, and, in its size and circumference, and the largeness of the waves, resembling a sea. But it is not deep all over ; there being many, as it were, fords close upon each other, on which the boats sometimes struck ; and, in consequence, the janissaries and rowers were obliged to get out and drag them into deep water again. Now the city of Novogorod appeared in the distance ; whilst all round the lake we observed innumerable convents and churches of stone, of ancient structure. It has been calculated, that there were formerly, along its borders, four hundred convents, built by the rich inhabitants of the city. Most of them are now ruinous and deserted.

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### S E C T. III.

#### *DESCRIPTION OF THE CITY OF NOVOGOROD.—LIFE OF ST. ANDREW.— RECEPTION AT NOVOGOROD.—CHURCH OF ST. SOPHIA.*

THIS city of Novogorod\* is, in our language, المدينة الجديدة “the New City” ; and is said to have been founded by Japhet, son of Noah. For this reason, its buildings are very ancient, as we observed. It is the first city that embraced

\* “Novogorod is one of the most ancient cities in Russia ; and was formerly called Great Novogorod, to distinguish it from other Russian towns of a similar appellation. According to Nestor, the earliest of the Russian historians, it was built at the same time with Kiof, in the middle of the fifth century, by a Slavonian horde, who issued from the banks of the Volga. We have little insight into its history before the ninth century ; when Ruric, the first Great Duke of Russia, made it the metropolis of his vast dominions. The year subsequent to his death, in 879, the seat of government was removed, under his son Igor, then an infant, to Kiof ; and Novogorod continued above a century under the jurisdiction of governors nominated by the Great Dukes. At length, in 970, Svatoslaf, the son of Igor, created his third son, Vlodimir, Duke of Novogorod. Vlodimir, succeeding his father in the throne of Russia, ceded the town to his son Yaroslaf ; who, in 1036, granted to the inhabitants considerable privileges,

the faith in this country, after the city of Kiov, at the hands of Andrew the Apostle, as it is written in their books. For they relate, that when Andrew the Apostle came to them and preached, they treated him as an idiot, and, collecting tumultuously about him, seized and put him into a very hot bath, which they heated to the utmost. Then they began throwing cold water from above; and the vapour began to rise from below from the pavement, and his heat and sweat increased. All this time the Saint was bound with cords, and the bath was closed; and being thus distressed, he cried aloud, and said, in the Greek language, "Α, ἰδρωσα; that is, عرقته "I sweat": and from that time forth the name of this country was called (روسيا) *Russia*. Then they took him out, and, treating him with kindness, believed at his hands; and for this reason the people of this city glory, over all the rest of the people of Muscovy, in the beauty of their religiousness, and their being rooted in the faith from ancient times. They ridicule the people of Moscow, because they embraced the faith after them; and they have not swerved from their belief from that time to this. As the Kniazes of Moscow were unbelievers, they constantly came to make war upon them, as we shall presently relate concerning them. There is in this city an exceedingly ancient church of St. Sophia, exactly on the model of

that laid the foundation of their liberty; which they enjoyed until 1477, when Ivan Vasilievitch, having laid siege to the town, and forced an entry within its gates, became thenceforth absolute sovereign of Novogorod.

"The present town is surrounded by a rampart of earth, with a range of old towers, at regular distances, forming a circumference of scarcely a mile and a half; and even this inconsiderable circle includes much open space. As Novogorod was built after the manner of the ancient towns of Russia, in the Asiatic style, this rampart, like that of the Semlainogorod at Moscow, probably enclosed several interior circles: without it was a vast extensive suburb, which reached to the distance of six miles, and included all the convents and churches, the ancient ducal palace, and other structures, that now make a splendid but solitary appearance in the adjacent plain.

"Novogorod stretches on both sides the Volkof, a beautiful river, of considerable depth and rapidity; and somewhat broader than the Thames at Windsor. This river separates the town into two divisions, the Trading Part, and the Quarter of St. Sophia; which are united by means of a bridge, partly of wood and partly of brick.

"The Cathedral of St. Sophia, one of the most ancient churches in Russia, was begun in 1044, by Vlodimir Yaroslavitch, Duke of Novogorod; and completed in 1051. It was probably constructed soon after Christianity was introduced into Russia by the Greeks; and called St. Sophia, from the church of that name in Constantinople. It is a high square building, with a gilded cupola, and four tin domes. In the inside of this cathedral are twelve massy piers, whitewashed; which, as well as the walls, are thickly covered with the representations of Our Saviour, the Virgin Mary, and of various Saints. Some of these paintings are of a very high antiquity, and probably anterior to the revival of the art in Italy."—*Coxe's Travels in Russia*, chap. X.

St. Sophia at Constantinople; more ancient than the Church of St. Sophia in Kioy.

As to St. Andrew the Apostle, after he had baptized them all, and they had believed, he went to the city of Pskov, which is distant from this city equally with the Patriarch's new convent, and preached to them; and they also believed. For Novogorod he consecrated a Metropolitan, and for Pskov an Archbishop, as they record in their chronicles. The people of Moscow are said to have embraced the faith subsequently; but they quickly returned to their infidelity; so that the Metropolitan of this city is the greatest of the Metropolitans. Then the Apostle returned to Kioy; and thence went to Sinope, where he died a martyr.

To return:—The course of our travels on this vast lake was about three versts. At the end of it is a large wide river; I mean, at its issue; on the two banks of which the city is built. They say that this river passes on, and enters a lake, the circumference of which is one thousand miles: thence it passes to the ocean, which is distant from this city the space of four days' journey. Many European ships come thence to this city, which, with Pskov, makes the boundary of the empire on the side of Sweden. To this latter kingdom, by leave of the Emperor, they export provisions; for the land of Sweden is all rock, and draws all its subsistence from these two cities.

Then we arrived at a large monastery, by the name of St. George (جرجس), three versts distant from the city. Here the Metropolitan came out to meet our Lord the Patriarch, attended by all the Heads of Monasteries, the Priests, and Deacons, in their vestments; together with the Voivode and his nobles, the grandees of the city, and the remainder of the troops. They met him in grand procession on the bank of the river; where they raised him out of the boat, with all reverence; and then took us in to the convent and to the church. After the Patriarch had kissed the images, and given the people his blessing, we came out; and they took us down to the boat again, and rowed us on to the city: for they were waiting for us to celebrate Mass; and this with them is the greatest token of respect. During this magnificent journey on the river, which is so beautiful, our hearts expanded with delight at the view of the convents on the right and left, and of the fisheries on both sides of the lake and river, furnished each with a large net, which they carry out into the deep in boats; and having thrown it, draw it out again by wheel engines to the bank, without difficulty or fatigue. This river is very

large; as indeed it must be, to serve as the outlet for all the waters of this vast lake, into which one hundred and seventy rivers are said to empty their streams. The most wonderful of all this is, that whereas at Moscow all the boats are put together without iron nails, being entirely composed of wood joined with wood, the boats of this country are joined, not with wooden pegs, but are sewed together with large needles (glory be to God!) and a double thread of the bark of the tree called (فلامور) *Felamour*, just as they sew the seams of garments; a mode of constructing vessels truly astonishing.

To return:—When we came near the city, the boats took us under the large wooden bridge erected over the river: for this city, as we mentioned before, is divided into two distinct cities; the one on the left hand being of stone, and that on the right of wood: the bridge is between them. Then they raised us out of the boat; the troops stationing themselves on the right and left, and the whole population of the city assembling, whilst we mounted upon the bridge; the Metropolitan holding the right arm of our master, and the Voivode his left. Thus we proceeded, till we entered the city gate, and arrived at the Church of St. Sophia, where they had been waiting for us to celebrate Mass. After the Patriarch had bowed to the images and kissed them, he took his place at the Metropolitan's chair. At this moment the Metropolitan came in, and, taking a *Κηρὸν*, entered the sanctuary, and put on his vestments; together with four Heads of Monasteries in their mitres and other ornaments, and the numerous Priests and Deacons. He then came out and stood in the *Νάρθηξ*, and began a *Παράκλησις* in supplication for the Emperor. At the end of it, the Archdeacon mounted the *Ἄμβων*, to read a Letter from the Emperor, announcing the defeat of Radzivil, and the conquest of the city of Wilna, and requesting them to perform prayers for him. They all, therefore, returned thanks to God, and prayed that the Emperor might be evermore victorious. Then, concluding the prayer, they began the Mass; from which we did not get out till near evening, fasting, as we were, all the time; and nearly dead with fatigue, and the jolting of the vessel in the waters. By the mercy of God, they at length took us to the Refectory; where the Metropolitan had a large company, attended by the Voivode and his nobles. Here much wine was drunk, and we had fresh lemons imported from Sweden. They afterwards lodged us in large and princely apartments, built by the Patriarch Nikon, when he was Metropolitan of this city.

There was a rising to prayer in the middle of the night; and in the morning

early they performed a *Παράκλησις* for the Emperor, as before, preceding the Mass. Every day they staid in at Mass till the afternoon, in token of their vast respect for us.

On the morning of Saturday, we went with the Metropolitan to perform our devotions in the holy Church of St. Sophia. Its description is precisely similar to that of the church of the same name in Kiov; and it has, in like manner, galleries at the top: but it is vastly old, and worn by length of age. It has an immense door, with two folds of beautiful yellow brass, covered all over with figures and representations of the festivals of Our Lord, and other beautiful specimens of art. They say that the ruler of this city, to whom they gave the title of Kniaz, about seven hundred years ago, used perpetually to make war upon Servia and Greece. Some say that it was Khagams (خاغامس), king of the Tartars, who marched to the siege of Constantinople with an innumerable army; and then to Kefa (كفا), which they call, in their tongue, Kersouneh, that is, *Χέρσωνα*, as its name is in the Greek; and, having made himself master of it, laid it in ruins, carrying away from it, hither, the door we have described, and other things, with large ancient and magnificent Greek pictures, which are still extant.

To return:—Within this church it is very dark; for, on account of its size and height, and the number of buildings around it, very little light is admitted into it. In it are six temples, most of them named after the Russian Saints. It has five magnificent domes, whereof the middle one is gilt with gold. Its doors are many; and in the corner on the right-hand side there is a chapel in the form of the Sepulchre of our Lord the Messiah in Jerusalem, adorned with veils, and well supplied with light from wax-candles. Within the south door is a beautiful tomb of fine white marble, with streaks of red, like fat and lean meat: it is wonderful where they obtained it. We paid our devotions to the body of the Saint within it, which has remained ever since his death in the same state. He was one of the sons of the Emperor Vladimir, who resembled the Apostles. It is related, that, after he was dead and had been buried here, an unbelieving and impious son of his came to this tomb in which he lay, and, striking it with his sword on one of the corners, broke it; that instantly the Saint performed a miracle, which was this: he raised his right hand, and placed it on his face, as it appeared, to meet the blow; and, most wonderful! it has remained in that position ever since. In the south chapel is another shrine (فازوس), in which is the body of St. John, ancient Metropolitan of this city, in whose honour they

keep a great festival : so, also, in the north corner of the church is a beautiful chapel, containing a shrine, wherein lies the body of St. Nikitas, an ancient Metropolitan of this city, which is entirely without beard. Their legends or *Συναξάρια* (السنكسار) relate concerning him, that he shut up Satan in a jar (البريق), and set a seal upon him; and, when the devil asked to be released, he refused to let him go, but upon one condition; and that was, that he should mount him upon his shoulders, and carry him to Jerusalem. In this manner he visited the Holy Places in one night, and was brought back by the next morning. This is a thing well known and celebrated. All these Saints perform miracles, up to the present day.

The floor of this church is all of the largest-sized flags, hard and thin, of two fingers only in thickness, the quarry for which is in this city; whence they take it, flake after flake: each piece of it is sufficient to floor a large room, like a mat or a carpet: and so we were told formerly, that the pavements of the churches in the Convent of the Trinity were taken from this place. But the pavement of the chapels, or sanctuaries, is entirely of white marble: and the *Κάθεδρα*, with its steps, is of beautiful and costly mosaïc, of stone of mina (المنيثا), or enamel, of which the jewellers make such beautiful forms of various colours; which is also laid before the royal door, in the choir, under the great dome, at the place of the *Ἄμβων*, and all up the steps to the pulpit and the desk for reading the Gospel and Epistles, where the Metropolitan closes the service. The pictures of this church are very large: one of them is a portrait of Our Lord the Messiah on a throne covered with silver, with a book of the Gospels, in Greek, lying open: also, there is a picture of Peter and Paul, of a very large size, richly adorned with silver and gold: the ground is of a burnt, black colour. These are the pictures we mentioned as having been brought from Cherson. Here, also, are large newly-painted pictures, much esteemed, which the Patriarch Nikon caused to be painted, when he was Metropolitan: they are of surprising beauty and execution. The ascent to the high portico of this church is of such a breadth, that a loaded wagon may be drawn up to it by horses. In it are immense crypts, for the use of the Imperial family, of astonishing dimensions; with a secret chapel within, dedicated to the Saints Guria, Samona, and Abibus: in short, the store-vaults in this church, above and below, exceed calculation. We went out upon the roof, near the domes, and had a clear view over the whole town; so much higher is it than any other building.

## SECT. IV.

*DESCRIPTION OF THE METROPOLITAN PALACE.—EPISCOPAL JURISDICTION, AND REVENUE.—HISTORY OF ST. ANTHONY, AND HIS CONVENT.*

BUT the Metropolitan Palace is also very large, vast, princely, and ancient; most of it being stone; and there still remaining the old apartments of the saintly Metropolitans, whom we have mentioned. The Patriarch Nikon added to it many buildings, together with a new clock. As to this stone-built city, it consists entirely of churches, the Episcopal Palace, the Hôtel of the Voivode, and barracks for the troops; and is smaller than Kolomna, though its name, since the most ancient times, is *Great*; and they call it, in their language, *Velika Novogorodi*, that is, the Great New City. During this year, as we mentioned before, there have issued from the territory of this city, and from that of Pskov, one hundred and twenty thousand troops, in aid of the Emperor. In this city we observed a great number of rich people. One of them presented to the Emperor a succour and loan of two hundred thousand dinars. The Voivode here is the highest in rank of all the Voivodes of this country, and, when he is at the Emperor's court, takes precedence of all.

With regard to the jurisdiction of the Metropolitan, we were informed, by himself, that he rules over a space of more than two thousand versts. The town of Archangel, and the Monastery of Solovka, are under him; as are also more than four hundred inhabited convents and two thousand Priests, on the poorest of whom he lays an imposition, every year, of one dinar. He is master of seventy lakes, with the fish in them; and this is over and above his landed estates, his villages, governments, and possessions held of the sovereign. In his palace, of servants, scribes, military men, great and small Deacons, Priests, Monks, and tailors, there are three hundred persons, whose sustenance and expenses, both in food and clothing, are borne by him. He has *Kakhias* (کواخي), *Vakeels*, and *Judges*, in his *Divan*; and to him they carry up the principal matters. He has also a *Treasurer* for his exchequer; and, in short, he is a greater man than the Voivode. This present year he has sent three hundred soldiers as a succour to the Emperor.

To return:—After we had paid our devotions to the bodies of the Saints, on this day, which was Saturday, the Metropolitan took us to visit the large convents around the city. We got into a boat; and having proceeded about two

versts, went up to a convent, called the Convent of Antonius Rimsko; that is, the Convent of St. Anthony the Great, who came from Rome. This Saint, at the time when began the persecution against the Holy Images, was an inhabitant of Rome, and of one of the richest houses. He became a Monk, and afterwards Head of a convent in one of the establishments in the city of Rome. After the death of his parents, he collected the whole of their succession in gold, silver, and gems, and placed them in the convent. When the troops of the Destroyers of Images were on their way to his convent, to carry off the holy images, he was inspired by a vision from God, and placed the whole furniture of the convent in a barrel, which he sealed up, and threw into the ocean. Himself he mounted upon a rock of hard stone, resembling a boat; and, going forth into the midst of the sea, was thence, by the guidance of the Almighty, brought into this river of Novogorod, which we mentioned before as flowing into the ocean. Thus he continued advancing upon this stone, as if it were a boat of wood, till he came to the spot where this convent stands. At that time, the ruler or Kniaz of the city was a Christian; and, as soon as he was informed of the circumstance, he came to him, and spoke to him; but was unable to come to an understanding with him, through the Saint's ignorance of the Russian tongue: for the language of the people of Rome is the Frank or Græek. By signs, therefore, the Saint endeavoured to communicate his history: thereupon they sent for the Saint Nikitas, Metropolitan of this city, and he came to him; and not being able to understand him, he joined him in prayer to God, as St. Basilus the Great had done with the Holy Ephraim; and the Almighty granted to each of them the knowledge of the other's language. Then they gave him the site of this convent, to build his convent upon; and he came and began the structure. Afterwards, he asked some fishermen to fish the above-mentioned barrel for him out of the river; and they brought it up in their net, among the fish. They refused, however, to give it to him; and he went, therefore, to the governor of the town, and informed him circumstantially of the whole affair. The Governor summoned the fishermen; and the Saint told them of every thing the barrel contained, one by one. On opening it, they found all as he had said, and were much amazed. Afterwards, he finished the building of this convent with his own hand.

To return:—As soon as we landed from the boat, the Archimandrite of the said convent came to meet us in his sacerdotal robes and mitre, with the rest of the fathers and the Deacons; and they took us into the great church,



which is dedicated by the title of The Nativity of Our Lady, where they had been waiting for us to say Mass, which they now performed in our presence. With the Archimandrite were many of the secular Clergy; over whom he took the precedence, according to the custom of this country; and after the Ἄγιος, he went up and sat in the κάθεδρα, after the manner of a bishop. The meaning of the name Archimandrite is, Chief at the head of a convent; and it is he who gives them the mysteries from the cup; and he only places the stone, and no one else. After the Mass, he came out with them to the Νάρθηξ, and stood over them; and they performed a Παράκλησις for the Emperor. Then they said the Ninth Hour (Nones), and closed the service. On this, we went round the church, and paid our devotions to their images; among which is a magnificent picture of Our Lady, ancient and Grecian; one of those which the Kniaz of Novogorod brought from Cherson, as we mentioned formerly, with the doors of the church; which resemble those of St. Sophia, and are of beautiful yellow brass, with portraits, and the festivals of Our Lord, figured upon them. For this reason they are smaller than the old door, because they set them up afterwards. The body of the afore-mentioned St. Antonius is placed in a beautiful gilt coffin, and kept with great care and reverence. Above it, is his portrait, of a large size, beautifully adorned with gold and silver. In the triple chandelier above it are the remains of some palm-branches, with the lower ends covered with silver; which he is said to have brought with him from Rome, and which have remained green ever since. There are in this church, rarities, treasures, chandeliers, and images of silver gilt and ornamented with gems, exceeding all description: for all the people of this country have great faith in the Saint, and love him much; swearing by his image, and keeping I know not how many festivals in his honour during the course of the year. After we had paid our devotions to his holy body, we went to the outside of the church, behind his tomb, and entered a cell in which was the very stone on which he came from Rome. The sight of it affects the mind with awe, and draws tears from the eyes. It exactly resembles a small boat, rounded and long, with a rudder (مسلم) behind, such as boats have, and an extended beak or prow. On it is his portrait, which we kissed: and then we returned to the church, and received a blessing from some of the utensils which were in the barrel. They are, a cup, plate, tent (تبة), and a suspensoir (معلقة), with valuable gems. On the suspensoir is written the era, in European characters; by which it is shewn to be more than five hundred years old. In this convent are four other

churches: the first is that which is in the Refectory, in the name of St. Anthony the Great. The rest are in the name of the Messiah, of St. John the Baptist, and of St. Nicolas.

We left the church for the Refectory at the eighth hour; and after cups had been quaffed to the health of the Emperor, the Patriarch, and that of our master, they brought him presents, as a blessing and favour from the monastery—an image of St. Anthony, inlaid with gold, and very beautiful, together with a gratuity in money; and to each of us they presented, according to his degree, a sum of money, folded up in a leaf of paper, as is their custom. So we arose, and, taking leave of them, quitted the convent. They took us down to the boat we came in; and we crossed the river to the other side, where we landed; and they seated our Lord the Patriarch in a coach, whilst we were placed in others similar.

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## SECT. V.

### CONVENT OF OUR LADY CONDUCTRESS.—ANCIENT VICTORY OVER TAMERLANG.—ST. EUTHYMIUS.

Thus we proceeded one verst, till we came to a convent by the title of the Assumption of Our Lady; in which is a picture of St. Mary of Egypt, with her history from first to last, written all round. After we had paid our devotions to her, we immediately went out, and, proceeding six versts more, arrived in the evening at a convent, by the title of Our Lady *Ὁδηγήτρια* \* المثلثة الهدايا, that is, the 'Triple in Gifts;' where they came out to meet us, and, having conducted us into the church, began the small Prayers for the Setting Sun. This was, because it happened that on this eve was with them the feast of this church; and most of the inhabitants of these parts, both men, women and children, were assembled in the convent. For we were informed, that at the coming of Tamerlang †—whom they call, in their language, *Damrak Sak* (دامراق صق)—towards the end of his time, into this country, with an army resembling the countless sands of the desert, to make war upon the Kniazes of Muscovy, who were

\* "Conductress."—EARL OF GUILFORD. The Archdeacon is uniformly constant in the error of interpreting this word, by 'Triple of Gifts.' It may be, that his intention was to write المثلثة الهداية  
*Tertia pars or tertia facta ductu.*

† تمرلنگ commonly called *Timourleng*.

at that period very weak, the Kniaz of Moscow, with much exertion, got together an army of one hundred thousand men, and, by the intercession of this holy Mother of God, the Triple in Gifts, and of St. Nicolas, on joining battle, he obtained from God a victory over the Tartars, and utterly destroyed them: for among the infidels there fell a darkness and black dust, and they began to slay each other; whilst, on the side of the Christians, was the light of day, and they slew their enemies with great slaughter. On this account the Kniaz of Moscow sent and built this convent and its dependencies, in the name of Our Lady *Ὁδηγήτρια*, for the succour by which she had saved them; and therefore they make commemoration of her, and celebrate a feast in her honour, every year, on this day, with very great solemnity; that is, on the twenty-fifth of the month of Ab (August). From the city of Novogorod come forth the Metropolitan, the Heads of Convents, and all the Priests and Deacons of the district, after they have said Mass in their own churches during the morning early; and all the inhabitants of the town, as well the grandees as the women and children, in great procession, walk to this convent, where they assist at the Mass, the *Ἀγιασμός*, and the *Παράκλησις*, with vast joy and cheerfulness. Most of them come over eve.

They rose to Matins during this night at midnight; and as they rang the bells, we entered the church, &c. We did not go out from the *Ὄρθρον* till dawn of day. At the fourth hour, they began to ring the bells for the meeting of the procession coming from the city, between which and the convent is a distance of four versts: yet, most wonderful! they all come on foot. As soon as they approached the convent, the Metropolitan went forth, with the rest of the Priests, in their copes, to meet them without the convent. Then our master, after he had put on his sacerdotal habits, together with the Servian, went out to meet them outside the gate; and, returning to the church, they began the *Παράκλησις*, &c. From the great crowd of people, the church, though very large, was unable to contain them. It is indeed an immense church, very lofty, of Roman structure (*رومانية*), with pillars in the centre, and with three doors. Its floor is paved with flags, resembling white marble, very hard and large, each about five or six braces square, thin and very beautiful. We before mentioned the hill and quarry of them existing in this country, and resembling the *Soan* (*الصوان*). This convent is a dependence on another larger, by the name of St. Nicolas, five versts distant from it.

As soon as we went out from Mass on this Sunday—see what happened to

us! they took us to the other convent, to dine there—not to sup! We did not arrive there before the evening, after a fall of very heavy rain. On meeting us, they led us first to the Church of St. Nicolas, which is very high, with steps around it; for it is built upon arches. Near it is another church, by the title of the Annunciation. Near that again is a third church, by the name of St. Euthymius the Great, wherein is a coffin containing the body of St. Euthymius the Younger, Metropolitan of Novogorod. It is recorded of him, that he built this monastery, and that he came afterwards and lived in it a life of mortification, having surrendered his bishopric. We paid our devotions to his body, existing in the same state till now; and to the girdle of iron chain, with which he used to gird himself. We went out; and at length sat down to table, but not till it was past the tenth hour, having fasted since the eighth hour the preceding day; for we supped in the other convent, and came now, to-day, to dine in this. It was the greatest kindness they did us; and we ate excellent green peas at their table. After the repast, they made a present to our Lord the Patriarch of an image of St. Nicolas; a similar one of St. Euthymius, the afore-mentioned Metropolitan of Novogorod (for he is numbered among the Saints, and has his office and anniversary); together with a silver cup, a damask vest, and a gratuity in money. So, also, they distributed, to all of us, images without silver, and a sum of money in paper. On the Monday morning we attended Mass, and the repast in the Refectory, and they dismissed us: and having mounted to turn back, we passed by the convent where we had been at Mass the day before. We again performed our devotions in the church, and travelled on ten versts.

In the evening, we came to a palace belonging to the Metropolitan, built by the Patriarch Nikon when he was Metropolitan, together with a handsome church of wood, very lofty. Here the Metropolitan presented us with a princely banquet.

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## SECT. VI.

### *CONVENT OF ST. BARLAAM.—CONVENTS OF THE RESURRECTION AND OF THE HOLY GHOST.—MIRACLE OF OUR LADY PLATYTERA.*

ON the Tuesday morning, we were put on board a boat in the river which we mentioned above; and having proceeded four versts, arrived at the Monastery of St. Barlaam, which is celebrated, in their language, by the name of *Khötinska* (خوتینسکه). It is a magnificent convent, beautiful, pleasant, and lofty, situated

in a delightful retirement, on an elevated spot, with the river flowing before it : of which the breadth is greater than that of the Nile in Egypt, and it is deeper. In truth, the life of the Monks in this convent is delightful, from the abundance of the waters, and the variety and plenty of fish, which they catch with engines on both sides of the river, without fatigue, and by mere ingenuity. Truly our hearts were dilated with joy during this blessed excursion ; and I say, as I have said before, “ May God prolong thy existence for ages of ages, O city of Novogorod ! for thy great cheerfulness, and the abundance of thy waters and fish, for the beauty of thy situation, the fertility of thy soil, and the various delights of thy convents, which in truth have no equal on the face of the earth ! ”

To return :—When we landed, they came to meet us ; and at the outside of the convent-gate we were received by the Archimandrite in his mitre, and the rest of the Priesthood and Deacons. They took us up into the great church ; which is beautiful to behold, for its height, magnitude, and architecture ; for the largeness of its windows, and its fine flagged pavement. It is dedicated by the title of The Divine Manifestation : in it is the body of St. Barlaam the Younger, who founded this monastery in the time of St. Sergius, who was the founder of the great convent of the Trinity. He has a grand ritual and office in their missals, and his history is too long for us to enter into its detail : the Muscovites love him greatly, and have much faith in him, performing pilgrimage to his convent here from the most remote parts of the empire. It is an exceedingly rich foundation ; and there is not, on this river, a convent that can be compared with it, in wealth, or in the number of its feoffs. It has more than two thousand farm-houses, with the peasants ; and it has around it a large town, with a vast district lying far and wide. The building itself is very spacious, and contains more than a hundred Monks, most of whom are men of superior worth and holiness. We saw upon several of them, with our own eyes, girdles of iron chain, which they had worn upon their bodies for a period of forty years. Their shirts and their other body garments they never change, till they are entirely worn out upon them. They never wash them at all ; and the odour and unction of devotion and sanctity are manifest on their persons. Yet, wonder of wonders ! for all this, their smell was, to us, as that of musk ! O their sleekness, blessedness, and felicity ! God set our portion with them ! We thank Almighty God, that He vouchsafed us, in our time, a sight of these saints.

To give a description of the convents in the Muscovite territory, particularly of the convents on this side of it, it is necessary to mention, that their chief

boast and glory is in their fine large and spacious refectories, which are built very high, and of stone, with kitchens under them, to warm them in winter. In each of these monasteries is a metal clock; and by each refectory in them is a church.

The church of the refectory in this convent is under the title of The Annunciation. The tower for the bells is very large, of beautiful structure, octangular from the foundation, and very wide, with eight balconies above; in the lower part of each of which is a niche or cell; and above them, in the middle of the tower, is a church or chapel, very handsome and pretty, in the name of St. Gregory, Bishop of Armenia; wherein is his image, and his whole history portrayed; together with the images of Cosmo and Damian, and their mother Theodosia between them, with the description of their lives. Above this chapel are eight arches, narrowly contracted, and high, to which the bells are suspended; and over each arch are two slopes of roof. Over all is a dome, under which is the iron clock. Above the principal gate of the convent is another pretty chapel, in the name of St. Elias the Prophet.

In this convent is an hospital for the feeble and old Monks, when sick. The body of St. Barlaam is in a box of silver gilt; to which, after we had assisted at Mass in the church, we paid our devotions: and they conducted us to the refectory. In this manner our life was spent every day, during our visits to these monasteries; that is to say, except once, about sun-set, we never ate at all: and this was the height of their veneration for us. After the repast, they brought forward the presents for our Lord the Patriarch—an image of St. Barlaam, covered with gold; a silver cup, gilt; and two robes, one of satin, the other of damask silk. To all of us they gave images of the Saint, and a present in money.

On this eve of the twenty-ninth of Ab (August) they performed Matins at midnight, in commemoration of the beheading of Saint John the Baptist. We did not leave the church till after the ninth hour. After the banquet, we took our leave of them; and, going on board the boat, proceeded three versts in the direction of the city. In the evening, we came to a handsome convent, by the title of The Resurrection. It is said that St. Anthony, when he came from Rome, landed, from the river, in this place; and walked on foot to where he built his convent on the plain. Here we slept. In the morning of Thursday, we proceeded other three versts on the river, and arrived at the city; for from the Convent of Saint Barlaam to the city is a distance of seven versts, by the river.

As soon as we approached the earthen walls, they took us out of the boat, and mounted our Lord the Patriarch in a coach, which they had ready here. We got on horseback; and rode to a convent near the walls, in the name of the Holy Ghost, in which are three churches. The largest is dedicated by the title of The Pentecost (العنصرة) and Trinity; the second, by that of The Holy Ghost; and the third, in the names of Joachim and Hannah. In one of them we assisted at Mass. The Head of this convent is the fourth Archimandrite in rank. After the Mass, they led us to table; and after they had drunk to the health of the Emperor, of the Patriarch, and of our master, as the others had done, they distributed their presents; and, taking leave of them, we went to our lodgings at the Metropolitan's palace.

On the morning of Friday, the last day of Ab, they took us to visit a church by the title of the Image of Our Lady *Πλατυτέρα*, resembling that of Vlashirnas. It is the same that released this city from the tyranny of the Kniazes of Moscow; and is called, in Russian, *Cienimsni Bogoroditsa*. The case is, that at the time the people of this city were true believers, and the inhabitants of the whole province of Moscow were infidels, the latter constantly came to make war upon the former; till, at length, all the Kniazes of Muscovy assembled together, with an immense army, and came to lay siege to them: in the midst and pressure of which, as it had occurred at Constantinople with the image of Vlashirnas, the Metropolitan of this city went out and did as the Patriarch of that city had done—he carried this image of Our Lady, and went with it all round the walls in grand procession: and, wonderful to relate! she turned her face to the city, with her back to the enemy carrying on the siege; and immediately there fell on them a loud burst of thunder; and they returned the way they came, in the most wretched condition, in disgrace and flight. And now the people of this city make a commemoration in honour of this image every year, on the twenty-seventh of the month of Tashrin the second; and not only do they keep this festival themselves, but also all the people of Muscovy universally. Then we attended at Mass in this church: wherein is such a pavement as surpasses wonder; for from the door of the sanctuary to the choir is one single flag, and from the choir to the door of the church is another like it.

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## P R E F A C E.

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**T**HE Arabic Manuscript of the Travels performed by His Holiness MACARIUS, Patriarch of Antioch, and composed by his attendant son and Archdeacon, Paul of Aleppo, was selected for translation from a Collection of Manuscripts in the possession of the late FREDERICK EARL OF GUILFORD, purchased during a tour made by his Lordship in the Levant. The merit of the Selection is due to IBRAHIM SALAMÉ, His Britannic Majesty's Oriental Interpreter, who, as early as the year 1819, commenced an English Version of the work; not, however, on the plan usually followed in Translations, and faithfully adhered to in the present performance, namely, that of pursuing the original thread of the writer; but, by a peculiar method of marking out a certain portion of the matter to form a text, and throwing aside the remainder for digestion into notes. In this manner Mr. SALAMÉ prosecuted his labours, amounting to the translation of about one half of the First Volume, until 1824, when LORD GUILFORD was pleased to transfer the work into my hands: and it is now, under the auspices and at the expense of the ORIENTAL TRANSLATION FUND, presented to the Public in these Volumes, containing a complete and faithful Version of the Travels from the commencement, with the omission only of some uninteresting and tedious repetitions of the Greek-Church Ceremonies. As a record of the early struggles of the Muscovites for empire against their natural enemies the Poles, so steadily and triumphantly maintained by the Czar Alexius, whose sword of conquest is still wielded by his successors to the present time, the writings of the Archdeacon will be found to be of considerable value: nor, as far as I have been able to discover, is there any document extant of equally curious authenticity, as regarding the distinctive policy and prescriptive maxims of that Colossus of Modern

## PREFACE.

History, the Russian Government. Of inferior, but valuable importance, are the descriptions of Moldavia, Wallachia, and Turkey, and the recorded transactions of their rulers, during a period of events, of which but very barren accounts are elsewhere to be met with. The author, therefore, of this Translation entertains a fair hope, that his time will appear to have been well employed on its difficult and protracted performance, and that a part of the subscriptions to the Oriental Fund has been most usefully expended on its publication.

LONDON, *November 20, 1836.*

THE  
**TRAVELS OF MACARIUS,**

*Patriarch of Antioch:*

WRITTEN

BY HIS ATTENDANT ARCHDEACON, PAUL OF ALÉPPO,

IN ARABIC.

---

PART THE SEVENTH.

NOVOGOROD,  
MOSCOW, AND THE COSSACK COUNTRY.

---

TRANSLATED

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PART THE SEVENTH.  
NOVOGOROD,  
MOSCOW, AND THE COSSACK COUNTRY.

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BOOK XIII.  
NOVOGOROD.

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SECT. I.

CELEBRATION OF THE NEW YEAR—DESCRIPTION OF THE  
CONVENT OF SAINT GEORGE.

ON the eye of the first of Ilool (أيلول), the beginning of the year Seven Thousand One Hundred and Sixty-four since the Creation of the World, they rang the bells, to assemble the people for the commemoration of St. Simeon the Stylite, to keep the first day of the year, and to offer up a Πολυχρόνιον for the Emperor; and they performed the small Έσπερινόν. In the middle of the night, they arose at the ringing of the bells, and began chaunting the Evening Psalms. At the Έΐσοδον, the Heads of Monasteries put on their copes, as usual; he who was the chief, and took precedence of them all, being the Archimandrite of the Convent of St. Barlaam; the second being the Archimandrite of the Convent of St. Nicolas; the third, the Archimandrite of the Convent of St. Anthony; the fourth, the Archimandrite of the Convent of the Holy Ghost. These four are they who, with the Patriarch and the Metropolitan, put on mitres, and give their blessing, as Bishops. Each of them has two Deacons to support his arms, at all times, as a Bishop has: and when they came out at the Έΐσοδον, the Archimandrite of St. Barlaam stood in the centre, with the rest around him. Then they placed the five loaves, which were very small, in a sort of silver chandelier of great beauty, around which they set vessels of wine and oil. At the Πολυέλαιον, the Metropolitan, with the Archimandrites, put on their copes as above, and they set

the image of the year in the middle: then he came down, and incensed it, as also the church, according to custom. After this, our Lord the Patriarch came and blessed himself before it, first; and the rest followed after him.

On the striking of the third hour of the day, they rang the great bells; and on our entering the church, the choristers chaunted a Πολυχρόνιον for our Lord the Patriarch, as they always are accustomed to do; and he put on his sacerdotal robes &c.; for on this day they meet in great congregation, to perform the Πολυχρόνιον for the Emperor. When we came out of the church, they placed, under the feet of our Lord the Patriarch, the Servian Archbishop, and the Metropolitan, three circles of the eagle; on which they stood, turning towards the east, according to the perpetual custom of the Heads of the Clergy in this country. After our Lord the Patriarch had said the Declaration, we went out to an area in front of the church, where they had placed benches and chairs in rows, and the janissaries were standing round in a large circle: in the middle they had set a reading-desk, upon which they placed the Gospels, and between them the cross. The Clergy took their stations around it, carrying the images with their faces turned to the west: near them they placed a stand, with the vessel of the Ἀγιασμός. Our Lord the Patriarch they stationed at a high chair at the head of this circle, with his face turned to the east, and the Voivode of the city on his right hand. The Archbishop of Servia, with one half of the Archimandrites and Clergy, stood on his right; whilst the Metropolitan, and the rest of the Archimandrites and Clergy, took their station on his left:—and now they spread the whole of this area with carpets. At the end of the Canons, they gave our master the cross: and he raised it in his hands, and moved it, in conformity with their practice, in the shape of a cross, three times on the four sides; whilst I, standing before him, incensed him, saying, “From the Lord we ask, and say” &c. Then they brought before him a basin and ewer; and he washed his hands, and went down to the vessel of the Ἀγιασμός, and incensed it. The Priests, in the meantime, stood round him, and recited the Canon of the Ἀγιασμός, the Epistles, Gospel, and the Prayers. Then he took the cross, and dipped it in the water, as he chaunted, “Save, O God, thy people,” &c., three times over; and the choristers responded to him. As the water dropped from the cross, we caught it in a vessel of silver: then he added to it water from the large vessel; and when they had given him a sponge, he dipped it, and went and wiped the faces of the images and the cross, and came and squeezed it into the water: then he returned to his chair. Afterwards, they brought before the Servian a book containing a Prayer for the



Emperor and his Ministers, with a recital of all his provinces and sovereignties, one by one, which is the Πολυχρόνιον; also a Prayer for the Empress and their son, and for the daughters and sisters, by name. All this solemnity and rejoicing, on this day, is on account of this prayer for the Emperor.

And now the Voivode came forward, clothed in a beautiful brocade dress, with a collar, turned back and over the shoulders, ornamented with large pearls, and gems of various colours, of great value, and having on a breast-plate of the most costly workmanship. Approaching our Lord the Patriarch, he bent down, and prayed for the Emperor, saying: "I am the servant of our glorious and praise-worthy Emperor;" and so he dilated in his praises, enumerating his titles, and mentioning his name;—and, "I am the servant of the Empress," he continued, and glorified her by name;—and, "I am servant to their son the prince;" and he glorified him in like manner;—and "servant to the Emperor's sisters;" and he glorified them by their several names, together with the Emperor's daughters. All these speeches and praises issued from his mouth in the likeness of an encomium. Afterwards, he prayed for them, that they might enjoy a long life, and a multitude of years; and wished them, for the present, a happy new year; and thus dilated much in his praises and prayers. Then he prayed for our master in like manner, and wished him a happy new year, bowing to him. Thus he did also to the Servian and the Metropolitan.

Afterwards, the Servian advanced, and performed a Πολυχρόνιον for our master together with the Metropolitan, in the same manner as above. After them came forward the Archimandrites, and did in like manner. Then all the persons present began to wish each other a happy new year; for with the people of this country this is a very great day, greater than Easter. They had all put on their best clothes, particularly the women, for this beginning of the year, and for their love for St. Simeon. When the Emperor is present in Moscow, he does in like manner as the Voivode here; and all the Voivodes of this country, together with the Clergy, perform a prayer for the Emperor, and a Πολυχρόνιον in the same manner, on this day.

To return:—Then they brought before our master the cross and the Ἀγιασμός, and he sprinkled the Voivode and the other Grandees. We then returned to the church; and they began the Hours and the Mass. The Metropolitan, at this period, put on his sun (star): for the Metropolitans in this country are not accustomed to put on their sun over their copes at all times, but they never

remove it from their ordinary clothes. After our master had sat down on the *Καθέδρα*, there came before him three Archimandrites; and he prayed over their heads, and gave them power; that is, he presented them two burning tapers, and gave them permission, at the time of Mass, to spread the carpet for them, and to go round behind them, carrying the cup and the fans: for none but the Patriarch gives this power, which is esteemed great among them. During the Mass, the Deacons went round with a figure of the Church of Mount Sion, and a dome like that of the Resurrection, made of silver, and the Priests, two and two, with the *Ἐπιτάφιον* on their heads. The choristers were exceedingly long in their chaunts. It is the custom of the Russians, for the Anagnosts, in their copes, to chaunt the responses for the Mass outside, and the Canonical Subdeacons over the *Ἀμβων*. Nothing caused us so much pain, as to observe the fatigue of the Anagnosts, and the length of time they were compelled to stand upright, during the night as well as the day, heated with service; for it is not usual with the Heads of the Clergy, in this country, as we mentioned before, to hold their crosiers at their seats; but one of the Anagnosts holds it beside them, from the beginning of the prayer to the end, and at the proper times they put on their copes.

To return:—We did not go out from the church and mass on this day till the ninth hour; the people having stood on their legs during the whole of that time. What patience and perseverance! Undoubtedly, all these Russians are saints, surpassing in devotion the hermits of the deserts. As to us, we left the church almost dead with the fatigue of standing upright, and with fasting.

After the refecton, they rang the bells, and went in again to the Evening Prayer.

In like manner, on the morrow, the Metropolitan said Mass, attended by all the Priesthood of the city, and performed a *Παράκλησις* for the Emperor; so that we remained in church, and did not sit down to table till the ninth hour; for such is their way: and we never, as long as we were with them, on any day broke our fast till the ninth hour.

On Monday the third of Ilool we performed our parting devotions in the Church of St. Sophia, in the forenoon; and having gone on board the boats, we took leave of the Metropolitan and Voivode, and returned to the Convent of St. George, in which they first met us. The Metropolitan had previously made a present to our master of a large gilt silver cup, containing a number of dinars, with some dresses of satin and damask, and an image of St. Sophia,

inlaid with gold. So also he had distributed to each of us, by name, an image; and a gratuity in money; as had also the Voivode, first and last.

To return:—The Convent of St. George is magnificent and beautiful; and its church is equally so, being large, wide, and cheerful. Above it are Κατηχίσματα, with two Chapels; the one in the name of the Holy Ghost, the other in that of the Annunciation. From this place we mounted to the highest part of the church, and to the roof, which commands a view of the whole town and country: there is a spacious dome upon it.

After we had assisted at Mass in this church, they took us to the Refectory; which is superior to the refectories of any of these convents, for its beauty, grandeur, vastness, and cheerfulness.

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## SECT. II.

### VISIT TO A RUSSIAN MERCHANT.—RETURN TO VISHNI VOLOJOK AND TORJOK. CONVENT OF ST. ARSENIUS OF TVERSK.—VILLAGE OF SHOSHA.

IN the evening, we were invited by the merchant, whom we mentioned before as having lent to the Emperor that large sum of money, to one of his country-houses on the further side of the river; and we went down to the boat, accompanied by the Metropolitan and the Voivode. The merchant received us with great respect; and we went into a church by the title of The Annunciation, in which is a Grecian image of our Lady, said to have been brought from Cherson; and there we assisted at the Ἐσπερινόν: afterwards, we went up to his house, which is beautifully furnished with various kinds of gilt silver cups and other vessels; and he made us drink some exquisite red wines, and set before us several kinds of sweetmeats, melons, &c. Then we returned to the convent, and on the morrow assisted at Mass.

From an early hour in the morning, we had been stowing our baggage and provisions, and arranging our attendants, in the boat: and as soon as we had breakfasted, we bade farewell to the people here; and proceeded, in company of the Metropolitan and the Grandees of the city, about twenty versts on the river, sighing at our separation from this blessed land, and its cheerfulness; from its numerous churches and convents, lining the borders of its lake; and from its plentiful rivers, flowing into the lake with such abundance. God preserve its

prosperity, till the Day of Resurrection! It is not only superior to every other part of Muscovy, but to the whole world besides.

They brought us, in the evening, to a place where the Metropolitan owned a mill, on the bank of the river. He had built here, of wood, a large house for us, in the space of fifteen days, that he might now take leave of us here, this night. He sat before us a great feast; and on the morning of Wednesday, having bidden him farewell, we proceeded six versts on the river, and landed at the village where we had formerly embarked. Here we took carriages; and travelled fifteen versts, till the evening, when we halted. On the Thursday, we performed sixty-five versts; and having changed the post-horses, we went on fifty other versts, hastening all we could to return to Moscow before the winter; for the distress and difficulties we encountered in coming, from the abundance of rain, were beyond description. We arrived on Saturday, which was the festival of the Birth of Our Lady, at the village of the convent; and the Archimandrite came in the boat, and conveyed us to it. We then assisted at the Sunday Mass. On the Monday, we intended to depart; but were unable, in consequence of a violent tempest which had taken place on the lake, caused by a storm of wind. Its waves were like those of the ocean; till, on the morning of Tuesday, it calmed a little, and we departed, bidding farewell to the Monks. We performed other ninety versts; and arrived at the town of Vishni Volojok, where we changed our horses: then we proceeded seventy versts further; till we came, on Friday, to the market-town called Torjok, and again changed horses. We then went forward sixty versts; and arrived, on the morning of Sunday, at Tversk. That night we slept in a convent, built of wood, in the middle of the forest, by the title of The Resurrection; and assisted at Mass, in the episcopal church. After breakfast, we went to visit one of the convents of this district, at a distance of four versts, called by the name of St. Arsenius, Archbishop of Tversk. It has a very beautiful church, in which lies his revered body. The sanctuaries in it resemble those of our country; one of them being named after the Assumption of Our Lady; the second, after the Napkin of the Face; and the third, after St. Arsenius. Having performed our devotions to them, we returned to the town; and thence departed on the morning of Monday.

In the evening, we crossed the river Volga a second time; and slept in a village on its bank, very beautiful, and situated on a delightful eminence, called Shosha. Here we witnessed a surprising sight. We observed boats on the river moving

towards Tversk—for its course is in that line—without any one to row them, but drawn by horses along the bank!

We now proceeded ninety versts further, and arrived at the Patriarch's convent; which we passed by, and went onwards seventy versts. The Patriarch had come out to meet us at one of his country-houses, distant twenty versts from the city; and sent twice to inform us of it, during this day's route. He had been waiting for us three days; and when we came near him, he sent to meet us, first his archons, afterwards his Metropolitans and the Heads of Convents; and they conducted us into his mansion. Then he took leave of us, and returned to the city. As for us, we slept here.

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### SECT. III.

#### *RETURN TO MOSCOW.—FURTHER CONQUESTS OF THE EMPEROR OVER THE POLES.—RECEPTION GIVEN TO AMBASSADORS.—TREATMENT OF POLISH CAPTIVES.*

EARLY on the morning of Thursday, the twentieth of Ilool, we entered Moscow. We had been absent from it seven and forty days: and thus finished this curious journey, which no foreigner before us had performed since the most ancient times.

On the eve of Saturday, we assisted, vested with our copes, at a *Μνημόσυνον*, in the Convent of the Nuns, opposite to us, in honour of Czar Ivan; and on the morrow, after the Mass, we assisted at the banquet in the lofty hall above. On Friday, the twenty-eighth of Ilool, our master said Mass, and consecrated Priests and Deacons, in the Church of the Convent. In the evening, we attended another *Μνημόσυνον*, in the Convent of the Nuns, as before, in honour of the Emperor Michael the First together with his two sons; and on the morrow, after Mass, at the banquet, in the usual place.

On the eve of Tuesday, and the morning of the first of Teshrin the first\*, the people assembled in large congregations, to celebrate the Great Festival with them, called *Ποκροβъ Богородицы*; that is, the Veil of the Virgin (سكاباس العذرا); the object seen by Andræus Salus (صالوص) together with St. Romanus.

\* In the *Μηνολόγιον* for the one day is marked 'Η Κατάθεσις τῆς τιμίας Ζώνης τῆς Ὑπεραγίας Θεοτόκου: and for the following, 'Η Σύναξις τῆς Θεοτόκου: both of which, apparently, are observed here together.

They rang the bells, from the morning early; and the whole of the Clergy of the city assembled, with their images. One of the Metropolitans went out in procession to the outside of the castle, to that place where they perform prayers for the Emperor; and, having performed a *Παράκλησις* for him, said Mass in the great church there, which is dedicated in the name of the Trinity.

On the eve of Monday, the eighth of Teshrin the first, we assisted at a *Μνημόσωνον*, in the Church of the Archangel, for the Kniaz Demetrius, son of the Emperor Alexius, who died, unmarried, eight years ago. On the morrow, they rang all the bells together, from an early hour in the morning; and we went to the Sobor, where the Patriarch, attended by the whole body of his Clergy, put on his cope. They then performed a *Παράκλησις*, in supplication for the Emperor; because there had come to them a letter from him, informing them that he had made the conquest of nine fortresses in the country of the Poles; that the archons who were with him had taken five, and the Boterlin (بوترلين) with Chmiel, on the side of Kamanitza, had captured four. They had also taken prisoner a great Hetman, one of the four Hetmans who were in the country of the Poles. He was of the house of Potoski, and his name was Paul. With him they took his whole household, with his children; and they had sent him to the Emperor. After the *Παράκλησις*, the Patriarch, having mounted the *Ἄμβων*, read the Emperor's letter, and gave an account of the conquest of the above-mentioned places; of the ruin of a number of the convents for Monks and Nuns, in Poland; of their taking them prisoners; of a number of actions which had been fought between the Poles and the Muscovites, in which the latter were victorious; and particularly of the main action between them, in which the scene of battle extended over seven versts. Then they concluded the prayer, and took off their copes.

To return:—On Sunday, the people of the town sallied forth in a body, to meet two Ambassadors; the one from Palodorus (بالودوروس) Cæsar, and Emperor of the Aleman and the Nemsah; the other from the King of Sweden. We had seen them in Novogorod; for they came by sea, and up the river to that place. The Russians observed great solemnity in their reception, and lavished upon them every civility. As the number of troops in the city was small, an order was issued for the merchants and shopkeepers of the town, and others, to march out on foot and horseback, in arms, to meet the Ambassadors. It is the custom of the Muscovites to exhibit spectacles of this sort only in the evening, not in the day-time; and it was thus the Emperor managed his departures and arrivals. Two of the Emperor's archons came walking on the right and left of the Ambas-

sador ; thus, by this great cunning, making a show of placing the Ambassador in the middle out of civility, while he thinks that it is done to honour him : but it is not, but rather to shew that their Emperor is greatest, and that they hold the other under their hands. We admired not a little this artifice of theirs, as well as the cunning they used in other respects on this day : for their troops, as we before observed, being few in number, and the meeting at the distance of seven versts from the city, the troops came in bodies, to pass before the Ambassadors ; and then, returning, changed their banners, and made repeated appearances, that they might be supposed to be very numerous.—Not a single person knew upon what business the arrival of this embassy was, till the Emperor afterwards came ; and it was then known to us, that they had come merely out of respect to him.

To return :—A report was now spread, that the Emperor was preparing to come back ; for a great mortality had prevailed among the horses, to such a degree, that the service was interrupted. On this account the Emperor granted the men a *yeklema* (يقلم), that is, a dismissal, and disbanded of them about eighty thousand, who had been ascertained to be poor, and destitute of horses ; sending them to their homes, to repose themselves till the first of the month Adar, when they were to return for a new and important expedition. We saw them coming in, and bringing with them countless thousands of captives. We did not see one of them without a prisoner or two, or five or six, and more : and yet, in consequence of the mud caused by the rains of late, and the death of their horses, they had abandoned the greatest part of their prisoners on the roads, and left them to die of cold and hunger.

Afterwards, the Patriarch informed our master, that the Emperor had captured, from those countries which had not saved themselves by surrender to him, three hundred thousand prisoners ; all of whom they found on the hills and in the woods, and seized with the intention to fill with them the houses which had become empty in the city, and the farms which were depopulated by the plague. And so it was done : and happy were the prisoners whom the Emperor took as his own ! for he settled upon each, including even the children, however small, four copecks a day, besides an allowance of mead and beer, and wood for fuel ; and placed them in those houses which were empty, and in the farms that had been deserted. All his endeavour was, to lay waste his enemy's country, and people his own : for so had the Poles done, when they formerly obtained possession of these provinces by fraud : they laid them waste, and destitute of inhabitants ; transporting these, or most of them, to their own territory, which

had been depopulated, and peopling it with them. When, therefore, the wheel turned round, and the time of justice and vengeance came upon them, they suffered even worse than they had inflicted on their neighbours. The grandees of the empire, and the military and Timariots (التيمارية), in like manner filled up their farms with captives, and made them cultivate the land\*. For if anywhere the people ever lived despised, and abject slaves, it was the hereditary cultivators of the soil for the Poles; who now became cultivators for the Muscovites. Our hearts were truly afflicted for these poor wretches; seeing the sales of their little children, in lots of five or six, seven or eight, at a dollar; and even the interested spectators were moved to tears at the sight.\* All this befel them through the wickedness of their superiors; and the whole sin rests on the shoulders of the accursed Radzivil. God reward him with the bitterest and most speedy ruin!

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#### SECT. IV.

##### *FEAST OF ST. NICOLAS.—FOUNDING OF THE GREAT BELL.*

To return:—At the festival of St. Nicolas they keep three days' holiday, from their great love and veneration for this Saint, as we have before mentioned; but they shut up the wine-houses from the eve of the festival till the end of it. The Patriarch sent an invitation to our master; and he performed Mass with him in the Sobor church. It was an exceeding cold day. After the Mass, he took us up to his palace, where he gave a great banquet to all the attendants, instead of the Emperor; who, if he had been present, would have assisted at the Mass in the church, which is dedicated in the name of the Saint, in the neighbourhood of the Sobor; and afterwards would have given a splendid entertainment in his palace: for their love of St. Nicolas is very great. After the banquet, they arose, and performed the devotion to the Παναγία; and the Patriarch took the censer in his hand, and incensed the images and the attendants; and then performed a Πολυχρόσιον for the Emperor and Empress, and for their son and his sisters and daughters, by name. Then he poured out, with his own hand, for all the persons present, a round of cups of mead, to the health of the Emperor; and we went out. We learnt from him, that the Emperor

\* لأن الرعية في اين ما كانوا عبيد مها نين كانوا اولاد فلاحون لللاه و صاروا الان فلاحون للمسكونيين \*



still continued residing at Smolensko, on account of the mud and rain, which had accompanied the arrival of the autumnal season, to the ruin of the roads. The worst of this was experienced at Moscow, where the wagons and horses were utterly unable to pass along the streets; and as for us, we could not go out of the house to market, on account of the deep mud and clay; deep enough to sink in, over head. For this reason, at this period, the price of provisions rose very high, there being but little importation of them from the country. All the people, and most of all ourselves, prayed to God that he would cause the earth to be frozen, for the relief of his distressed servants. The Emperor therefore remained at Smolensko, for the sake of his baggage, till the ground should be frozen, and he might move away thence. A report was spread, that he would come this day; but the Patriarch informed us, that on this day he had gone to assist at Mass in a convent on his road, by the title of St. Nicolas, and commonly called Mojaiska. The portrait of this Saint they always draw with a naked sword in his right hand, and, in his left, the city of Moscow; as he appeared in a vision to the Kniaz of Moscow, at the time of the war with Timourleng, which we mentioned before. The convent is about ninety versts distant from the city. We were much delighted at this news. Afterwards, he passed from that convent to another, which he had newly built, in the name of St. Saba the Younger; and there he assisted at Mass on the Saturday.

On the Sunday afternoon they rang the great new bell, to announce the coming of the Emperor; and all prepared to meet him on the morrow. This bell is the one we gave some account of before, observing on the nature of the works, and the machines and engines which they had been busy about during the summer; that is, a great number of janissaries, under the direction of their able and ingenious master. They had been incessantly employed about this bell, from the month of Ishbat, till this feast of St. Nicolas. Our principal amusement, during the summer, was going to see them. Before we set out for Novogorod, their labour had been very great, in transporting the large pieces of copper, weighing them, and placing them in the five furnaces. Each piece was, with great difficulty, moved by forty or fifty janissaries, assisted by machinery, and placed in the scales; and then in the furnace. Thus they were employed till we returned from Novogorod; and then they luted up the doors of the furnaces, and burnt the fires for three days, till the whole of the copper melted, and became like water. They stirred it with long iron rods, through holes in the doors of the furnaces; and from the violence of the heat, its surface had become red hot. Then a

number of janissaries came and took off the covering, which was of the bark of the *Flamor* (فلامور) or Linden-tree, which had been erected to keep the place from heat and rain. Some fear began to be felt, lest a great fire should break out in the city, from the heat of these furnaces, which truly resembled the fire of Hell; and one of the Heads of the Clergy came and performed here, over the pit, an *Ἄγιασμός*, and gave his blessing to the work. And now they let go the issues of the five furnaces from under them; and the copper ran all into the channels leading to above the ears of the bell. This was at night; and they would not permit any person to look on. Till the end of this day, they had been continually scumming the metal. From the great weight of the copper, it made a hole in the bottom of one of the furnaces, and ran away among the bricks; and so there was lost a part of what had been prepared by the master: but they immediately brought him much brass and silver; and put it into one of the furnaces, where it soon melted; and they let it flow over the other, till the whole was filled up. They had to wait three days for this new bell to cool; and then they began to take away the bricks and earth which were around it; an operation which consumed a considerable portion of time. As soon as the report was spread of the coming of the Emperor, they worked day and night; and the Patriarch continually overlooked them, accompanied by the Emperor's lieutenants, stimulating their exertions to the utmost: most times he used to invite our master, also, to accompany him in viewing the work. And now was perfected a bell, which must rank among the wonders of the age for its magnificence and the vastness of its size. After this, for a long time, they were employed in cutting away the furnaces and the mounds raised for the purpose of confining the copper within the mould, and in cleaning the surface of the bell; until the first of the month Canon the first, when they resolved to remove it from the pit, and hang it up.

On this occasion came one of the Heads of the Clergy, with all the Priests and Deacons of the Church, in their copes, and performed an *Ἄγιασμός* a second time; setting figures of the Church of the Resurrection and Jerusalem, made of silver, and sprinkling the bell and the place around. In the mean time, the engines, with large ropes fastened to them, were made ready before us, and the people of the city collected to see the sight: each of the engines, which were sixteen in number, was worked by seventy or eighty janissaries; and on the rope of each engine sat a man, to direct them from it, and to make them pull all together and equally. It was a day that exhibited a spectacle which will be

accounted for ages. A great number of the ropes broke; and they immediately substituted others for them. After great exertions, and immense labour, surpassing all description, they at length so far succeeded in raising it, as to suspend it about the height of itself over the pit; and this was at the end of three days' continued efforts, assisted by every contrivance that art could suggest. They then placed a bridge of immense timbers over the mouth of the pit, and covered it all over. Above this, again, they placed another bridge; so that this wonderful bell rested upon it. Afterwards, they began to hang to it the iron clapper, the weight of which is two hundred and fifty poods; the thickness such, that we could with difficulty embrace it with our arms; and the length more than a stature and a half. They now began to clean this surprising bell both inside and out, and to polish it: and now appeared the exact effigy of the Emperor, with that of the Empress opposite to him; with the Messiah between them, giving them His blessing, as they, on the face of the bell, turn the face towards the church on the east side. On the back of the bell is the image of the Patriarch Nikon, in his cope and crown, with his crosier in his hand, in exact likeness. Under the shoulders, at the top of the bell, are figures of Cherubim and Seraphim, with six wings, spreading all round: over them is a circular inscription in very large characters, as there is also on the rim below. The thickness of the rim of this bell is more than an ell, as appeared to me. When we went in, and stood under it, we seemed to ourselves to be under an immense tent; but no one knew how many braces its circumference was; for none ventured to measure it, as it was continually guarded by a janissary standing near. For my part, I ceased not to scheme and to pay my court, till I made acquaintance with the artist himself; and, inviting him to my lodgings, prevailed on him, by my civilities, to tell me the extent and measure of its circumference. It is eleven braces, which I found, by measuring with my hand, to be just ninety-three spans. I inquired of him the sum it had cost: he said, fifty thousand dinars: and to the same purport the Muscovite Patriarch secretly informed our master. I asked him also the weight: he told me it was only a few poods short of twelve thousand five hundred. We reckoned that every pood is equal to thirteen okkas and a half, and every thousand poods to thirteen thousand okkas, neglecting the halves. The ten thousand poods are, therefore, one hundred and thirty thousand okkas, without the halves; and the two thousand, to make up the twelve thousand, are, six and twenty thousand okkas. The whole sum is consequently about one hundred and sixty thousand okkas complete. The like of this extraordinary,

immense, beautiful and singular bell there is not in the world, nor has there ever been, nor is likely to be. It surpasses the understanding of man to conceive such a wonder; achieved, notwithstanding, by the present monarch, in his reign; by which he has exalted himself above all his contemporaries. To our good fortune, the work was completed in our presence. A person, who had been in the country of the Franks, told us, that in the city of Paris (پاریس), capital of the kingdom of France, there is a bell resembling this new bell, except that its circumference is only seventy spans. They glory much in it, saying that it has no equal in the world: but this new one has surpassed it greatly.

To return:—On this day, which was Sunday, and the third of the Feast of St. Nicolas, the Emperor departed from his monastery, and came to one of his imperial palaces in the neighbourhood of the city, at a distance of only three versts, and there: on this account, after Mass, they began to toll the new bell. For this purpose, they tied to the clapper four long ropes, which about one hundred missaries began to pull on the four sides, so as to bring the clapper to the middle of the bell: and now a sound issued from it that astounded and terrified the Emperor; for it resembled the voice of thunder, and the beams of wood upon which it was suspended, though of immense size and thickness, undulated like ropes with its motion, and quivered violently. We ran away to a distance from them, fearing they would break and fall upon us. Thus they continued to toll it till the evening, to announce the Emperor's arrival on the morrow. As to the Patriarch, he went on the evening of this Sunday, accompanied by his superior Clergy, to meet the Emperor on the road, by night. Having seen him, and made his salutations to him, and blessed him, he returned in the morning early.

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## SECT. V.

### *RECEPTION OF THE EMPEROR, ON HIS RETURN TO MOSCOW.*

On the morning of Monday, the tenth of Canon Alavval, they tolled the new bell, together with all the other bells around, the whole length of the day; and going to the Sobor, we assisted at Mass with the Patriarch. Afterwards, we went up with him to his palace; and after the fifth hour had struck, we descended to put on our copes, and the Patriarchs theirs, in the *Νάρθηξ*. The Patriarch of Moscow robed our master in one of his own sakkos and *Ὠμόφόρια*, braided with

pearls, and placed on his head his Stambouli crown. Then they walked out, in grand procession, to meet the Emperor, with banners and tapers, attended by all the Clergy of the town, as well Priests as Deacons. The image of Our Lady Portartissa, which we mentioned formerly, the Patriarch gave, with all its gems and gold, to be carried by the Monks of the Holy Mountain who happened to be present, and the Monks of the Cossack monasteries; who chaunted to her a Παράκλησις in the Greek language. When we came near the gate of the imperial castle, we observed that they had adorned the rails (المصاطب), and the steps, which are on both sides of the gate, with green baize. We then went forth to the open court, to the oratory, built of stone; and after they had performed a prayer, and thrown incense, the Patriarch bestowed blessing with the cross, on the four sides. As we thence went down, the troops and people were standing in rows on both sides; and we proceeded towards the river on the Kalouga road. The rails (مصاطب) also, on both sides the two gates of the second wall, had been adorned with red cloth. When we had passed the bridge over the ice, and were come to the famous *Meidan* or race-ground, we found they had also, in the middle of it, set up two rows of rails with high steps, and had covered them with green baize. The day was excessively cold, and the snow very deep; yet the people were all bareheaded. Every moment there came, on the part of the Emperor, an archon to the Patriarch, to beseech him to stop where he was, for fear he should be fatigued with walking along the road. But he would not; and we moved on at a quick pace, the choristers chaunting all the while, with the intent to meet the Emperor at the earthen wall. And now came forward the military and the grandees, and the troops (يدكات) of horse on both sides the road, whilst we proceeded in the middle on foot; every time we came near a church, being received with the ringing of the bells, which the young men plied with alacrity; and by the Priests and the whole Clergy coming out with the images of the church, the cross, and the censer, to meet the Patriarchs. Thus having walked for a whole hour, we at length approached the earthen wall; where the Emperor came up, and we joined him. He had been sitting in his sledge, which was ornamented with the banner of the church of that title, representing the Assumption of Our Lady, beautifully painted and adorned. As soon as he saw us at a distance, he alighted; and advanced on foot, attended by his grandees, having his head uncovered. He came and stood opposite the to Patriarch, at a little distance; having his grandees on his left;—and the Archbishop of Tversk, carrying the Cross of Constantine

in a sort of house or frame, such as is used for pictures, with folding-doors of gilt silver to shut over it, which the Emperor had lately had made; one of the Archimandrites carrying the head of St. Chrysostom in a silver box; (both of which reliques we gave an account of heretofore, viz. that he had sent and had them brought from the Holy Mount;) another carrying the image of Our Lady Vlashirnas; and others carrying other images; on his right hand. Thus the banners and images were ranged close to each other, all around him. Then the Archdeacon took the censer, whilst all were silent, and said *Εὐλόγησον, Δέσποτα*. The Patriarch replied, *Εὐλόγητος*: and he read a Gospel from St. Luke, with his head uncovered, as usual, "Who has a son; and he shall ask his father for bread, and he shall give him a stone?" At the end of the Gospel, the Archdeacon went and presented the book to the Emperor to kiss, &c. Then the Patriarch, having concluded the prayer, gave a blessing, with the cross, on the four sides; and, advancing near to the Emperor, began to praise him, and thank him, strengthening his good intentions by examples and encomiums, as Moses did with Pharaoh, &c., and as Gideon and Abraham, and by such other examples from ancient histories; speaking also of Constantine and Maximianus; and saying such words as guide to wisdom, distinctly and at length. Then he blessed him with the cross, and sprinkled him with *Αγιασμός*; as did also our master, and the Servian. Then the Emperor, having passed with his archons before all the images, returned to his place; and the archons advanced near the Patriarch, that he might bless them. Reciting their praises, and thanking them, he gave them his blessing; saying, "I thank God for your good fortune, and your victory over your enemies," &c. At this moment, the Emperor advanced towards him, and said to him: "Father, you have given yourself sufficient trouble about it. This victory, which God has granted us over our enemies, was not gained by our sceptre, nor by our sword, nor by our alms, nor by our troops, but by the great number of your holy prayers in our behalf: these produced the effect of what we have done, beyond our hopes." When we heard these words, we were astonished at the greatness of the Emperor's humility, and confidence in God. Then the Patriarch advanced, and presented to him a gilt image of Our Lady, and, in a silver dish, a cake of bread, with a beautiful silver salt-cellar upon it, full of salt; then a pitcher of wine; making many parables upon them. The Emperor took them in his hand, and, kissing them, delivered them to his pages. Then the Emperor took the Cross of Constantine, with the Head of St. Chrysostom, and the rest of the images, and delivered them to the Patriarch; as much as saying,

“ Let them henceforth remain in your keeping.” The Patriarch having kissed them, delivered them to the Chief of the Deacons ; and the Deacons carried them among the other images. There were standing with the Emperor, on his right and left, four Βασιλόπουλα or Princes ; namely, the sons of the King of Siberia, the Tartar ; and the son of the Georgian, whose face shone like the sun, stood nearest of all to his Majesty. He had gone out to meet him, together with Kasimobo, who had been lately baptized. Then they returned in procession : and when we had departed to some distance, the Emperor resumed his seat in his sledge, with the banner of the church over his head. When we came to the Meidan, the Archimandrites and Deacons went on before, and, standing upon the scaffolds or railings (المساطب), sprinkled the Ἀγιασμός they carried with them, upon all passing by on each side ; the scaffolds having been erected for this express purpose. In like manner did others of them, at the scaffold by the gate of the city, and at that by the gate of the Palace Castle. When we had ascended to the Circular Oratory, we took our stations round it ; and the Emperor came and stood there, whilst the Archdeacon incensed him. Then we descended, and entered the precincts of the Sobor Church, amidst the ringing of all the bells. Out of the church came a congregation of many persons, carrying a great number of wax lights, for the hour of night was come. We entered the church by the western door, the same we had passed through going out ; and the Patriarch ascended to his throne (تخت), the rest placing themselves around him. The Emperor then entering, kissed all the holy pictures of the church, as also the bodies of the saints : then he paid his devotions to the images carried by the Clergy. Afterwards, the Patriarch descended, and presented to him the box containing Our Lord’s garment : then, having waited a long time, till the key was brought, the Patriarch broke the seal ; and taking out the garment, gave it to the Emperor, who opened it, and kissed it. After the box had been again shut up, and sealed, it was carried back to its place. Then the Patriarch went out, to give a parting salute to the images carried by the Clergy of the district, and incensed them without the church. Afterwards, they carried them back to their places : then he returned ; and having concluded the prayer, went out with the Emperor and his suite : then, having blessed him, and wished him happiness, together with our master, he passed on to his palace.

As for us, we disrobed with the others ; and returned to our convent, an hour after nightfall, almost perished and dead, with the fatigue of walking, the excessive cold, and extreme hunger. Nor do we know how long this constancy must

endure. God help us to the end! What excited our astonishment most was, the conduct of the Emperor, who, though come from so long a journey, walked so far in the procession with his head bare; and not only that, but stood such a while waiting for the key to open the box of Our Lord's garment, which he kissed, as he did all the images, with perfect thanksgiving. Yet he had been absent from his wife full ten months; I should say, a whole year: for, as we mentioned before, on the first day of the month of Ishbat, last year, she brought forth a daughter; and yet the Emperor was not engaged about her:—God prolong his reign for ever, Amen! From the greatness of our joy at his arrival, we forgot all our troubles and sufferings on this day, when we beheld the beaming light of his countenance; for it shone and beamed wonderfully, and was exceeding full, from the abundance of his joy, for his victory and conquest of provinces, and the defeat of his enemies.

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## SECT. VI.

### *TREATMENT OF AMBASSADORS AT THE RUSSIAN COURT. RECEPTION OF THE CÆSAR'S ENVOY.—SECESSION OF THE SWÉDES FROM THE RUSSIAN ALLIANCE.*

ON Saturday, the sixth day after the Emperor's arrival, he called to him the ambassador of the Cæsar. The janissaries, with their banners, drew up on both sides, from the ambassador's lodgings to the palace, in close lines: and when the ambassador passed along, they turned their muskets in his face (داروا التفنگك لوجهه). The meaning of which is this: "O you! if you are come to stir up a war, we are ready for you." In store for every ambassador coming to the court of the Muscovite Emperor, great affliction is laid up. First of all, they place round his dwelling a great number of janissaries, to guard him day and night: these are changed every day. Then they suffer no one of his suite to go out alone, to take a turn in the city. The lodgings of the present ambassador they had been guarding with very great caution; and had not suffered any stranger to go in to him, nor even to enter the precincts of his house. This was entirely from fear, lest there should be among them spies, to steal the news, or take letters to the citizens, or receive letters from them to send to their country. On the day the ambassador is called before the Emperor, they have great care to watch him closely. It is their custom, when an envoy like this comes, not to make



known the ostensible cause of his coming, or the design of his appearance, till they have first drawn from him his real motive: and the Ministers of the Emperor inform themselves of his personal demanour, not once, nor twice, but a gréat number of times, before he is presented to the Emperor; that they may see if his answers and discourse are in conformity with his letters, which he has brought with him; and they observe whether the contents of these are in perfect accordance. On this point, their investigations are so multiplied, that I am unable to enumerate them. When they wish, as on this day, to invite the ambassador into the Emperor's presence, they are incessantly and most diligently busied, frôm morning till night. They are accustomed, when they take the imperial sledge or horses for him, upon arriving at his abode, and at the moment he prepares to mount, to dispatch swift mæssengers, to inform the Emperor that he is descending the steps of his hotel; then, that he is mounted: and they ceased not, on the present occasion, sending messe~~ngers~~, to the number of some forty or fifty times, on pretences enough to make the heart sick of their futility. There sat on each side of the ambassador one of the Emperor's archons, making various pretexts for their attendance.

This ambassador brought to the Emperor, from the Cæsar, a small casket full of gems, and, in a rich vase, some of the miraculous reliques of St. Nicolas of Mira: for the body of this Saint, as we mentioned before, is in the country of the Germans. This present they knew would be in high estimation with the Emperor, who treated this ambassador with great respect. We succeeded, afterwards, in learning the cause of his coming. It was to say, on the part of his sovereign: "I praise God, and thank Him, for having given you victory over your enemies, and that we are thus become neighbours." For the city of Wilna is on the confines of the Cæsar's territories: they said, it was only five or six days' journey distant from his capital. He does not love the Poles; and between him and Sweden exists great enmity; they having been engaged in continual wars for the space of fifteen years, in which the Swedes were victorious; for they are extremely valiant; and had taken from him fifteen fortresses, sword in hand. On this account, he had made peace with them in spite of himself, and, as it was said, paid them tribute.

These Swedes had been hitherto carrying on war in conjunction with the Emperor, and assisting him; and had taken back their towns which were in the hands of the Poles, as the main object of their wishes; when, on a sudden, the

cursed Radzivil repaired to them, with his brother, and, paying them homage, delivered to them what remained to him of his territory, and, with the consent of the Poles, the two seats of their government, viz. Warsaw and Cracow (برشاوا و قراکوب), which the Swedes took possession of, and garrisoned. Thus they broke the ancient friendship which existed between them and the Emperor; and produced that opposition to each other, which we shall speak of in the sequel, by joining the Poles in their war against the Emperor at this time. The Cæsar therefore, having learnt this, sent the present ambassador to inform the Emperor of the treachery of the Swedes; and to ask him to unite with him, in word and deed, in making war against them; for the occasion now presented itself.

It was said, that the Cæsar's ambassador was accompanied by two others, sent by the Pope to the Emperor on business of concordance and friendship, and to intreat him as to certain affairs of God, best known to himself, of which we are unable to give account. The Emperor, therefore, bound himself in the greatest amity with Cæsar, to the infinite delight of the latter; as we observed and knew, from his sending afterwards, by an estafette, a letter to the Emperor, to reply to him, in thanks for his great and wonderful kindness to his ambassador, and for the policy of his conduct; entitling him, in his letter, and saying, "As I am the Cæsar of the Empire of the Franks, so have you now shewn yourself worthy that I name you The New Cæsar of the Empire of Orthodoxy." The Emperor was delighted in his heart with this new title, to an infinite degree; and his friendship and kindness to the ambassador increased greatly.

Afterwards, on the passage of the Cæsar's ambassador, the troops turned their muskets back, through respect to him; but, on the contrary, whirled them in the face of the ambassador of Sweden, on account of his hostility and treachery. As to the latter, when he was sent in the summer by his sovereign the king of Sweden, he came on terms of friendship, as formerly, and brought to the Emperor, on his presentation, very splendid gifts; which we saw carried before him by fifty or sixty janissaries, in trays of silver gilt, heaped with various kinds of valuables, surpassing description. For when the king sent these presents, there existed not, as yet, between him and the Emperor, any hostility; and the latter had hitherto treated his ambassador with great respect, and daily caressed him. But as soon as the Emperor ascertained the truth of the king's hostility towards him, he fell into a great rage with the ambassador, as we shall detail hereafter; and now sent to cut off all the supplies of provisions, which had been

usually carried and transported into Sweden, so as to prevent their receiving any eatables from Muscovy; issuing a strict prohibition, to all the ports and frontier, to sell them any thing of their products; so that their means of living were completely interrupted on this side.

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## SECT. VII.

### *APPEARANCE OF A VENETIAN AMBASSADOR AT SMOLENSKO.—PERFIDIOUS CONDUCT OF THE POLES TO THE VENETIANS.—VISIT OF THE EMPEROR AND EMPRESS TO THE SOBOR.*

WHEN the Emperor was lately in Smolensko, there came to him a great ambassador from Venice (البندقية), who had travelled, over the ocean, to the port of Archangel; and having, at the invitation of the Emperor, repaired to him, was presented to his Majesty in Smolensko; when he laid at his Majesty's feet some magnificent presents from the Venetian treasury. No one knew with what intent he was come. From the most ancient times, no ambassador from Venice had come to the Emperor of Muscovy: and now the Emperor refused to let him come to Moscow, lest his business should be disclosed; but he sent and took from his treasury some valuable furs, as we ascertained, to the value of more than one hundred thousand dinars, to clothe him and his retinue, and as a return for the presents of those who sent him. And now, after the arrival of the Emperor, I ceased not to inquire, and ask of my companions and friends, on what account this ambassador had come; till I learnt the truth; which was, that formerly no mention was made in the country of the Franks of the Emperor of Muscovy, nor any notice taken of him; but now, when the news reached them of his victories and conquests, and of his capture of Smolensko—that great city so renowned over the whole world, that second Bagdad—they became astonished at his greatness; and the Venetians, alarmed on all sides with the cry of war, sent to him this ambassador, with letters, congratulating him on his conquests, and requesting the assistance of his troops for the next ten years. This was done by the unanimous agreement of the Prince (الپرنسپوس), that is, the President or Doge of Venice, with the twelve Archons: for they knew that the Emperor, in strict conformity with his engagements, and for the sake of his religion, had marched out against the enemies of his faith. With great joy, the Emperor now hastened to

give them a favourable answer ; writing to them, that they should be patient and persevering, till the time it should please God to grant them their desires. As soon as this letter reached the Venetians, they rejoiced exceedingly ; their learned men produced poems and sonnets in his praise, in the Greek language, which we saw afterwards ; and the love of the whole nation for him was great, as we shall presently have occasion to shew.

At the beginning of the war between Venice and the Turks, when the power of the latter was great, the Venetians feared much, and sent an ambassador to the Crál of the Poles, first ; and with him four hundred thousand dinars, supplicating his Highness for succour, and begging him to employ this money to pay for ships and troops, to be sent by the Black Sea, in order to cause a diversion to the Turks on that side. The Crál answered them according to their wish, in concert with the Grandees ; and took the affair in hand. But the treacherous Polish Grandees afterwards turned from their word, and, proving false, refused to co-operate, saying, “ We, who are inhabitants of our own country, employ the means we have for the removal of evils from that country ; but the Turks by no means molest it.” The Crál, having no power over his nobles, was reduced to make a wretched and despicable appearance before the Venetians. The worst of it was, that the afore-mentioned persons expended the dinars shamelessly ; whilst the ambassador continued among them until he died : and the Crál, on this account, very much enraged against them, formed his plan to punish their misconduct. Sending the Hetman Chmiel to the Cossacks, he brought his designs to bear, till he arose, and, attacking the Polish Grandees, killed the greatest part or nearly the whole of them, and took possession of most of their lands and villages. The remainder of them, seeing this, ceased not to machinate, till they contrived to poison their Crál, as we have already mentioned ; and he died. For his successor, they appointed his brother ; and it is he who still exists. For these reasons, the Venetian State was most amicably disposed towards the Emperor ; whilst the Franks, in general, do not love him, because he is orthodox. But the Venetians, having seen that the Poles, though of their own kindred and religion, had refused to assist them, and, proving treacherous to them, had wasted their money ; whereas, on the contrary, this Emperor, though so far removed from them, and an enemy to their religion, had given them a favourable answer to their message, and promised them assistance ; became greatly increased in their affection towards him. He afterwards sent them an ambassador, in company with the afore-mentioned minister of the Cæsar ; as he had to pass through the Cæsar’s territory, to come to them.

To return :— On the morning of Low Sunday (الاجداد), the Patriarch invited our master; and they performed Mass together in the Sobor, in presence of the Emperor and Empress. The latter, from the time of the Emperor's departure last year, at Pentecost, had not come down to the church. It was this Patriarch who first enjoined the Empress to come down, and made her a particular chair for herself. Formerly the Empresses were not in the habit of resorting to the church by day, but only by night. When the Empress descended from her palace, the janissaries were employed to drive away the people on both sides; whilst all the wives of the Grandees walked before her in troops, in admirable order, in the same manner as the الشطار والسلاطين before the Emperor; every two dressed in a different way, but most of them in dark or violet-coloured velvets; bearing on their heads, above the calpack, a small white veil, hanging loose; above it, a kind of lappet of sables, or costly black fox, slit in two, to the shape of their heads; and copes on their backs. The Empress entered after them, with her mother leaning on her right arm, and attended by her sister, who is married to the Grand Vazir, on her left. The rest of the serving-women and girls followed behind; the married women wearing on their heads a large white veil; the maids, a kind of shimas (شماس) made of sables. On the present occasion, the choristers chaunted for her the Πολυχρόνιον. After she had made her adorations, she stood by her chair; and they let down her veil, on the right side, that the people might not look on her. Her parents and uncle stood near her; and all the wives of the Grandees, with her maids, stood on her left hand, near the door of the church, on the north side. They let down a curtain (ضرابي) from the centre pillar to the wall, to keep people from seeing them; so that they were as in a house, enclosed on every side. Then the Patriarch went down to her Majesty, and gave her a blessing with the cross; and having sprinkled her with the Ἀγιασμός, returned to his place. After the Empress came the Emperor, who, having kissed the images and the reliques of the Saints, according to his custom, approached the two Patriarchs; and they blessed him with the Cross, and sprinkled him with the Ἀγιασμός (ولكشمتة); and he passed on to stand by his chair; when they began the Hours: for it is usual with them, for the Patriarch to robe, and sit waiting till the arrival of the Emperor. After the Body, or sacred Host, had been carried round, the Patriarch came out, and blessed the Emperor and Empress with the cross; and after the Mass, he ascended the Ἀμβων, and read the Lesson of that day. Then he gave to the Emperor and Empress of the *brote* or consecrated bread (بروتي), and to most of the Grandees of the

empire, the Priests, and the Monks. The two Patriarchs then entered, and put off their robes; and coming out again, blessed the Empress, as before. At this moment the Emperor stood in his place; whilst the Priests, Deacons, and choristers, all came and kissed his right hand, as performing their salutations. After the Patriarchs had accompanied the Emperor out, and he had departed, the whole congregation left the Church; and after they had closed the doors, the Patriarch went round before the Empress, who paid her devotions to the images one by one, to the reliques of the Saints, and to the box containing the shirt of Our Lord. They then led her out, and she departed. When we came to our lodging, they set before us a repast, furnished by the Emperor and the Patriarch.

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## SECT. VIII.

*DESCRIPTION OF THE PATRIARCHAL PALACE.—FESTIVAL OF ST. PETER.  
PERSEVERANCE OF THE RUSSIANS IN PRAYER.  
DRESS OF THE MONKS AND CLERGY.*

THE Patriarchal palace here is very ancient, having been first begun to be built by St. Peter, the first Metropolitan of Moscow; but on a very small and confined scale, without any court, and overhung by the buildings inhabited by the Empress. But since this Patriarch has been raised to his station, he, being a man fond of building and of ever renewing, asked of the Emperor the grant of an enclosure near to him, on the north of the Sobor: and having obtained it, he began upon some large and beautiful buildings, in which he employed German architects. Under these buildings he constructed seven halls, a bakehouse, and a large kitchen; so that the heat should ascend to the rooms above. The steps to this building he ordered in an admirable manner, placing them opposite to the old road to the Sobor; so that he always stands here, to give his blessing to the Empress's court. On the top of it he has raised a divân, looking over the country; and thence has made a passage leading to the Empress's palace, for the convenience of secret communication. He has also made another way, reaching to the ancient apartments. In the centre of the divân he has built a beautiful church, dedicated to their Metropolitans, the Saints Petrus, Alexius, Ivana (ابونا), and Philip the Minor; and painted these Saints upon the door. On the inside he has painted the portraits of the six Patriarchs, from the time the Patriarchate was erected, at the epoch of the Constantinopolitan

Greeks. The first of them was named Job; the rest, Germanus, Gerasimus, Philaréus, Josephat, and Joseph. His own portrait he has placed after them; for he is the seventh Patriarch. This church he has ornamented greatly; and the most of his time he used to perform his devotions here. This divân has, on the outside, immense balconies, commanding a view of all the Empress's palaces: from this you enter into another large divân, wherein those persons who wish to see the Patriarch stand waiting, until he has given them leave to enter. Thence you pass to the great divân; the architecture of which surprises the mind, from its extraordinary height, length, and breadth. Its greatest beauty is an exceeding wide cupola, without any pillars in the centre; all around which he has made rows of steps. The pavement remains like a lake in the middle, to which nothing but water is wanting. He has also adorned this hall with beautiful tapestry, of a variety of colours. This apartment has its immense windows (glazed with panes of beautiful crystal, prettily ornamented with various flowers, which might be mistaken for real) looking over the Sobor; and, on the other side, over the court of the Patriarchal palace. He has furnished it with a large stove of handsome glazed tiles, standing near the door. The whole of this building is joined with iron, from side to side. This divân he has named the *Christov*, that is, the Christian Divân. Within this place is another room, which he has placed as a *νάβηξ*, or porch, to a large, beautiful, and very lofty church, built by him, and dedicated to the Trinity; which commands a view of the open ground before the Convent of the Judabi. On the top of it he has made *κατηχόμενα*, which go all round. From the *νάβηξ* of this church he has carried out three passages, with steps: one begins the descent from it to the Sobor, as it is in front of its north door; another descends to the new palace-yard; and the third, going up, leads with steps to the highest part of the precincts; where he has built two other similar churches; and rooms for the Deacons, towering over the whole town. At the corner of the *Christov* is a door, leading to the new wooden structures, with rooms within rooms, to a great number, for his habitation during the winter: since all the inhabitants of these countries are averse to living in stone houses; for, when their stoves are heated, they strike the head, and cause severe headaches: on this account, they are obliged to have all their buildings with close passages. All the doors of these apartments of the palace are covered with cloth; and the wooden houses, for winter, are close to those of stone. All round these buildings are close passages, and the doors of all the apartments are covered with green baize. In a word, these buildings are an object of wonder to every

one; for scarcely in the royal palaces is there any thing to equal them. The ablest masters of the age, from every country, were employed three years upon them. I was informed, by the Archdeacon and the Treasurer, that the Patriarch spent upon this edifice more than fifty thousand dinars, without counting the value of the stone, tiles, &c., which the Emperor furnished to him; besides the contributions of all the ministers of state; and remembering also, that the greatest part of the workmen were his own serfs. It might appear that the building was just now completed, and furnished this last week, for he had kept it shut up until now. The reason was, that it happened on the Friday of this week, the one and twentieth of Canon el Avval, to be the commemoration of the decease of St. Peter, first Metropolitan of Moscow, whose body is preserved in the Temple, or High Church. It is the custom with them to assemble on this day, for the purpose of commemorating him with very great solemnity; as we mentioned formerly, and witnessed on the present occasion; and even with greater solemnity than they celebrate the Birth of Christ. The Patriarch is accustomed, after the Mass, to give a banquet to the Emperor, to the Grandees, and to all orders of the Clergy, with great splendour, in his own palace. Fortunately, it happened that his new palaces were just now completed. As, however, the Saint's anniversary fell on a Friday, on which day the eating of fish is not allowed, and no feast can be perfect with them without fish, they put off the festivity to the next day, that is, to Saturday. The Patriarch sent word to our master, that he was to rise at night, to attend Matins with him in the Sobor. On the morrow, after Mass, was the banquet at the Patriarch's new palace: in the evening they performed Vespers; and after the eighth hour of the night they tolled the great bell for Lauds, at which the Emperor attended.

This night, our Lord the Patriarch presented to the Emperor a petition, beseeching him to let him go his way. His Majesty answered him, "Have patience, till after the Feast of the Immersion." We did not go forth from the church till the sun was risen. After the Patriarchs had given their blessing to the Emperor and Empress, we at length came out; and returned to our convent, nearly dead, with the fatigue of walking, and standing from the ninth hour to the sixteenth.

We suffered, during this night, from the severe cold and frost what was sufficient to kill us, especially as we had to stand upon the iron pavement. God is witness, that our souls were ready to depart from us. In regard to my poor self, I actually attempted to go out and run away from the sacristy; but it was



impossible, for the Emperor was standing before the south door, and the Empress before the north door, so that patience became a necessity. When I arrived at the hotel, God knows that I remained three days without the smallest power of standing on my feet. Though they should be cut with a knife, or if I plunged them into boiling water, there was no feeling in them, either for heat or cold. In this disorder they continued for nearly two months. Now what, in the name of God, is the meaning of all these Prayers and Vigils? But what surprised us most was, to see the boys and little children, not those of the common people, but the sons and daughters of the great officers of state, standing bare-headed and motionless, like statues, without betraying the smallest gesture of impatience. What wonderful constancy and faith! This is only a sample of what we noted down, of the Vigils observed in this city of Moscow; this great city, so celebrated throughout the world.

About an hour after our departure from the Sobor, they tolled the bells; and we returned to it again, though we were perishing and dying with fatigue, want of sleep, and cold. The two Patriarchs vested their robes: and on this day robed with them, three Bishops, ten Archimandrites wearing mitres, regular and secular Priests twelve in number, twenty Archdeacons, and upwards of five and twenty Readers and Sub-deacons. These, with the two Patriarchs, and the Archbishop of Servia, made, in all, more than seventy Ministers within the sacristy. After we had come out from the Mass, and had taken off our robes, the two Patriarchs went forward to the Emperor's palace, to give their blessing to his Majesty.

The Patriarch Nicon, out of his great love for the caps and latias of the Greeks, had just now made for himself a new white latia, in the cut of those of the Greek Monks; only over his eyes were cherubim of brocade and pearls: for the latias of the Russian Monks, and of the Heads of their Clergy and Patriarchs, are very ugly. None of them have caps of knitted wool; but all have them small and stitched, without border or fringe: the Monks, in particular, wear very large latias, which cover their eyes, with ears flapping down upon their shoulders. With difficulty can their faces be discerned, especially when they look on the ground. As for the rest of their clothes, the filth of their dress is very great; for they never wash their shirts, but wear them continually, till they drop off: and the garments under their cassocks are mostly of green woollen cloth; such as their vests and hose, which are made of the green baize which the Persians bring them. In a similar way are dressed the Nuns and Abbesses; having their faces always covered with latias, instead of veils. Behind their necks, the Monks wear a

round cowl of wood, covered with cloth, and marked with the figure of a cross: this habit, they say, has been passed down to them, by tradition, from ancient times, that they may be distinguished from the Greek Monks. The Patriarch and the Heads of the Clergy wear stitched caps like theirs, with fringes; but their latias are very small, close upon their heads, like the dresses of the Syrian nobles: this they have received, by tradition, from the time of St. Peter, preserved until now. This Patriarch had seen no suitable opportunity till this day; when, conscious of the great love the Emperor bore him, and sensible of the advantage afforded him by the presence of our master, one of the Patriarchs of the habitable world, he mentioned the subject first to him, and then deposited his new latia, as usual, together with the cap, in the sacristy, secretly. Then he besought our master to intercede with the Emperor, that he might wear them; for he much feared the people, lest they should say that he annulled their ancient customs, and the habit of the Heads of their Clergy worn by their earliest Saints. And so, indeed, it happened to him afterwards; for when he put them on, the people murmured greatly, but in secret, through their fear of the Emperor. Our master, therefore, now approached his Majesty, and thus addressed him: "We are four Patriarchs in the known world, and the dress of all of us is alike: by our consent and permission, this our brother has been made Patriarch of Moscow, in the place of the Pope of Rome; and a token of the Pope is, that he is distinguished from us by his white dress. If it is your Majesty's pleasure, I should wish that your Patriarch wear, like us, this cap and this latia, which I have newly had made for him." The Emperor, through his love for the Patriarch, was delighted at hearing this speech, and answered our master, saying, "Bati-oshka, Dobro!" that is, "Very well, Father!" then, taking the cap and the latia from our master, he kissed them, and commanded the Patriarch of Moscow to lay aside those which he had hitherto worn, and put on these. The Patriarch had no sooner put them on, than his face was lighted up with joy, and the Grecian head-dress fitted him splendidly; for his former cap shaded his countenance too much, as we have before stated, and had a mean appearance, being without border; and his latia was small, and docked too short. With this new latia the Patriarch was greatly pleased; but when the Heads of the Clergy, and the Heads of Convents, the Priests, and the Laity there present, saw his new dress, they murmured much; saying among themselves, "See how he has changed the dress of the Heads of our Clergy here, which they received, by inspiration of the Holy Ghost, from the time we became Christians, at the hands of St.

Peter! and does not the earth tremble at his act, who, having been hitherto dressed as a Muscovite, has made himself a Greek?" The people exclaimed against him violently, for a long time afterwards; but in secret murmurs, for fear of the Emperor. Subsequently, all the Heads of the Clergy, and the entire body of Monks, desired to change their ancient dress, as it is very much despised by them. Many of them used to come to our master, asking him to give them some of our caps and latias; but we had none to dispose of. If it had happened, that, at this opportunity, any of the Monks of the Holy Mountain had been here with loads of caps and latias, they would have sold vast numbers at a very high price. Those who obtained them, and were clothed in them by their own Patriarch and by ours, shewed faces brilliant with delight. Great jealousy, in consequence, arose among them; and at last they began to make themselves caps of black cloth, exactly on the model of ours and those of the Greek Monks, and latias of black silk. They used to complain before us of the burdensome weight of their old latias, and throw them off their heads; saying, "If this Greek dress were not of divine origin, the Patriarch would not have been the first to wear it." They told us, as news from the Convent of the Trinity, that all the Monks there, to the number of five hundred, had begun to make new caps and latias, changing their dress by permission of the Patriarch. When our master was in Novogorod, two of the Grand Archimandrites, namely, the Archimandrite of the Convent of St. Barlaam, and the Archimandrite of the Convent of St. George, begged of him, and the Voivode interceded for them, that he would give them our caps and latias to wear; which he did. This is the wholesome benefit which our Lord the Patriarch operated among the Muscovites, on this occasion.

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## SECT. IX.

### *OPENING OF THE NEW PATRIARCHAL PALACE.—CHRISTMAS FESTIVITIES.*

THE Emperor then took the hand of our master; and conducted him to the Empress, to bless her: and after the Emperor was gone out, they closed the doors of the church, till the Empress had paid her devotions to the images, as usual on such a day as this; and she departed. Then all the Deacons went forth with torches, chaunting, before their Patriarch; till they conducted him to his new palace, which he opened for his habitation on this day. As soon as he

entered, first of all advanced towards him our Lord the Patriarch, presenting to him a gilt image of the three Patriarchs, and a large cake of bread, with a salt-cellar full of salt upon it; and blessing him, he wished him joy of his new habitation. After him entered the Heads of the Clergy; presenting to the Patriarch gilt images of the titles of their Sees, cakes of bread and salt, large gilt cups, pieces of brocade and velvet, &c., and making their salutations to him. After them entered the Heads of Convents, and even the stewards, who resided in their palaces in the city, from distant convents; and in the same way, presents were made to him by the children of the Princes (اولاد الملوك). Then, the Priests of the district, the merchants of the city, the Grandees of state, and the tradesmen, presented to him cups, soroks of sables, &c. He accepted nothing from any one, but the images, and the bread and salt; with the exception of the presents made to him by the Heads of the Clergy and the convents. There was great bustle and confusion; till, at length, the Patriarch sent to invite the Emperor to his banquet. As soon as the Emperor was come, he bowed, and presented to the Patriarch, first, a cake of his own bread, some salt, some soroks of high-priced sables; and similar presents from his son and Empress: then three cakes of bread, and three soroks of sables, from his sisters; and the like from his daughters; in all, twelve cakes, and twelve soroks of sables. The Patriarch was standing at the top of the room; and the Emperor went each time to the door, to bring in the presents with his own hands, with great fatigue; calling to the archons, who carried them, to deliver them to him quickly; and he was like a waiting slave, wonderful as it is to relate! As he presented each gift, he bowed to the Patriarch, saying, "Your son, the Czar Alexius, bows to your Holiness, and presents to you, &c." Thus, when he offered the presents from his son and Empress, from his sisters and daughters, he mentioned their names.—What surprising condescension is this, which we stood and observed on this day! Was it not permitted to you, O Prince of the age, to stand in your place, and command your slaves to bring in the presents to you? but you must go and bring them in yourself! May God, for your great humility, and for your faith in your Patriarchs, vouchsafe to perpetuate your empire for endless ages!—In his hand, the Emperor bore his black staff, with two small branches. Afterwards, the Patriarch bowed to him, and expatiated on his kindness. Then he seated him at a royal table, which one of his archons had previously set for him, with its gilt vessels, such as cups, salt-cellars, small vinegar-cruets, &c., in a corner of the room, near two windows; one looking towards the Sobor; the other commanding a view of the Judabi

Convent. For the Patriarch, they set another table, near it, on the left: and near that again, another large table, reaching the whole length of that side of the room which is towards the Sobor, at which they seated all the Boyars and Grandees of state. Our master they seated on the right of the Emperor, at a table by himself: next to him, the Archbishop of Servia: and near to them, the Georgian Prince, at the head of the room, at a table by himself: next to the Prince were the three sons of kings, at a table by themselves. Each body of butlers and waiters was charged with the service of one table only. Then they seated the Metropolitans, the Archimandrites, and the rest of the Heads of the Clergy, the Protopapas, and the Clergy of the Sobor, at a large table opposite the Boyars. Near the beautiful large stove in this room they had set a large table, like a high scaffold, with shelves, and covered with cloth, on which were arranged gilt silver cups, and other splendid vessels, for the liquor. From the ceiling were suspended five magnificent chandeliers: one of them, of silver, was near the Emperor's table; and in the middle of its bulb was a concealed clock, which struck the hours. Just at the moment they sat down to table and began to eat, it struck the sixth hour of the day, so that there remained less than an hour till evening.—See what sufferings we underwent during the preceding night, and the greater part of this day; that is, during four and twenty hours, standing up, and fasting!—Having entered among the crowd in the hall, we went thence to our apartments to dine, and returned afterwards to the festivity. As they had begun to eat, one of the Anagnosts began to read the History of the Saint, according to their custom, at a desk in the middle of the room, with a loud, harmonious, and sweet voice. For a little while, the singers came and chaunted: but, for the most part, the Patriarch and the Emperor delighted only in the chaunting of the Cossack children; many of whom the Emperor brought with him from Poland, and gave them to the Patriarch, who dressed them in the finest clothes, gave them pensions as his servants, and afterwards ordained them Anagnosts. They always took the lead in singing; and their music was greatly preferred to the harsh and gross intonation of the Muscovites. These chaunted for some time, and then the Cossacks sang after them. When they had finished, the reader resumed the completion of his History. From the beginning to the end of the repast, the Emperor never ceased to offer to our Lord the Patriarch plates of meat from his table, and presented to him many cups of drink; talking to him, and shewing him great friendship and familiarity. The interpreter between them was the Servian Archbishop. The Emperor asked our master to pray for him,

that he might know the Greek language; as Basil the Great had prayed for Ephraim the Syrian, and he became acquainted, in consequence, with the Greek language. When it grew dark, the candles of the chandeliers were lighted, and the room blazed with splendour. Then the Patriarch took the Emperor, with some of his great officers of state, the Princes, our master, and the Servian Archbishop, into his new apartments of wood, where they caroused jovially with princely liquors. It was then the Servian informed our Patriarch of the presents which the Emperor had made to Nicon; and of those which Nicon had made to the Emperor, flowing like the Black into the White Sea, and the White into the Black. Afterwards, the Patriarch presented to the Emperor a large piece of the venerable cross, a relique of some Saint, twelve large gilt cups, a dozen pieces of brocade, &c. Then they came to the outer apartment, and continued the feast till the eighth hour of the night. In the mean time, the Emperor arose, and filled cups of wine for all present, to the health of the Patriarch; which, as the company emptied them, they placed inverted on their heads, to shew that they had drunk the health complete. In like manner the Patriarch filled cups for them all, to the health of the Emperor; and these, having emptied, they placed on their heads, kneeling previously and subsequently. After the healths of the Empress, the young Prince, &c., our Lord the Patriarch, and the rest of the company arose, and retired to their homes. The Emperor remained with the Patriarch, till the tenth hour, till the bells rang for Morning Prayer; when they went down together to the Sobor, to Matins and *Ἀγρυπνία*, in commemoration of St. Philip, their countryman; and they did not leave the church till day-light. See what patience and endurance!

In the forenoon of the above-mentioned Sunday, our Lord the Patriarch went to the palace of the Patriarch of Moscow, to thank him for his kindness, in company with all who had been present the day before at the banquet: and many who had not been able to offer their gifts the day before, presented them now.

Early in the morning of Monday, the *Παραμονή* or Vigil of the Nativity, the bells rang, and they entered, to recite the Hours, and to perform a *Πολυχρόνιον* for the Emperor, &c., in his presence, in the Sobor. Having returned to Mass, they did not leave the church till evening. From night onwards, for several successive nights, the great and minor Deacons of the Patriarch, together with the singers, are accustomed to go round to all the houses of the Heads of the Clergy and Convents, and of the Grandees of the city, in troops, to sing Christmas

hymns, and after them a *Πολυχρόνιον*—to obtain a gratuity: they used to come to our Lord the Patriarch; and the Deacons and singers of the other prelates went round in the same way. At the ninth hour of the Eve of the Nativity, that is, at midnight, the bells rang, and the people flocked in haste to the churches. Between the two great bell-towers is a church dedicated under the title of this festival, and resembling the Cave at Bethlehem, exactly in its shape: for, as we mentioned before, the late Czar Ivan sent a person to view the cave; who then came and built this church on its model. It is usual therefore for the Emperor and his Grandees to perform in it the Vigils of this eve, in company with the Patriarch: but as the machinery for erecting the scaffolding of the bell, and for the construction of the tower, was in use around it, the Patriarch and the Emperor did not go up to it to Matins, but sent thither one of the prelates, and themselves performed Matins before the Empress in the Sobor. The new bell, and all the others, were tolled for the beginning of the service, at the *Πολυέλαιον*, three times, and as many times at the Gospel. The Emperor had sent, over night, one of his sotniks to our Lord the Patriarch, to invite him to Matins and Mass, and to the banquet, as usual: but the Patriarch Nikon, knowing what we had suffered from the intensity of the cold and from fatigue, during the former night, did not send to summon us to Matins; and it was to us a blessed hour of repose. God reward him for his kindness!

In the morning early, they rang the bells; and our Lord the Patriarch went to Nikon's palace, and was conducted by the Patriarch to the Emperor and Empress, to whom they gave their blessing, and made their festive salutations. Then they went down to the Sobor, and robed together. In the common churches, Mass had been performed at an early hour of the morning. After robing, the Patriarchs sat down to wait for the Emperor. The Patriarch Nikon put on, for this occasion, a new sakkos, which was said to have cost seven thousand gold pieces. After the Empress was come down, the Emperor followed her, wearing a beautiful new crown. His upper garment of heavy brocade was like a sakkos, only with sleeves of *chikpan* (چکپان); and round it were hangings of fringe, studded with stones, pearls, and gold-spangles, according to the usual richness of imperial robes. His under garment was similar; and on his shoulders was the purple or imperial mantle: it was like that cape which the Sakman (السکمان) put round their necks to carry their muskets on: and he never wears it but on great festivals. Being round, it covers his shoulders, breast, and back. It is studded with gold, pearls, and gems, exceeding description; and is embroidered, all round,

with the representation of the Dominical Festivals, about the size of the palm of one's hand, in emeralds and gold. The emeralds are most admirably engraved with the festivals, each being a palm in size; and between the emeralds are similar engravings in pure gold, with the lines blackened, so as to excite admiration at the beauty of the workmanship. Our sight was dazzled with the lustre of the emeralds and other gems. On his Majesty's neck hung a cross, large and valuable, of white bone, we knew not of what animal, carved on both sides with the representation of the Dominical Festivals, in the shape of the crosses of the Holy Mountain, and suspended by large gold chains. The Emperor's staff was of white bone; being one single horn, which made the whole staff, smooth and beautiful; and was, as they said, sent to him, among other presents, by the Persians. One of his great officers held it near him; and two of his Grandees stood by his chair, supporting his arms. After the Mass, the Patriarch read the Lesson of the Festival, at the "Αμβων; and distributed the *brote* to the Emperor and Empress, as our master had instructed them.

After the departure of their Majesties, our Lord the Patriarch went up with Nikon to his new apartments, preceded by all the Deacons in their copes, bearing torches, and chanting. Having remained here a short time, we passed on to the Emperor's banquet-room; where the feast was prolonged till the third hour of the night; when the Emperor dismissed our master, sending with him some of his great officers, with torches, to accompany us to the hotel. At this moment, the bells rang for Matins, and they went in to the Service.

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## S E C T. X.

### SIEGE OF KAMENITZA.—CAPTURE OF LUBLIN.—DEFEAT AND SEIZURE OF PAULUS POTOSKI.—DISCOMFITURE AND RETREAT OF THE KHAN OF THE TARTARS.

ON the morrow, after the Festival of the Nativity, news came to the Emperor, from his army, which he had sent, under the command of the Archon Potorlin, to join Chmiel; with which they marched off together to Kamenitza. On their pressing the siege of that fortress, a letter was sent them from within, by a little boy, the contents of which were: "We do not make war with you: go first and



make war against our Crâl. When you have killed him, and taken possession of his throne, we will then bow in submission to your sovereignty, without the force of arms." And to this they engaged themselves by oath. Stephani Beg of Moldavia sent to the Emperor's Archon his service, with many presents of dinars, barrels of wine, oxen, sheep, bread, &c.; and they quitted the place, marching away towards the city of Liou. Here they were offered a large sum of money, and other presents, to leave them in tranquillity. On their road, they subdued eighty-four castles and towns from the Poles; and, among them, a city called Lublin, which, in their language, is the City of Meetings: for the Poles, during the period of their glory and prosperity, used to hold their assemblies there for solemn council. There are said to be in this city no less than eighty Government or Judgment Halls, built of stone; and of palaces and large hotels, built of the same material, there is a surprising variety. The whole town is surrounded with stone fortifications, with three castles. When the Emperor's troops had taken two of them, and pressed the siege of the inner fort, the besieged offered them a resistance not to be easily overcome. It happened, that in this town there had existed, from the most ancient times, a piece of the wood of the venerable cross, formed into the true shape of the cross, and working miracles perpetually. The Poles gloried in its possession; and the Pope of Rome is said to have offered them for it a sum of forty thousand dinars, which they refused. When the Emperor's Archon heard of it, he asked them for it; but they declined to give it him, until, after much suffering and distress, they at length brought it to him, to save themselves from slaughter and obtain a capitulation. Proceeding forth in a body, attended by their Priests in their copes, and bearing torches, they presented themselves before the Archon with this invaluable treasure, weeping, and wailing, and regretting to part with it. The Muscovites having received it, broke up the siege, and returned to the city of Kiof, carrying with them immense booty and a great number of prisoners. The distance from this city of Lublin to Kiof is said to be near two months' journey.

The army had made prisoner a great Hetman of the Poles, named Paulus Potoski; who, on their retreat from Kamenitza, came out to attack them with ten thousand troops. As soon as they heard of his movements, they turned back; and stationed themselves, on his road, in ambuscade, among the forests and mountains. He had no sooner begun to pass by them, than they ran down upon him from every side, and he had no resource but in flight. They overtook him, however, and seized him, after destroying the whole of his force. His wife,

as soon as she heard of his captivity, is said to have instantly burst with grief. They sent him, with his son, to the Emperor.

The Poles had made a compact with the Khan of the Tartars, that he should come to their assistance; and that they would meet him, on their side, to encompass Chmiel, and the Emperor's Archon, with their troops; and take them in the the midst, between them. To the execution of this compact they urged him incessantly; and strove to move him by splendid largesses and repeated embassies. At length, roused by his anger and indignation against Chmiel for his submission to the Emperor, he arose, and marched into the country, with fire, war, and slaughter. As soon as Chmiel and Potorlin were informed of this, they came down upon him; and, meeting him, fought a severe action with him, which lasted three days. At last, seeing himself overcome, he sued for peace, and offered to join them against their enemies. He had made captive a near relation of Potorlin's, whom he had intercepted on his way to Moscow: for his sake they made peace with him, in order to release him out of his hands. Then the Khan requested of Chmiel fifteen hundred Cossacks, to escort him to the Moldavian frontier; and deposited with him, as pledges, a number of Mirzas or young noblemen, until he should have passed the Moldavian territory. Thus he departed for his own country; and when the Cossack escort returned, they discharged the Mirzas.

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## SECT. XI.

*DEATH OF POTORLIN.—KIND TREATMENT OF THE POLISH GRANDEES,  
ON THEIR SUBMISSION.—BENEDICTION OF THE WATERS.—  
DEFEAT OF THE POLES, BEFORE WILNA.*

WHEN this affair came to the Emperor's knowledge, he was much enraged against Potorlin; and sent to have his head cut off, for his treachery on three occasions. The first was, his taking bribes from those towns and fortresses: the second was, his ravaging and destroying those places which he captured, and neglecting to secure their government and possession: the third was, his making peace with the Khan. As soon as Potorlin heard of the Emperor's indignation against him, he swallowed poison, and died at Kiov: of which the Emperor was no sooner informed, than he sent a person to commit his body to the flames,

so greatly was he enraged at his conduct and misdemeanours. Afterwards, the Patriarch employed much entreaty; and obtained from the Emperor, that his remains should be brought and buried in Moscow.

To the Hetman, Paulus Potoski, the Emperor granted a pardon; and he was ordered to reside six weeks, or forty days, in the Judabi Convent, in the Order of the Catechumens. At the end of that time, the Patriarch took him under his protection; the Emperor's father-in-law became his *اشدين* or godfather; and the Emperor himself granted him degrees and robes of honour, pensions, &c. He used to come every day to the palace, with the Grandees of the empire, in great pomp, according to the usual haughtiness and grandeur of the Poles. He was not the only one who made his appearance on these occasions. There were also many other Polish Grandees, who had submitted and tendered their obedience to the Emperor, and had been confirmed by him in their respective ranks. In like manner, great numbers of the Polish military, and others, to the amount of thousands, were settled by the Emperor in the Muscovite territory, and stationed in the ranks of his army, with their regular pay. By this means, he gained their love; and immense numbers of the Poles submitted to him; so that the shops of this city were now filled with the treasures and rarities of Poland, which were sold for almost nothing. The captives were on sale in the slave-market.

When the Emperor made the conquest of the city of Wilna, he sent to the Patriarch twenty large buffaloes, an animal with which the Muscovites had been hitherto unacquainted. We saw, in the court-yards of the Grandees, a great number of asses, which had been brought also from Poland. In the Muscovite language, asses are called *kalterki* and *eshek*; and we found some of them in the imperial stables.

On Saturday, the Eve of the Immersion, we went to the Sobor, and performed Mass with the Patriarch; and having gone out and returned, we assisted, in the evening, at the Prayers over the Water. The custom with them was, as with us, always to perform the Prayers over the Water twice; once in the evening, in the church; and again in the morning, over the river. This Patriarch has found, in some book of the Holy Mountain, a testimony of Euotius, Patriarch of Constantinople, to the effect, that the blessing is to be performed only once; and to this he has conformed, by command of the Emperor. After the *Εσπερινόν* &c. they went forth in grand procession, with banners, and torches, as it was dusk; the Emperor following the Patriarchs, clothed in his imperial robes designed for the great festivals, with the purple mantle, and his cross on his neck, and his

crown on his head, &c. As soon as we had passed forth from the Water Gate, we came to a large strong platform, which they had erected the preceding day; and in the middle of which they had made a pool, with steps down to it. One of the janissaries held in his hand a kind of spade pierced with holes, with a long handle, with which he cleared the ice from the water as fast as it formed upon it, and continually stirred the water to prevent it as much as possible from freezing. As soon as the Emperor came, he ascended his platform, and, bowing, was blessed by the two Patriarchs. The Priests, with their images and crosses turned towards the east, stood round the water; and the great officers of state round the platform. On both banks of the river were stationed numerous janissaries, in close order, forming a large circle, at a distance; and on the walls and towers were crowded men and women, from all parts of the town and country. Three persons, with three triple-twisted torches in their hands, stood over the water. After the Benediction &c., they brought to the Patriarch large and small vessels, which he filled with water; and then he went up to sprinkle the Emperor, the Grandees, and all the assistants. We then returned to the Sobor, the Patriarch carrying the cross on his head. It was now night. When we entered the church, the Patriarch ascended to his throne; the Emperor stood behind the pillar; and the assistants, having placed a table in the middle, set on it the vessels which had been filled with water, and three large bowls, one of which was taken up by the Patriarch, another by our master, and the third by one of the Metropolitans: and the Emperor, with his officers, came and received of the water from the two Patriarchs, bowing with veneration. Then the Patriarch finished the ceremony of giving the water to the Metropolitans and the Grandees; our master, to the order of the Clergy; and the Metropolitan, to the Laity. Concluding the prayers, we went forth; and, returning to our convent, received a message from the Emperor, by one of his archons, for our master to attend at Mass the next day, and dine with his Majesty. At midnight, the bells rang, and we entered the church. In the forenoon, we went to the Sobor; and the two Patriarchs performed Mass together, in the presence of the Emperor, who wore his imperial robes, with his purple mantle and crown. At the end of the Mass, the Patriarch delivered to our master one of the bowls of water; which he carried to the Emperor, to drink of first, from his hand: and then the Emperor went to receive the *Αγρίδαρα* from the Patriarch of Moscow, as did all the Grandees and assistants.

Then the Patriarch went up to his throne—whilst all the attendants placed

themselves around him, and the Emperor stood behind the pillar—and began a *Παράκλησις* and supplication for the Emperor: for at this moment had arrived the news, that the army of the Poles had returned, on the traces of the Emperor, to retake Wilna. The Voivode of that place had marched out against them with his troops, defeated them, and killed of them upwards of six thousand men, taking eight and twenty of their standards. More than thirty of their Archons and Voivodes gave in their submission, surrendering themselves to the Emperor's Voivode, who asked them why they fled without fighting. They answered: "At the moment we drew up for battle to fight with you, we saw, on a sudden, in the sky, a figure of Alexius, Emperor of Moscow, riding on horseback, with his name written upon him, and St. Michael with his drawn sword, before us, in the act of assailing our army. On this account, we broke away in flight and disorder." These very words the Patriarch read from the letter which the above-mentioned Voivode of Wilna wrote to the chiefs of the Military Council. At its recital, the Emperor wept, out of joy and humility. After the Patriarch had finished reading it, he went down and stood before the Emperor, offering up many prayers for him, accompanied with parables and proverbs. Then he prayed for the Emperor's Officers and Grandees; and the singers began to chaunt for him a *Πολυχρόνιον*. The Emperor made his compliments, in return, to the Patriarch, and ordered a *Πολυχρόνιον* to be chaunted for him. In chaunting for the Emperor, they styled him, "Sovereign of the Great, Little, and White Russias;" for the city of Wilna is the capital of the country of Litva (Литва), which in their language is called Bielo Roussi, that is, White Russia. Thus they sang, "Veliko Tsar, i Velika Imla, i Bielo Roussi Samoderstswο," that is, "Great Sovereign of the Great, Little, and White Russias, Autocrator;" which last word is Greek, and signifies "of himself Ruler." In like manner, the Emperor styled the Patriarch of Moscow, "Patriarch of the Great, Little, and White Russias." Then the two Patriarchs gave the Emperor their benediction; and we passed to the banquetting-room, where the same festive ceremony took place as on the day of the Nativity. The banquet lasted till after night-fall; and we returned to our convent by torch-light. On this night, the Patriarch set out, to go and see his new convent, and to visit Novogorod.

On Saturday the twelfth of Canon Eßsani, the great bell was rung for Vespers and Matins, to commemorate St. Tatiane, the patroness and namesake of the Emperor's youngest sister: and the Emperor gave a banquet on the occasion, and sent meats to our Lord the Patriarch from his table.

Observe, that it is the custom for the Patriarchs, who travel to this country, to ask of the Emperor permission to visit five monasteries, and perform Mass in them, in order to obtain their alms and presents. The first is the Judabi Convent; the second, the Convent of the Nuns; the third, the Convent of the Spas, outside the city; the fourth, the Convent of Simon; the fifth, the Convent of the Nuns and Young Ladies, without the city. They are accustomed also to perform Mass, for the same reason, in the Church of the Annunciation.

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## SECT. XII.

*NEW CONVENT FOUNDED BY THE EMPEROR.—CONVERSATION OF THE PATRIARCH WITH HIS MAJESTY.—ACCOUNT OF THE METROPOLITAN MIRA.—GREAT INTEREST TAKEN BY THE EMPEROR IN THE CHURCH SERVICES.*

. THIS Emperor has just built a new convent, situated between the north and west of the city, at a distance of forty versts, on the bank of the River Moscwa, in the name of St. Saba the Minor, one of their Saints. He has taken the utmost pains, and gone to the greatest expense, in building it like the edifice of the Convent of the Trinity: and all this is out of his great love for churches, convents, Monks, and the whole order of the Priesthood. On the Thursday in this week, the seventeenth of Canon Essani, he went to see it, accompanied by his Grandees, to assist there at the Festival of the Saint; and at the anniversary of the foundation of the convent, on the nineteenth of the same month. Before he went, our Lord the Patriarch wrote him a *jolofita*, begging permission to visit the above-mentioned convents, and to visit his convent also. The Emperor granted the permission: and, on arriving at his convent, on the Friday, he was pleased to think of our master; and, sending a courier to the Minister, ordered him to expedite the departure of our Lord the Patriarch the same night, that he might arrive in time for the Mass of the Festival on the Saturday. The Minister immediately appointed five janissaries, fully accoutred, to go before us: the dragomans brought a vodvod to carry us; and for our Lord the Patriarch, an imperial sledge, with its black horses, and out-riders on each side: and the Minister deputed one of the Parinojki, and an interpreter, to attend us. We set out from the city a little after the fourth hour of the night, with lamps burning before us, in the hope of arriving in time for Mass. We travelled five and

twenty versts, of the forty, by day-break ; when we alighted, in one of the villages, which are contiguous to each other along the road from the city to the convent, to warm ourselves a little, as it was extremely cold, and the snow was falling upon us ; and to give rest to the cattle. We then arose ; and, having travelled the other fifteen versts of the forty, arrived at the village of the convent, distant from it three versts. Here the Emperor sent one of his Grandees, with his attendants, to make his compliments to our master : this Grandee was voluntarily accompanied by many others. And now the janissaries, appointed to the guard of the convent, drew up on both sides of the road, for the space of a verst. In the mean time, the Emperor every moment sent one of his Grandees after another, to make his salutations to our Lord the Patriarch, and inquire concerning his health ; until we arrived at the convent, and our master was taken out of the sledge without the gate. Supporting him by the arms, they led him up, till he was met by the Archimandrite ; who came forth, in his cope and mitre, attended by all his Priests and Deacons, to receive him. After our master had bowed to the images which are over the gates, he bent in like manner to the cross which they bore with them in its case ; and having kissed it, and given his blessing with it to the Archimandrite, he was taken by the latter by the arm, to mount the steps to the second gate ; for the convent is situated on the summit of a beautiful hill, and is surrounded by walls. At this moment, the Emperor came out in person to receive our master, bowing to him, and receiving his blessing with the cross. Then the Emperor took his right arm, and the Archimandrite his left ; and they led him up to the level of the convent, and into the church. In the mean time, the bells had been ringing since our first approach to the convent ; but we came too late for the Mass, as it was now past mid-day. As soon as the Patriarch entered the church, he paid his devotions to the images, and to the body of St. Saba the Minor, which is placed in a gilt silver coffin, laid in the right-hand corner of the church, in a chapel resembling that in which is kept the garment of Our Lord, with its cupola and brass-railing all round, filled up with panes of stone-crystal. Then he blessed the Emperor a second time ; and they saluted each other by the tongue of the interpreter. On retiring, the Emperor conducted our master to the apartments of the Empress ; situated in the south-front of the church, his own being on the north ; and here we took up our lodgings.

For his own part, the Emperor went to table, to entertain the Fathers of the convent, in celebration of the Festival.—See what wonders and strange things it

pleased God that we should behold, and observe the transcendent humility of this monarch, who went round to serve with his own hands the Monks of this convent, as they sat eating and drinking till they were all satisfied!—At the end of their repast, the Emperor sent to invite our Lord the Patriarch, by one of his Cabinet Ministers. When we had ascended the steps to the banqueting-room, the Emperor came out to meet us to the very top; and taking the right arm of our master, led him into the apartment. Here the Patriarch chaunted, first, the Ἀξιὸν ἱστῆν before the images, and then bowed to them: and the Emperor, having received his blessing, seated him by his side, at a table apart. His Grandees and attendants sat at another table, by themselves on his left; and we, with the Fathers of the convent, on his right. For the poor, the blind, the lame, &c., a table was set on the ground, in front of the Emperor; and he continually served them with meat and drink, till the last. The Priests then began to chaunt the Prayers before Meals; and the Παναγία having been brought to our master, he elevated it, in the name of the Trinity; and cutting it in pieces, gave of them to the Emperor. With the remainder, in a plate, I went round, to make a distribution to all the Grandees and Clergy. After the Patriarch had given his blessing to the table, they all sat down; and as the dishes of meat were brought in, the Emperor gave of them to our master, to distribute to the Grandees as it pleased him, according to custom.

During this day, the Emperor held much conversation with our master, which discourse he had treasured up in his heart for a long time. He knew our master's history minutely;—of his setting out from his See; of his continued endeavour to repair to the presence of his Majesty, in consequence of his distress &c., as though the Emperor had intervened in his affairs from first to last. The most wonderful was, his Majesty's saying to our Patriarch: "I know that the principal cause of your quitting your See, were the evils and afflictions brought on your Holiness by that wretched Metropolitan, Mira, in return for the benefits you had conferred upon him." At this speech, our Lord the Patriarch was very much surprised; as we were afterwards, when he told it us: and we said within ourselves, "Who can it be that has informed the Emperor, and continues to inform him, of these affairs and circumstances?" But, in truth, no secret is hid from Princes. Then he said to him: "Why did you not send, to tell me of him, and of his bad behaviour, at the time he came to us?" We had met the afore-said person in Moldavia; and there he manifested towards us great friendship and humility. When, therefore, we proceeded onwards, to enter Muscovy, our



master was not inclined to write any evil of him, nor to requite his injuries. On the other hand, the Metropolitan requested our Lord the Patriarch to give him a letter of recommendation to the Emperor; which, on consulting Vasili Voivoda, he would not permit us to do, knowing the impurity and wickedness of the Metropolitan, and the injuries he had been guilty of towards our master. By this excuse we contented him; and he departed, in company with the Patriarch Patalaron, before us. When they had entered Moscow, and resided there some time, the Muscovites observed the vices of the Metropolitan's Archimandrites, Deacons, and relatives; their wicked actions, and their smoking tobacco. Instantly they sent them into banishment; but the Metropolitan, by the intercession of Patalaron, escaped this punishment. Leaving Moscow, he returned to Potiblia after some time; and then it came to the knowledge of the Emperor and the Patriarch, what infamous vices and actions he had been guilty of, and what injuries he had committed against our master. Immediately they dispatched one of the interpreters, with a troop of couriers, in search of him. They overtook him in the town of Crasna, which is the first in the province of the Cossack country. On seeing them, he was troubled, and gave up his mind to despair. Being fully sensible of his errors and misdemeanours, he supplicated the messenger, and offered him above two hundred dinars, to have mercy on him, and let him go his way; saying, "Tell them that you could not overtake me." The messenger, being thus prevailed on, returned to Moscow; but in great fear, lest the affair should not remain concealed, and his falsehood should be detected. The Ministers soon discovered the truth; and immediately bound the culprit, lashed him all through the town, and banished him to the same place which had been destined for the exile of the wretched Mira.

The Emperor therefore said to our master, "Ya Batioshka, make your heart content, and be not impatient; for though I am here on this spot, the arm of God is long enough to extend my hand to reach him with vengeance, in whatever place he may be." We were surprised at this speech; for the words of Princes express not half their intentions. To this monarch, for his love to us, may God grant a perpetuity of empire! Thus, he ceased not to converse with our master from the beginning of the banquet to the end. Lamenting the death of the Monks of the convent, during the time of the plague, he said, "Satan envied me the greatness of my happiness, whilst formerly there were more than three hundred Monks in my convent; and he has destroyed most of them; for there are now left, of them all, but one hundred and seventy, and no more."—See,

brother, what an extraordinary prince this is, and how remarkable such a speech! that he should weep and sigh over the death of his Monks, and the smallness of their present number! What a blessed spirit! what a pure and holy affection in a prince of his exalted state, to mourn for the death of his Monks! In truth, his heart and soul must be absorbed in theory, and in heaven, and not in things of this earth. What joy and gladness we felt at what we heard and saw, of the rare and excellent virtues of this monarch, both now and, as we shall have occasion to relate, hereafter!

Then they arose from table: and our master having elevated the *Παναγία*, the singers chaunted a *Πολυχρόνιον*, and the Emperor distributed cups of wine to all the company, to the health of the Patriarch of Moscow, standing in his place, and taking the goblets from the sotnik; and as each person received his cup, he bowed to the Emperor first and afterwards. Then they chaunted a *Πολυχρόνιον* for their Patriarch. Our master then offered up prayers for the Emperor, and, after a *Πολυχρόνιον* had been chaunted for him, he first drank by himself to the health of the Emperor, and then passed the cup to his Majesty. Afterwards, the sotniks began to bring cups of mead to our master, and he distributed them to all the company. The Emperor called and invited the Fathers of the convent, each by name, to take his cup and drink, saying, "Sodari Joseph, Sodari Simeon, Sodari so and so," that is "Master so and so:" and not only did he call to the Father and Elders, but even to the meanest of the Monks and the cooks: so that we were astonished at his extreme condescension. It is usual for the Archdeacon to hold up the Patriarch's right arm whilst he distributes the cups, to prevent his being fatigued; but as the Emperor was standing near him on his right, I was ashamed to place myself between them, and raised up his left instead. As soon as the Emperor saw this, he called me gently by my name, spoke to me kindly, and placed me between them, to hold the Patriarch's right arm; for, in the space of time we had been at Moscow, he had learnt who I was, and had heard my history. Already, at the beginning of the banquet, he had called me by my name; as he knew that I was bashful, and saw that I was withdrawn backwards at a distance; and he had made me take a seat above the Fathers. Hither he continually sent me dishes of meat, and cups of drink, till the end of the repast. Each time I stood up, and bowed to him to the ground twice at a distance, according to the usual practice; until I became totally abashed and confused, and melted away with heat.

After our master had finished the distribution, the singers chaunted a

*Πολυχρόνιον* for the Emperor, and then, by his Majesty's command, for our Patriarch. At the conclusion, the Emperor began to distribute cups to all present, to the health of our master, with very great cheerfulness and alacrity. Then he called one to pour out drink for me: and I made the accustomed obeisance to him. Receiving the cup from his hand, which I kissed, I retired backward, and drank off the wine; then bowing to him a second time, I was called by him again, and he conversed with me, through the interpreter, for some length of time. During our residence in Moscow, I had learnt certain prayers in Russian, such as, "In peace of the Lord we ask," &c.; "We all say," &c.: and I know not who had told him of it, but he said, "I request you will do me the favour to recite the Prayers, and to read the Gospel to-morrow, in Russian:" for I had begun to peruse the Russian books. During this dialogue, I melted away through ~~the~~ ~~my~~ ~~great~~ ~~reverence~~ ~~for~~ ~~the~~ ~~Emperor~~; and sweating like a stone, I was obliged to answer, "Your Majesty's pleasure is my law."

As soon as the Emperor had finished the distribution, a *Πολυχρόνιον* was chaunted, for his Majesty, and the Patriarch of Antioch and of all the East. Then a *Πολυχρόνιον* was chaunted for the Empress; and they drank to her health, and that of all the Imperial family. One turn the Emperor distributed, and another turn our master; till all the healths had been drunk standing, according to custom. Afterwards, the Patriarch concluded the prayers with "Ἄξιον ἔστιν," and gave his blessing to the Emperor; who took him by the right arm, and led him out, attended by all his Grandees, to his apartment.

In the evening, the bells were rung; and having assisted at small Vespers with the Emperor, we left the church. At the tenth hour of the night the bells were rung for Matins, and we again entered the church. When we had proceeded forth from the sacristy, the Emperor came; and, having paid his devotions to the images, advanced towards our master, and, meeting him, received his blessing, and came and stood near the coffin of the Saint, without any chair. Under his feet they placed a mat of sables, which it is usual only for Princes to stand on: then he commanded them to spread a carpet near him; and our master stood on it, by his side, close to the door of the church. I stood on his left hand, behind; and our companions stood, in their ranks, on the left of the church-door. In the mean time they began to chaunt the Evening Psalms, and the rest of the service, slowly, and with a long intonation: at the end, the Reader opened his book to read the Lesson, and the History of the Saint; saying, "Blagoslofi, Otcha!" as they say to their chief or prelate, that is, "Bless, O Father!" The Emperor had sat

down in a chair, and our master in another: on a sudden, the Emperor started up; and chiding the Reader, said to him, "Shto govori, Mojik bladins!" for the great reproach with them in this country, from the Patriarch to the Emperor and the rest of the Grandees, is "Mojik bladins!" that is, "You stupid fellow!" The meaning of "Shto govori" is, "What are you saying?"—"Why do you say, 'Blagoslofi, Otcha,' i tot yesti Patriarch? Skajo, 'Blagoslofi, Vladiko';" that is, "Why do you say, 'Bless, O Father,' when here is present a Patriarch? You should say (Skajo), 'Bless (Blagoslofi), O Lord (Vladiko)'." The Reader was thunderstruck, and fell prostrate on the ground, saying, "Sodari, brostit!" that is, "O Lord, pardon me!" The Emperor answered, "Bog brostit," "God pardon thee." Then the Reader rose up, and repeated as he was told; and our master responded, "By the prayers of our Fathers, the Saints of God."

As soon as the Lessons began, the Emperor commanded the Reader to be seated. From the commencement of the service, to the end, he had been busy teaching them the order of the Ritual; saying to them, as they went round, "Chaunt so;" repeating such a Canon, such an *ارمس*, or such a Troparion, in such a tune. If they went wrong, he scolded them, and made them go back; being particularly desirous, as I suppose, that they should not do amiss in the presence of our Patriarch. In a word, he was as it were the *Τυποκάρης*, that is, master of the *Τυπικόν*, going round to them and teaching them. One might suppose, too, that he had undertaken the office of *Κανδηλάφτης*, so attentive was he to the lighting, extinguishing, and snuffing of the candles. At the time of the *Πολυέλαιον*, he requested our master to go in and put on all his sacerdotal ornaments, according to their practice. He did so; and having put on his cope and our own, we came forth after the Benedictus. Our master took his station on the platform, which they had prepared for him in the *Νάρθηξ*; and they brought him torches, one of which he gave to the Emperor, and one to each of the Archimandrites of the convent, the Grandees of the empire, and the rest of the assistants. Then they began to chaunt the *Πολυέλαιον*; and our Lord the Patriarch went down to incense the Tabernacle, &c. At the end, they entered the sacristy, to put off their copes; but the Emperor requested our master not to put off his, till he should have read the Gospel, in the morning. From the beginning to the end of this service, the Emperor ceased not to converse with our master: afterwards, he passed to the sacristy, and asked me to shew him the *Κοντάκι* of the Mass, which we had with us. He was very much struck with its painted figures, and writing; and kissed it leaf by leaf. Then he went

to our master, and, bowing to him, said, " Pardon me, for having looked at your *Κοντάκι*, and kissed it, without your orders." Afterwards, he called me to him ; and I bowed to him twice, and kissed his hand. He said, with great familiarity, and smiling, " Govori, govori," that is, " Speak to me, speak to me." Melting away with heat and trepidation, through dread of him, I answered, " Na znai bo Roska," that is, " I do not know Russian." He was much pleased; and treated me with great condescension, asking me to read the Gospel and the Prone in Russian. I answered him, kneeling on the ground, " As soon as I have learnt it, I will say it." He replied, " Dobro : " and I bowed to him, and retired, moving backwards, in a bath of perspiration.

We did not leave the church till morning ; and in the forenoon we returned to Mass. The Patriarch, having vested his robes on the platform we mentioned before, went to meet the Emperor as he came in ; and after his Majesty had paid his devotions to the images, the Patriarch approached him, and, bowing, gave him his benediction with the cross. After the Hours, and the conclusion of the Prayers, I read the Prone in Russian, but in such a manner as to astonish them ; for the manner of reading of the Muscovites is heavy and harsh ; whereas I read in the light Grecian tone, so that the Emperor was both amazed and delighted. It is usual for the singers at every verse to chaunt *Κύριε ἐλέησον* ; but he would not suffer them to raise their voices, that he might hear distinctly what I said ; and every now and then he nodded his head with delight, as I was afterwards told by the persons present. When, at the Epistles, I threw incense at the royal door, in the form of a cross, instead of throwing it, according to their practice, towards the place where the sacred body is kept, I ignorantly threw it towards the Emperor first. He instantly pointed to me, with his fingers, from where he stood, to throw the incense first towards the sacred body. Confused as I was, I had the presence of mind, nevertheless, to do as he bade me ; and then I incensed him afterwards. Then I went out, and said the Gospel for the Sunday of Zaccheus, in Greek ; and for the Saints : I mean, for Euthymius the Great or Elder, in Arabic : and I should have translated it fluently into Russian, only, out of my bashfulness before the Emperor, I could not readily bring forth their long and harsh tones. It was better however as it was ; for his Majesty admired very much my reading in the three languages, and afterwards in the Georgian. After reading the Gospels, it is customary for the Archdeacon to present the book first to the Patriarch to kiss, and next to the Emperor ; but I, in that moment of confusion and trepidation, was directing

myself first towards the Emperor, when he made a sign to me to go first to the Patriarch. I did so; and then returned to his Majesty, who kissed it: and I kissed his hand, bowing twice. I did not take to the Emperor our book of the Gospels, but that of the convent, which they brought me after I had finished reading, for the ceremony of kissing: and it was with difficulty I could carry it, it was so large and heavy, being covered with gold and large gems of emeralds, rubies, topazes, diamonds, &c. Its confection was admirable; and it is said to have cost three thousand five hundred dinars. When I presented this book to his Majesty to kiss, I trembled with dread, and could scarcely move my legs under its weight. Then I read the Prone, "We all say" &c., in Russian, in such a manner that all were surprised, particularly at my giving in order the name of the Emperor with his several titles, the names of the Empress, the Prince, the three Princesses daughters of the Emperor, and the three Princesses his sisters, freely and without stammering, or making any mistake. At the conclusion, I entered the sacristy. After one of the Deacons had said, "Pray, O ye admonished Catechumens! to the Lord," and had entered, I came out and said, "Go out, ye Catechumens," &c. in Georgian, as I had previously learnt it.

The chalice, the three patens, and the spoon, used this day, were all of pure gold, engraved with holy images in black lines, and set with a great quantity of jewels. After the service, the Emperor took the right hand of our master, and, conducting him to the coffin of the Saint, opened it, and shewed him the body to kiss. The Emperor was in admiration at its appearance, and said, "See what a beautiful colour that is of the scull, which is of a really natural yellow and hardness." He added, "When I took up this holy body out of the ground, to place it in this coffin, I perceived there had been lost from it one of the teeth; and I ceased not my search after it, till I had found it. During the interval, I had the tooth-ache; but when I found the lost tooth, I rubbed mine with it, and the pain instantly ceased."

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### SECT. XIII.

#### *ANECDOTE OF THE EMPEROR.—DESCRIPTION OF THE NEW CONVENT. ITS INVALID ESTABLISHMENT.*

ON this day, a strange event occurred; which was this. A Deacon of the Metropolitan Mira, whose exile we mentioned formerly, was banished by the Emperor to this convent, where he was residing in perfect comfort and respecta-

bility. Something, however, I know not what, was observed in his conduct, and the Patriarch Nikon restrained him from service. This night, in consequence, he presented himself before the Emperor, and, throwing himself on the ground, entreated his Majesty to grant him permission to say Mass on this day. The Emperor however refused; and answered him: "I fear the Patriarch Nikon; who would perhaps give me his crosier, and say, 'Take it, and tend the Monks and Priests yourself. I do not contradict or oppose you in the command of your generals and troops; why then do you set yourself against me, in the concerns of Priests and Monks?'" When we heard this of the Emperor, we were seized with wonder at such a degree of religious feeling, reverence, and veneration, manifested in him towards the Heads of the Priesthood.

After we quitted the church for our apartments, the Emperor sent to invite us, by one of his Ministers, to his table, in his own lodgings; and coming out to the court-yard to meet our master, took him by the arm, led him in, and seated him near himself. He again came in person, to call me in, the Archdeacon, by name; as, through fear and respect, I had stopped outside. His Majesty took me by the hand, as, confused with dread and trembling, I knelt on the ground, and kissed his: and having led me in front of him, with the Priests our companions, he set us at a table by ourselves; where he ceased not to supply us with meat and drink, till the repast was over. After the elevation of the *Παναγία* by our Lord the Patriarch, and the participation of it by the Emperor, it was distributed to all the company. We did not remain more than two hours at table. There were no flesh-meats served up at all: for, as mentioned before, it is the custom of the Emperor, when he is in any convent, and sits down with the Heads of the Clergy, not so much as to taste flesh-meat before them, but he contents himself with fish, and the usual food of the Monks. Afterwards, the Georgian Princess assured us, by her own mouth, that when she was with the Empress, to escape from the plague, in the Convent of the Trinity, where they resided four months, during all that time no flesh-meat whatever was cooked there. She added: "I expostulated with her Majesty, saying: 'Do you not fear God? We, indeed, are of age, and grown up; but what has this Vasilopoulo Prince Alexius done, who is yet a sucking infant, that he should have his heart tormented with fasting?'" The Empress paid no attention whatever to this discourse.

Then the Emperor stood up, and distributed, with his own hand, cups of wine, as usual. He called to me each time by name, as he gave me the goblet. Afterwards, he went out, and bade adieu to our master, in the court-yard, having led

him by the arm. As he turned back, he deputed two of his Ministers to go with us, and shew us all round the convent. It is smaller than the Convent of the Holy Trinity, but is built on precisely the same plan. I compared the one to the bride, and the other to the bridegroom; and, in truth, such is their proportion, as we observed on going round. It exactly resembles the Convent of the Trinity, in the beauty of the walls surrounding it, in its elevation, architecture, and arrangement. It has the same number of apartments, and the same number of bastions in the walls; except that the walls and circuit of the Convent of the Trinity are larger. The main length of the walls of this convent is from east to west; and on each side it has three huge towers. Its towers, in all, are eight in number. It is strongly built; and from the number of embrasures in the walls, and the outer bastions, it has exactly the appearance of the strong forts in our country. Within the walls, and between the suites of dwelling apartments, are war-passages, vaults, in the structure of which no wood whatever has been employed, nothing but stone and bricks. The cells of the Fathers are all round the convent, and are very handsomely constructed. The convent contains four churches. The great church is dedicated by the title of the Nativity of Our Lady; and is ancient, being in existence since the time of St. Saba. The original church was small, and built of wood; but the Emperor has handsomely repaired and enlarged it, adding many architectural ornaments. It has two doors, on the west and north, of pure iron. Of princely and superb images it has a surprising number, admirable both for the material and the beauty of the workmanship, for the quantity of gold employed on them, and the highly-coloured enamel (مينا): particularly to be admired is the image of the Saint. Round this whole church are handsome galleries, closed with stone-crystal. At the bottom of the same avenue, and opposite to the former, is another fine church بلصقها باراكليسي dedicated to the same St. Saba. The dome of the great church, and the dome of this, are both richly gilt with pure gold, and shine with a splendid lustre. The third church is in the great tower over the gate of the convent, and is dedicated to St. Sergius, founder of the Convent of the Trinity. The fourth we will give an account of presently.

After we had viewed the whole of the walls surrounding the convent, we were led down to the plateau; and then up to the great Refectory, which is the admiration of every beholder, for its situation, architecture, vast size, spaciousness, and the breadth of its airy cupolas; which are not equalled, either in the Convent of the Trinity, or in the celebrated Convent of St. George of Novogorod. It has glass



windows all round: its corners are all bound with iron; and it is strengthened in the same way from arch to arch. The whole edifice verges on one pillar; but the breadth of its walls and foundations is immense. Beautiful indeed are its structure and position, occupying the centre of the plateau of the convent! At the lower part of its foundations they have constructed the "Banimpchat," or wine-cellars, as the first story: over that is the second, which is the kitchen; all round which are rooms for the servants. In these are numerous stoves, with tubes communicating with the kitchen fire; and the entire heat is so managed, as to pass through the walls, and rise into the eating-room above, where, during the winter, a high temperature is thus continually maintained. The third story, then, is the said eating-room or Refectory; at the higher part of which is a fifth church, handsome, but not yet finished, dedicated to St. Vladimir, former sovereign of the country. Afterwards, they led us up to the fourth story, over all, of the same size with the dining-room, called the Treasury, or store-room of the convent, with many windows round it; so planned, that, should the convent be besieged, or otherwise shut up, for several years, its stores of furniture of all kinds shall not suffer from rot and moths (العفن والسوس) &c.; for the entire roof is grated with bars of wood and iron, that the clothes, carpets and church robes may be spread upon them, and, being exposed to the air, which is constantly admitted through the numerous windows, may not perish through damp and mould. In one corner of this room is a secret place, to hide gold and silver in, and to keep other valuable property and treasure. In a word, the structure of the four stories of this building is such, as to have no equal any where; for it is from top to bottom like a large square tower, or rather a large castle. Afterwards, they made us ascend a staircase of about one hundred steps, up to three new belfries; in the beautiful disposition and structure of which, they have surpassed the bell-towers of the capital. The place for the clock is at the top of all, apart; but near to the bells, which are designed to be placed one above another;—none, however, are yet hung up. All these buildings are bound with rods and bars of iron, from wall to wall, and from corner to corner. Then we went down to visit the gates of the convent; the steps leading up to which are admirably constructed; for, as we observed before, the situation of the convent is on the top of a hill.

At this moment, the Emperor sent to us others of his Archons, to take us to see the Treasury and Storehouse of the convent. Listen, brother, and admire! for, over and above the buildings in all other convents, the Emperor has

augmented this by another; having built, in one corner of the convent, a place like a convent, by itself, with a private gate, containing many cells, one within the other, both for summer and winter. In the interior is a church dedicated in the name of St. John, Lord of the Scale of Virtues. This place is appropriated to those of the Monks of the convent who are paralytic, blind or bed-ridden, or are afflicted with other, chronic, diseases (ذوي العاهات); that they may have more quiet and repose: and the Emperor has appointed them a Chief of their own quality, from among themselves; a steward, and servants; and Priests, in like manner, to say Mass for them. This is a thing which surprised us much, and excited our utmost astonishment, at the piety and humility of the Emperor, and at his great love for convents, Priests, and Monks. He has named this place "The Repose of the Sick," after a similar institution mentioned in the *Συναξάρια*. For our parts, we wept with tenderness and pleasure at the sight of it. The Emperor was at that moment in the church; and the Archimandrite was performing for him a *Παράκλησις*. When we went out, he sent to invite us to his apartments; and he asked our Lord the Patriarch, whether the convent, and the arrangement of the buildings, had pleased him: and when he heard how much he praised and admired it, he said: "Ya Batioshka, the best of it all is, that this beautiful edifice was completed within two years, which is certainly a matter of wonder and surprise." The Emperor's love for this convent is very great; and as the Saint, to whom it is dedicated, had previously manifested a miracle, according to what we have before mentioned, the Emperor devoted himself to its construction with the utmost zeal. For my part, I ceased not to inquire what sum the building had cost, but in vain; until, at last, I invited the archon who had been entrusted with the work, together with his clerk or secretary, to the apartments of our Lord the Patriarch; and it was with difficulty that I prevailed on them, secretly, to avow that the whole expense laid out on this building has been three hundred and seventy-eight thousand dinars, according to the accounts registered;—and it is not yet finished. It is not surprising that it should have cost so much; for, as we found on viewing it, it is a large fort, raised new from the foundations, and built with so much industry and art as to excite the admiration of the beholder.

Then the Emperor took our master by the arm, and went with him to the Brothers of Christ, that is, the paralytic and sick brethren of the convent, that he might give them his blessing, and pray over them:—for here they were lodged before the door of the church, in old wooden houses, from which he had not yet

removed them to their new convent, as it was still unfinished. On entering the place, some of us were unable to remain there, for the disagreeable putrid smell; nor could we endure to look upon the afflicted inmates: but the Emperor attended to nothing but his request to our Lord the Patriarch, that he would pray over them the Prayer for their recovery: and after the Patriarch had prayed over them, his Majesty again requested him to give them his blessing. As the Patriarch blessed each, the Emperor came behind him, and kissed the patient's head, mouth, and hands, from the first of the patients to the last. And wonderful indeed appeared to us such holiness and humility, whilst we thought of nothing but of escaping, if we could, from the place. Nor did this suffice the Emperor; but he would needs take our master into an inner cell, where was a sick brother, who we were told had been for eight years unable to move his feet: he had been struck down and rolled over by a sledge, and was continually praying that death would relieve him from his sufferings. When the Emperor went in to him, and inquired how he was, he answered by an exclamation of desire that death would take him. The Emperor chid him for his impatience, and endeavoured to console him: and then turning to our master, he informed him, that in this cell there were three other sufferers, who had all died before this man, and had left him to his misery; and he requested him to say a prayer over him. The Patriarch recited several, and wept as he prayed. This circumstance augmented the Emperor's esteem for our master; and he privately made signs to his Archons, with his hand, drawing their attention to the Patriarch's sanctity and humility, and to his pious and affectionate tears. Then the Patriarch blessed and consoled the sick brother, saying to him, "that he should be thankful to the Lord for this grace, for that He had melted him, and tried him like gold in the furnace," &c.\* Again the pleasure and admiration of the Emperor were increased towards our master; and he approached the afflicted Monk, to kiss his head, his mouth, and his hands, as he had done to the others. On leaving the place, we could hardly believe we were so fortunate as to have escaped from its dreadful smells.

The Emperor continued to hold our master by the arm, till he had led him outside, thanking him with much gratitude for the office he had performed: and, as we were afterwards assured by the Grand Vazir, the Emperor conceived great faith and confidence in our Lord the Patriarch, and took an entire interest

in his welfare. He himself said, "I have a desire to write over the gate of the convent, in figures of gold, the date of the visit of the Patriarch of Antioch, and of his consecration and blessing bestowed upon it." The Emperor had declared his intention to depart from the convent this night; and all the Monks had stationed themselves on his path, near the gate. His Majesty's Treasurer had prepared parcels of copecks, folded up in paper; and the Emperor distributed them with his own hand—to the Priests, six dinars; to the Deacons, four; and to the meanest of the Monks, three. Then, after bidding them all farewell, he requested our master to say a prayer over his head, and knelt down before him. The Patriarch recited many prayers; and the Emperor arose to receive his blessing: which when he had given him, his Majesty said, "Dar ghavi," that is, "Bless me again;" and he blessed him a second time. Then he said to him, "Teri," or "thrice;" and he blessed him a third time. After which, he kissed him, and, bidding him farewell, departed; saying, "Whenever you wish, go." The Archimandrite, and the rest of the Monks, accompanied the Emperor to the outside of the convent, where he ascended his carriage and drove off; whilst we returned to Vespers. The Emperor travelled about fifteen versts, and slept that night in another of his convents. After Vespers, the Archimandrite, Steward, and Treasurer, came to present, on the part of the Emperor; the alms of the convent to our Lord the Patriarch, in remuneration for his trouble, and for his Mass. They were, four soroks of sables, a gilt image of the Saint, a gilt cup, and a piece of satin; and a large loaf of bread, some barrels of liquor, and salt and fresh fish for provisions. A similar distribution was made to all of us.

Early in the morning of Monday, after the "Ορθρον, we performed our parting devotions, in the church, and to the body of the Saint; and having taken leave of the Monks, we were escorted forth from the convent by the two hundred janissaries belonging to it, about the distance of thirty versts; being rowed on the river of Moscow, which flows to the capital from the east side of the convent. We encountered a great deal of cold, violent winds, and snow; and we saw on the high road a man exposed on an eminence, with his skin flayed off, as an example of terror to the spectator.

Towards evening, we arrived in the capital; but the Emperor did not arrive till Tuesday night, as he had gone to visit a third convent. What shall we then say of this, not human, but angelic prince, who, after having been a whole year absent from his wife, devotes neither his time nor his attentions to her, but bestows all his thoughts and endeavours on the increase of his churches,

Monks, and convents? I used to wonder how he contrived to drive away sleep\*. For his piety, no doubt, the Almighty is disposed to grant him all his heart's desire, and to place him on the highest pinnacle of glory.

This is the second journey, after that of Novogorod, which we performed over above any performed by other Patriarchs who have visited this country.

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## SECT. XIV.

### *SUBMISSION OF POLISH CHIEFS. — PREPARATIONS AGAINST SWEDEN.*

#### *ARRIVAL OF MAHOMETAN TARTARS, FROM SIBERIA, WITH MUSK AND RHUBARĒ.—MARRIAGE OF A SIBERIAN PRINCE.\**

DURING this week, there came many of the Polish archons, to submit themselves and their lands to the disposal of the Emperor, and to implore his clemency. Of the number, was a great Hetman of the house of Potoska, having the command of seven thousand troops. On his being baptized, the Emperor's uncle stood godfather to him, and his Majesty granted him the government of his own territory: but besides taking his oath of allegiance, they took from him, moreover, several of his family and relatives, as hostages in the hands of the Emperor, for fear he should prove treacherous.

On the Sunday of the Publican and the Pharisee, our Lord the Patriarch said Mass in the church of the convent; and ordained Priest, a candidate from the convent called Bachansko, dedicated to the Assumption of our Lady, and situated in an island in the main ocean; one thousand versts distant from the Solovka monastery, and three thousand from Moscow; as we were now told by the newly-ordained Priest, who said he had set out from his convent at the festival of the Assumption of our Lady, on the fifteenth of Ab or August, and had arrived at Moscow on the festival of the Nativity. Most of the route was by rivers. In their convent are forty Monks; and near it is a castle, in an island called Colosko, of the Ὑπαρχία of the Metropolitan of Novogorod, near to Danska on the frontier of Germany, not the Danska of Poland.

On the first of Ishbat, the Patriarch of Moscow arrived from his convent, in the night. His attendants said that they had been four days and a half on the road. The Emperor had gone out to meet him, at a distance of twenty versts

\* وكنت اعجب كيف يجيه خارجاً منام

from the city, the evening before. All the Heads of Convents waited on him, with images, and loaves of bread, as usual.

During this interval, the Emperor was preparing for an expedition against Sweden; and had begun to send pickaxes (المعازق), stores, victuals, and the heavy baggage, in sledges, to the cities of Novogorod and Pskov. He sent, as we ascertained, five hundred thousand halves of hogs, salted, and fifty thousand live hogs, as part of the provisions: for, as we mentioned formerly, they are in the habit of killing their pigs in the autumn, and, cutting them in halves, they hang them up from the roofs of their chambers, that they may become as Πάστρεμα, or bacon. When they set out on a journey, they cut off slices, to cook on the road. All this preparation was for the numerous bodies of troops intended to be sent against the Swedes. In the mean time, abundant stores were brought in to the Emperor from all sides, particularly from Siberia and those parts, by Mahometan Tartars, among whom were some sherifs. All wore calpacks; and when they passed by any Christian, they always took them off. On seeing any Priest or Monk, they not only took off their calpacks, but they said, "Bogoslafi, Otcha!" in Russian; that is, "Give me your blessing, Father!" for they know both the Turkish and the Russian language. For our parts, we were much surprised at observing this their demeanour. Their faces are ugly; and some of them have a resemblance to the Vazik (الوزيك), in the length of their beards, and their flowing robes, which are rich and splendid. We associated with them in secret, and conversed with them in Turkish: they told us, that they had to pay annually to the Emperor a sum of six thousand dinars; and they bring him rhubarb and fine musk.

The rhubarb grows in the province of Siberia. Some Persian physicians told us, afterwards, that the stalks of this plant are precisely what we call ريباس, and the roots are the rhubarb. It grows abundantly in Persia; but that which is found in Tartary is the largest, most abundant, and of the finest quality. From its roots shoot forth numerous green stalks, with very large leaves.

The animal producing musk, we were told, is found in the deserts between Siberia and Khotaikhotah (خطي خطا); the latter of which countries, the Tartars say, is distant from them more than a three-years' march.

They call the Emperor of Sin, Chin and Machin, Cafir Soltan. They told us, that the Soltan Addhahab, or the Gold Emperor, is near them. Among themselves, they call Christians, Cossacks; and churches they call monasteries. They said they had formerly mosques, with minarets, built of stone; which this

Patriarch, Nikon, sent and had destroyed. They are under very great restraint, and are subject to a severe police, during their stay in this capital: they are never allowed to walk out alone, without a janissary following them; and no one ventures ever to speak with them, but in secret, as we did.

After they had presented their tribute to the Emperor, they began to sell the rhubarb and musk they had brought with them. The high-priced rhubarb was at thirty dinars the pood, which is thirteen okkas: the inferior, as low as twelve dinars. The bags of musk (نَفَج) they sold privately; and we used to buy it of them by the pound, at twenty-two dinars. As the Muscovites abhor the Sherifia and Turkish dinars, so these Tartars love them, and take them with avidity. The Muscovites dislike musk, and do not purchase it: and for this reason it was sold very cheap. Generally, the Persians are in the market, to buy it of the Tartars, at forty dinars, or more; but at present there was not one of them here. The Emperor sells his musk and rhubarb, at the highest-mentioned prices, to the Franks. The Muscovites never drink spirits without tinging them with rhubarb, which they put in small pieces in the vessels: the spirits soon become as yellow as saffron, their noxious qualities are removed, and they are rendered perfectly wholesome. The best and heaviest of the rhubarb is purchased, by the Greek merchants, for the market at Constantinople, where they sell it to great advantage.

The Tartar tribes, we were before speaking of, buy red coral, and beads of amber (الانكرجيا), which are very much prized among them. Most of the pilgrims to Mecca, who have the dress and appearance of the Yozik, are of these nations; and therefore the greater part of these Tartars were acquainted with our country and Damascus. This year, the Emperor has ordered a Dosherma, or levy of men, over all the Tartar countries, to the amount of two hundred thousand new troops; distributing among them halberds and muskets, and an allowance of pay every three months: He has sent to order up the armies of Cazan, Astrachan, and Siberia; and had held an Assembly of the Heads of the Clergy, and of all the Heads of Convents, requiring them to grant him a tenth of the treasure of the convents, and of the revenue of their lands and villages; and saying to them: "As all the merchants have given me a tenth of their property, I ask the same of you; because it is for you I make war, and out of zeal for our holy religion. It is not my intention to open my own treasures at all, until I have completed this campaign, and brought this war to an end: on the accomplishment of which, I will return to you all I have taken from you, twofold." Moreover, he sent to

collect from every house, throughout the whole country, twenty-five copecks, as a subsidy for stores.

In the mean time, the Patriarch Nicon sent to our Lord the Patriarch, by his chief Deacon, a present of a green *Μανρία* of European cloth; which he never ceased to wear afterwards, till our return to Wallachia.

On the Eve of the festival of the Entrance into the Temple, the great bell was tolled; and the Patriarch went to short Vespers, in an ancient church at the top of the palace-yard, dedicated by the title of the festival. The Emperor had sent, in the afternoon, to invite our Lord the Patriarch to the Mass and banquet. At the ninth hour of the night, they rang the bells, and performed the Great Vespers; and towards morning, Matins. In the forenoon, we went with the Patriarch; and entered this church, which is old and decayed. It has three doors; and the passage to it is by the steps of the Church of the Annunciation. The aisle of the chapel of the *Μημύσωνον*, and of that of the Wooden Table and the portico of the church, look over the private inner-yard of the Palace, which they allow no stranger to pass, and which we had not before seen. In it is a small church, concealed and sunk in the ground, dedicated to the Divine Manifestation, which is said to have been the first church built in Moscow. At a short distance from it, is a large and lofty church, with a large gilt dome, under dedication to the Birth of Our Lady, which we had not seen till now. The river of Moscow flows under the walls on this side, and no stranger ever goes out or enters by this gate. I afterwards contrived to see it, and enter it, as well as the Palace-yard, by favour of the Yarinojiki, and some of my friends among the great Officers of State; as they all became acquainted with us, during our long residence here.

To return:—The floor is coloured black. When the Emperor came in, the Patriarchs gave him their blessing, as usual: and after Mass, we were taken up to the banquet-room. We mentioned before, that the Emperor had sent, during this interval, to summon the attendance of the whole of the army of Siberia, which was said to amount to upwards of two hundred thousand men; of the troops of Cazan and Astrachan; of the Turk and the Turkee; and of the quotas of the countries beyond them, to the distance of two thousand versts; that his army this year might be entirely new and fresh; and that he might send home the troops that were with him last year, and those which had been garrisoning the towns which he had conquered. This was done: and now the officers, and chiefs of these troops, and the heads of thousands, came to kiss the Emperor's



hand, as he sat at table before us. He made them sit down to dinner; and placed the poor and maimed, whom he had clothed with new suits of clothes, at a table near him, on the floor by themselves. We all remained at table till night-fall, when, for our parts, we returned to our convent.

On the eve of the Sunday, on which fell the commemoration of St. Simeon the Elder and of St. Anna the Prophetess, the Emperor, because his daughter Anna was born on that day last year, sent to invite our master to the Mass and banquet. The Patriarch Nikon performed Mass in the church of the Empress, which is under the invocation of St. Anna. Our Lord the Patriarch said Mass, with the Archbishop of Servia, in the Sobor; as the Empress's church was too small. The congregation assembled was very numerous, being attended by the Grandees of the Empire, and a great part of the people. I said the Prone, in Russian, to the admiration of all. After Mass, they took us to the Emperor's grand dining-room, which is at the top of his new palace—a large and splendid apartment, which no stranger is allowed to enter, and where none sat down to table, even in the lowest places, but his Majesty's courtiers.

On this day, the Emperor married the eldest son of the Sultan of Siberia to one of the daughters of a Grandee who were attendants at his court. The bridegroom, in a rich dress of brocade adorned with pearls and gems, attended by his suite and a body of the Grandees of the Empire, came to kiss the Emperor's hand, as holding the place of his father, according to their custom: and when the Emperor had given him a silver image, they all retired. Afterwards, he sent to the Emperor and Empress, and the whole Imperial family, the usual present of jewels and precious-stones, in a number of trays. In the evening, we returned to the convent.

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## SECT. XV.

### *TRANSLATION OF SOME WOOD OF THE TRUE CROSS FROM LUBLIN. CAPTURE OF THE FORT DAMAN BY THE COSSACKS OF THE DON.*

ON Monday, the fourth of Ishbat, they tolled the new bell, with all the other bells, and held a great festival and solemnity. The occasion was, what we have before mentioned of Potorlin, and his conquest of the city of Lublin, where he made a great slaughter of the inhabitants. Those who were in the third and innermost fort requested him to spare their lives, and refrain from the assault,

on condition that they delivered into his hands a most valuable present for the Emperor; which was, a cross, formed of the wood of the true cross, and which they parted with but at the last extremity. On obtaining the truce, they went forth to deliver up the cross, walking with it a distance of three versts, in procession, with torches and thuribles, and lamenting and weeping for the loss of this invaluable treasure. When Potorlin came to Kiov, and was informed of the rage of the Emperor against him for the peace which he had made with the Tartars, and other transactions, which we formerly described, he took poison and died. The report was given out, that he had died by the visitation of God; and his servants, having performed over him the last offices, such as are customary with deceased Muscovites, placed him in a coffin, to carry him to Moscow, for interment. The Emperor no sooner heard of this, than, out of his great indignation against him, he sent orders that his body should be burnt on the public road: but presently, on being acquainted with this treasure of the cross which Potorlin had obtained for him, he relented towards him, by the intercession of the Patriarch, and sent to command that they should bring his body to Moscow. They brought it accordingly, and, finally, buried it in the Judabi Convent. On this day, the expected treasure arrived for the Emperor, to his very great delight and exultation. Amidst the ringing of the bells, without intermission, till the very earth trembled, the Emperor came down to the Sobor, dressed in his crown and imperial robes, and attended by his great Officers of State in full dress. The people of the town, in their best clothes, were all assembled to receive him: and the Patriarchs, having robed, performed for his Majesty a *Παράκλησις*, and prayers, in thanksgiving to God for having bestowed on him this inestimable treasure. Then they advanced towards the cross; and, kneeling to it, received it with all veneration and respect; and placed it on a covered desk, by the side of the image of Vlashirnas and the cross of Constantine. An order was now established, that a commemoration and festival should be celebrated in its honour, on the return of this day, annually: and this night they performed great Vigils from midnight till break of day, as is usual on great festivals.

On the morrow, the Patriarch said Mass before the Emperor, who wore his crown and imperial robes, and was attended by all his great Officers of State. All the people were in the greatest joy and exultation. For our parts, we went to kiss this venerable cross, which was placed in a sort of book, made of silver, prettily enclosed with crystal. Its length is about a finger's length, and its breadth the same: and around it are the four Evangelists.

In the mean time arrived the army of the Cossacks of the Don, commanded by their Hetman, and were reviewed by the Emperor. We were told that they had subdued the fort Daman (دمان), one hundred and twenty miles distant from Caffa. They went out, it was said, on the Black Sea, with forty galleys. Each galley is usually manned with ninety warriors; one half of whom ply the oars, whilst the rest stand to their arms. This fort Daman they invested by night; and having entered it by escalade, they put to the sword within it, or made prisoners, upwards of five thousand men. Immediately they dispatched couriers to the Emperor, to receive his commands as to what they should do with the fort. He sent them orders, grounded on reasons of state which I am unable to explain, that they should instantly destroy it from the foundations. They razed it to the ground, accordingly, and threw its large guns into the sea. From it they carried away immense booty; and passed thence to the town of Sinope, and to Reza and those parts, where they committed great devastation, taking a vast quantity of plunder, and innumerable prisoners. On their return to the Don, which is the centre of their habitations, they were followed by the relations and friends of the captives, who purchased the freedom of a great number of them; with the rest of the prisoners, and booty, they came to Moscow, to sell them, together with articles of clothing and furniture, gold and silver, and Turkish coins; the latter of which they disposed of, not at their current value, but at so much the pound weight: afterwards, they returned to their own country.

On conversing with them, we were struck with admiration at their bravery, and their tall statures. They call wine by the Turkish word Shrab; and spirits they call Araki.

## BOOK XIV.

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### MOSCOW, AND THE COSSACK COUNTRY.

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#### SECT. I.

*RECEIPT OF A PERSIAN LETTER.—LAW AND PRACTICE OF PETITIONING THE HEADS OF GOVERNMENT.—TITLES FOREIGN AND DOMESTIC OF EUROPEAN SOVEREIGNS.—CONVENT OF THE SPAS.*

ABOUT this time, there came to the Emperor a Letter written in the Persian language and character, and his Majesty sent for me to read it to him : for, through our long residence among the Muscovites, they had all made acquaintance with me, and treated me with great familiarity ; particularly the Patriarch, who was constantly asking me to stay with him. The Caim Macam, or Lieutenant of the Emperor, and the other Ministers and Secretaries, all made to me the same proposal ; saying : “ Stay here, and be our interpreter and translator in the Arabic language ; for we have interpreters, at the Emperor’s court, of all languages, excepting the Arabic.” I always answered : “ Though you made me a present of all Moscow, I would not stay.” They replied : “ You are right, not to abandon your wife.”\* All this was in friendly jest. Every day, I was employed in the management of the affairs of our Lord the Patriarch ; and I was continually writing memorials for him, and presenting them to the Minister, who sits in the Basolska Precaz, or Hall of the Ambassadors, of whatever country ; where the affairs of the Heads of the Clergy, the Monks and their convents, &c., are transacted. The petitions thus presented, the Minister collects ; and, when the Emperor is present in the capital, he carries them up, and lays them before his Majesty, who writes upon them what his pleasure is. In the absence of the Emperor, he presents them to his Deputy or Lieutenant ; as he can do nothing of his own authority.

\* فيميت لك لانك لا تفارق امراتك

Note, that persons from the remotest parts of the country wait for the passage of the Emperor from his palace to the Sobor, on any of the great festivals; or watch his going out of the city to the chase, or to visit any convent: and they stand in his way, holding up their petitions, which he orders one of his Grandees to take. The same thing is done with the Patriarch, on his going in and out; and with the Empress. When his Majesty has ascended to his apartment, they lay all these petitions before him, and read them to him. Those which he assents to, are marked for accomplishment; and, if the prayer is for a gratuity, a grant is ordered on the Treasury for so much, or so much: the rejected petitions are also distinctly marked with a refusal. For these Choloftat, thus presented, there is a peculiar court or office, the president of which has them all brought to him; and every person, who has held up his petition to the Emperor, goes the next day to this court, to make inquiry as to the result. When any grant of money is signed on his petition, he takes it to the Minister, in the Basolska Precaz, and delivers it to him. The Minister then writes his name upon it, and gives it to one of the Secretaries; who, in the tenour of it, writes a Premat, Tezkereh, or memorandum, to the Superintendent of the Treasury, to give to the person such a sum, according to the Emperor's order of such a date. With this Tezkereh, and accompanied by one of the Dragomans, the petitioner goes to the Emperor's Treasury, and there touches the appointed sum. Those Choloftat which are marked with a denial, are given back to their owners; who learn, that the Emperor has no intention of granting their request, and are warned not to present any more such petitions. These excellent and sensible regulations, for the quick dispatch of business, are well worthy of remark.

To return to our account of the Persian Letter:—It was written on silk paper, in the Taalik character; and at the top of it, for the exordium, were these words:—

نظامًا للسلطنة والجلالة والحشمه والابهته والعز والامتنان اللكساي

\* ميخاييل فتاودور وفيتيچ \* الخ بي اق خان \*

كلدسته محبت وولانافه موالات شهيم صدق وصفا اعني نامه صداقت ختانه عاليجناب معلي نصاب كردون قباب سلطنت وجلالت پنساه ابهت وبساكب ستكاه حشمت وعدالت انتباه عاليجاه زبده خواقين نامدار عيسويه عمده سلاطين والابتسار مسيحيه خسرو سكندر شكوه دارا شان فرمانفرماي ممالك وسيع الممالك هشترخان جعل عواقبه مقرونا بالحير والرضوان بمباحي ايلت وحكومة مئسهاهان زبدي الامائل والاشباه كنازيوان يونوفيتيچ حاكم رازان وايوان بغدادن وچ ورفعت وعزت پنساه واسنلا نعيد كارسل ناتيه بود در حسني كه ابواب كامپاي بر دري اماني وامال كشوده اقبال

پہمال کوي مراد از اعادي ربوده کلش مندوشرست مازندران نشان مضرب سرادقاه جاه وجلال بود  
فیض ورد ارزاني داشت دماغ اشنايي عنبر امود ومشام دوستي مشك اندود کردید شایسته امنین  
یکجهتي ایکه باعلام چگونلي \* واطهار مکتونات خاطر والاموس مباني یکتادلي کردند

\*عواقب امور مقرون برضاي حضرت ذوالجلال باد :  
At the bottom was thus written :

They called me into the cabinet, within the Hall, to study and read this Letter ; as they think that to read Arabic, Turkish, and Persian, is all one. I made some little out of it, by the assistance of the Dragoman of the Persian language : and, like a thief, I copied it out in a few moments, without being perceived by any one : —if I had been seen, God preserve me ! Then, as the Interpreter of the Turkish language was a particular friend of mine, I asked him, and he brought out for me, secretly, a great number of diplomatic papers, and letters from Soltan Morad to Michael, father of the present Emperor, between whom great amity, and a perpetual correspondence, by letter and embassy, existed. Thus he shewed me the signature or Toghra of the Soltan, in letters of gold at the top ; under which was written, عمدة الکبرا الکرام للملة العیسویة وزعیم الزعما العظام للطایفة المسیحیة, and other similar compliments ; such as, زعیم الممالک التي هي فلادیمیرنک وقازانک وحاجي ترخانک that is of Astrachan, Michael Feodorovitch, &c. ; with names of countries, dignities, and titles, which I neither remember, nor was able to copy. The object of all the letters was the prohibition of the Cossacks of the Don from going out in their boats on the Black Sea, and committing ravages in the countries of the East. I was much surprised at the phrase چار ولاية المصکوف چار ; and learnt, from the above-mentioned Dragoman, that they do not call the Sovereign of Muscovy ملك King or Emperor, but چار , that is, Czar, in the Russian language.

The Dragoman added : “ You must not wonder at this ; for the Emperor of Muscovy is not used to call the Turkish Emperor “ Czar,” in his language, but he styles him, “ Our Friend the Veliko Soltano,” that is, the Great Soltan, in the Turkish language : for as the Turkish Emperor disdains to call any of the Christian Princes ملک, which, among the Turks, would be considered a sin ; so the Muscovite Emperor disdains to call him such in his language, and gives him the title of Soltan, in the Turkish. Neither do the Frank Princes call the Turkish

\* This Persian Letter I have given precisely as I found it, without attempting to correct the errors of the copyist, most of which are sufficiently apparent.

sovereign, Emperor, in their language; but give him the appellation of Grande Turco, "the Great Turk," as we now learnt. One of the imperial Dragomans, who had accompanied an ambassador to the court of the Soltan Ibrahim, told us, that the Turks call the Emperor of Muscovy, Agha Badishah, that is, the "White King"; though they do not style him either King or Crál in their letters, but by the Russian name, Czar. The Persians call him Ak Khan. The Franks, in their letters, style him Emperor; but in their own country they call him Grande Duca, that is, "Great Kniaz" or Lord; as the Emperor of Turkey is likewise called Grande Turco, or "the Great Turk." The Turks themselves call their sovereign, Penahi (پناهی), by a Persian word which is equivalent to *Ἀυτοκράτωρ*.

The seal of the Begs of Moldavia and Wallachia on their decrees and letters, and the arms placed over the gates of their palaces, churches, and peculiar convents, is simply a bull's head, said to be for the sake of Mark the Evangelist. The seal of the Crál of the Poles, impressed on their battle-axes (زطاط) &c., is an eagle with two heads; and the seal of the Muscovite Emperor is the same, said to be for the sake of the name of John the Evangelist. But the truth of it is, that, as the eagle is the Soltan of the birds, so is the Emperor the Great Soltan. The impression on the χρυσόβουλλα, gold and silver coins, the copecks, &c., is, on one side, an eagle with two heads; and, on the other, the Emperor riding on a horse, under the feet of which is a kind of dragon (ثنين), which the Emperor is striking with his spear, after the manner of St. George. I am unable to give, at present, the explanation of this. The seal of Chmiel is his own image, drest in short clothes, and girt with armour; with the calpack bent on one side.

On the Saturday of the Dead, the Patriarch said Mass in the Sobor, and the Metropolitan of Crotistka in the Church of the Archangel, to commemorate the deceased Emperors. The Bishop of Kolomna officiated in the Convent of the Nuns, to the memory of the deceased Empresses.

On the morning of Carnival Sunday, the Empress went to the Convent of the Ὀδηγήτρια, to perform her religious duties with the Nuns; and they tolled the new bell, with all the rest of the bells round the city, for the assembly of the Clergy and the Heads of Convents, with their images, in the Sobor, to perform the same service as last year. The Patriarch robed, with our master; and the Emperor came down, wearing his crown and imperial robes, with the purple mantle. After they had blessed him, they went forth, in procession, to an open space behind the church, amidst the ringing of all the bells, and performed a service similar to that of last year; of which, those parts which I was then unable

to witness, I this year succeeded in completing my observation of. Then they returned to the Sobor; and after Mass, the Patriarch took us to dine with him in the Christov, which is his new Hall. As we sat at dinner, the Emperor sent him several princely dishes from his table, by one of his Archons; to whom the Patriarch gave a silvered image.

On this day, the Patriarch placed by his side, at table, a new Salus (صالموس), a virtuous man, who, entirely naked, perpetually goes about the streets, and is much believed in and revered by the people, even beyond bounds, as an eminent Saint. His name is Cyprianus; but he is commonly called *человекъ бога*, or "Man of God." The Patriarch never ceased to feed him with his own hands, and to give him drink in silver cups; from which, after he had drunk, the Patriarch drained the last drops with his own mouth, as he does at the end of the Holy Supper; so that we were sunk in astonishment.

On this day also, after the Mass, and after the Patriarch had read the Lesson for the day and his Sermon, one of the sick Nuns advanced forward, and informed the Emperor and the Patriarch, that she had been sick for a length of time, and that the preceding night she had come to sleep in the Sobor, by the side of the coffin of St. Philip the Younger; that he had appeared to her, in the night, in his sacerdotal robes, attended and incensed by his Deacons, with their thuribles; that he had called to her, and made her rise up; and that she had been immediately healed. The Emperor, on hearing this, wept abundantly; and the Patriarch preached to the people, at great length, on this extraordinary miracle. For this reason, we did not leave Mass on this day till very late in the evening.

On the Monday, *της Τυροφάγου*, we went, by command of the Emperor and the Patriarch, to the celebrated Convent of the Spas, outside the town, to pay it a visit, according to our previous request to his Majesty. We were conveyed in the imperial sledge, and escorted by the janissaries. The convent is situated to the north-west of the city, at a distance of more than an hour's journey. On our arrival there, the Archimandrite, with the rest of the Monks, came out to meet our master, and took us up to the great church, where we performed Mass: after which, they led us down, in our copes, to the lowest part of the church, to pray over the tombs of the Grandees of the empire buried there; as this convent is appropriated to their interment; and there are also the tombs of six Emperors. All are spread with embroidered velvet coverings, round which are letters of pearls. At the head of each tomb is an image; and also a candlestick, with a



taper always burning. On no day is there any intermission of Mass for the repose of their souls; and after it, they always go down to incense their tombs, and pray over them. We were told, that this convent was old and small; and that it was the late Emperor Michael, father of the present Emperor, who renewed and enlarged it; building, for its enclosure, immense walls, resembling those of the Convent of the Trinity and of the Emperor's convent. In them are included eight large towers, four at the four corners, the enclosure being square; and the other four, between them. These towers have numerous embrasures, well furnished with large guns; and three or four of them are situated on the bank of the River Moskwa. Thus it is a very spacious edifice, more spacious than any of the convents in the environs of the city; and more cheerful, from the elevation of the spot on which it is built. Near it are several fish-ponds. We compared it to Sheikh Abou Bibr, in Aleppo. The great church was built by the present Patriarch Nikon, during the time he was Archimandrite there. It is large, beautiful, and cheerful; and we saw no church in this capital to equal it, for its elevation, lightness, pleasant site, and the loftiness of its five domes. There is a porch all round it; and the ascent of its steps, formed of white flags, and supported on two pillars, is wide and easy. It has three large doors: its floor is laid with square blocks, cut out of the roots of the tree resembling the *عفن*. The church is dedicated by the title of The Divine Manifestation, and the convent is named the Convent of the Spas, that is, the Convent of Our Saviour; in Greek, *τοῦ Σωτῆρος*. They celebrate their festival on the sixth of the month of Ab.

In this convent are some magnificent images; among which is one something larger than *طرحية* leaf, formed with a beautiful piece of ivory, in which are carved all the Dominical Feasts, with the utmost perfection of art, after the manner of the crosses of the Holy Mountain. It was brought hither from the Imperial Treasury. —The lower part of the church is a suite of large vaults for the burial of the dead. Seeing that it was contrary to law to bury them in the churches, they have ingeniously devised this plan for their interment; which, at the same time that it gives an elevation to the edifice, allows this pious disposal of the remains of their friends and relatives, over whom the sacred mysteries are thus perpetually celebrated for ages of ages. The treasury for the riches of the church is a lofty room over the south door, covered with a dome roofed with tin, for fear of fire.

In this convent are five other churches: one of them, by the side of the great church over the tomb of one of the Kniazes, very handsome, and dedicated to Our Lady *Ὁδηγήτρια*; which the Kniayinia, his lady, erected, bestowing on the

convent a great fund of wealth. This lady has founded charities on all sides, and is said to have given to the Convent of the Trinity upwards of six thousand dinars. On all the Patriarchs, Heads of Clergy, and Monks, who visit this city, she fails not to confer some portion of her beneficence. For our Lord the Patriarch she made a crown of brocade, braided with pearls on red velvet, and a large embroidered scapular. The third church, within the Refectory, is dedicated to the Στέφανος (سكباس), or Veil of the Virgin: the fourth, in the bell-tower, is under the invocation of St. Saba. This belfry is ancient, and of admirable structure. The fifth is newly built, on the plateau of the convent, and is under the invocation of St. Sergius, founder of the Convent of the Trinity. The sixth, dedicated to the Annunciation, is in the tower which is over the convent-gate.

In the great court is a large new bell, the circumference of which we found, on measuring, to be about fifty spans. All our wonder was, how they transported it hither from the city.

In this convent are one hundred Monks, and more. Their cells are all new and spacious; among which are the cells for the Emperor and Empress. There are rooms in it of a very large size, with a delightful prospect over the town and river. In a word, it is a very imposing edifice, strongly fortified, with abundance of cannon; and is seen from the city like a pigeon in the air, being entirely whitened over with lime.

After we had dined, they brought us the usual presents; and having made our parting compliments, we returned the same evening to the capital. The Emperor sent us word to be ready to go and attend with him at the Vigils and Matins in the Judabi Convent, in commemoration of St. Alexius the worker of miracles, on the twelfth of Ishbat; and, at the same time, to celebrate the birthday of his son.

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## SECT. II.

### *FEAST OF ST. ALEXIUS.—CONVENT OF ST. SIMON.—CEREMONY OF CONDONATION.—OBSERVANCE OF SHROVE WEEK.—VISIT TO THE NOVODIEVITCH CONVENT.*

ON the ringing of the bells, the Emperor, together with the Patriarch, assisted at short Vespers; and at the seventh hour the new bell was tolled, and we repaired to the convent. Thither came the Emperor, the Patriarch, and all the Grandees, to the chapel of the Saint, where his body is kept within the Refectory;

and they began to chaunt the great Vespers, at much length. At the Πολυέλαιον, the two Patriarchs put on their copes, and went, with the Metropolitans and Priests, to stand outside the chapel. Here they set the image of the Saint in the middle; and the Patriarch stepped down to incense it, the chapel, the Emperor, and all present, as usual, after he had distributed to them the tapers. Our master did the same; and then they went in to kiss the image, and the body of the Saint; as did the Emperor, and after him the baptized Princes, and all the Grandees of State, in their rank and order. Afterwards, the Patriarchs put off their copes, and the slow chaunt was continued without intermission from the seventh hour of the night till the forenoon of the next day. At length we went away, nearly dead with standing, waking, and weariness; but returned the same forenoon to Mass, whence, in the evening, we were taken to the Emperor's banquet-room. At the time that the Emperor's health was drunk, when I advanced to kiss his hand, he smiled at me, and said, "ὁ ἅγιος Ἀρχιδιάκονος, Veliko Cholojik": the two first words, in Greek, signifying, "O holy Chief of Deacons"; the other two in Russian, meaning, "You are a great man."—May God prolong his reign, for his overflowing love towards me!

On the morrow, which was Wednesday, we went to the convent commonly called the Convent of Simon, that is, of the Saint who founded it in ancient times, who was the brother of St. Sergius the builder of the Trinity. It is dedicated under the title of The Assumption of our Lady; and is distant but a very little way from the Convent of the Spas, being also situated on the bank of the river of Moscow. Our road was from the bridge-gate, over the bed of the river, on which saw-mills are erected. What a remarkable prodigy! The Holy Gospel says, that Peter the Apostle once walked upon the water; but God is witness, that we, with dusty feet, walked upon the water, not only once, but many times, particularly from the Emperor's convent to the city, a whole day's journey.

To return:—On our arrival at the convent, the Archimandrite, with his Priests and Deacons, came out to meet us, as usual; and led us up to the high church, surmounted with a single dome, where we assisted at the Hours and the Evening Song. Whereas it used to be the custom for the Patriarchs to say Mass in all these convents for the repose of their deceased, here, on this day, instead of Mass, they made us enter the Sanctuary, where we robed our Lord the Patriarch, and then led us out to perform a Παράκλησις for the Emperor. This church is very lofty, and has three iron doors. As for the royal door of the Sanctuary, we have never yet seen its equal, for splendour and richness: it is entirely covered

with gold, silver, and gems. We were told, that one of the Kniazes, on his death-bed, willed that he should be buried here, and that all his riches should be settled on the convent. The whole of his bequest was afterwards expended on this door; which cost, it is said, more than two thousand dinars. The picture of the Wake of Our Lady, still more valuable, is one entire plate of pure gold, engraved with black lines, and is an object of great admiration. Outside the church is another handsome new church, built by the lady of the above-mentioned Kniaz, over his tomb, under dedication to our Lady *Πλατυτέρα*, whose image is adorned with pearls, diamonds, rubies, hyacinths and emeralds, and is computed to have cost upwards of one thousand dinars, though it is of small size. The lower part of the great church is all vaults, for the interment of the Grandees of the empire, as in the former instance. Between these two is a church dedicated to our Blessed Lady *Ὁδηγήτρια*, in which a daily Mass is performed. Among the tombs here, is that of the King of Cazan, who was made prisoner by Czar Ivan, was afterwards baptized, and died a Christian. His wife lies near him. Next to them is a large monument, the owner of which is related to have been a great hero, of large stature, whose bow no two ordinary men, it is said, had strength enough to carry, nor any four his iron armour.

In this convent are six churches in all, three of which we have described. The fourth, within the Refectory, is under the invocation of St. Sergius: the fifth is dedicated to The Divine Manifestation; and the sixth, which is in the tower over the gate, is dedicated to the Commemoration of the Holy Cross, on the first of the month Ab, and of the Seven Maccabites (مكانيين).

The walls enclosing this convent are larger than those of the Convent of the Spas, and are equally new. They are entered by three gates; and are defended by six towers, some round and some square, well furnished with large guns. From the intensity of the cold, and the violence of the wind, we were unable to go up to take a view round the convent. It possesses a community of upwards of sixty Monks. After we arose from table, they brought us the usual presents; and having been conducted by them, on parting, to the outside of the walls, we returned by evening to the city.

On the Thursday we went to the Judabi Convent, where we performed Mass, and received the customary presents. On the Friday, the Emperor and the Patriarch went round to all the convents, asking pardon of the Monks and Nuns; and during the two days of Wednesday and Friday they did not quit the churches till the afternoon, because they are reckoned with them as days of

Lent, on which no Mass is performed. On the morning of Sunday, τῆς Τυροφάγου, our Lord the Patriarch went to meet the Patriarch of Moscow, who took him with him to the Emperor in his high palace, attended by us. The Emperor came out to meet them; and led them up to his highest apartment; where, after the Patriarch had addressed his devotions to the images, and the Emperor had knelt down, he blessed him with the cross, and sprinkled him with the Ἀγιασμός. Our master performed the same ceremony; and then they sat down for a short time. On rising up, the Patriarch recited a prayer for the Emperor and all the Imperial family; and afterwards sprinkled all the great Officers of State present, who then entered the circle to kiss the Emperor's hand, as we did with them. When we came out, our master, by command of the Emperor and the Patriarch, went to say Mass in the Convent of the Nuns, opposite to us; and at its conclusion, they presented to him a silvered image of Our Lady, together with the customary gratuity. In the evening, the Emperor and Empress went to this convent, to ask pardon of the Nuns; and then they paid a similar visit to the Monks of the Judabi Convent. In like manner, all the Grandees of State went to the Emperor and the Patriarch, to ask pardon of them. Some came for the same purpose, in the night, to our Lord the Patriarch. The rest of the people asked pardon of each other, kissing each other's mouths.

To return:—On the Wednesday, the Emperor did not break his fast till the evening; when he sent to our Lord the Patriarch, from his table, three cups of wine, and some plates of sweetmeats, like جبس or green melon, compounded with various spices and honey, which is brought to him from Astrachan, &c. During these three days, the Patriarch Nikon neither came down to the Sobor, nor opened his apartments to shew his face to a single person; and the Emperor fasted till Saturday, when, after Mass, he received the Sacred Mysteries, together with the Empress. Thus it is the custom with all the Grandees of State, and all the rich, to give no work to be done in this week, and to attend to no business; but to persevere in prayer in their churches, particularly on the Friday, when they confess their sins, and read and pray incessantly, that they may be prepared to receive the Sacred Mysteries, on the following day, with all fear and reverence.

On the Saturday, early in the morning, our Lord the Patriarch, by command of the Emperor and of the Patriarch, went to the Convent of the Novodievitch, that is, the Convent of the Young Lady Nuns, outside the city; concerning which, we mentioned formerly, that the Emperor and the Patriarch had cleared it of the

Muscovite Nuns, to place the Russian Nuns in it; and they were constantly urging our master to go and give them his blessing, and say Mass for them; so greatly did they esteem their religious virtues and profession. On our arrival at the convent, they all came out to meet us; and then walked before us, chaunting with a melody that charmed the heart, until we had ascended to the church. Whilst we paid our devotions to the images, they sang the Ἄξιον ἔστίιν; and delightful was the harmony and sweetness of their tones and voices, which they continued to modulate, till the Patriarch had given to all of them his benediction, one by one. Then we put on our copes in the Νάεθνηξ, and the young ladies began the Hours. They chaunted also the responses of the Mass, in two choirs; and were all much astonished at the manner in which I read and preached in Russian. After the offering of the cup, they all advanced forward to receive the Mysteries from the hand of the Patriarch, with great awe and reverence, and afterwards the Ἀριδαγα and wine; for they had all fasted since Wednesday until now. After the Patriarch had concluded the service, all the Nuns threw themselves on the ground, and he recited over them the Prayer of Absolution: then they walked out before him, chaunting, to the eating-room; where we took our seats; and the Abbess, the Lady Steward, the Lady Treasurer, and the chief Nuns, took theirs, according to their respective ranks, each attended by her waiting-woman, to serve her with meat and drink. We had other servants to wait on each of us, from the Patriarch to the last of us, with the most delicious Lent meats of fried and stewed, &c., and various kinds of beverage unknown to the Muscovites. During the repast, one of the young ladies stood reading an Ἀνάγνωσις, or Lecture, with a soft sweet voice, and an admirable order and regularity, superior to that of the men we had heard. We arose from table in a stupor of admiration, at the precision of manner, and the exact neatness of these ladies. Every time our Lord the Patriarch sent to any of them a plate of meat, she came and curtsied before him to the ground, whether she was a Religious, that is, a professed Nun, or a worldly person; for in this convent there was a numerous assemblage of great Russian, that is, Cossack ladies, relatives of the Nuns: and it was a remarkably singular arrangement, that such was the subdual of their human passions and feelings, they had appointed these foreigners, and strangers to their vows, to some of the chief offices in the stewardship of their establishment. On our rising from the table, the Patriarch elevated the Παναγία; and the Abbess, with her companions, came, and, kneeling, presented to him, of the products of the convent, an image of Our Lady, handsomely gilt, and a

rosary of knotted silk. To us they made similar presents; and then all the Nuns came forward again, to receive the Patriarch's benediction: after which, they walked before us, chaunting, to the outside of the convent, where they bade us adieu; having furnished us, according to conventual custom, with a large loaf of bread:—and we returned to the city.

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### S E C T. III.\*

*FIRST SUNDAY IN LENT.—DEATH OF RADZIVIL.—REPEATED SOLICITATIONS OF THE PATRIARCH FOR LEAVE TO DEPART.—AUDIENCE OF LEAVE. DEPARTURE OF THE ARCHBISHOP OF SERVIA.*

ON the morning of the first Sunday in Lent, all the bells were rung early, for the assemblage of the whole of the Clergy of the city in the Sobor church, after they had celebrated Mass in their respective churches; and as soon as the Patriarchs were in attendance, the Emperor came down in his imperial attire, and took his station behind the *عمادة* or door-post, over his chair: but perceiving that his back was thus turned to the images, he would not remain in that position, until they had removed the images from behind him;—a remarkable instance of his faith and devotion! After the Archdeacon had cursed all heretics, and the singers had chaunted three times their anathema, he made a pious commemoration of the Orthodox Princes; and then mentioned by name all the Kniazes, Voivodes, and Grandees of the empire, who had lately died in battle for the love of their religion; and the singers chaunted thrice, “May their memory be eternal!” Then he recited the names and titles of all the Imperial race, &c.; and there were laid before him sheets of paper in a large box, from which he read the names of all the privates, captains, and colonels, who had been killed within the last two years, in defence of their religion—I suppose to the number of one hundred thousand and more—with great slowness and composure; whilst the singers continually chaunted, “May their memory be everlasting!” until, at length, we were ready to drop with the fatigue of standing and the numbness of cold, our legs being frozen under us. After this, they pronounced a curse upon every one who was or had been unfaithful to the Emperor; and the choirs chaunted, three times, their anathema, and disgrace with the Almighty. When they concluded, I looked at a watch which I carried in my pocket, and reckoned they had been full three hours at this recital: nor did we leave the

church on this day till after the ninth hour; for the Patriarch, at the end of the Mass, read the Lesson of the day, and dilated, in a long discourse, on the contrarieties of the cross of Christ, and the sin of many of them in breaking their fasts at home. Scarcely had we reached our convent, and sat down to table, before the tenth hour struck; and immediately the bells tolled for Vespers.

About this time, news came to the Emperor, and the report was given forth by him to the public, that the accursed Radzivil, who made terms with Sweden, and took up his residence in that country, had suddenly fallen a victim to the vengeance of the Almighty, and broken his neck; as it happened formerly to Theophilus the Iconoclast;—thus making a wretched end. On the second Saturday of Lent, which was the first of the month Adar, the Emperor gave a banquet—to which we assisted, at his invitation to our master—to celebrate the birth-day of his eldest daughter, Eudocia.

We ceased not, in the interim, to importune the Emperor, since his arrival in the capital, with numerous petitions for our congé; and every time our Lord the Patriarch had an interview with his Majesty, he suppliantly urged this request; for life had become disgustful to us during this long delay, and we were in distress and discomfort known only to Almighty God: but the Emperor put us off from one day to another, and from week to week, still naming some future opportunity; so that we knew not what to think of it. From the time that our first petition was presented to him, on St. Peter's Day, before the Festival of the Nativity, he had deferred us till after the Feast of the Immersion; and thus we were kept in suspense until now; saying, within ourselves: "It is surprising what his Majesty can want with us, that he does not let us go!—Is it possible that he should wish to prolong the daily expense we cost him?"—for our Lord the Patriarch, as we mentioned before, had a daily pension of a dinar; and we and the servants had an average of a piastre and a half, with fish, caviare, and drink, making an additional expense of two or three dinars; so that our daily allowance cost four or five dinars, and perhaps more. Calculate what this amounted to per mensem—about one hundred and fifty dinars! and then, how much by the year! The most surprising was, that after the Patriarch of Jerusalem had staid here seven months only, the Emperor sent him his commands to depart for his own country; and in like manner he acted towards Patalaron. Lately, also, at the Feast of the Immersion, he cut off all the pensions of the Heads of Convents, who were here from the Holy Mountain, and others; and every day the Vazir sent to urge them to rise up and depart for their own country. We, on the other



hand, were so far from being hastened away, that we were constantly praying to God that he would inspire them to dismiss us; until at length the Almighty heard our prayer; and the Muscovites, teased with our multiplied importunities, yielded a constrained assent to our intreaty. We afterwards ascertained, that it was wholly within the intention of the Emperor, in detaining us from day to day, that we should stay with him again till after Easter, till he should rise to depart for the army, that our Lord the Patriarch might give his blessing, as he had done before, to the expedition, and to the troops marching forth to the war: for the subtlety and cunning of the Muscovites, as we have more than once remarked, are very great; and it is seldom they expedite an affair, as long as their interest allows of any delay: but by promising the daily performance of a request made to them, they defer their suppliant from time to time, till their procrastination has sickened his heart, confiding in their promises. For example; if the Emperor had said to us, "Stay with me again this year, or at least till after Easter," we should have died with vexation. But instead of that, he deferred us artfully, from time to time, by fair words and promises: and when, at last, he had no artifice left to baffle our intentions and suspend our departure, by the mercy of God towards us and His protecting Providence, the Emperor sent word to our master, on the Wednesday morning, in the third week of Lent, to inform him that he was to see his Majesty on that day, and take his leave: on which our hearts leapt with joy and delight.

Towards evening, the great sotniks came, in the imperial sledge, and took our master, attended by us, to the Hall of Audience. On approaching the Church of the Annunciation, we were met by two Archons, who bowed to our Lord the Patriarch on the part of the Emperor, and, reciting the imperial titles, said, "The Emperor, &c. &c. &c., invites your Holiness of all beatitude, Father and Great Lord Macarius, Patriarch of the great city of God, Antioch, and of all the East, to his imperial presence, that he may bid you farewell:" and bowing, and receiving the Patriarch's blessing, they walked before us. So also, at the bottom of the steps, in front of the church door, two others met him, with the like ceremony. At the top of the steps, other two Archons presented themselves in the same way; and at the outer door of the Hall, the whole body of Ministers, and great Officers of State, came forth to meet him; two of whom, opening their mouths with a loud voice, and reciting the name and titles of the Emperor, and those of our master, presented his Majesty's invitation to his Holiness, to bless him and take his leave. At the end of the address, they all bowed to him; and he gave to

each his benediction, one by one. Then they walked, before and behind him, into the Hall; where the Emperor, descending from his throne, advanced to meet him; and after our Lord the Patriarch had chaunted the Ἄξιον ἑστίν, and bowed to the images and to the Emperor, he gave him his blessing, and sat down a little; whilst the Vazir came forward, and, standing before him, said, “The Emperor, &c. &c. &c., confers on your Holiness, and on your Apostolic See, this gift, which is, fifty soroks of sables, of the value of three thousand dinars.” Then he laid them before him, each couple being brought in by a janissary, who deposited his burden, and withdrew. Afterwards, the Emperor said, “O Father! I beg your blessed Holiness to accept this, as Christ accepted the widow’s mite; and do not reprove me.” Our master had previously asked him to have made for him a crown, and an entire array of sacerdotal ornaments, from the treasures of the Church; and on this account, the Emperor, taking him by the hand, and leading him apart to a corner of the room, attended only by the Perevòdchik, begged his excuse for not furnishing him these objects according to his desire; urgently alleging the death of the artists, and his own occupation in the affairs of war and conquest; which indeed were the true causes of the neglect. Then he wept much, saying to him, with earnestness: “O Father! it is your wish, then, to kill me, by separating from me; for you are my father, and I am your son.” Thus he spoke a long time with him; and our master wept also, seeing the Emperor’s humility, love, and reverence: God prolong his reign!\* All present in the apartment were moved to tears at this sight. Then the Emperor called forward all the Archons, who knelt down; and he requested the Patriarch to pray over them, and himself, a long prayer: and as he bent his head, our master obeyed his commands, by reciting the prayer, “Save, O Lord, thy people, &c.” in which he repeated the names of all the Saints. Then he concluded the prayer, and we chaunted for the Emperor a Πολουχρόνιον: after which, we all-

\* “His Imperial Majesty is a goodly person, two months older than King *Charles* the Second, of a sanguine complexion, light brown hair, his beard uncut; he is tall and fat; of a majestical deportment; severe in his anger, bountiful, charitable, chastely uxorious; very kind to his sisters and children; of a strong memory, strict in his devotions, and a favourer of his religion: and had he not such a cloud of sycophants and jealous nobility about him, who blind his good intentions, no doubt he might be numbered amongst the best and wisest of princes. His father was a great lover of Englishmen, and a man of peace: but this Emperor is of a warlike spirit, engaged against the *Crim*, *Polacks*, and *Swedes*; with what success, let him declare. Seven years ago, the plague carried away seven or eight hundred thousand people; and three years since, the *Crim* carried away captive, out of the borders, four hundred thousand souls into perpetual captivity; besides three hundred thousand, who were consumed and killed, by dint of sword, in several armies.”—*A Survey of the present State of Russia*. 1671. p. 14.

advanced, to kiss his hand. Afterwards, the Emperor took our master by the arm, and led him to the outer door of the Hall, where the Archons had met us; weeping much, and entreating him to bless him again, thrice, a third time; and to give him the kiss of Christ on the mouth, which he did. In his hand, our Lord the Patriarch held ready four Choloſitat, or petitions, to present to his Majesty. In one, he begged the price of a large brass *πολυέλαιον*, which we had bought for one hundred and twenty dinars, with three others at one hundred dinars each: in another, he asked him for some images; in the third, for a quantity of fish-teeth and stone-crystal; and in the fourth, for a collection of ermine. These he now delivered to him: after which, the Emperor ordered all his Archons to attend the Patriarch to the bottom of the steps of the Church of the Annunciation, where his Holiness made a discourse to them, and, having blessed them, bade them farewell. We returned to our convent in the greatest joy, and filled with gratitude.

The Archbishop of Servia, (of whom we mentioned formerly, that, when they turned him back, he had asked the Patriarch Nicon that he might be permitted to stay in the name of the Emperor, and had obtained his request,) now seeing the severe authority of the Patriarch Nicon exercised over him, as though he were one of the Heads of his own Clergy, *فاج* became disgusted, and asked for his dismissal: nor did he cease importuning the Emperor to let him go, to visit Jerusalem; after which he would return. The Emperor, being merciful and compassionate, took pity on him; saying within himself: "Perhaps, if we do not let him go, he will pray to God against us, and not for us:" and, in spite of the Patriarch, he consented to his departure. After our master, therefore, had come out from the audience, the Emperor called in the Archbishop, to kiss his hand, and gave him a recommendation; saying: "When you are come to Jerusalem, pray for us here, and remember me in the holy places of venerable reliques; and, when you come away, bring me with you some of the oil of the lamp which is over our Saviour's tomb." Then he gave him four soroks of sables, with four hundred dinars; and dismissed him. The Archbishop instantly left the city, and arrived in all haste in Moldavia, looking all the way behind him.—See what he gained by his pride and ambition, pretending to be a Patriarch! After being ignominiously detained, he was dismissed with no higher a present than that given to the Metropolitan of Nicia (*نيقية*), the holy See, who was here now; and their dignity was estimated as equal.

## SECT. IV.

*FAREWELL BANQUET, AND VISIT OF THE PRIME MINISTER.—PREPARATION, PACKAGE, AND PURCHASE OF FURS.—VARIOUS PETITIONS, AND GRANTS FROM THE EMPEROR.*

As soon as we had reached our convent, came the Chief of the Stolniki, who is the officer that superintends the imperial table, bringing to our Lord the Patriarch a large and princely banquet, of more than fifty dishes of meat, and various sweet confectionary; prepared cups, that is, gilt goblets, filled with wine; and numerous pitchers, containing a variety of drinks. Having laid the table, the officer sat a short time with his Holiness; and then, taking a farewell leave, he departed. After the repast, and as soon as we had removed the table, came the Chief Secretary to the Emperor, with the rest of the scribes belonging to the Hall of Audience, bringing us the soroks of sables we mentioned above. To all these officers we distributed presents and a gratuity, as also to the janissaries carrying the furs; and after we had given them to drink, they departed: for it was a custom always observed by our Lord the Patriarch, when any officer brought him a present, though it were only a plate of radishes or cucumbers at the beginning of the season, to give him either some dirhems, or some Aleppo or scented soap, or some saffron, &c., or else some holy relique, which was always received with great veneration. Similar gifts he made to the servants carrying the trays &c. of cakes of scented soap &c., to each individually; and even to the janissaries, who every day brought his meal from the imperial kitchen, we used daily to give, in remuneration for their trouble a portion of drink, or a small sum of money; as they were every day changed.

After the Secretaries had retired, the Vazir himself came, sent by the Emperor to pay his respects, on the part of his Majesty, to our master, and to express to him how much joy his Majesty felt at having received his blessing, and having been the subject of his prayers to Almighty God: and at the same time, how great his sorrow was at parting with him; for that his Majesty had said to his great Officers of State, at the moment we quitted his presence, "Truly this Patriarch is a holy man, and the light of sanctity shines forth in his countenance:" to which all these nobles bore witness. This is the information which the Vazir now gave us; further adding, that when our master quitted the Emperor, his Majesty sighed, and said: "I pray to God, that, before I die, I may see him, with the other three

Patriarchs, celebrating Mass in St. Sophia, with our Patriarch Nicon attending them." All present answered, "May God grant it!" The Vazir likewise gratified the heart of our master, by doing all he had asked in the petitions he presented to his Majesty. We had supplicated his Majesty, moreover, to grant us five χρυσόβουλλα, or imperial seals, which he gave to us. The first was, a χρυσόβουλλον for the Apostolic Church of Antioch, that, every three years, one of its Archimandrites, or of the Heads of its Clergy, with two or three Monks and attendants, should come to receive the Emperor's alms, to whatever amount it might please God to inspire his Majesty to give them; and then to depart, on their return. The second, for the Convent Elfalamand (الفالمند) in Trapolis (طرابلس): the third, for the Convent of St. George Elhamirah (الحميرة): and the fourth, for the Convent of Sidonaia (صيدنايا). The fifth χρυσόβουλλον we took out for one of the merchants, who was related to a Grandee of Moldavia, to the effect, that he should be chief over a company of merchants, and should not be stopped or delayed on the frontier. One of our own countrymen, originally of Damascus, who had been Voivode of Kolomna, Cashira, and Strasanjho, we again replaced in that dignity, by the intercession for him of our Lord the Patriarch with the Emperor, who appointed him Voivode of Cashira for the length of his life. A troop of poor Greeks we caused to be made Dragomans in the courts; and others of that nation, who were in the army, we succeeded in raising to the rank of Chaoushes, &c.

At the moment of parting with our master, the Emperor had asked him for some papers of Absolution, that is, of Συγκεχώρηται, which we had printed at Kiov, in Greek; and desired him to distribute some of them to the great Officers of State: which was done. As to the Emperor himself, I went and carried to his Majesty nine of these papers; on which I wrote, in letters of gold, the names of his Majesty, of the Empress, their son, daughters, and of the Emperor's sisters: and to all the great Officers of State I distributed for each one, going round to their respective hotels with the Perevodtchik, according to the Emperor's command:—after which, we prepared for our journey.

During these days I was alone, and unassisted in my labours and fatigues, both by day and night, from morning till evening, going round to the Grandees of the empire; the rest of the time attending to the arrangement of the sables, standing over the workmen, and sealing the paws of all the furs with the red seal of the Emperor: for every single paw of the sable-skins we impressed with a seal, and wrote inside, on the edges behind each, that they might not be

stolen, or clipped, or changed, by taking a good couple of the skins, and putting a bad one in its place. This method of prevention was invented by the Greek merchants having to deal with the Muscovite artists, who, for the most part, are very devils in deceit. The soroks, which are delivered to us in packs, we separated; and having written on and sealed each skin, we counted them out to the workmen, to clear away the white hairs with pincers, assisted by their wives, children, and numerous slaves. After this, they take and soften them by maceration, and then stretch them, to increase their size in length and breadth. Then they select them, and make them up again into soroks; for each of which they are paid a dinar. Afterwards, they collect the soroks by tens, calling every ten a crabka (قربكه), and valuing each sorok by marking them from one to ten. The first is of the highest; and each successive number is of an inferior price. After this, we packed all the soroks in bags; taking great pains to press them close, according to the usual method; first, to preserve them from the dust of the roads, which injures them greatly; and secondly, to carry them in as small a compass as possible, and protect them from the heat of the sun.

Constantine, Beg of Wallachia, had sent a letter to our Lord the Patriarch, humbly intreating him to obtain for him, from the imperial treasury, a sorok of sables of the first quality and highest price, and of supreme beauty and blackness—such a sorok as is never issued. Our Lord the Patriarch wrote, therefore, a petition to the Emperor, stating this occurrence: and the Emperor commanded, that they should give him a sorok of sables from the Treasury, at its original price on being imported from Siberia. On searching, they found two; of which we chose the best, and paid them for it the original price marked on it in Siberia, viz. four hundred and eighty dinars. In the prosecution of this affair, I had to go to the store of sables, and enjoyed the opportunity of looking over it.

They also gave us, by command of the Emperor, four ermines from Cazan. Unfortunately for us, no ermines had been brought this year from Siberia; for, by reason of the great heats, which had prevailed in the summer, the ermines were reported to have retreated northward. The fur of this animal is worth, sometimes more, sometimes less than twenty dinars, and is sold untanned, with the skin turned outside. We gave ours to the ermine artificers, to tan and prepare them; for in no other country do they know how to tan them in the way they do here, making them as dry and as soft as silk. They take and soak them in barrels filled up with bran (نخالة) and sea-oil, which they call fish-grease, brought from the ocean. These artificers are paid four dinars a thousand. All

the superintendants, and officers of the government-stores, when they have to deal with a skilful person who fees them, give him the best articles to be found; but to a person who knows nothing about the matter, they give the veriest refuse; as every thing is in their hands, and they have an unlimited but unacknowledged and secret power: we used therefore to make them fine promises, and give them substantial fees.

I went also to take some fish-teeth and stone-crystal from the stores belonging to the offices for the affairs of strangers, of which we have made much mention, where we used regularly to transact our business.

Then I went to the Emperor's treasury, in the neighbourhood of his high palace, which is appropriated as a store of holy images, accompanied by one of the Pervodtchiks appointed to attend me. On entering, I was much astonished at the great number of images collected there, rivalling treasures of much wealth: for every image presented by the Heads of the Clergy of this country, or by the Heads of Convents, to the Emperor, or to any of the Imperial family, is brought to this store; and is marked, on the back, with the name of the owner who gives it; from what town or convent it is taken; with the date of the day, month, and year, it is presented; and to whom, whether to the Emperor, the Empress, or any of the Imperial family. All of them are committed by register to the care of the Archon who superintends this treasury; who gave us, by order of the Emperor, thirty gilt images; which we caused to be carried by the janissaries to our lodgings, rewarding them for their trouble.

We asked the Emperor, besides, for a *يورغا* horse, that is, a *رهوان*; and he gave it to us also. For myself, I wrote to his Majesty a petition, begging the gift of a *Στιχάρι*, which he instantly granted me. I was sent to his treasury, where the brocades, copes, and other fineries, are kept; and they wished to give me a *Στιχάρι* ready made after their fashion; for from this store they distribute *Φελώνια*, *Περιτραχήλια*, *Στιχάρια*, and other sacerdotal robes and ornaments, to the poor Clergy, and to the inferior convents: but I refused to take it; so that they were forced to refer the matter again to the Emperor; who sent me a piece of beautiful white Venetian brocade, embroidered with trees and plants, in coloured velvet of every colour; accompanied with remnants for the sleeves and skirts of a similar cloth, but yellow; and some dinars for the expense of making; saying, "Take it and fashion it after your own will and pleasure." The cloth was worth about one hundred dinars.

The Emperor bestowed, moreover, on us all, for the parting kiss of hands, the

same presents we had received on our first presentation ; and we finally packed up our luggage, and prepared for our departure : for which purpose, we wrote a memorial for sixty vodvods for our conveyance ; though twenty would have been sufficient, had it not been for the number of poor persons who followed us. The other motive for asking for so great a supply was, that we might study the ease of the cattle. The carriages we asked for were brought us : and to attend us to the frontier of the Cossack country, a Peredvodtchik and a Dragoman were appointed, with ten fully-accoutred janissaries, to escort us from town to town. We were furnished also with an imperial sledge ; provisions of meat and drink for the road ; and a daily allowance of money, till the end of the month Adar, that is, till our arrival at Potiblia.

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## SECT. V.

*FAREWELL TO THE PATRIARCH NICON, AND DEPARTURE FROM MOSCOW.  
DIFFICULT JOURNEY TO BIELOV.—HALT AT BOLKHOV, FOR THE  
EASTER HOLIDAYS.—ENTERTAINMENT GIVEN TO THE  
ARCHDEACON BY THE VOIVODE.*

ON the morning of the fifth Sunday of Lent, being the twenty-third of Adar, our Lord the Patriarch went to take leave of the Patriarch of Moscow ; who gave him, as a parting present, an image of Our Lady, a sorok of sables, a gilt cup, and two dresses of woollen cloth and satin ; and to all of us he distributed sums of money : after which, we bade him farewell. In the afternoon, we went forth from the city, hardly believing that our departure was a reality, so great was our joy to return home after so long an absence : for the Almighty knows, that, from the excess of our impatience, we were continually praying that we might be dismissed, whether they gave us any thing or not. On the other hand, all the Dragomans, and others who attended us forth, were unanimous and uniformly urgent in saying to us : “ Wait with patience, and assist at the Easter festivities here ; because the Emperor wishes it, and the thaw of the ice, on the lands and rivers, is near approaching. How far do you mean to take us, to drown us in the waters ? ”—What they said, they uttered with truth and sincerity : but we answered them : “ As for you, we hope no harm will befall you : for ourselves, let us be drowned, rather than stay here.” My own individual anxiety, my grand endeavour, was to quit Moscow before Easter, to escape from the sleepless vigils, the overwhelming fatigue, and the restless standing up, during Passion



Week : but I afterwards wished we had staid for Easter, and had not been subjected to the disagreeable necessity of turning back on our road, as it fell out. On the whole, how could foreigners like ourselves, accustomed to such comforts at home, expect to enjoy any rest or sleep here, being forbidden the entrance of the hot-bath, and the shaving of the head ? But ever since our departure from Wallachia, we had been two whole years, till now, without entering the bath.

As soon as our Lord the Patriarch arrived at the Place of the Cannon, in front of the Emperor's palace, he alighted, by the direction of the Dragomans, from the sledge ; and turning his face towards the city, he recited a prayer for the Emperor, and for all the inhabitants ; and having given his blessing on the four sides, he remounted his sledge. All our attendants continued with us as far as the outside of the earthen walls ; where we presented to each of the Dragomans a gratuity, as is customary, for the recompence of their trouble ; one sum, on the part of our Lord the Patriarch, individually ; and another for all of us collectively : and having bidden them a parting farewell, we proceeded, in our sledges, a distance of seven versts ; hastening our journey, that we might reach Potiblia by the yet frozen roads and rivers. This, however, we did not accomplish ; for, on our arrival at Kalouga, the ice on the river began to thaw ; and we were, consequently, detained there three days ; during which, the ice and snow entirely melted away, the rivers overflowed their banks, and the streets and roads were filled with large streams of water. We were in all, reckoning our fellow travellers, the janissaries, and the Yamishkis, that is, the people of the vodvods, eighty persons ; and by our joint effort, we constructed, with much labour, eleven or twelve bridges, by means of which we effected our difficult passage over the roads and rivers, and the dreadful depth of mud, alone sufficient to have stopped less resolute travellers. What gave us most pain, was the distressing fatigue of the cattle. With the utmost exertion, we accomplished our route as far as *Bielov* : on our arrival at which place, the snow was entirely thawed away from many parts ; and in all the rest, it was so mixed with mud, clay, and water, that all travelling forward on sledges was at an end, and we began to purchase wheel-carriages. By either mode of travelling, the difficulties of the road were extreme. In those places where the snow yet lay, we saw, as it slowly melted, how streams of water, as from fountains, flowed from under the drifts, every field pouring forth its torrents into the roads ; so that, as we sat in our sledges, we filled goblets of that beautiful sweet water, and, with draughts of that true Ma Ozzolal, revived our souls within us.

We did not enter *Bolkhov* till Holy Thursday; when it was proposed that we should celebrate the Easter holidays in that place, which we agreed to; as the Yamishkis belonging to the carriages made interest with our Lord the Patriarch that they should be allowed to spend that time at their own homes.

On the Morning of Easter Sunday, our Lord the Patriarch, by invitation of the Voivode, and at the request of the Greek merchants who were with us, went to perform the *Ἀνάστασις* in one of the churches. After the Canon, he stood before the royal door, with the cross in his hand, attended by two priests; one holding the Gospel, and the other the Paschal image; and all the persons assembled, came forward, according to custom, to kiss the cross. On kissing afterwards the Gospel, and the image, in the hands of the Priests, they kissed also the mouths of the latter; giving them, at the same time, each a red egg. This the boys did, as well as the grown-up men; and after them came the women and girls, of all classes, from the highest to the lowest. We melted with envy when the women and girls kissed the mouths of the Priests; and the Priests kissed theirs, saying, *Χριστὸς ἀνέστη*, in their own language “Christos Voskros”; to which the laymen and the women answered, “In truth, He is risen”: the latter, at the same time, kissing the Priests’ mouths, without blame or shame. We were much surprised at seeing this; and particularly so were the Greeks, who witnessed it: but such is the Muscovite custom. The Priests collected a great quantity of red eggs; as not one of their flocks, not even among the children, neglected to present each his egg. It is a custom also observed here, that at the time of Mass, on Easter-day, they bring, from their houses, trays of bread, butter, and cheese, to the church, for the Minister to pray over them the usual prayer: after which, he takes the half, called the Paschal or Easter Offering. Another custom, which we have formerly mentioned, is, that from this day, till the Ascension, whenever any person meets his friend, he kisses him on the mouth, saying *Χριστὸς ἀνέστη*. After all these ceremonies were performed, our Lord the Patriarch finished the Mass for this day.

During this Easter week, no person travels nor leaves his home; but all remain in their houses, clothed in their best attire; and spend the whole of the time in eating, drinking, and praying. From the Sunday to the end of the week, the Priests in their *Φελώνια*, with their banners, and with the cross in their hands, and accompanied by their friends or disciples, carrying the Paschal image, the image of their church, and the Gospel, go round to their parishioners, chaunting *Χριστὸς ἀνέστη*. On entering each house, the Priest recites the Gospel of the

Passover, and the Ἐκτινή, mentioning all its inmates by name; then he performs a Πολυχρόνιον for the Emperor and the Patriarch, and concludes the ceremony with thrice repeating Χριστός ἀνέστη. Afterwards, they make him a present in money, and conduct him to the door; all abandoned to the utmost joy and hilarity. On the passing of the procession by any church, the young men of the parish ring the bells: for it is the amusement and occupation of the young men, during this week, to ring the bells continually. In this same manner the Priests came to the lodgings of our master, who dismissed them with the usual fee.

On this day, I was invited by the Voivode to accompany the imperial Dragomans to his house; where he made us drink two rounds of cups of wine and spirits, whilst he stood up, and we were sitting. After the Muscovites have served their guests, it is usual for them to give the jar and goblet to the guests in turn, to pour out for them, the hosts; as was now done by the Voivode, at the present entertainment. And now I have to mention a strange thing, which I witnessed on this occasion; a thing which we had been told of, but which we would not believe. I saw it, however, with my own eyes; and it was this. After the table was set, and we had taken our places at the board, the Voivode called in his wife; who came in her finest dress, with her daughters and little boys, bowing her head to us as she entered, and saluting us. Then the Voivode placed her in the middle of the room, and begged us to go and kiss her on the mouth with the holy paschal kiss, in the virtue of which they have the highest faith, accompanied as it is by the words Χριστός ἀνέστη. The Dragomans, to set me the example, went first, and, having kissed the lady on the mouth, repeated the words: and then they nodded to me to come forward, as they retired each to his place: but I was become like a mute statue, and was melting away in a fever of bashfulness. In vain the husband urged me vehemently: I still held back; until at length they got the Dragomans to prevail on me to go and kiss the lady, by representing to me, that otherwise the Voivode, her husband, would be seriously affronted. Overcome with shame, and pushed forward with some violence, I advanced to the lady, and kissed her mouth; and she kissed mine, saying, “Christos Voskros.” I was, as it were, without sight or sense, so great was my confusion amidst a scene I had never before witnessed: though we had been told, but I would not believe it, that not only on this day of Easter, but whenever they received a stranger as a guest at their houses, they always presented their wife before him, to be kissed by him on the mouth, and by all present; that the husband glories in this; and that it is not possible for any one to omit kissing her, unless he wishes

to be turned out of the house. On retiring to my place, I bowed my head to the lady; and all the company bowed to her at the same time. Afterwards, she took a vessel of spirits and some cups, and served us to drink, twice round; and then she sat down with us to table: such is the custom here. At the end of the repast; we drank some cups to the health of the Voivode, and to the health also of his lady: and we wiped the cup each time on our lips; for whoever does not so wipe the cup, is esteemed by them a declared enemy, as not having drunk the entire health of the master of the house, but having done it defectively.

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## SECT. VI.

### *MESSAGE FROM THE EMPEROR, TO DESIRE THE PATRIARCH'S RETURN TO MOSCOW.—THE EMPEROR'S LETTER.*

ON the Tuesday in Easter week, at the moment we were preparing for the prosecution of our journey to Potiblia, the news was brought us, by a courier, dispatched to our Lord the Patriarch, that the Emperor had sent off to him, with all haste, a grand Sotnik: the meaning of which message we were at a loss to conjecture; and were therefore much troubled and confused, thinking and reflecting what could be its motive: so that from the cheerful humour in which we had been as travellers, we were now become disturbed and full of doubt and perplexity; until the Sotnik above mentioned, immediately on his arrival, sent into the town to ask permission of our master to see him: and when he was admitted, having bowed several times to the ground, he stood erect, and said: "O great and holy father of all beatitude, Kyr Macarius, Patriarch of the great city of God, Antioch, and of all the East; your spiritual son, the Emperor, the lover of Christ, the exalted, the chief among Kniazes, and the great among kings, Kniaz Alexius Michaelovitch, bows to your Holiness with his forehead on the ground, and supplicates you, if it is your Holiness's pleasure, to be so kind as to return to him, and that you will not reproach him with the fatigue and hardship of the road; because he wants you to assist at a new and secret Synod, and for other secret and necessary business of Church and State; and he intreats you again, with earnestness and humility, not to be angry with him on account of the difficulties of the road to be again encountered on your return; but your reward be with Almighty God."

We asked the Sotnik at what time he had left Moscow. He said: "After the

evening service, on Good Friday, the Emperor called me to him, and gave me this letter; commanding me to overtake your Holiness as quickly as possible, and to execute his commands. I have risked my life in the waters and rivers, galloping at full speed both by night and day; so pressing was the Emperor's injunction, that I should overtake you before you reached Potiblia."—And, indeed, it is a remarkable thing, that he should have travelled over so great a space of ground in three days and a half.

Then the Sotnik delivered to our master the Letter from the Emperor; which the Patriarch having kissed, handed to the Perevodtchik, to translate for him: and he thus read it in the Greek language, word for word; whilst I wrote it down with the greatest exactitude in Arabic. This was its form:—

“We, by the grace of God, chief among Kniazes and Efendis, Alexius Michaelovitch, Emperor of all the Russias, Large, Small, and White; Autocrator of many of the Eastern and Western countries, and of all the North; heir to our father, and inheritor to our grandfathers; Sovereign Lord and Ruler; to Macarius, by the grace of God, Patriarch of the great city of God, Antioch, and of all the East—We bow with all reverence to your Holiness; who, though as a Father and Shepherd to our great empire, went away and left us, abandoning our capital and imperial city to return to your holy See, in the great city of Antioch. But you had not long quitted the city of Moscow, after parting from us, nor were you far away on your journey, before divers weighty matters in our great empire occurred, of vital importance, both to Church and State. This business requires that you should return to us, O blessed Father; and that, favouring us with the sight of your holy prelatical countenance, in the joy of the Lord, you will give us the opportunity of meeting and conversing with you for a short time. I, the Emperor, have great hopes in the regent skill of your Holiness, and am confident you will not disappoint them, by your attention to the affairs in question. I therefore ask and intreat you, bowing before the feet of your prelacy, that you will not baffle my expectation and prayer, but will please to come to me, to the city of Moscow, without delay, and with the smallest requisite burden and luggage. Our command and pleasure is, that you bring with you nothing but your priestly attire and a few servants: the rest of your baggage and company you will please to leave in the fort or castle where you shall receive this our message and letter, brought you by the Sotnik of our Imperial Court, Ivan Ivanovitch. Complying with this our desire, and returning to us, O benedict Father, you will please to

bleſs us with your ſpiritual grace : and it is the deſign of our Imperial Maſteſty, after you have favoured us with your preſence, ſpeedily to diſmiſs you on your travels, full of gratitude to your Holineſs. For all the fatigue you will have undergone from the difficulties of the road, you will receive a recompence from Almighty God ; and we will afterwards leave you free to purſue your own affairs and deſires. Do not fear, therefore, nor be under any apprehenſion, that any detriment will accrue to you, in conſequence of your return at this preſent time to our Imperial Court, O bleſſed Father !

“ This Letter was written by our Maſteſty, in the imperial city of Moſcow, in the year Seven thouſand one hundred and ſixty-four, on the evening of the fourth of Niſan.”

On comprehending the ſenſe of this Letter, our ſorrow was greater than our joy, and our joy greater than our ſorrow. Our ſorrow was, for turning backward, whiſt we were continually praying to God to direct our ſteps forward : our joy, for the humility and condeſcenſion of the Emperor, in deigning to aſk us this favour ; with which requeſt it was impoſſible for us to reſuſe compliance. In the miſt of theſe feelings we were troubled and confuſed, not knowing pre- ciſely what to think of this affair. Glory however be to God, who, in His infinite wiſdom, permitted all theſe ſtrange turns to meet us in our courſe, and to happen in our time ! It was uſual for the Patriarchs to come and ſtop no longer than eight months, at moſt. But we were, firſt of all, completely put to a ſtand by the troubles in Moldavia ; and afterwards, by the ſame cauſe, delayed in Wallachia. In Muſcovy, we were encountered by the expedition, and management of the war by the Emperor in perſon. Such a thing as no one would have expected to ſee ſince the reign of the Czar Ivan, to our great miſfortune, took place in our days ; and then, after hoping we ſhould ſtay four or five months only, we were delayed for nearly a period of two years ; a period which, indeed, at laſt, we fully completed.—We now blamed ourſelves much for not ſtaying at Moſcow, to paſs the Eaſter holidays ; which was the beſt advice that had been given us.

It is remarkable, that ſo many ſtrange things ſhould have occurred in our time, ſo far ſurpaſſing in number and ſingularity thoſe which had occurred to others. It had been uſual for the Patriarchs to go once only to Moſcow : we went twice ; and we outreached the preceding Patriarchs in five things. The firſt was, our reſidence at Kolomna for ſeven months, and our having expe-

rienced the mode of travelling on the rivers. Whilst others travelled by land, we were moved along the river in boats. The second was our journey to Novogorod: the third, our visit to the Emperor's monastery: the fourth, our return to Moscow, a second time: and the fifth was our enjoyment of our pensions for four and twenty months, or two years complete, as we shall specify hereafter.

And now our minds were all agreed, that we must return to Moscow, in obedience to the Emperor's will; which, indeed, it was impossible for us to resist, being within his rule and territory: nor would it have been decent to make any show of reluctance; but the Greek merchants, our fellow-travellers, were much vexed at our separation from them. Then the Voivode came; and I went with him, accompanied by the Stolniks; and we stowed all our wagons, clothes, and heavy luggage, within the castle; cording them all up together, and sealing them: and there we quartered the rest of our companions and servants. Over them the Voivode set a numerous guard of janissaries, to protect them day and night. With us we took nothing, but what was absolutely necessary, and a box of priestly ornaments, according to the Emperor's command. To accompany our Lord the Patriarch, there was myself, with the Deacon my companion, the Archimandrite, and three servants, in seven carriages. It is usual for each carriage to be drawn by one horse; but we put two. The whole number of our horses was forty: and we had so many, in order that we should change them from time to time, that they might not be killed with the hardship of the road, and that some might be always resting. This arrangement was in consequence of the Emperor's injunction to the Stolniks to order every thing for our speedy coming to him. The Perevodtchick we took with us; but the Dragoman was left behind.

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## S E C T. VII.

*RETURN, BY SIMONKA, TO THE CAPITAL.—REFORMATION ON THE SUBJECT OF SLAUGHTERING ANIMALS.—PROMISE MADE BY THE EMPEROR TO THE GREEKS.—RECEPTION OF SOME EMISSARIES FROM MOLDAVIA.*

WE set off from Bolkhov, at noon, on the Wednesday in Easter-week, being conducted by the Voivode to the outside of the town. We travelled in the greatest haste; and suffered the utmost distress, from the roughness of the roads and the depth of the mud, in consequence of the overflowing of the brooks and

rivers. The river of Kalouga we saw at its greatest height, extending its breadth about the distance of a mile ; and having overthrown the walls of the new fort which we had before seen building, it had carried away all the timber employed in them.

On the Wednesday in St. Thomas's week we arrived at the village called *Simonka*, distant seven versts from the capital. In it are numerous orchards of fine apple-trees. It is an estate belonging to the Convent of Simon, and is therefore called after it. All strangers coming to Moscow, whether Patriarchs, Bishops, Monks, or merchants, wait in this village till their *Pristobs* or conductor announces them to the *Vazir*, and prepares for them a lodging: and then he returns, and leads them into the city. Thus our *Stolniks* acted with us, sending to inform the *Vazir*, and the Emperor, of our arrival: and, in the mean time, we slept for that night in the village. We met, on our road, a number of Greek merchants returning from Moscow; of whom we asked the occasion of our being brought back. They informed us, that, in the evening of Good Friday, the Emperor had had a dispute with the Patriarch, in the church: but no one knew the particular cause of it; only in general it was known to have been occasioned by the haughtiness of the Patriarch, and his rude behaviour; for he was become excessively proud. At the Festival of the Immersion, when he design'd to perform the prayers over the water once only, and this his int'ent had come to the knowledge of our Lord the Patriarch, the latter went to him, to admonish him that such a practice was irregular; for *Nicon* was constantly intreating our master, and saying to him, "Whatever you find reprehensible in the order of our ceremonies, tell us of it, that we may conform to the right practice:" and he usually received his advice with great deference. But on this occasion he refused to listen to him, rejecting his authority on this subject. The Emperor, in the mean time, supposed that it was by the advice of our Lord the Patriarch that *Nicon* performed the ceremony in the way he did: but now coming to the knowledge of the contrary, he disputed the matter with him, and scolded him, calling him a *Mojik beladins*, that is, "a stupid fellow." The Patriarch replied: "I am your spiritual father; why then do you revile me?" To which the Emperor answered: "It is not you who are my father; but it is the holy Patriarch of Antioch, who is indeed my father: and I will instantly send, to bring him back on his road." Immediately he called the *Vazir* and the *Stolniks*, and dispatched the latter in quest of us. The report was soon spread in the town, that the Emperor had sent to bring back the Patriarch of Antioch; but no one



knew wherefore. The Greeks conjectured that he was bringing him back to keep him with him another year; and our friends feared it might be the beginning of some disastrous affair: but no one knew the real cause, nor did we, till afterwards.

On the Thursday, the messenger returned with the answer, and we set forth for the city. From this village, the road to it is like the road from Khan Toman to Aleppo, all ascents and descents, hills and valleys; and the town is seen at a distance of fifteen versts, delighting the eye with its beauty and grandeur, its elevation, the number of its belfries, and the airy cupolas of the churches shining with gold. On entering, we alighted at our former lodgings in the Convent of Cyrillus; as though we had only gone out on a visit, and were returning home: and thus we answered every one, who asked us. The next day, the Emperor invited our Lord the Patriarch to a great banquet: and as soon as he entered his presence, he advanced to meet him, bowing to him, and saying: "My Lord and father, I beg of you, that as Christ forgave the sins of the offending woman, and accepted her tears, so you will also forgive me, and accept me approving my humility and supplication, and not reproving me for the suffering I have caused you on the road; for which I will recompense you, according to your asking and expectation." Thus the Emperor manifested great delight at beholding our master; and after he had received his blessing, he admitted us to kiss his hand. When I advanced, and, kneeling, kissed his hand, he smiled, and said, "Christos Voskros!" I was a little confused, but, without hesitation, I made the usual response. After we had left the banquet, we immediately found that our pensions and appointments were restored to us.

At this festival of Easter, an imperial ordinance was sent forth by the Emperor, on the subject of killing meat; for from Wallachia, Moldavia, and the country of the Cossacks, to the further end of Muscovy, they did not slaughter animals in the manner prescribed in the *Nóμος*; but by jugulation, after the manner of the Franks. Our Lord the Patriarch, therefore, when he was in the Emperor's convent, informed him on this subject. The Emperor was very grateful to him for his instruction, and immediately acted upon what he told him: so that the Muscovites now slay after our manner, but after much altercation, for they had formed to themselves an opinion in opposition to the mode of slaughter practised by the Hagarenes, who stab; but their doctrine was unfounded.

We were told by the Greek merchants resident here, that after the Emperor, on the morning of Easter Sunday, had, according to custom, distributed red eggs

to all his great Officers of State, in the church, he called forward the Greek foreigners, and others then present, and distributed to each a couple of eggs. Every person who receives an egg from the Emperor, on this day, preserves it in his house as a blessing, as we have before had occasion to mention. They added, that, after the distribution of the eggs to them, he called them near him, and said : “ Do you wish and desire that I should redeem you, and free you from your captivity ? ” Kneeling down, they answered : “ How can it be otherwise, than that we should desire it ? ” and added such compliments as the occasion required. On which the Emperor replied : “ When you return to your country, ask the Heads of your Clergy, and your Monks, to offer Mass and pray for me, that by their prayers my sword may cut through the necks of their enemies.” Then he shed many tears ; and, turning to his great Officers of State, said : “ My heart is broken for the captivity of these poor men, who are in the hands of the enemies of our religion. At the Day of Judgment, God will call me to account for them, because, having it in my power to release them from slavery, I neglected their cause.” Then he went on to say, “ I know not how long this evil state of things is to last ; but I do know, that, ever since the time of my father and ancestors, there are constantly coming to us, Patriarchs, Bishops, Monks and poor, to complain of the tyranny of their enslavers ; and that not one of them comes, but driven by severe distress, and to escape from the cruelty of their masters. For this, I fear the questions which the Creator will one day put to me on their account ; and I have resolved in my own mind, that, please God, I will expend my troops, my treasury, and my own blood to the last drop, in the endeavour to release them.” They answered, “ May the Lord grant you according to your heart’s desire ! ”—Observe, reader, the mind and demeanour of this holy prince.

To return :—They told us, that on the Saturday of Sleep, that is, the Saturday in Passion Week, an Ambassador came to the Emperor from the Crál of the Poles, and the rest of the Polish Grandees, with supplications to him to pardon them, and with humility offering him all he should require of them. To these their requests he agreed, for an indefinite period.

About this time, also, came to the Patriarch, as emissary from Stephani Voivode, a Metropolitan of Moldavia, accompanied by a Logotheti and a numerous suite, to make the Voivode’s submission to the Emperor for the whole country ; as it is, in reality, under obedience to him ;—this point having been agreed to by all the Grandees, and the whole commonalty of that province, in consequence of their distress, and their total inability to resist their tyrannic neighbours, who seek to

enslave them, particularly the Tartars. The Emperor was at that time greatly enraged against the said Stephani, for having several times sent aid to the Poles against the Cossacks, between whom and the Moldavians a great enmity had consequently ensued. But Stephani ceased not to scheme, by every artifice, till at length he reconciled them to peace and friendship, by means of presents, embassies, and intercessions; so that they returned to their ancient amity. To the Emperor he had caused to be presented a Letter from the Patriarch of Jerusalem; in testimony that he bowed to him submissively, with all his heart, and in full sincerity; but the Emperor refused to admit his assertion, replying, that it was all treachery and deceit. His Majesty would admit no testimony in his favour, but that of our Lord the Patriarch; who unremittingly interceded for him, that the Emperor would accept his submission; which he at length did, restoring him to favour. The deputation brought with them a written Memorial, dictated by the voice of the whole country, in which both the people and the Prince requested ten graces from the Emperor. One of them was, that he would protect them with his troops, in time of need: another, that he should take tribute from them by the rule of the ancient registers of the time of the Greek Emperors: another, that the said Beg should not be deposed during his life, and at his death should be succeeded by a Beg of his race and family. The Emperor granted them an immunity from tribute for ten years, on condition that the Beg should receive at his court none of the Muscovite Boyars, without the Emperor's permission. After these preliminaries, the Emperor invited the deputation to his presence, to kiss his hand; on which occasion they presented to him a beautiful Turkish horse, with its princely trappings entirely covered with gold, pearls, and precious stones; and made him a gift of the leg of one of the forty Martyrs, named John. To the Patriarch they presented some velvet and brocade; and the relique of a Saint. From the Emperor they received, in return, numerous grants, pensions, &c.

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## SECT. VIII.

*CONSECRATION OF AN ARCHBISHOP.—COLLECTION OF WAR SUBSIDIES.  
EXPEDITION AGAINST SWEDEN.—SYNOD ON THE BAPTISM OF POLES.  
MOTIVES FOR THE PATRIARCH'S DETENTION.*

ON the Sunday of the Samaritan Woman, we went, by invitation of the Patriarch, to the Sobor, to assist at the consecration of Kyr Yusef, Archbishop of

Astrachan. We had felt in our hearts a great desire to see this beautiful sight; and, glory be to God! time rolled over, and our turn at length came to be blessed with it. Whilst the Patriarchs were robing, they had spread the great high platform with carpets, and placed on it three chairs; one for the Emperor, the other two for the Patriarchs. From the Emperor's chair to the door of the sanctuary they had laid a piece of red cloth, covered with rose-coloured velvet, for his Majesty to step on; and under the chairs of the Patriarchs they had spread violet cloth, covered with blue velvet. The Khuldani, in their large red cloaks, with large sleeves, and with long staves in their hands, and wearing their high red caps, stood six in number, fronting round the *Ambon*. We before mentioned, that at the consecration of a Bishop it is usual for them to be four; at that of an Archbishop, six; of a Metropolitan, eight; and of a Patriarch, twelve: but we know not how to explain the intent of this. And now the Patriarchs came forth, and sat in their chairs. When the Emperor was come, and had paid his devotions to the images, he advanced towards the Patriarchs, who came down to give him their benediction; and then he went up, to sit in his chair, by their side. He wore his crown, with the imperial robes and the purple, and sat on the right hand. Then the Archdeacon, with his attendants, went forward; and calling the Heads of the Clergy, the Archimandrites, and the Priests, two by two, made with them their *metanoias* to the Emperor and the Patriarchs. The Heads of the Clergy were seated on the edges of the platform-steps, on each side, down to the lowest, according to their degrees. The Archimandrites, in their mitres, sat in chairs on the two sides of the choir. And now they brought forward the person intended for consecration, in his cope and mitre; for he was Archimandrite over a convent in Astrachan. After he had bowed to the Emperor and to the Patriarchs twice, as the others did, he stood before them at a distance, with his face to the west; and began to read the diploma granted him by the people of his country, together with the Councils and the Creed, as established in the *Εὐχολόγιον*, with a loud voice, mentioning the names of the Emperor and of the Patriarch with much eulogy, as they sat listening to him: but when he began to read the Creed, "We believe in one God," they rose, and stood up. When he had finished, he went up to the Patriarch; who read over him the well-known prayers, and gave him his blessing. Then they concluded the service; and the Patriarch having gone down to his chair, they began the Hours and the Mass. At the *Τρισάγια*, they completed the Archbishop's consecration in the usual manner: and having given into his hands a book of the

Gospels, he went and presented it to the Emperor to kiss, and afterwards to all the officiating Priests.

After Mass, we went up to the Emperor's banquetting-room; and saw the Archbishop, attended by the Imperial Archons, pass on horseback, with the cross in his hand, and the Khuldanis around him, to sprinkle the walls of the imperial palace: after which, he came back to the banquet. The next day he sprinkled the second walls of the city; and on the third day, the whole of the remainder, according to the Muscovite custom. Afterwards, he distributed to the Emperor, and to the whole Imperial Family, presents of images, gilt cups, dinars, sables, silks, brocades, &c.; and, in like manner, made presents to the Patriarch, to our master, to us, and to all the Heads of the Clergy, the Heads of Convents, the Priests, and the great and small Deacons who were present at his consecration.

In the mean time, an order had been sent by the Emperor to all the Voivodes of the country, to give him force and aid for the approaching campaign, by paying for each of the slaves and servants, whom they wished to retain on their estates, from twenty to forty roubles a head, in lieu of military service; and to provide substitutes, whilst they staid away and rested from the fatigues of war. This order was strictly carried into effect, not only as regarded the Voivodes and their serfs, but all the Boyars also residing in their houses throughout the country, without any exception, though many of them were old and infirm. The Emperor himself prepared for a journey to the city of Smolensko, to see in person how an agreement might be come to, between him and the Poles; sending his troops, treasures, and heavy baggage, before him.

Towards Sweden he dispatched three great Kniazes, with three hundred thousand warriors, to pass through Novogorod and Pskov. These troops marched forth from the capital in great pomp and splendour. For the conduct of the war, a plan was combined between the Emperor and the Cæsar: the latter agreeing to carry it on by sea, the former by land. The Swedish Ambassador was now placed by the Emperor under the strictest confinement in his hotel, round which were posted twelve hundred janissaries carrying muskets, to guard it on all sides, and appearing to envelop it like a bright flame. No person, on any pretext whatever, was permitted to go in to the Embassy; and after the janissaries had searched the persons of the Swedes, and taken from them all their swords and knives, and their pens and inkstands, lest they should send any letter to their countrymen, they removed them from the house they had

hitherto inhabited, and, placing them in another built of stone, guarded them there with the utmost vigilance. All this was to prevent them from sending letters and reports to their own country; and from receiving any thence.

For some days the Emperor had been visiting the convents, both within and without the city, to take a farewell of the Monks. On Monday evening he came to ours; and having performed his devotions in its several churches, he was waited on by our Lord the Patriarch, who went up to his apartments, to give him his benediction, and present to him his dutiful salutations. The Emperor said: "O father, pray for me; for I intend soon to depart for the war:" and bowing, he dismissed him with a farewell, and went to visit the remainder of the convents. On the next day, which was Tuesday, the bells were rung after Mass; and the Emperor came down to church, where the two Patriarchs, with the Heads of the Clergy, and the Archimandrites, after they had put on their copes, performed a *Paraclesis* for his Majesty; at the end of which they went forth in procession to the outside of the palace-gate, where the stone oratory is situated: and after prayers, they took a farewell of the image of Our Lady Vlashirnas, and the cross of Constantine, committed to the keeping of Joseph, Metropolitan of Crotiska, whom they had appointed this year to carry them before the Emperor: but first they bowed to them and kissed them, and so parted with them for the season.

Observe, Reader, their faith and belief in sending these sacred treasures before the Emperor, to guide him to victory and the repulsion of his enemies.

Then we put off our copes on the spot; and our Lord the Patriarch returned in his coach, accompanied by the Patriarch Nikon, to our convent.

On the Sunday before the Ascension, the Patriarch of Moscow invited our master; and having assisted at Mass in the Sobor, we went up to his palace; where he this day held a synod. Summonses had been sent to all the Heads of the Clergy throughout the country; and the Metropolitan of Cazan was come, to attend the Council. The object of the meeting was, to discuss the baptism of the Poles; because, as we have before mentioned, the Muscovites were in the habit of baptizing them; whereas in the books of ecclesiastic law this is forbidden, with the exception of four sects, which have made their appearance in our time; and which are, the English, the Lutheran, the Calvinist, and the Paphlakinian (البغلاكينى); who are followers of Paul the Samyasatian (السميعاطى), and compose thirty small towns or villages in the district of Tornova. Our Lord the Patriarch, therefore, demanded of them to

conform to what was written in their laws. We had found, in a book, an ancient writing from the Holy Mount, in which this matter was expounded. This section of the book our Lord the Patriarch wrote out, and signed with his own name; and, after a long and an angry discussion with the Heads of the Muscovite Clergy at this meeting, he compelled them, by the testimony of their own books of Law, reluctantly to submit to the truth. Then he delivered this letter, or pamphlet, to the Patriarch, after he had put his name to it; and it passed into the hands of the Emperor. Afterwards, it was translated into the Russian language, printed, and distributed: and an imperial decree, in conformity with it, went forth, to prohibit the baptism of the Poles, and of other Franks of the same religion; for they approach the nearest, of any of the sects, to ours. Thus this affair was settled, and the business of the Synod concluded.

Never, since our return to Moscow, had we been able to learn for what reason the Emperor had brought us back; nor had we courage to ask: and on this account we murmured much amongst ourselves, particularly on finding that we were detained longer than we had been promised. Again we fell into our former uneasiness; and were tantalized with promises from day to day, whilst no one knew how to give us a precise answer. Now, at length, we discovered the motive of our detention, which was for three purposes. The first was, to discuss the affair of the baptism of the Poles; the second, to give testimony regarding the Metropolitan of Moldavia; and the third, to condemn a new heresy of a second Arius, which had made its appearance among the Muscovites, as we shall give an account of it hereafter.

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## SECT. IX.

### *CEREMONY OF THE EMPEROR'S DEPARTURE.—REVIEW OF THE TROOPS.— LETTER OF THE EMPEROR TO THE PATRIARCH.—EXCOMMUNICATION OF THE PROTOPAPAS OF MOSCOW.*

ON the Thursday of the Ascension, the report was verified, that the Emperor was that day to set out on his expedition: and he invited our Lord the Patriarch, together with the Patriarch of Moscow, to say Mass in his presence, in the Convent of the Ascension, opposite us. At noon commenced the ringing of the bells all round the city, for the assembly of the troops and the Officers of State, who immediately began to form in bodies: and we, at the same time, went to

the apartments of the Patriarch. Shortly after, the Officers of State began to bring forth their servants and horses, their standards and flags, from within the Emperor's palace, to the outside of the imperial gate; extending their line, with great display, according to their ranks and degrees, to the outside of the town. The servants of each Archon gloried over their fellows, in the fineness of their dresses and armour, and in their masters' horses, of the noblest breed, adorned in the richest trappings. All the people knew them, and said, "These are the servants and horses of Kniaz so-and-so; and those are the servants and horses of Boyar such-an-one." The first that appeared were the servants of the inferior Archons: after them came the servants of the Kniazes and Ministers of State. These collected together from all parts of the city; and, entering by the gate of St. John the Baptist, which is in the walls behind the palace, on the western side, advanced to the palace-yard; and then went out by the gate which is in front of the Church of the Annunciation. Here were standing the Priests in their copes, to sprinkle them with Ἁγιασμός. In the mean time, the new bell tolled; until, towards evening, the Emperor came down to the church, attired in his most splendid robes; and, instead of a crown, wearing a high cap, entirely covered with pearls and precious-stones: in it was a tuft, like feathers, with many branches hanging down, and braided with diamonds of the size of peas, resembling bunches of fox-grapes, which shook and glittered in the church, so as to dazzle the sight and attract admiration. On approaching the Emperor, I viewed this bright ornament at my leisure. I had been continually urging our Lord the Patriarch to ask Nicon, not to go out to take leave of the Emperor in their copes, but in their *mantyas*, *epitrachelia*, and *omophoria* only, that so we might enjoy the sight freely: and, as I requested, so it was done; for after they had put on their copes in the Sobor, and had performed a *Paraclesis* for the Emperor, the Patriarch of Moscow read over him the Prayers for War and Victory, and then asked our master to advance and do the same. But the Emperor would not have it so; saying, "Let him pray over me outside." We then took off their copes, and put on them their *mantyas*; but ourselves, the Heads of the Clergy, and the Priests, went out with them before the Emperor, in our copes, to bid him a parting farewell outside the palace. The rails on each side of the imperial gate had been covered with red cloth; and over them stood two Bishops, to sprinkle all that passed with Ἁγιασμός. In the mean time, the bells were ringing, and we arrived at the circular Oratory, the walls of which they had covered all round with red cloth, spread with brocade. The people were in number like the



sands of the ocean. The Emperor had invited the Swedish Ambassador to view the ceremony, that it might excite his astonishment. Then the Emperor advanced to our Lord the Patriarch, and bent before him, whilst he recited over him several prayers. At this moment the Emperor's saddle-horses began to move forward: they are magnificent, princely horses, brought from Persia, Turkey, Germany, Tartary, and the country of the Calmucks; and were covered with superb trappings. Then passed the numerous imperial coaches, with the Emperor's chief guards and soldiers, and their Stolniks, and the whole imperial suite, to our great admiration at their multitude and splendid appearance. After the Patriarchs had given their blessing to the Emperor, and bidden him farewell, the Heads of the Clergy, and the Archimandrites, advanced to present gilt images to his Majesty; and all, including the merchants of the city and ourselves, approached, to kiss his Majesty's hand. Then the Emperor parted from them; and, mounting his horse, rode away; whilst his troops, numerous as the sands of the sea, continued to follow him as far as he went that night, which was to a village where he has a palace, at three versts from the city, where he slept.

On the Friday morning, the Patriarch of Moscow called for our master; and they rode in his carriage, attended by us, to a village belonging to the Patriarch, at seven versts distance from the city; that they might there give a meeting to the Emperor, whose road lay through it. On our arrival at the village, the horses, wagons, and troops, began to pass; and shortly afterwards we heard the report of three guns, as a signal that the Emperor was mounting. Presently, the Emperor came up in his coach; and, being met by the two Patriarchs, was taken by Nikon, as his guest, to his palace; where Nikon presented to his Majesty and his Grandees a magnificent banquet for the afternoon. For our parts, we stood to view the troops, as they passed; and it was a day of sights, to be numbered among ages. It was a wonder before God, that we should return from our journey to behold such a spectacle.

Then the Emperor arose: and the Patriarch descended with him to the level of the road, to take leave of him. Here, after our master had blessed him once, he said, "Bless me again": and after that, "Bless me a third time": and, bowing, bade him farewell. We again had the honour of kissing his Majesty's hand; after which, he mounted his coach and drove off, and we returned to the city.

When the Emperor arrived at the Convent of St. Nicolas, known by the name of Mojaiska, distant from his own convent, forty, and from the city, fifty versts,

his Majesty sent a letter, by one of his Stolniks, to our Lord the Patriarch: in which, after the preface of his own titles, he says to him: "Great Lord and Father of all holiness and beatitude, by the grace of God, Patriarch of the great city of God, Antioch, and of all the East, Kyr Kyr Macarius! your spiritual son, the Emperor Alexius, bends to you in a *metanoia* to the ground, and inquires concerning your health and happiness. O Father! by the blessing of your Holiness to our Majesty, we are arrived, O great Effendi! at a fort called Mojaïska, on the tenth day of our travels, by the favour of the Almighty, in health and safety."—Lower down, he had written, in his own hand-writing: "Your spiritual son, the Emperor Alexius, bends in a *metanoia* to your Holiness." All these letters I translated into Greek; which I have kept with me, together with the Russian originals, sealed with red wax, bearing the impression of an eagle with two heads, and of the Emperor on horseback in the middle. Afterwards, the Emperor passed on to Smolensko, where he remained.

On the Sunday after the Ascension, our Lord the Patriarch celebrated Mass, in company with the Patriarch of Moscow, in the Sobor; when they excommunicated the Priest who was formerly Protopapas to the Emperor; the same person whom the Patriarch Nikon sent into banishment, on his first being made Patriarch. The motive for his excommunication was, that he had reared his head as a second Arius, and, founding a new heresy, had rebelled against the four Patriarchs; saying, that they were fallen from their dignity and office, by the prevalence of the Turks over them. He rebelled at the same time against the Holy Ghost. This wretch had fled from the place of his exile; and was returned to Moscow, where he lay concealed: in vain did the Patriarch endeavour, by the strictest search, to lay hold of him: he was not to be discovered, as he constantly changed his dress, and was always moving from place to place. Our Lord the Patriarch made a discourse concerning him, by the tongue of the interpreter, to the assembled Heads of the Clergy, and likened him to a second Arius; for the first was Protopapas of Alexandria; and this man, Protopapas of Moscow. He then anathematized him, cursed him, and excommunicated him, and every one who listened to his voice: and the singers, with the Priests, chaunted for him an anathema, thrice repeated. After the Mass, we went up to dine with the Patriarch.

On the day of Pentecost, our master said Mass with him again: immediately after which, they performed the accustomed genuflexion, each person having brought with him a bundle of leaves to place under his knees as he knelt.

The Patriarch recited the Prayers with a low voice of humility and contrition, weeping; and when he had concluded them, he read the Lesson of the day, and afterwards preached. We did not go forth from Mass till after the seventh hour, when the Patriarch gave us a magnificent entertainment. This evening came on a very heavy rain, attended with much cold.

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## SECT. X.

### *ENCENIA OF A CHURCH.—FINAL DEPARTURE FROM MOSCOW.—ARRIVAL AT BOLKHOV.—QUICK VEGETATION OF A RUSSIAN SUMMER.*

THE Patriarch had been continually asking our master to write for him the *Ἐγκαίνια* for a church, and the order of the ceremony, according to the Greek Ritual. He had lately come into possession of the palace of one of the deceased Ministers; which he had refitted, and made into town apartments for his new convent; where we have already mentioned that he had established the Cossack Monks, that, when they came to town from the convent, it might serve them as an hotel. On the most elevated part of the premises he had built a handsome lofty church, which he had not yet consecrated. For this reason, he now urged our Lord the Patriarch to exert himself, and make out the order of proceeding in its consecration and *Ἐγκαίνια*, according to his own mind, and in conformity with the Grecian Rite, that he might see if it agreed with theirs. On this subject we felt ourselves much embarrassed; because the order of the *Ἐγκαίνια* of a church is not to be found in the printed Greek *Εὐχολόγια*, nor yet in the Arabic nor any other, but is altogether wanting: for, after the most diligent search, our master found none. We afterwards learnt, from persons of good authority, that the Franks prohibit the printing of many things; one of which is, the *Ἐγκαίνια* of a church; another is, the preparation of the Holy Oils; and that this is out of spite to us: but the truth is, these two offices are proper to be kept in the treasury of the Patriarchs only. Having searched for a long time, we found, by the divine inspiration, in one of the books of the Holy Mountain, an ancient Greek Treatise on this subject, which, with much labour, our Lord the Patriarch translated, from the Greek, into the Arabic. Just as he had finished it, the Patriarch Nikon came to him of his own accord, in this afternoon of the Monday of Pentecost, and asked him to go and consecrate the church, and to recite the whole Service in Greek. It happened, that that very morning

our Lord the Patriarch had sent his Archimandrite before him to the new church, to make all the preparations necessary for the *Ἐγκαίνια*; and the Patriarch Nikon had ordered his steward to buy all the requisite matters according to our master's directions: so we went, towards nightfall, to the spot; and entering an old church near it, we there, according to the instructions of the Rubric, performed Short Vespers. Then our master received into his hands the reliques of the two Saints, patrons of the two churches, and, placing them in the consecration pyx, went in, and set them on the altar. Then he concluded the Prayers; and we went to the new church, where we performed Great Matins, lasting from the evening till break of day, as their Matins usually do, with the chaunting and reading all in Greek. The Patriarch of Moscow's Archdeacon, and several scribes, attended, to take notes of the whole ceremony. At the *Πολυέλαιον*, our Patriarch and ourselves put on our copes, according to the Muscovite practice; and he threw incense round the church; which we did not quit till after break of day, almost dead with moving about, standing up, and want of sleep.

After three hours of day, the bells were rung, and we went in to attire the Patriarch with his cope and robes: then we walked forth, in grand procession, to the old church; where the Patriarch placed the pyx, with the reliques, on his head; and we set out on our return. Directions had been given, that when we tolled our bells, they should immediately toll the bells of the Sobor: on which signal, the Patriarch of Moscow, with his Bishops and Clergy, robed, and came, in grand procession, to meet us before the gate of the conventual lodgings, which we all entered; and going up to the church, we walked round it, whilst the Patriarch carried the pyx of reliques on his head, on a platform which had been prepared for this purpose, after the manner of a wooden scaffolding, three times, as is prescribed in the Manuscript. After the third circuit, we entered the church; where our Lord the Patriarch set the pyx of reliques on a desk in the *Νάρθηξ*; and having recited the well-known Prayers and the Gospel, he incensed them, and, carrying them into the interior of the church, placed them on a desk before the royal door. Then he finished the office and the Mass, according to form: and, by the blessing of God, we were so fortunate as to succeed in bringing forth the whole Rubric into action. The entire congregation was then enrolled; and our Lord the Patriarch proceeded to range them in their places, withinside and without. The principal part in reading the Prone &c. was performed by me. They now placed that beautiful image of

Our Lady within this church; and, on our leaving it, they closed up the doors, and, having sealed them, stationed there a troop of janissaries, as a guard.

We afterwards went down to the Refectory; where the Patriarch, on this day, shewed great honour to our master, making him sit in his own place at table. The Metropolitans, Heads of Convents, and Grandees of the city, all made great presents to the Patriarch of Moscow, of images, gilt cups, sables, chintzes, brocades, &c., in congratulation at his opening a new church of his own building: for the mystery of the *Ἐγκαίνα* is very great with those who build churches; and on a day like this, they expend their heart's blood in alms and gifts, delivering themselves up to joy and gladness; as their church without the *Ἐγκαίνα* would remain but a mere house.

The Patriarch himself presented gifts and dirhems to all the company: his Treasurer brought him dollars and dinars in trays. To our Lord the Patriarch he gave, in reward for his trouble, a gilt image of Our Lady, a gilt cup, two dresses of brocade, and two of cloth. To all the Heads of the Clergy, and the Archimandrites, he distributed dinars folded up in paper: to us and our servants, and to the servants of the Metropolitan of Moldavia, &c., he made a like distribution, and displayed much exultation and cheerfulness. To the great Officers of State, above all, he overflowed in generosity.

At the close of evening, we arose, and returned in the coach to our convent. At the desire of the Patriarch, all his chief Clergy came to receive our master's blessing; and having presented their offerings, they bade him farewell. By the Emperor's command, a second gratuity was given to our master, for his trouble; and our pensions, with the expenses of the road, were allowed till the end of Haziran, on the twentieth of which month our two years were complete.

On the Wednesday, we took leave of the Patriarch; and the vodvods having been brought to us, we drove forth from the city on the Thursday, the twenty-ninth of Iyar, in a coach which the Emperor had given to our master; for our own coach had broken down on our road back, and we had made a present of it to the Metropolitan of Nicia (نقیه). On this day we passed over three rivers with bridges; and the second day, two, with boats; the one called Nari, which is half way between Moscow and Kalouga; the other Bratka, which, on returning to it this time, we found swollen to a great height, and covering all that country, so that we were nearly a whole day in passing it in boats. Afterwards, we crossed a sixth river of a small size; and, arriving at Kalouga, found the vodvods ready for us; the Vazir having sent orders before us, to all

the towns on the road as far as Potiblia, not to delay us a single moment. We had only to lament the labours and fatigues of the ten janissaries who escorted us from town to town, carrying their muskets and other arms, and helping forward the coach in the difficult parts of the road. By having the vodvods prepared for us beforehand, we drove on continually without interruption. From Moscow to Kalouga, the distance is one hundred and eighty versts. From Kalouga, the janissaries who had accompanied us returned home, and were succeeded by another troop as far as Lifin; these were relieved by others as far as Bieloti; and these again by others as far as Bolkhov, where our baggage had been left.

From Kalouga, to Bolkhov the distance is one hundred and ten versts: here we halted one day, whilst we got ready our luggage, and bought horses and cattle; for we had sent orders to sell the cattle we left in Potiblia. It was surprising to observe what we now witnessed; for those lands which, on our setting out from Moscow, were entirely covered with snow, and on our returning a second time were all mud and clay, we found now, on going over them a third time, waving with tall rye, of the height of a man, already shooting ears, and intermingled with barley and other crops. We have before mentioned, that the practice of the Muscovites is, in the months of August and September, to sow their corn; which grows up a span or more in height before the cold comes on in the month of November. In the interval, they turn their cattle in, to feed upon it and fatten. Then comes the snow, and covers it up, without intermission, from the month of November till the beginning of April, when it thaws; and, as the earth softens, the corn springs up, and in forty days attains its full growth. This we had been told of; but we could not believe it, till we saw it with our own eyes.

Next, we were escorted by ten janissaries, from Bolkhov to Crachava; and thence, by others, to Sivska:—from Bolkhov to Sivska are one hundred and ninety versts. The Voivode of Sivska was very friendly towards our Lord the Patriarch; and being questioned by him on the affairs of his province, he answered: “I have command over eight thousand villages, most of which are Timarats to the Spahis; and I have sent from them, to the Emperor, a force of eight thousand soldiers.” We were surprised at the great amount of his contribution.

Again, escorted by the janissaries furnished us by the Voivode, we left this place; and arrived at Potiblia on Thursday the twelfth of Haziran, making

fifteen days from Moskow: the distance from Sivska to Potiblia being one hundred and twenty versts. The whole of our detention, in the different towns, was about four days; so that we travelled over the road in eleven, having been enabled to accomplish this speed by the previous preparation of the vodvods, and by the great length of the day, which was seventeen hours. Besides, the greatest part of the road was easy; and we drove at a quicker rate than even couriers usually do, resting our cattle from town to town. The horses here never go at a walking pace, but continually trot or gallop; and yet do not tire. This journey from Moskow to Potiblia we reckoned at six hundred versts; though it is usually rated a hundred or more higher, on account of the difficulty of the road. By the power of our cattle, which we changed every day, we performed it in eleven days: but the merchants, who travel with their own horses, are unable to accomplish it in less than a month.

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## SECT. XI.

### *ARRIVAL AT POTIBLIA.—BRILLOK.—KIOV.—CONVENTS OF ST. SOPHIA AND ST. MICHAEL.—CONVENT OF ST. NICOLAS.*

ON our approach to Potiblia, our friend the Voivode came to meet us, without the city, as he had done before, in all joy and exultation, accompanied by all the Clergy; who conducted us, in grand procession, to a church; and then to a large hotel, where our Lord the Patriarch was continually honoured by their visits. We wondered much at one remarkable coincidence; and that was, that when we came to this place two years ago, it happened to be a Thursday; when we returned this time to Moskow, and entered the city, it was a Thursday; when we came away, it was on a Thursday: and now it was on a Thursday that we were again come to Potiblia.

ON the third Sunday after Pentecost, at the invitation of the Voivode, we performed Mass before him in his principal church; and early in the morning of Monday, the sixteenth of Haziran, the Voivode came to take leave of us; and we set forth from Potiblia in vodvods, accompanied by ten spahis and the Dragomans, according to the command of the Emperor. As we proceeded towards Krabota, the Stolnik, with his troops and banners, came from that place to meet us, at a great distance: the Hetman having sent orders, it was said, to all the places under his authority, that they should everywhere go forth to

meet our Lord the Patriarch, and conduct him from town to town ; which they always did. Thus we arrived at Krabota ; whère the vodvods and the spahis and the Dragomans left us, on their return, after we had made them presents in recompence of their trouble. By these we sent letters of thanks to the Emperor and to the Patriarch.

The Cossacks now began to pass us forward on their own vodvods, from town to town ; until we came to *Brillok* ; whence the Polkobniks stationed there came out to meet us on foot. We alighted, in the first place, at our hotel ; and enjoyed the sight of a large fair held here, for the Festival of St. John the Baptist ; which was attended by numbers of Greek merchants from Romelia and Caramania, who bring silks, shawls, Persian carpets, white Abas, &c. : for in this country of the Cossacks there is no interruption to the fairs from one end of the year to the other ; but on every festival, in every season, a fair is held in one or other of their towns, as it has been regulated ever since the time of the Poles. We bought in the fair a number of horses. On the fourth Sunday after Pentecost, we went, at the request of the Abbot, to say Mass in the Costini Convent, of which we made mention formerly ; and were accompanied by a large body of Greeks.

On Tuesday, we set out from *Brillok*, conducted by the Polkobniks on foot, and preceded by a band of musicians playing on the Polish pipes ; whilst the Priests, round the coach, chaunted hymns, till we had left the city some distance behind ; when they bade us adieu, and returned. On Friday evening we came to the bank of the river Nieper, opposite to the Petcherskoi Convent ; and sent word over to Kiov of our arrival. We had with us a letter from the Emperor to the Voivodes, enjoining them all to shew every attention to our Lord the Patriarch, and everywhere to give him the meeting. This night we slept on the bank of the river, in perfect cheerfulness and tranquillity : for, from the moment we came within sight of the Petcherskoi Convent, by the distant glittering of its cupolas, and at the first scent that reached us of these blooming lands, our souls thrilled with gladness and exultation, our hearts became expanded, and we overflowed in thanksgiving to the Lord our God. During these two years in Muscovy, a padlock had been set on our hearts, and we were in the extremity of narrowness and compressure of our minds ; for in those countries no person can feel any thing of freedom or cheerfulness, unless it be the native population. Any one like ourselves, though he became sovereign of the whole territory, would never cease to have a disturbed mind, and a heart full of



anxiety. The country of the Cossacks, on the contrary, was like our own country to us, and its inhabitants were to us boon companions and fellows like ourselves.

On the morning of Saturday, the twenty-eighth of Haziran, we went down into the boat; and it was afternoon before we came near to Kioy: for the Nieper was ruffled by the violence of the wind, and we had to make our way against the current. As soon as we approached, the Voivodes sent one of their Archons to the boat to meet our Lord the Patriarch, and, bowing to him on their part, to present the usual salutations from them. On our landing, there was ready to receive us, the Metropolitan of the city, in his mitre, with all the Heads of Convents, the Priests, the Deacons, and the whole population of the town; together with the Voivodes, and all the Emperor's troops stationed in the city, with their banners and firelocks; and, raising a loud shout, they conducted us to a church, where they performed the usual ceremony: at the conclusion of which, our Lord the Patriarch sprinkled them with the *Ἁγίασμα*; and they led us out and lodged us in a rich and magnificent hotel, where they parted from us. On the fifth Sunday after Pentecost, on which same day fell the Feast of the Apostles, the Metropolitan sent his coach for our Lord the Patriarch, to come to him to the Church of St. Sophia; in one of the chapels of which, dedicated to Saints Peter and Paul, we assisted at Mass. Thence we went to dine with the Metropolitan; and in the evening descended to the town. On the Wednesday came the Abbot of the Convent of the Immersion, situated in the centre of the city, to invite our Lord the Patriarch to say Mass there, in commemoration of the miraculous image of Our Lady, which had been brought from the country of the Poles. We went therefore, and performed Mass before a congregation of the whole town: and then retired to the banquet. On the sixth Sunday after Pentecost, we attended Mass in the principal church of the city, called the Sobor: and on the Monday, sixth of Tamoz, we prepared for our journey. Amidst the ringing of all the bells, our Lord the Patriarch went in his coach to the Sobor, to perform his parting devotions, and there found assembled all the inhabitants of the city; and he prayed over them the Prayers of Absolution, and blessed them; for all the people here have great faith in the Patriarchs, and in their papers of Absolution; and not one of them neglected, whether of the Archons, the Priests, both secular and regular, the young and old women, the girls, or even of the little boys, but all came, by his general permission, to our Lord the Patriarch, that he might pray over and bless them,

and to receive from him papers of Absolution ; so that we were in admiration at their piety, reverence, and humility. Some of the women, whose husbands were drunkards and of little religion, shewed a concern for their spiritual welfare, by taking out papers of Absolution for their husbands as well as for themselves, considering such a present as of the greatest and most particular value. Can any thing exceed the beauty of such religious sentiments ; which are not, indeed, peculiar to the people of Kiov only, but prevail in every town and village inhabited by the Cossacks. It was not our wish to make any stay among them ; but we could not help ourselves, for they flocked to us in crowds, which filled not only the apartments and the court-yard of the hotel, but also the street outside, from morning till evening, without intermission, perseveringly ; and we could not find room for all the loaves they brought us.

At length they conducted us forth from the city, whilst all the bells rang ; and we went up to pay a visit to the Metropolitan at St. Sophia. We alighted at his apartments ; where are the pictures of four ancient Patriarchs on canvas, of the full size. It has always been the practice with them in this country, when any Patriarch comes to visit them, to take his portrait exactly as he appears among them, that they may retain his remembrance for ever. All these four are attired with their surplices, croziers, suns, and tiaras : the first of them, to our agreeable surprise, being Joachim, Patriarch of Antioch, surnamed the Light. His face is of a very dark complexion, and his beard grey and pointed. On the portrait, his name is written in Greek ; and from the date, we calculated that it is seventy-two years old. Next to him is Meletius, Patriarch of Alexandria, with a long white beard ; by the side of whom is Jeremiah, Patriarch of Constantinople, with a handsome face and beard ; and next is Theophani, Patriarch of Jerusalem, with a long black beard. All four about the same time came to this country, the one immediately following the other.

On Tuesday morning we took leave of the Metropolitan ; and, at the invitation of the Archimandrite, we repaired to his Convent of St. Michael, celebrated for its golden cupola ; where we assisted at Mass in the chapel of St. Barbara of Baalbec ; for they keep her festival on this day, which is the ninth of Tamozi, in memory of the translation of her body from the city of Constantinople to this place, when the Emperor Basil, the Macedonian, sent her, with his sister, as a present to Vladimir, king of Kiov and of the Russians. When on a former occasion we paid our devotions to the reliques of this saint, we thought that she was one of the new Muscovite saints ; until now, hearing her *Συναξάρι* read,

and understanding her history, we learnt distinctly that she is the very St. Barbara, Martyr, of Baalbec : and we again received a blessing from her body, which is that of a young person, with small pretty feet and hands. They have lately made for her a beautiful coffin of black ebony, inlaid with silver ; and, at the request of our Lord the Patriarch, the Archimandrite gave him a portion of her ribs, which we have kept with us.

After dinner, in the evening, we came to the celebrated Petcherskoi Convent, attended by a numerous escort of janissaries, furnished us by the Voivode of Kiov. The residents met us with great ceremony, in a large body, amidst the ringing of their bells.

On the Wednesday, we went to the Convent of St. Nicolas, by the especial invitation of its Archimandrite ; as we had not been there before. It is situated on that side of the walls of the Petcherskoi Convent which inclines towards Kiov ; and has a wooden wall running round it. In front of its gate, on the road from Kiov to Petcherske, is a pillar of white stone, supporting the figure of St. Nicolas in gold, as the sign of the convent : to which you descend by a deep gully, like the narrow entrance to a cave, in a clay hill, enveloped by a thick forest. It has a wooden church of lofty dimensions ; in which after we had assisted at Mass, we went up to the Refectory. Subsequently, we went to look round the convent ; the situation of which was formerly a dense forest ; which they cut down, and then laid the foundations of this handsome structure. In the centre is a fountain of water ; which descends from the mountain, and throws up a high jet. This place is entirely surrounded by hills, covered with tall forest-trees. The river Nieper is on the east of the convent, but its banks in this part are very close and steep. After we had bidden the Monks farewell, we were taken to the wine-vaults of the convent, situated outside the gate. They are constructed in the best style of vaulted buildings ; and the passage to them is lighted by beautiful domes as skylights : we then returned to Petcherske. This evening, a great festival was celebrated, with the ringing of bells and chaunting of Matins, at which we assisted with them, in commemoration of The sleep in the Lord of St. Anthony the founder ; and they performed small Vespers in a church which is in the *Κατηχούμενα* above. In the morning of Thursday, the tenth of Tamoz, our Lord the Patriarch said Mass, at the especial invitation of the Monks, in presence of all the inhabitants of the town ; and there took place an ordination of Priests and Deacons. On Friday, we went to say Mass in the Convent of the Nuns.

On Saturday morning, we received an invitation from the Head of the Convent of St. Michael the Archangel, &c., lying to the south of the Petcherskoi Convent, at a distance of three versts. There are two ways to it; one on the bank of the river Nieper for horsemen, but very steep; the other is by numerous windings in the mountains above, through forests of fine fruit-trees, such as the plum, the apple, the filbert, &c. These, indeed, are blessed hills, resembling the hills of the Holy Mount, as we were told, for cheerfulness and retirement, spontaneously producing food for hermits and anchorets, who here also are said to be very numerous, living on the produce of these trees. This convent, also, is on the bank of the river Nieper; and the way to it is, therefore, by a great descent, and a deep gully. It is surrounded by steep hills, covered with wild fruit-trees: it has numerous springs of water; and its church used to resemble the Church of the Archangel, the architect of both, as we were told, being the same; but by length of time, and as the foundations of the sanctuaries were laid on the bank of the river Nieper, which is so deep and precipitous, the side towards the water, to the extent of one half of the church, was thrown, by the force of the current, into the midst of the stream; and the convent was, in consequence, long deserted, until, about seventeen years ago, the present Abbot made his appearance, and set about the restoration of the church. He advanced the situation of the sanctuaries to the choir, chipped the stone, and finished the upper part of the church with wood, which he covered with lime; so that it became a very handsome structure; under a very handsome title, namely, that of St. Michael the Archangel, whose festival is celebrated on the sixth of Ilol. After we had assisted at Mass there, and had afterwards risen from the banquet, we approached to look over the bank of the river; which is indeed frightful to look down, from its great height; nor is it possible for any one to behold it without shuddering.

In the evening, we returned to the Petcherskoi Convent; where, on Sunday, we assisted at Mass, in the presence of the Voivode of Kiov. On Monday, we took leave of them; and they conducted us forth, and parted with us on the bank of the river Nieper, behind the above-mentioned convent. Here we crossed this stream for the second time in a boat, directing our journey towards Chmiel, in the town of Chechzin.

## S E C T. XII.

*BORISPOLI.—BORIOSLAV.—HELYAZ.—ZOLOTONS.—JERKAZ.—CHECHZIN.  
SOBOTA.—LISINKA.—OMÁNO.—RASKOBO.*

By noon, on the Tuesday, we had travelled five leagues; and arrived at a market-town, with a castle and fortifications, named *Borispoli*; that is, The city of Boris, son of Vladimir the Emperor, in which there is related to have been a large and ancient stone church, under the invocation of St. Chliba the Mártyr, another son of Vladimir the Emperor; which the Poles destroyed, carrying its stones, and wood and iron-work, to Kiov; where they built with them the large new church which we formerly mentioned, and in which they had on this account no prosperity. We have heretofore related, that Vladimir the Emperor had twelve sons; all of whom professed the faith; except one, who remained an infidel, and entertained an enmity against his brothers. Two of them he invited to his house, who were Chliba and Boris, named, after their baptism, Romanus and David; and, by a stratagem, he contrived to kill them with his own hand. Thus they became martyrs; and the Russians and Muscovites observe many festivals in their honour, and build many churches in their names. Their images are known to all; being two brothers, standing close together, in royal attire, and with their calpacks on their heads.

To return:—This town is very beautiful; and its gardens are innumerable; as every house has a garden, and has also a well of sweet water, which is drawn up by wheel-work. Most of the trees are *vishna*, that is, red cherry trees. It has two churches, dedicated to the Birth of Our Lady and St. Michael; and outside is a third church, under the invocation of St. Nicolas. After we had stopped here a short time, we passed a little to the northward: and having travelled six leagues more, we came to a large town, rivalling Kiov in magnificence; and celebrated, in all these countries, as a capital, and as having been the residence of the Crál. Its name is *Borioslav*; and surrounding it are mounds of earth (طوانير), or beacons, without number. It has three gates in the fortified walls; one to land-ward; and two, fronted with bridges, over the large lake which encompasses the town, and has its source from a river flowing into it. This lake they have confined within artificial banks, forming dams for the mills, and ramparts for their cannon. Of all the towns and countries belonging to the Cossacks on this side the Nieper, this is the capital and metropolis. The Poles were in a very small number in it, being those only employed in the government; and thus the town is said never to have been subdued since its

foundation, having never been taken by the sword, but always by treaty: for it is really impregnable. As soon as Chmiel made his appearance before it, the Cossacks inside put to death the Polish governors, and made themselves masters of the town without war or contention.

On our approach to it, the Polkobrñiks came out to meet us, with the imperial banner, and with drums and Polish pipes; and in like manner the Clergy, and all the people of the town, with their standards, in procession; and conducted us, with vast pomp and ceremony, to the great new church, built of wood, dedicated to the Assumption of Our Lady. It is not yet finished; but it excites the admiration of the beholder, by the singularities of its form, by its elevation and symmetry, and by its five domes. It is in the shape of a cross; that is, it consists of four large arches, on four sides or fronts; each arch flanked by two smaller and very handsome arches, so that their number in all is twelve. The great sanctuary is formed of the main arch, with the two side arches. There are four other sanctuaries or chapels; two below, under the title of the Virgin's *سكاباس*, and the Elevation of the Cross: and above them, at the top of the *Κατηχούμενα*, are the two others; one under the title of the *Ἀνάθιστος*, that is, the Hymn of the Saturday of Hymns; the other, under the invocation of Saints Peter and Paul. This church has two *Κατηχούμενα*; the first, over the western gate, for the chaunters, as usual; and above it another range, going all round the great dome of the church, and exactly resembling the *Κατηχούμενα* of St. Sophia in the structure and pillars, which are pleasing to the eye of the beholder, and, though of wood, have all the appearance of marble. The *جبصين* hang over outside, with rails and arches all round. All these buildings are new, and not yet finished; the machinery being still inside, by means of which they draw up the materials with ropes. Outside this church is a large gallery, taking in its eight corners, with lathe-turned railing. There are four other churches in this city, under the several titles of the Passover, the Transfiguration, the Trinity, and St. Nicolas. There was formerly a church belonging to the Poles, which they have now converted into a convent, under the title of the *سكاباس العذري* or Virgin's Veil. The Protopapas of this town has authority, as he told us, over two hundred Priests.

To return:—On our coming out from the church, they fired a number of cannon, out of their great joy; so that the earth trembled. On the Sunday, on which falls the Festival of St. Elias the Prophet, and just four years since our departure from Aleppo, our Lord the Patriarch made for them an *Ἄγιασμα* after Mass, and sprinkled them all. The people of this town have great faith in

the papers of Absolution. The Polkobniks told our Lord the Patriarch, in his own house, that his government extended over nine towns, and over more than five hundred villages; and that he has under his command forty thousand troops: adding, that in a great emergency he could turn out one hundred thousand.

On Tuesday, the twenty-second of Tamoz, we left this town; being conducted by the Polkobniks and the whole population, with drums and pipes, and by the Clergy, with their chaunting, to a considerable distance: and having travelled four leagues, we came to a market-town, with a castle and fortifications, and a lake of water, by name *Helyaz*, containing a church dedicated to the Assumption of Our Lady. Then we advanced three leagues further; and came to a market-town similar to the former, named *Zolotons*, containing two churches, one of them dedicated to the Assumption of Our Lady. Again we proceeded three leagues; and arriving at the river Nieper, we crossed it: and having travelled two leagues further, we came to a market-town, which is the place of origin of the Cossacks, and is named *Jerkáz*. Here they fit out the boats which go forth into the Black Sea, as the river Nieper runs close by the town. This is the birth-place of Chmiel; and it is here the Cossacks first made a distinguished appearance. The inhabitants are like wild beasts.

Then we proceeded seven other leagues; and came to a city which is the constant residence of Chmiel, and is named *Chechzin*. From the time we crossed the river Nieper, we found the whole of the road a sea of sand on each side, according to the usual quality of the banks of this stream for a very extensive tract: and we found it particularly so from the moment we approached the last-mentioned city, where the sand appeared up to the stature of a man in depth, and our horses were ruined with fatigue. The whole circuit of the environs of this town is of this sandy nature. The Bisari, that is, the Secretary of Chmiel, came out to meet us, with a large troop of soldiers; and led us into the main avenue to the town, resembling a large river of sand. The castle, or citadel, in height and structure resembles the castle of Aleppo, and is seen to a considerable distance. As soon as we drew near to the town, the young son of the Hetman came out to meet us, with a procession of the Clergy; and we were conducted into a long wooden church, dedicated by the title of the Assumption of Our Lady, in the vicinity of the Hetman's palace; where on Sunday, by his invitation, we performed Mass with one of the Bishops, who was lately come as Ambassador from the Poles: after which, we went up to dine with him.

On Monday, they took us to a convent situated outside the town, called the Convent of the Trinity; where we assisted at Mass; and were afterwards taken

to dine with the Bisari, as he was the founder of the house. It has a church, under the invocation of St. John the Theologian. Then we returned to the city; which has four other churches, besides the one already mentioned. Its citadel has no equal in all the country of the Cossacks, for its height, the elevation of the mount on which it is erected, for its expanse, for the abundance of its waters, and the belts (بلطات), that is, the lakes (الصار), around it. On this account, it is very strong; but at the present moment it is in a ruinous state. Within it are found many mountain rocks; and it contains some surprisingly beautiful pieces of cannon, which are so bright as to shine like gold. All of them were brought by the Hetman from the country of the Poles; and they have all their inscriptions, arms, and other marks upon them. There is but one entrance into the town; which being situated in a valley, surrounded by oceans of sand, is extremely hot. We put the question, why the Hetman did not reside in a handsomer town than this; and were answered, that he chose this for his residence, because it is the frontier towards Tartary; between which and the country of the Cossacks is a distance of five or six days' journey, through desolate and depopulated wilds. This is a very central place; and the Nieper is only two leagues distant from it. We were told here, that at the present time this country furnishes three hundred thousand Cossacks, each with his musket.

On Saturday, the second of Ab, Chmiel came to pay a farewell visit to our Lord the Patriarch: after which, we left the town; and having proceeded the best part of a league, arrived at an immense bridge, the length of which, extending over lakes, صائر, islands, and large rivers, it took us more than an hour and a half to traverse. The course or direction of the bridge is under the castle of Chechzin, and leads over situations which cause the passenger to quake with horror. At the end of it, we came to a town named *Sobota*; where the late Timotheus, the Hetman's son, used to live. The inhabitants came out to meet us, in procession; and led us into a large new church, under the invocation of St. Michael; in which are collected the treasures of the Armenian churches, which were plundered and laid in ruins by the late Timotheus, in Satchaya, a place in Moldavia, of which we made much mention formerly: and his tomb is in this church. His wife, daughter of Vasili, Beg of Moldavia, came several times to visit our Lord the Patriarch, drest entirely like a Circassian slave, with a cloth calpaek lined with fur, and attended by Circassian and Moldavian girls, drest, as herself, like slaves. On Sunday morning, after the "Ορθρον, we performed, in her presence, a Μνημόσυνον for her husband; having suspended, according to their custom, a large banner over his tomb, on which



was painted the exact likeness of the hero on horseback, with his sword and club in his right and left, and with the province of Moldavia in the fore-ground, as the country he went forth to conquer. It was a picture that drew the tears of the beholder. His poor wife, who is mistress of four languages, the Wallachian, the Greek, the Turkish, and the Russian—on whom her father expended treasures of wealth to bring her out from Constantinople—is now at a distance from her father and mother and brothers and people and country, living among strangers, in the palace of her husband, around which he had constructed a fort with trenches: and now the Hetman, his father, to increase its splendour, is building in front of it, in a lofty situation, a church of stone, in the name of St. Elias the Prophet. We observed, in its structure, a number of huge stones, the vast size of which excited our astonishment. On inquiry, we were told that they had been brought from a town which had belonged to the Tartars, five leagues distant from this, where the Tartars had a large Mosque. This the Hetman threw down, and carried away the stones to build this church with. After assisting at Mass, we left this place; and having advanced over a rough and difficult road, we came to a town called *Madfadoka*. In consequence of the Hetman's orders, the Sotniks always came out to meet us with his troops and banners, and conducted us from town to town.

Having proceeded three more leagues, we came to a market-town, named *Chafotino*; from that, to another named *Ismil*, at the end of ten leagues: from that, after a league, to another market-town, named *Balkliv*: at the end of another league, we came to a market-town, the name of which is *Orlanka*: from that, after two leagues, to *Bazfofka*; and thence, at the distance of a league and a half, to *Folshana*. The whole of this road, and all these towns, form the frontier to the country of the Tartars. From the last-mentioned place, after travelling a league and a half, we came to *Tarasanka*; and thence, at the end of two leagues, on Thursday, the seventh of Ab, we arrived at *Lisinka*.

On Saturday eve, the Sotniks of this town requested us, on behalf of the *Ἐγκαινία* of a new convent, which he had built in the suburb; and thither we went accordingly. It is on the top of a small hill, surrounded by pools of water and lakes (رواس). He has enclosed it with wooden walls, and fortified it with a trench and cannon. It is dedicated to the Trinity, and has a handsome church, under the invocation of St. Ignatius; in which we attended Matins from midnight till break of day; and, after they had prepared the things necessary for the *Ἐγκαινία*, we put on our copes, and the Patriarch went in and sprinkled the church in the usual form. At the end of the Mass, the Sotniks had all the

guns fired, to shew the greatness of his joy ; and, conducting us back to the city, gave us a banquet in his hotel. After the repast, we set out ; and having proceeded four leagues, came to a market-town, named *Boki* ; from which, after a stretch of four more leagues, we arrived, in the afternoon of Sunday, at *Ománo* ; where we were met by the Polkobniks, and alighted at his hotel. On Tuesday, we bade him farewell ; and he went out with us to where the Tabor, or encampment of the Cossacks, is formed ;—for, within these few days, information had reached them, that the Khan was mounting his horse, to march against them ; and they were therefore making ready to meet him, with great gladness and exultation. On our arrival at the Tabor, and immediately after the Patriarch had given them his benediction and prayed over them, they fired all their muskets ; and when they led us forth at parting, they pranced their horses three times, fancying it ensured their health and safety. To escort us, they sent two banners with their troops ; and we passed by those towns which the Poles, in conjunction with the Tartars, had burnt down last year, and made destitute of inhabitants. The roads are consequently subject to much dread and danger, particularly for the space of a day's journey before you arrive at the river Niester ; because, being a frontier line, there are met with in these parts, numerous bands of Moldavian and other robbers. On Friday, the fifteenth of Ab, we came to *Raskobo*, and praised God for our safe arrival. Here we saw joyful tidings of good things, in the delightful prospect before us of eating grapes from the Moldavian vineyards, and feasting on the Moldavian *جيس* and other fruits ; which we had entirely lost sight of from Moldavia forward, and for the enjoyment of which we had been continually sighing. On this festival of the Assumption of Our Lady, there is held here a Yarmaroka ; that is, a fair for buying and selling. On Monday, we left this place, bidding adieu to the Cossacks ; who led us forth, and, at parting, fired their guns.

As soon as we had crossed the river, we were met by the Parkalamon and the Captains, on the part of the Moldavian government, in consequence of the orders issued by the Beg : and they appointed us two banners of Velarashis ; who ceased not to accompany us from town to town, as we drove on in vodvods with post-horses, until we entered the city of *Yásh*, or *Yassi*, on Thursday the twenty-first of the month of Ab : in all honour and respect, the Beg having sent his Boyars to meet us on the road : and we alighted in the Convent of St. Saba.

THE  
**TRAVELS OF MACARIUS,**

**PATRIARCH OF ANTIOCH:**

WRITTEN

BY HIS ATTENDANT ARCHDEACON, PAUL OF ALEPPO,  
IN ARABIC.

PART THE EIGHTH.

MOLDAVIA, AND WALLACHIA.

TRANSLATED

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PART THE EIGHTH.  
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BOOK XV.  
MOLDAVIA.

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SECT. I.

*KIND TREATMENT OF THE PATRIARCH, BY THE BEG OF MOLDAVIA.—  
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ON THE HUNGARIAN FRONTIER.—BAGHZÂNÁ TOWN AND CONVENT.*

**T**HE Monday following our entrance into Yassi was the first of the month Ilól, or September; and the beginning of the Year of the World SEVEN THOUSAND ONE HUNDRED AND SIXTY-FIVE.

On the eighth of Ilól, the Beg made the request to our Lord the Patriarch, and he said Mass for him in the Church of the Corta. On the Festival of the Cross, the Domina, in her turn, sent an invitation to his Holiness; and he said Mass for her, in her own church, within her own residence. Again, on the Sunday following the Feast of the Cross, the Domina, having repaired to the convent called the Convent of the Domina, sent a request to our Lord the Patriarch, and he again performed Mass for her. Great was the generosity, and profound and substantial were the attentions, shewn by the Beg to our master, in allotting him a daily pension of upwards of a dinar, with a daily allowance of twenty okkas of wine and fifty loaves of bread; a cart-load of grass and barley, for five-and-thirty horses; and a load of wood, with another of water, for the use of the Armenians; besides candles of several kinds, and other articles of domestic consumption. In the land of Moldavia we began to smell the air of our own country; and entered the bath, to which we had been strangers for seven-and-

twenty months; during the whole of which time we neither entered the bath, nor washed ourselves with water: and we now renewed our clothing, which had become ragged and soiled. We were still, however, very uneasy, on account of the length of our absence from home.

At the end of September, the Beg set out on a journey of pleasure, for Hosh; and thence for Galatz, that he might pay a visit to a new convent which he had built in the vicinity of the latter town; and he promised our Lord the Patriarch that he should come to him at his convent. As soon as he arrived therefore at Galatz, he sent our master word; and his Vakil and Archons having fitted us out with vodvods and an escort, we set forth from Yassi on Wednesday the eighth of Teshrin al Avval, being attended to the outer gate with the usual ceremony; and came to the hill Formoso (تل الفر موسى), whereon is a stone palace: before arriving at which, you pass a stone bridge, where the last engagement between Vasili and the present Beg took place; wherein the former was defeated, and compelled to seek an asylum in the country of the Cossacks. On the ground where the battle was fought, the skulls of the slain are still to be seen. The next day we arrived at the town called Romanus; in which there is a great number of stone churches, and a magnificent convent in the name of St. Paraskevi, or Parasceve, a very handsome edifice, erected by the late Alexander Voivoda, and the residence of the bishops. In this town are many fine hotels, belonging to the Armenians who furnish the vodvods and every thing requisite for travellers. Hence, by extremely rough roads, and by crossing a large river, which is passed in boats, we came to another town; the name of which is Bakovi, containing a number of stone churches. From this place, by difficult roads, through forests and over mountains, resembling the roads of Muscovy, and even still more wild, we arrived at the first of the villages belonging to this Beg; which he received in heritage from his father and grandfathers, and which are some of the finest and most populous of villages, each hamlet containing a palace and a church.

Every corner of this country, from Romanus to Fokshan, is covered with towns and villages; and there are in it such delightful spots, watered with fountains and rivulets, as exceed description. Of all Moldavia, this is the most beautiful and most populous district. From Romanus, till you arrive at Fokshan, it is five days' journey: and this is the boundary line on that side of Hungary; which is possessed by a numerous Saxon peasantry, who are Franks, sectarians of the Pope; and have churches of their own: for in Hungary, as we were informed, there exists



an endless number of sects and tribes, so that, even in one and the same family, many religions are found, the father being of one persuasion, the wife of another, and the children adopting, each for himself, the creed that suits him. The Crál, and the governors or magistrates, are Calvinists: the holders of the forts are Saxons.

Setting forward, we found the roads extremely rough, and we entered forests dirtier and wilder than ever; and in the midst of them we slept, when night came on, not being able to reach the lodging. In the mean time, we set our cattle at liberty, to feed where they pleased; and lighted fires, which were kept up till morning. Then collecting our beasts, we resumed our route; and on Monday came to one of the towns belonging to the Beg, named Baghzânâ, which is the name also given to the convent which he is building here. This place is situated between mountains, in a valley forming a beautiful meadow, and is protected on its four sides by the mountains. Through it flows a large river, named Tatrosh. In obedience to the orders of the Beg, we left our baggage here; and proceeded, unencumbered, towards the Beg's convent, which is on one side of the town. To penetrate to it, you enter a narrow ravine, which, whether behind or in front, or in any part round or near it, is the only passage to the convent; as it is in one corner of the town locality, and is surrounded by hills, Hungarians, and forests, with a large river in the fore-ground, at the bottom of a frightful valley. No sooner had we passed the ravine, and were approaching the convent, than we came upon a level green field, trenched all round; at the bottom of which the convent stands, encircled with numerous fountains of sweet water. The Beg had arrived here before us, with his Domina, and the Grandees, accompanied by their wives. On this account there was held a great Παναγύρι, or fair, but more especially on the score of the commemoration of St. Parasceve, the Bulgarian virgin, whose body is in the Convent of Vasili Voivoda.

The day after our arrival, we performed Mass, in the presence of the Beg, in a wooden church, which they have erected near the convent, together with additional cells, to serve whilst the edifice is in a train of completion. After Mass, we were entertained at the banquet until evening. The description of the convent is this: it is surrounded by a vastly high wall, with four towers, one at each corner; besides the bell-tower, which is over the gate. The whole of this building has been erected during the present summer; and there are said to have been employed on it more than eight hundred workmen of the Jankna (الجنكنا), slaves of this country: but the construction of the church is not yet com-

pleted. It is dedicated in the names of the two princes of the orders of angels, Saints Michael and Gabriel, and the rest of the celestial host. The Beg had sent and taken out for this convent an Ἰσταρικὸν from the Patriarch of Constantinople, declaring it to be *مصطفى*, and to hold of the Patriarchate in chief, and that no other should have jurisdiction over it for ever. A similar grant he requested of our Lord the Patriarch; and his Holiness wrote for him an Ἰσταρικὸν to the same effect, with excommunications and anathemas, &c. For its support, the Beg has settled on it several villages, and other property to a great amount. On Wednesday, the Beg returned; and we closely followed to the small town Baghzânâ.

On Thursday morning early, the Beg sent for our Lord the Patriarch, to have a parting interview with his Holiness; and the Patriarch prayed over him and the Domina: after which, the Beg set out for Yassi, having assigned us a captain, with his company, for our escort to Fokshan. In the evening, we came to a town belonging to the Great Frank (للفرنگ الكبير), the name of which is Dâbija; where, in conformity with the Beg's injunctions, great respect was shewn us: as it happened also, on the next day, in another small town belonging to the same; in which is a large palace, situated on the bank of a large river, on a lofty and cheerful eminence, whither Stepahan Beg fled, after his first defeat, near Yassi, by Timotheus and his Cossacks; and here took up his residence, as it is so near to Hungary and Wallachia. It was a matter of wonder with us, that we should now be passing over this road, on which no one had yet travelled, not even of the Monks. This Frank has with him the wife of the Sardâr, or Chief, whom Vasili Beg put formerly to death. She is of our kindred and nation; being descended from Peter Voivoda, who lived in banishment at Aleppo.

On Sunday we came to Fokshan; where we dismissed the captain, sending by him letters of thanks to the Beg; Here a similar detachment of troops met us, on the part of the Beg of Wallachia; and escorted us, on Monday, to Raminko; on Tuesday, to Botza; and on Wednesday, it was a long journey, from an early hour of the morning till late in the evening, before we reached Ployeshti. On Thursday we arrived at the Bostanik Convent. On Friday, the Metropolitan of Wallachia, together with the other Metropolitans who were on a visit to the capital, and a numerous body of archons, came out, in obedience to the Beg's order, to meet us, followed by the merchants of the town; and in grand procession they conducted us into Torghisht.

## S E C T. II.

*ARRIVAL AT TORGHISHT.—RECEPTION BY CONSTANTINE.—WALLACHIAN BANQUET.—GHOLISHTI.—BATYASH.—ARGI TOWN AND CONVENT.*

WE alighted at the Stalia Convent, our former lodgings, amidst the ringing of bells, as usual.

On Sunday, the Feast of St. Demetrius, Constantine Beg sent for us, in his coach, to join his company ; and he entertained us with the utmost cheerfulness, respect, and generosity. So, also, on the Feast of St. Michael, the eighth of Teshrin Essani, the Beg sent for us ; and we performed Mass for him in the Church of the Corta ; after which, he entertained us at his table until evening, filling up the leisure hour with bowls of wine, and the distribution of robes of honour : and we returned to our convent. The same thing took place on the Feast of St. Nicolas ; and on that of the Nativity, including the Eve ; during which the same cheerful rites were observed. So also on the Feast of the Immersion, when we went to the Corta and put on our copes : and on the coming down of the Beg, our master blessed him, as usual ; and all the Heads of the Clergy and the Priests went forth with their copes and crosses to the court-yard of the palace, where they formed a large circle. Then our master and the Beg went forth together ; the latter being preceded by the Bostanik with their silver wands ; whilst I walked before the Patriarch with the *Τρικῆρι*, until the Beg passed to his chair ; where, as he stood, our master blessed him ; and then went to stand at his own chair, on the Beg's left hand. Near to his Holiness stood the Metropolitan of the city ; and then came a row of Heads of Clergy, and Heads of Convents, of Priests and Monks, extending to the left. In front of them stood the Grandees of state ; and the court was filled up with troops, carrying their arras and muskets. The Domina, and all the wives of the Grandees, stationed themselves in high galleries, which overlooked us. After torches had been distributed to all the people, our master went down to throw incense round the desk on which was placed the picture of the Immersion, and over the table whereon were set the silver vessels filled with water, the cross and the herbs. I went before him with the *Τρικῆρι*, and my companion with the crosier. After the Gospel and the Prone, followed by the Prayers and the immersion of the cross, they passed before us with the flags and banners, towards the river, which was at some distance : and here our master dipped the cross and the image in the running stream, according to their practice ; and,

rolling up the banners, they plunged them also in the water, with which they filled numberless vessels. At the same time, many children were baptized. Then returning, we found the Beg and the Grandees still sitting in the church; where our master first entered, sprinkling it, &c. At the moment the Beg advanced to kiss the cross, a signal was given, and the musicians struck up with their tabors, pipes, horns, trumpets, and every other kind of instrument; and all the troops fired their muskets three rounds, till our ears were deafened, and our hearts were disturbed with fear, as we were directly in the centre of all. I should have mentioned, that on the return of our master to the church, he went up, by desire of the Beg, to the Domina, in the gallery, and asperged her, with the rest of the females, and all the wives of the Grandees. After the prayer over the boiled meat, and the distribution of the *كحك* as usual, we went up to the banquet, which was magnificent. It is always the custom here, that when the servants begin to carry the dishes from the kitchen, the musicians attend, and play a tune with their fifes and tabors. The banquet, on such a festive day as this, never finishes without numerous rounds of cups. And first, they light a taper before the image which is over the head of the Beg, and come with a thurible; which I, rising from table, took, and incensed the image, the Beg, and all the assembly, as they were at table, but all standing up; whilst the Patriarch recited a prayer for the Beg. The first cup which the Beg drinks, is in the name of God; and this he doubles or trebles, for the whole round. The second round he drinks in the name of the festival; the third, to the health of the Emperor of the Turks, three times. At the very instant the Beg began to drink, immediately three guns were fired, and the tabors, pipes, horns, and trumpets, were sounded three times. The same thing was done when he drank the fourth round to the Crál of the Hungarians; then the fifth to his son, three times; the sixth, to Stephani Beg of Moldavia, three times; the seventh, to Chmiel, three times; and the eighth and last round was drunk to the health of the Beg himself, at three or four reprisals. At the mention of the names of all these personages, they fired the guns, beat the drums, and struck up a concert of sounds from the *سنطيرات*, the horns, and all the other musical instruments, as from one mouth. In the same way they drank to the health of our Lord the Patriarch, three times; to the Metropolitan, three times; and three times to the health of the great officers of state, who were seated at the table. To sum up all in one word, it was utterly impossible for me to keep an account of all the cups which were presented, drunk, and emptied; for the cup-bearers would take

no excuse from any one, nor was it in the power of any one to have the quantity in his cup lessened, or to return his cup with any remnants: such were the express orders of the Beg, and such is their custom and hospitality. We were thus in great tribulation, in the midst of them. Last of all, they spread a carpet near the Beg; and the great officers of state, rising from their places, two by two, went and knelt down on their knees, and then drank each to the health of the Beg a large cup, containing, probably, an okka, or, it may be, two okkas of wine; which they cleared off, so as to make us shudder at the sight: after which, they rise and kiss his hand, and he kisses their foreheads. Then they resume their seats.—To say the truth, not even in Muscovy are the proprieties of these festivals observed with such precision as in Wallachia. The company did not rise from table till two hours after nightfall; and robes of honour were distributed, as usual.

This Beg loved us much; and was always joking with me, and affecting to grieve with me at my long absence from my family. God hold him in His keeping! Early the next morning, came all the musicians, with their instruments, to feast us, and take a handsome gratuity, being accompanied by the choristers, the scribes, the church servants, &c. We had heard from many persons, that in this country of Wallachia is a large princely convent, to which, it is believed, there exists no equal for architectural magnificence; and we were told by some Greek merchants, trading to the Frank countries and to Venice, that there is nothing like it there. It is called Argi Monastir. I went therefore to wait on the Beg, to ask his permission that I might go by myself to visit this convent. He said: “No; you shall not go alone; you shall go with the Lord Patriarch.” Now, his Holiness had no desire for this, from his impatience of any delay in returning to our country. The Beg, however, sent for the Head of the convent, who happened to be in town, together with all the Heads of convents throughout the Principality, and made him go and invite our Lord the Patriarch to his monastery; and afterwards, ordered him to go on before, and prepare for him a lodging. The Beg was thus peremptory; because the said convent is of the class called Efendiko, and its government is held in reversion of the Beg. The Abbot, therefore, set off, to precede us; and we, having made our preparations for the journey, and being furnished with Efendiko, that is, government sledges and horses, and a Capigi, or gate-opener, to go before us, went out from Torghisht on Monday the twelfth of Canon Essani; and came in the evening to one of the villages appertaining to the great Logothetes, called *Gholishti*, containing a

church, double-roofed, large and handsome, which he has built in the name of the Holy Trinity. Rising above it, is the bell-tower, an edifice of great strength and defence. The palace of the Logothetes is a fine magnificent building, protected by a number of cannon. In it we slept, having been received with great honour, and treated with a princely banquet. The next morning we came to a market-town, called *Batyashti*, in which are ten churches of stone and brick. The inhabitants, with all their Clergy, came out to meet us. Here a fine sweet wine is made, which is of great celebrity, and is the best of all the wines produced in Wallachia. We halted about an hour, and then hastily set forth again. These roads we found very difficult and dangerous; as they were overflowed with water from the springs and rivers, and were covered with ice, like glass, which wounded the feet of the horses, and caused them to slip and stumble: moreover, the ascents and descents were frequent. Continuing our course till evening, we approached the town called *Argi*; at some distance from which, the people came out to meet us, carrying torches. This place contains nine churches; four dedicated in the name of St. Nicolas; the fifth, by the title of the Entrance of Our Lady into the Temple; the sixth, in the name of St. Peter the Apostle; the seventh, in the names of the two Saints, Peter and Paul; the eighth, by the title of the *Κοίμησις τῆς Θεοτόκου*; and the ninth, in the name of St. George. The houses of this town are handsome, and resemble those of the country of the Cossacks. Here are some Greek residents; and with them, the Abbot of the monastery came forth to meet us. We passed on towards the monastery, which is half-an-hour's journey from the town; but all along the road there is a continued line of houses belonging to the monastery, which are the dwellings of the *كاجيفالوس*, I mean *الجنكنا*, the slaves of the convent. We arrived at it by night; and being admitted, we performed our devotions in the church, whence we were taken to the refectory.

The next morning, we arose early, to attend the church service.

This is the description of the convent:—Over the gate is the bell-tower; built, within these few years, by the late Matthei Voivoda. The cells, forming the circumference, are a handsome stone building, with a higher and a lower gallery. In the centre stands the church; which is in reality, as it is reported to be, an object of wonder to the mind, and is without rival in the convents of this Principality. It was built by the late Naghoi Voivoda, one hundred and thirty-seven years ago, as we found by searching for its date. There being no marble whatever to be obtained in this country, the Voivode is said to have used the following

artifice for a supply of that material. He took out a Khatti-sherif from the Turkish Emperor, to build a mosque in the city of Bodom; and by this scheme he brought marble and stone from Turkey, by the river Dona or Danube, in boats, to this place. At the same time he engaged, as for the building of the mosque, architects, and other masters in marble and stone-cutting; and set them to work on this church; to the erection of which he was actuated by divine inspiration; for the spot on which it stands was formerly a pool of water, collected from springs, in the midst of which was discovered an ancient image of Our Lady, which one of the Priests came and conveyed to the church of the town; a church dedicated in the name of St. Nicolas, and said to be the first church built there, and containing the body of a saint, who was a young virgin martyr, named Philota. Her father is related to have been a great miser; and at that time there was a distressing dearth of provisions, which this young lady, without the knowledge of her father, distributed, from his stores, to the poor. One day, he suddenly came, and found her so acting; on which, he instantly cut off her head. Her body is still in preservation: she has a *Συναξάρι*, or peculiar office of her own; and she is in the constant performance of numerous miracles. We had the blessing of paying our devotions to her remains. Afterwards, the aforesaid image returned to its former place; and God subsequently inspired the said Naghoi Voivoda; who thereupon came to this spot, and began the building of this convent here; and the rather, because, as it is said, the seat of the government of Wallachia was in ancient times established in this town of Argi. As the site intended for the church was a pool of water, according to what we have already mentioned, he filled the pool up with stone and coal; and when the church was finished, it remained unrivalled, at least in outward beauty, as we saw; for the exterior is much handsomer than the interior. It is dedicated by the title of the Assumption of Our Lady. Round it is a passage enclosed by stone balusters, the number of which is three hundred and eighteen, to correspond, it is supposed, with the number of fathers of families appointed, by the command of the Voivode, to the collection and superintendence of the funds for the building of the church. The foundation is laid on huge blocks of stone, grooved with a channel throughout the whole circumference, along which the water used to run and overflow. In regard to the architecture, it is impossible for any person to give an adequate description of it, so manifold are the carvings, and the ornamented windows; of which, some are long and slender, others round, and bordered like shields. Above them are arches of small structure, in the joints of which

are circlets, resembling carved plates, made of stone. Their number is eighty-four; and at the top of each, the Voivode is reported to have fixed a brass bird, with expanded wings, as if really in the act of flying. When the wind was high, these birds whistled in the breeze, and shook the bells suspended under their wings. Some two or three of them are still subsisting. This church has four cupolas; two of which, over the gate, are high and circular, with spiral folds, and appear to the beholder as if ready to fall, as he does not perceive on what side they are supported. The great dome over the choir is furnished round with seventy balusters, said to be intended to correspond with the number of the Seventy Disciples. At the head of each cupola is a cross; and on the wings of the church, at each of the four corners, is a cross; so that they are, in all, twenty crosses. In the two main walls of the church, the southern and the northern, are, between the windows, six pillars in each, of white marble; and one half of them is seen on the outside. These pillars are reckoned to correspond with the number of the Twelve Apostles, and to be, in their names, the preservers of the building. Before the door of the church is a handsome cupola, on four pillars of marble, with bases of gilt brass. Round the vault of each of the four cupolas is suspended a large balustrade. All the carvings and ornaments on the walls, and in the cupolas of this church, are covered with gold, lapis lazuli, &c., in all possible colours. The walls are entirely girt round with a twisted border. The ascent to the church is by sixty-four marble steps: the door-way is also entirely of marble. The door itself is of two folds, of large proportions, and skilful fabric, being the work of artists from Constantinople: it has the age of the building inscribed on it, in Greek. Having entered the said door, you ascend three more steps, to reach the floor of the church, which is wholly paved with fine white marble. The church consists of two parts. The first part, which is the nave or porch, has twelve huge spiral stone columns, each couple being of the same form. The two before the outer door are passed between, by persons entering the church: the two corresponding are before the second door, that is, the door of the choir: then four others on the right side, and four on the left, make up the twelve, to the number of the Twelve Apostles, as before. Between each two pillars is a large painting, the work of Cretish artists, of surprising beauty, painted on both sides. On the front are certain martyrs on horseback: at the back are the portraits of celebrated devotees. Behind the columns, on the right, are the tombs of the Begs of Wallachia, and of the founders of the convent and their wives: and on that wall each of their portraits is painted.



The door of the choir is large and beautiful, being of white marble : it is covered with gold tissue, embroidered all over with the representation of the Assumption of Our Lady. This covering, or curtain, is of beautiful workmanship, and truly magnificent ; and is reported to have been embroidered by the hand of the Domina of the aforesaid Voivode. The portraits of her husband and male children are drawn, in the same tissue, on the right side ; and those of herself, and daughters, on the left side, at the bottom of the veil. The choirs are two arches. At the top of the dome is the picture of Our Lord the Messiah ; and his crown is of pure gold. As to the picture of the Christ, which is on the door of the Tabernacle, it is formed of mosaic laid on a board, of very great antiquity ; and is the same of which it is related, in the Greek chronicles, ‘ That it was formerly placed at the Well of the Samaritan in St. Sophia ; when a Jew came, and struck it with his sword ; and immediately blood flowed from it, and bathed his clothes. The Jew then threw the picture into the well ; the water of which instantly overflowed, and turned into blood. As soon as the people became acquainted with this circumstance, they seized the Jew, by the evidence of the blood on his clothes.’ The whole of this history is described round the borders of the picture—how it was hung up ; how the Jew struck it, and threw it into the well ; how they apprehended him ; and how the evidence was enrolled in all the Greek chronicles of that time. The place of the blow was under the left hand, and there still remain the most manifest traces of blood. The greatest part of the mosaic has fallen off, and left the bare board ; on the reversed side of which is painted the Crucifixion. This is a treasure truly worthy of admiration ; as is also the image of Our Lady, which was discovered in the pool of water, and is still more ancient. This latter is continually working miracles ; and it is said, That on a sudden incursion of the Hungarians into this country, when they seized this convent, and put out the eyes of all the images in this church, they threw this holy image into the fire ; but it remained unhurt. In the treasury of the reliques of the Saints kept in this church, we paid our devotions to three heads ; the two heads of Sergius and Bacchus, and the head of Nifon, Patriarch of Constantinople, who died on the Holy Mountain ; and besides these, to many other reliques. In one corner of the edifice is a handsome chapel, with two cupolas, dedicated in the names of Peter and Paul. To say all in one word, this church is a gem in the world. Its munificent founder spent his heart’s blood in its erection, and spared no cost for its grandeur and embellishments. It is he who brought the illustrious image we have been mentioning from Constan-

tinople, and the other splendid reliques, having purchased them at a great price. To perform the *Ἐγκαίνια* of this church, he procured the attendance of Nifon, the above-mentioned Patriarch, and that of all the Heads of Convents from the Holy Mountain.

The Refectory or Banquet-room of the monastery is very spacious; and its tower is unequalled, except in the castle called the Hisno, in our country, being octangular throughout, and everywhere perforated in the manner of Solomon's seal.

The structure of the cells of this convent is very handsome, and they have galleries of communication from one to the other. All round the enclosure are lakes of water, for fish-preserves; and the river Argi, from which both the town and the convent take their name, and which is a very large stream, flows near it. The Festival of the Convent is kept on the day of the Assumption of Our Lady, the fifteenth of August, and is attended by nearly the whole population of the country. On the second day of the feast, after Mass, there is a commemoration and banquet, in honour of the founders—God have mercy on their souls! The third day is for the servants who gave their service on the other two days.

We performed Mass in the beautiful church of the aforesaid convent, on Thursday the fifteenth of Canon Essani; and his Holiness ordained for them a Deacon Anagnost, a Deacon Evangelist, and a Priest; and he clothed the Abbot with a girdle over the *Τρισάγιον*—for it is their custom not to take this gift of authority from any other but a Patriarch. At the same time, his Holiness recited over him the prayer, and named him Archimandrite. At the conclusion of the Mass, they took us to the tombs of the Beggars, the founders of the convent, and others: and, after they had performed a *Μνημόσυνον* for the deceased, the Patriarch read over them the Prayers of Absolution and Forgiveness. After we had risen from table, the Abbot presented to our Lord the Patriarch, out of the treasury of the convent, a carpet, and a sum of money; and to each of us he made a similar present. On Friday we took leave of him; and set forth on our journey, after having a second time performed our devotions in the church. Our master was assisted into his sledge; and we came in the evening to the village of the convent, where we slept. Rising to depart on Saturday morning, we found the cold very great, and almost insupportable; and as the large rivers of this country are very rapid, the middle of the stream was not frozen; so that when the sledges crossed over, the water used to run into them; and, as God is witness! the mats and carpets were glued to each other,

and to the sledge, with layers of ice, forming one solid mass. Though in constant motion, the very cattle were disabled by the severity of the frost. Passing along rough roads, through forests, and over hills and vales, with frequent ascents and descents, we arrived in the evening at the town named *Kombolonghi*, which is a large place, in the intention of paying a visit to a great convent there, by the title of the Assumption of Our Lady. The meaning of the name *Kombolonghi* (Campolongo ?), in Wallachian, is Long Meadow; and such is the nature of the place, for it is a very long town, and in the midst of it flows a river. The throne of the Bega of Wallachia, in ancient times, is said to have been established here. The case is, that these Wallachians used to dwell in the towns of the Majars, under the government of the Crâl, who had a Comes of their nation. This Comes came to pasture his horses on these lands; which were at that time in the hands of the Tartars, but entirely void of inhabitants. Asking therefore permission of the Crâl, he came, and, by the help of God, expelled the Tartars from their occupancy; then, increasing in power, he became the sovereign lord of all this territory. They used to call him Negro Voivoda, or the Black Beg; and he built this convent. Between that period and the time of the late Matthi Voivoda the edifice had fallen to decay; but the latter Voivode paid attention to it, and renewed it: it is now, therefore, a fine large building, entirely new. Its church is handsomely erected on four beautiful pillars. The bell-tower is large, and very tall. This convent, from the most ancient æra, has been occupied by *Κοινόβιοι*, or Cœnobites. The people of the town, together with the Priests and Monks, met us outside the gates; and as soon as we had entered the church, they began the Vespers for the Eve of the Sunday of the Pharisee and the Publican. On the next, which was Sunday morning, we performed Mass; and his Holiness ordained an Anagnost, a Subdeacon, an Evangelist Deacon, and a Priest. After the Mass, he went out, in his cope, to pray over the tombs of the founders of the convent, and to recite over the whole flock the prayer of forgiveness. We observed, with some surprise, the great religiousness of the people of this town, resembling that of the Cossacks; for not one of them, whether of the men or the women or the children, remained behind, but all came forward to confess, and to receive their blessing from our Lord the Patriarch.

Wishing to leave them on Monday, we found it impossible, so importunately did they throng around us: but early in the morning of Tuesday we regained our road, and arrived on the following evening at a new convent, under the title

of the Birth of Our Lady, belonging also to the Great Logothetes, and situated amidst hills and a vast forest. There is but one way to it, on horseback or in a carriage; and when any alarm is given in the surrounding district, the inhabitants flee with their families to this spot, and here lie concealed. It is a very fine convent, and has two *jets d'eau*, or fountains, supplied with water from a spring at the top of the mountain. This place produces wine بالانستيتي which they call Belelino: it is very intoxicating, and is of several kinds and qualities. The next day we hastened on our journey, as the road had been rendered easy by great falls of snow; and in the evening we came to Torghisht.

This year the winter was very severe, and fell heavy on the peasantry and cattle. The snow ceased not to shower down till the first day of the Great Lent, which was the ninth of Ishbat: numbers of cattle perished for want of fodder; and the river Danube was thrice frozen over; the first time to the thickness of three spans; after which came on a thaw, and a little of the ice was melted; then it froze a second time; and after that, from the snow, a third time, until the ice became nine spans thick. To get water from the river, they had to dig wells through the frozen surface; and it was said that the like had not occurred for thirty years.

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### SECT. III.

#### TOWN AND CONVENT OF COMBOLONGHI.—CEREMONY OF ABSOLUTION.— SERVICES OF HOLY WEEK.

ON the Tuesday της Τυροφάγου, or Cheese Tuesday, the third of Ishbat, we went up to visit a convent, in the neighbourhood of Torghisht, dedicated in the name of St. Nicolas, and known by that of Dalo. It is only an hour's journey distant from the city; but it is on the summit of a mountain, difficult of ascent, both in summer and winter; for in summer the road is deep in mud and clay, in consequence of the many springs of water flowing from the top of the mountain; and in winter it is slippery with ice and snow. The convent is placed in a fine airy situation, commanding a view of the whole country; and the church resembles that of the Argi Convent. It is related, that all that was left of stones and materials from the building of the latter church was carried away to build this, by the son-in-law of the Voivode, who succeeded him. But here the cupolas are all covered with mosaic on the outside; the walls are lined and studded with fine hard stone; and the windows are framed with white marble. All the grounds

enclosing this convent are vineyards and orchards of its own estate. We attended Mass here, and the banquet in the evening; and returned afterwards to the city, where, from the Friday till the Sunday *τῆς Τυροφάγου*, particularly from one or two in the afternoon, until near midnight, the Grandees, their wives, the merchants, and the common people, flocked in crowds to our Lord the Patriarch, asking him for absolution, and that he would pray over them the Prayers of Forgiveness, whilst they bent before him in the utmost devotion, awe, and reverence. As for the Beg himself, he invited our master in the afternoon to the church within his palace; and after the Vespers, he threw himself on the ground, together with his great officers, and all the persons present, whilst the Patriarch recited over him, and over them, the aforesaid Prayers of Absolution. Then we went up to the great hall of the palace, in company with the Metropolitan of the Town, the rest of the Heads of the Clergy, the whole of the great Officers of State, and all the attendants of the Corta; when one of the Logothetai stepped forward, and read from a paper, in a loud voice, a kind of eulogium on the Beg, and a Polychronion; at the end of which he asked forgiveness, in conformity with the saying of Our Lord the Messiah in the Gospel of this day, "If you forgive your brethren their offences against you, the Creator will forgive you your offences." At the conclusion, therefore, our Lord the Patriarch stood up and blessed him, wishing him health for the great fast; and all present came forward and did in like manner, first bowing to the Beg, and then kissing his hand: the like ceremony they performed also with our master and all the Metropolitans. Then the Beg arose, and, taking our master to an inner apartment, spoke a long time with him in secret. His Holiness then paid a visit to the Domina; and we returned to the convent, where all the great merchants and others presented themselves in crowds in the church, for the Patriarch to read over them the Prayers of Forgiveness, as they lay prostrate on the ground. On rising, they all kissed his hand, making their bows and salutations; and thus they continued to succeed each other until the approach of midnight, as we already mentioned before.

On the first Sunday of Lent, by command of the Beg, our master went to the Metropolitan Church, and there, with the bishop, performed Mass. At the *Τρισάγιον*, they set forward a reading-desk, according to custom, and distributed wax tapers to all present in the tabernacle: and after our master had sat down on a chair, one of the Priests advanced into the middle, to read the whole of the *Συναξάρι* of this day. At the mention of the Orthodox Fathers and Saints, when

it is thrice responded, "Let their memory be eternal," our master stood up, and all present in the Sanctuary chaunted three times over, "Let their memory be eternal." So, at the mention of the heretics and schismatics, they put out their lights, chaunting a triple anathema three times: then, lighting their tapers again, they proceeded thus, till the end of the service. There was an ordination of Priests; and afterwards a great banquet in the hall above, with much drinking of wine; first, to the honour of God; then to the Virgin and all the Saints, three cups; then to the Beg, three; to our Lord the Patriarch and his attendants, three; to the Archons, three; and to the Metropolitan and his attendants, three. Thus we arose not from table before we were surfeited and overcome, and retired to our convent in a wretched condition.

On the Thursday of Penitence died Belesa Domina, wife of Constantine Beg; and we laid her out with great pomp, under the tent in the palace-yard. She was afterwards carried round the church; and her funeral was attended by a large body of Priests and Monks, besides the Heads of the Clergy, to all of whom handsome fees were distributed. After they had buried her in the porch of the outer church of the Corta, a great feast was given to the assistants, both high and low: and to the poor and labouring men, who attended, we were told that at least ten loaves of bread, and bowls of meat and wine, were distributed. On the ninth day, at the *Μνημόσυνον*, the same forms were observed.

Early on the morning of Palm Sunday, the Beg requested the attendance of our Lord the Patriarch at the *Ὁρθρον*: and at the *Πολυέλειον* they brought him branches of the tree, which he prayed over. Then the Beg came down, and he gave him a branch; and, in like manner, all the Grandees came forward and received branches, whilst the scribes stood distributing wax tapers to all of them. The same ceremony was observed to every person present in the church; and after we had finished the Mass, we went to a grand entertainment at the Beg's table.

On Wednesday in Holy Week, the Beg invited us, according to custom; and we made for him some holy oil, in his own palace. On Holy Thursday, we went in the coach, and put on our copes in the Church of the Corta, together with the Metropolitan of the city; and as soon as the Beg came down, they two bestowed on him their benediction: and then they proceeded to the outside, our master walking, by the side of the Beg, to the court of the palace; where long stools had been set ready, all round, with carpets, and three chairs in the centre, turned towards the east, and designed for the Beg, our master, and the Metropolitan.

On the left were stationed the Metropolitan and the Heads of Convents: on the right, the Archons. On reading-desks were placed the books containing the Service of the Ablution, and the silver basin and ewer. Then wax tapers were distributed to all present; and our Lord the Patriarch advanced, whilst I walked before him with his crosier, and incensed, &c. One of the Priests said the Gospel, with his face turned to the west: and when he came to the passage, "And he put off his garments," we took from our master his *σάκκος* and other apparel, according to custom, and girded him with a linen towel. He then went, and, having poured water from the ewer into the basin, came first to the person made to represent Judas (وكان هو تباع تلك السنة بعينه وبدلته), and washed his feet first. Under them they had spread a carpet. After him, he proceeded to the others, till he had finished them all. The Metropolitan of the city was there in the place of Peter. After the Patriarch had completed the ceremony, and we had re-invested him with his Saccos, he advanced to the bowl of water set on the desk; and dipping in the ends of his fingers, he marked with them the sign of the cross between his eyes, and gave his benediction to the Beg, at a distance. So, also, the Metropolitan came down, and did in like manner, as also the Beg, &c.; and the latter, at the offering of the cup, entered the Sanctuary, and received the sacred mysteries.

On the morning of Holy Saturday, after we had performed the office of the Sepulchre in the church of the convent, we were sent for, towards noon, in the coach, to the church of the Corta; and after we had robed, the Beg came down, and the Priests went forth to place the Sepulchre on a desk, distributing tapers to all present, &c. Afterwards, they carried it, in grand procession, once round the church, on the outside; and having again entered, we finished the Mass, and ordained some Priests.

On Easter-Sunday morning, after we had performed the ceremony of the *Ἀνάστασις* in the convent church, we were sent for in the coach to the Corta; where we repeated precisely the same rites and services as we had gone through in the former year. After the Mass, which was said in the first hour of the day, we were entertained above, at the Beg's table. On Thursday, the first after Easter, we went with the Beg, as we had done in the former year, to the outside of the town, in procession, as usual. On Saturday, the second after Easter, we performed Mass in the metropolitan church, for a widow lady of one of the Grandees, to commemorate her husband's decease. On Ascension Thursday we again said Mass in the Metropolitan Church, in presence of the Beg; and,

according to annual custom, there was a banquet, which was prolonged till evening. On the day of Pentecost, after Mass, our master performed the prostration, in the church of the convent, as it is usually performed.

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#### SECT. IV.

*VICTORY GAINED BY THE MUSCOVITES OVER THE SWEDES.—SIEGE OF RIGA.  
BATTLE BETWEEN THE HUNGARIANS AND TARTARS.—CONDUCT  
OF THE HUNGARIANS.*

To return to the history of his Imperial Majesty :—After our separation, the Emperor went to Smolensko, where he took up his residence ; and, after some time, settled a peace with the Poles and their Crâl, on their submission to him. The terms asked by the Crâl were, that he should continue on his throne till his death, and that then the territories should revert to the Emperor ; but Chmiel and the Cossacks would not agree to this. As for the Swedes, against them marched the Kniaz Trabatskos ترباتسكوس with three hundred thousand men, according to what we have already mentioned, from the side of Novogorod and Pskov ; and, on the marching out of the Swedes to encounter them, a battle was fought between the two armies, in which God granted victory to the Muscovites, who routed their opponents, and sent a number of them captives in irons to Moscow, as we were informed by accounts sent to us by credible persons there. After this victory, the Kniaz took from the Swedes a great number of castles by storm, putting to the sword a countless multitude of the population, in order to excite the fears of their countrymen, and to deter them from ever again venturing on war. On his side, also, the Emperor directed his attacks upon the Swedish territory from Smolensko ; for it is fronted by the river Nieper. As soon as the garrisons of four castles on the line of the Emperor's march heard of his approach, they abandoned three ; and retreated, to fortify themselves in the fourth, as this last was eminently strong. On arriving before it, the Emperor thrice sent, to demand that they would surrender on terms of mercy ; but they would not by any means ; on the contrary, they reviled his clemency ; and he therefore said, " Let the sin be on their necks ;" and rousing his troops, he urged them to the assault. These, forcing the entry at the point of the sword, cut to pieces, by his orders, every person there found ; not sparing even one, as we were informed.



Thence the Emperor marched against the capital of Sweden, a town called *Riga*\*, celebrated throughout the universe, for its natural and artificial strength. According to the report we received from those who visited this place, it has three strong walls of earth; and within them, for the fourth defence, a stone-built castle. On the sea-side it has a good port or harbour, and is fortified with about one thousand pieces of cannon. As soon as the Emperor arrived before it, he threw up his lines of attack; and persevered in closely pressing the siege, till he took the three walls by storm. In these assaults, an immense number of his troops were killed: but he was nevertheless unable to devise any means of success against the stone castle, the garrison of which fearlessly resisted all his attempts, being plentifully supplied with stores and ammunition by boats from the sea; until, at length, the Emperor returned to his capital, and the siege was abandoned. Some of our friends wrote to us from Moscow, that, in the course of the year, the Emperor had taken from his enemies as many as eight-and-twenty castles and fortresses.

When the Crål of Sweden ascertained that his condition was ruinous, and that he had no power to hold the two cities of Warsaw and Cracow, with other Polish towns, he sent to make a covenant with the Crål of the Hungarians; the latter being equally a Lutheran, and their noxious religion and corrupt faith being the same; and invited him to his assistance, offering him the transfer of the said towns, and praying that they two might become one. This treaty was effected at the Feast of the Nativity last past: and whereas the said Crål had done benefits and granted help to the Begs of Wallachia and Moldavia in the time of their distress, he now sent and demanded of them a succour of some thousands of troops; which, however reluctantly, they gave him. With the army thus collected, he marched forth, in the dead of winter, during the storms of rain

\* "Riga was built about the year 1190, when this country first received the knowledge of Christ. It is the metropolis of Livonia, a place of great consequence, situated in the latitude of 57°, on the north-east of the Dwena, which runs into the Gulph of Riga. It was taken from the Swedes by Peter the Great, in 1710, after a siege of three months; in which time the Swedish garrison, by famine, the plague, and the sword, were reduced from 12,000 to 5000 men; and of the burghers and inhabitants there died about 60,000. Several houses have yet the marks of the bombardment. The gallantry of the Swedes, in defending this place, was in some measure rewarded by the superior genius of Peter the Great, who granted the town a very honourable capitulation, which has been ever since religiously observed. The houses are made steep in the roof, for the better carrying off the water, which is very penetrating when the snow melts. They have seldom above two stories, and the streets are narrow. German is the language of the people of Riga; but the peasants in the neighbourhood, and other parts of Livonia, speak *Unduetch*, a dialect entirely differing from the German."—HANWAY'S *Travels*, anno 1743, p. 71.

and the petrifying frosts ; in consequence of which, an immense number of his men were drowned in the floods, or perished with cold ; and having advanced to the aforesaid towns, he took possession of them. Here he met the Crál of Sweden, and made a junction with his forces. All this took place by the advice and instigation of Chmiel, who furnished to the Crál a body of auxiliaries, to the amount of thirty thousand men ; so that, seeing him thus strengthened, not one of the Poles ventured out to meet him. At the time of his setting forth from his own country, he had no more than sixty thousand men with him, as we were informed by persons of credibility : for the whole force of the country of the Majars is only from forty thousand to fifty thousand soldiers. But his tyranny was great ; his cruelty excessive ; and he perpetrated in the country of the Poles such evils and mischief as are not to be described, destroying churches and monasteries to a large extent. He began to utter calumnies against Chmiel, and to abuse him, saying : “ I have now prevailed in establishing my power over the two Principalities of Wallachia and Moldavia, which are completely under my rule : and the country of the Majars is that which has belonged to my father and my grandfathers before me. I have, moreover, spread my force over this country of the Poles, and have taken possession of their capital ; and there remains to me no longer any rival or opponent, but this Mojik, this Wallachian slave, Chmiel.” Hereupon, he set about assassinating, secretly, as many of the Cossack troops as he could, to weaken their strength. This was soon discovered, and, being carried to the ears of Chmiel, roused his utmost indignation against the Crál. He immediately sent to invite the Khan to ride out against him, that he might deliver him into his hands : and this actually took place ; for when the Turk and the Tartar heard of the Crál’s incursion into Poland without consultation with them, and that the two Begs had given him aid and succour, they were much enraged against them ; so that a report was spread among both the Tartars and the Turks, that seven Cráls had agreed together, and made up their minds to an incursion into this country at the Great Carnival : in consequence of which, as we mentioned before, there existed great uneasiness among the people, which was prolonged and continued until this present Pentecost ; when news now came that the Khan had mounted his horse, and was in full march for these possessions. A violent agitation ensued, and all prepared themselves for flight ; whilst, at the same time, a report also was spread along the whole frontier of the Turkish territory, from Bodom to the mouth of the Danube, that the Turks were marching against the country of the Majars, in

conjunction with the Tartars; and must take Wallachia and Moldavia in their way, for their having given assistance to the Majars. The Beg therefore summoned together the troops of this province; who equipped themselves in preparation for its defence; and pitched several camps, which they fortified. In the mean time, letters were passing from Chmiel to the Khan, stimulating his approach; and as soon as he came up, Chmiel gave him a passage through his territory. When these circumstances reached the ears of Rakosti (راکوستي), that is, George Crál of the Majars, he was seized with great consternation, and marched to the encounter of the invaders. At this juncture, the Cossacks withdrew from him, and he was left to fight with the Tartars for the space of three days. At the end of this time, they deluded him with an offer of peace and reconciliation: but, on discovering their treachery, he fled, alone, to his own home; leaving captives in the hands of the Tartars upwards of five-and-twenty thousand of his countrymen, as we were informed—taking no account of those who were slain in battle; with their prince, Cimianus, the greatest of the Crál's generals, at their head. With these captives, the Khan returned to his country, in great triumph and overflowing joy; and this took place at the end of the month Tamoz.

Without doubt, this vengeance which overtook the Majars was in consequence of their invading the holy Houses of God, the churches, and the monasteries; and their murdering, without mercy or compassion, the Monks, Priests, and Christians, in Moldavia. I will just mention to you, Brotherly Reader, some of the filthy actions which we saw perpetrated on their part, when they were with us in Wallachia. One of these was, that to the aforesaid province came a Bishop from Romelia, a poor man, in very reduced circumstances, bringing with him a single mare as his whole property, which he went into the cattle-market to sell. Some of these Majars stopped to look at her; and one of them, stepping forward and seizing her by the bridle, said, "This mare belongs to me": on which, seven of his fellows proffered their testimony that she was his, and they took her away:—for this is an usual practice, in some of their filthy and mean transactions, that if one of them says, "This thing is mine," and it should so be his will and pleasure, he takes it; and if seven of his countrymen bear witness that it is his, it becomes so, to all intents and purposes. Such is their custom. God's curse be upon them, for haters of the religion of Christ, and of holy images, and of the glorious cross! That they are so, we saw, on their entering the churches, and destroying the holy pictures, or putting out their eyes with their spears; and on their committing

other base acts, out of their hatred to the Monks and Clergy, numbers of whom they murdered, as we formerly related, in the time of Basil Voivoda.

To return to our story :—The poor bishop began to cry and moan for his mare ; but there was no one to help him, until he was advised by some Christians to go and complain against the Majar to his captain. He went therefore, and preferred his complaint accordingly : but the captain reprov'd him, and he was turned out. Going to the Beg, he stated the affair to him. The Beg, who was subject to the despotism of the Majars, having no power to resist them, did all he could to soothe the heart of the bishop ; and when the captain came to visit him as usual, he spoke to him on the subject. The captain answered : “ After seven witnesses had borne testimony that the mare was his, namely, the Majar's, how could he be deprived of it, when our law is such ? ” The Beg replied : “ This poor bishop has more than forty witnesses that the mare is his property, and that he brought her with him from his own country. ” “ Our witnesses, ” rejoined the captain, “ were the first to make their deposition, and this affair cannot be reviewed. ” The Beg, despairing of redress, had no remedy, but to give the bishop a horse from his own stud ; and with this consolation he dismissed him. Similar depravities to this the Majars have many, which time would fail me in enumerating ; but among their number is, that murder, adultery, incest, theft, &c., are allowed with them.—So much for the Majars.\*

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## SECT. V.

*DELAY CAUSED BY THE DEATH OF MARTIANUS.—VISITATION OF THE CONVENTS.—DESCRIPTION OF THE COZIA CONVENT.—THE FISH BASTROVUS.*

To return to the history of our own affairs :—The cause of our delay in this country was the cruel fortune of the late Patriarch of Constantinople, Martianus ; who was put to death by the Vazir, most tyrannically and unjustly, for no crime whatever, in the very capital. The Beg, in consequence, would not let us go, nor give us leave to depart for our own country, neither he nor any of his Grantees, out of apprehension for our safety. Growing weary of sitting still, our master asked the Beg permission to go forth and take a survey of the convents in the Principality : and this the Beg was pleased to grant him, appointing for him, at the same time, a Portari, that is, a Capigi, or gate-opener.

We set out from Torghisht on Thursday the eighteenth of Haziran, with all our luggage; for we feared that disturbance would break out; and the principal motive of our departure was, to remove from its source, and to retire into the land of safety, namely, that corner of the earth to which we had turned our faces; being by nature a most impregnable situation, in the vicinity of the Hungarian mountains, to which most of the inhabitants of the country flee for refuge in time of need; as our description of it, in the sequel, will more distinctly explain. We came first to *Piteshti*, and thence to the convent of Argi; whence we reached *Rimniko*, a Bishop's see, as we passed along the great and celebrated river *Olto*, which rushes down from the country of the Majars. Over it is a very large bridge, one of the good works of the late Matthi Beg. In this town we met the deposed Metropolitan, Ignatius. The episcopal palace here resembles that of the Metropolitan of Torghisht, both in its buildings and gardens, its orchards and ponds of water; only it is of smaller dimensions. Its church is under the title of the Divine Manifestation. Then the Capigi went with us to the great and renowned convent named *Cozia*, which lies to the eastward, at the distance of between three and four hours' journey, with the above-mentioned river close on the right. The road is very surprising and extraordinary, for its asperities and difficulties: it is a narrow pass, on the brink of the river; along which only one horse at a time can move, and that with great difficulty, caution, and abundant dread; for the river flows down a frightfully deep vale, full of rocks and bounding currents, with waves like the waves of the ocean; and, as it roars, its voice is terrific, disturbing the heart with alarm. It is a very large and broad stream, larger than the Aasi (Orontes) at Hemah (حماه): and beyond it, on the other side, are vast impassable mountains, covered with wood, and totally untracked. On the left of the road, that is, on our left, as we ascended, we had a very high mountain, perfectly steep, and all rock, overgrown with huge trees; and of this nature our path continued to be, until we came to a wooden bridge, ingeniously rested on the frightfully steep, and, to all appearance, unstable and untrustworthy brink of the river; at which when we looked, our hearts shuddered. In the event of any siege or distress being threatened to the convent, the Monks come and remove this bridge; which, being constructed of wood, is nailed, at one end, to two tall trees rising from the bed of the river, whilst the other end rests on the mountain precipice. On the removal of the bridge, its place remains an immense gap, neither to be reached, nor to be passed over; for there is no possibility whatever of effecting a passage in any way. No one has the power of going

down into the river, from the depth and perpendicularity of its banks: nor can he cross it higher up; for all the way from the interior of the Hungarian country it flows with this character of a fence and boundary: though, as we were told, when necessity compels them to it, they import, by this river, from Hungary what they want of wine, &c.; but it is done amidst the encounter of endless dreads and dangers. The mountain, as we said before, is never passed at all; nor, by their account, is there any way, either at the back of it or in any part round it: it is only to be penetrated by this wonderful gully, which is the work of the Creator (glorified be His name!); and which, as we looked, we were wrapt in amazement at beholding; for, when the bridge is once removed, should only a small troop be stationed here with their muskets, they are capable of repulsing many thousands of enemies. The strength and security of this blessed convent, so much famed throughout the world, are entirely due to the locality and situation we have been describing.

In consequence of the narrowness of the road, and its closeness to the edge of the precipice, we were afraid; and, alighting from our horses, we walked on foot, till we had crossed the bridge. Here we came out upon a large open plain, divided into fields sown with their crops, and into gardens and vineyards; which we had to traverse, until we approached the convent, which is a strong and handsome edifice, built on the border of the aforesaid river, but enclosed by huge and formidable mountain-summits, the intervals between which are barred up by impenetrable woods; so that in no part of the circumference is there any other access to it whatsoever; for this blessed spot is in a gap or fissure, at the very extremity of the province; and is bounded by Hungary both on the north and south, at the distance of two days' journey. The way to the latter is behind the mountains, towards the south, is extremely difficult, and is impassable to cattle.

The meaning of the name of this convent, *Cozia*, in their language, is, a "natural fort\*," from its being situated on the highest of the numerous mountains in these parts. Into this convent no female enters, not even the female of any animal whatsoever: such is the regulation established by the deceased Mirtaja Voivoda, who built it, together with its church, under dedication to the Most Holy Trinity. It is said that he gave it this name of the Trinity solely because of the three mountains which surround it, on the south-west, on the north, and on the east. In front of the holy church is a fountain, supplied by a beautiful spring of water flowing down from the mountain, delightful to the senses. Around the basin are four

faces, from the mouths of which the water falls: one is the figure of a Major, that is, a Hungarian; a second is the head of a Turk, with his turban; the third is the face of a Beg; and the fourth, that of a slave. In the basin there are fish always preserved. The cells of this convent are large, and of solid structure, one over the other, all round, with lofty porticoes: and on the east side, are some admirable apartments, wherein the repasts are served, with balconies or galleries looking over the river; the depth of which here, that is, the distance from the top of the said buildings to its bed, is between forty and fifty statures or heights of man. These are sitting-rooms, which drive dull care afar, banish melancholy, and brightly clear up the brain. A man seriously ill is relieved here, by the cheerful sound of the waters; not only of the foaming river current, but of the fountain streams falling from the cliffs; and the liver is most particularly revived by the sight of these mountains, by the surrounding verdure, and by the delicate eating of those beautiful fish called *Bastrovus* (باستروفوس), which exist only in situations like this, and live only in waters rushing down from the hills, feeding amidst the rocks, and averse to mud and stagnant depths. It resembles the fish *Soltan Ibrahim*, at *Terapolis*, and is prettily marked with red spots. Its taste is fine, and superior in flavour to that of roast fowl: nothing indeed can surpass it, as a delicious morsel. It is much famed throughout this country; and, when salted, is carried in presents to the Beg and the Agas.

The garden of this convent is beautiful; and in it, also, is a refreshment-room, where we used to take our dinner in the middle of the day; supping, at a later hour, in the gallery we have described, where we were quartered. We found here an excellent wine, of superior quality, and high colour. Outside the gate of the convent, on the slope of the mountain, is a bubbling spring of water; and over it is built a handsome church, in the name of *St. Peter and St. Paul*. They call this place the *Hospital for the Sick*; and here, on this eve of the *Festival of the Apostles*, we assisted at *Vigils*, which lasted the whole night. Facing this place is a road; along which we passed for half an hour, down to the bottom of the hill; where is a prettily-built church, under the title of *The Birth of St. John the Baptist*. Here resides a devout *Pilgrim and Hermit*, whose cell is close to the church; where he ministers, and says *Mass*. This holy person solicited absolution from our Lord the *Patriarch*; and intreated him to plant for him a new shoot of a walnut-tree, that is, to plant for him a young walnut-tree, that it might be a memorial to him, and that every person, in future times, might know it as a tree planted for a blessing, by the *Patriarch Macarius of Antioch*. His

Holiness consented; and taking a knife, he cut away all the springing shoots of the slip, leaving only a straight stick; which when he had planted and blessed, we went away. This same thing he did in the garden of every convent we entered, such being a custom with them;—and a very good custom it is, thus to preserve the remembrance of such a visit; and also, by the knowledge of the date, to be able to reckon the age of the tree at that time planted. We were shewn, among them, a number of trees called after the names of the preceding Patriarchs who had visited these places.

On the morning of Monday, the Feast of the Apostles, his Holiness performed Mass in the Great Church; during which there was an ordination of Priests and Deacons, as well Anagnosts as Evangelists: and he vested the Prior of the convent with a girdle, giving him the title of Archimandrite. After the Mass, we performed a *Μνημόσυρον* for the founders. Then we deposited all our luggage and goods in a secure place in the convent, by command of the Beg.

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## SECT. VI.

### *SINGULAR COLLECTION OF COMMENTARIES ON THE PSALMS, AND BOOK OF ORACLES.—COPIES TAKEN BY BABA YANI.—SALT-MINES.—THE MONOXYLO CONVENT.—CONVENT OF BISTRISA.*

WE had heard, that in the possession of Kyr Tsi Constantine, the Katakozinos, Bostanik (بوستانيك) of the late Matthi Beg of Wallachia, there was a large and most precious book, from the imperial collection of St. Sophia; being an Exposition of the Psalms of the Prophet David; which St. Nicetas, Metropolitan of Syrus, had amassed, with great labour, from all the writings of the holy doctors of the Church, and others, by extracting the explanation given by each of them, and making the whole into one large volume in Greek, consisting of three hundred of the largest-size folio pages. We were told by that eminently learned man, Kyr Paisius, the Sciot, (who during our absence in these countries had come from Jerusalem to Aleppo, and preached a sermon in the church there, as he afterwards informed us,) that he had travelled into all the European countries, and resided in the great city of Rome, for a length of time;—that he went up into the Pope's Library, the number of religious and pious books in which amounts to seventy-two thousand copies, each single; and this is a thing well known;—that, among them all, he was unable to find a second copy of this book



(the Exposition of the Psalms), which is therefore unique in the world. To the same effect we were told by many. There are indeed to be found small and singular books in explanation of the Psalms, by Theodorus Bishop of Corsica (قورصى) and other doctors; but this St. Nicetas made a collection of all the expositions, and united them in one volume, as we said before. The number of doctors who have interpreted the Book of Psalms is forty, besides others. For example, the commentary on the first psalm, which begins, "Blessed is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners; and hath not sat in the seat of the scornful." This is the original text, which is pursued by the author; saying, "In explanation of this text, such a Saint or such a doctor has thus said, word for word; and another has said thus and thus:" and mentioning their names in the margin of the book, he thus proceeds, to the end. This valuable compilation, not likely to be found in any but such an imperial library whence it was taken, many had been desirous of copying; but it came not within their power, for two reasons; the first, because its master and owner would not leave it in their hands, being unwilling that there should exist a second copy; the second reason was, its being of so large a size, and such extensive matter: so that some persons had actually begun to copy it; but after having done a part, they grew tired: and of this we saw some proofs.

As soon as I, the poor writer of these memoirs, heard the eulogium of this valuable book, I exerted my whole endeavour, and, by the power of the Lord the Messiah, the assistance of my father and the blessing of his prayers, I got it home to our lodgings. By the guidance of the Almighty, we found a Priest, named Baba Yani, from Scio, a fine Greek writer, versed in all the depths of language, and possessed of boundless science, whom we engaged to make a copy. As the love of wine is an innate propensity of the true-born Greek, I did not cease at the present juncture to steal away his senses, till we carried him up with us to this convent, where we forced him to stay and write. Each day we appointed him an allowance of two okkas of wine, for his dinner and supper; and his sense was sobered, and his powers of mind shone forth in all their brightness, and by the power of God he finished the book; at the beginning and the end of which, the aforesaid Metropolitan of Gaza placed a title-page, giving this account and explanation; viz. That, under circumstances, when this invaluable treasure was hidden, &c., the Creator sent the Father and Lord Patriarch, Kyr Macarius of Antioch, with his son, to discover it and bring it forth, to the attainment of their own premium and reward in heaven, and to the benefit of the whole Christian Church, &c.—The

expense which we incurred with this book, till the completion of the copy, was above one hundred rials. Afterwards, when we returned to our own country, to Aleppo, whither we took with us the aforesaid Baba Yani, I made him write a second copy, handsomer than the first: for it was our intention, with the will of God, some time during the course of our life, to send the book to be printed in the country of the Franks, as well for our own benefit, as for that of the whole Church of Christ. Should this, please God, be accomplished, we intended to begin translating the book into Arabic; and for this purpose we beseech the Almighty to grant us peace and tranquillity of mind! A reason also for copying it a second time, was, a fear of its being lost at sea, or meeting with any accident whilst printing; and thus so valuable a gem should perish: which God forbid! No; it was much better, in that case, that a second copy should remain safe in our possession.

We obtained moreover, from the aforesaid Metropolitan of Gaza, another book in Greek, the contents of which he had gathered from every country and from many authors. He had named it the *Χρησμός*, or Book of Oracles; and it was perfectly unique, there being no other copy of it whatever in existence. Its contents were, Prophecies from the Prophets, predictions of the Wise Men, and denunciations of the Saints, in the matters foretold them concerning the events in the East brought about by the Children of Hagar, and concerning Constantinople, and their capture of that city; things of very great curiosity, as regarding the past; and likewise their prophecies of the prepared and predestined dispositions of the future. Of this book I had two copies taken by the same writer; but it was after encountering great difficulty in persuading the proprietor to give it us to copy; for he, that is, the Metropolitan of Gaza, was altogether unwilling, until we gained his consent by several presents, and shamed him into the liberality of allowing us to do so. Every person looking into this precious book is wrapt in wonder at its prophecies, sayings, and other contents. Afterwards, the said prelate sent us a letter from this country, informing us, that when he was in the country of the Majars, they had plundered him, and taken every thing he had; and among other things, that they had robbed him of this very book. Praise be to God, who was pleased to inspire us with His grace, to exert our diligence in taking a copy of it! for otherwise it would have been lost to the world, and the Metropolitan's labour on it would have been uselessly expended. He sent to intreat us that we would get him a copy of it written, to supply his loss; and to God be all glory, always and for ever, in all circumstances, Amen!

We then took leave of the Archimandrite of the Cozia Convent, and of the

rest of the Monks, strongly recommending to their care the aforesaid Baba Yani: and after we had cleared the narrow pass forming the road to the monastery, we saw that the river divides itself into two branches; in the midst of which is an island, to which we passed over in a boat. On the island is a handsome convent, built of stone, in a concealed situation, for Nuns, and dedicated by the title of The Nativity of Our Lady. It is commonly called *Ostrob*. Having performed our devotions there, we left it, and came to *Raminko*. The whole tract of country between *Raminko* and the Convent of *Cozia* is occupied with large dams of water, collected between the roots of a tree resembling the willow. On opening the sluices, and clearing away the mud, sweepings of gold ore are taken up from the bottom: and this is the celebrated gold-mine of Wallachia, belonging to the *Domina* or wife of the reigning Beg; the products of which are farmed of her by the *Janakna* (الجنكنا) or goldsmiths of the Principality, and other workers in metal, it is said, for a thousand dinars annually.

On Thursday morning we departed from *Raminko*; and having been about two hours on the road, we came to a town where there is a salt-mine. In the province of Wallachia there exist, in all, four places where there are salt-mines, the annual lease-rent of which is one hundred and fifty thousand rials. This mine is the largest of them, and is resorted to by traders from Turkey, and ships from Constantinople, to purchase the salt and carry it home; as all the salt used in *Romelia* and at Constantinople is brought from this country. The method of cutting or digging out the salt is attended with very great labour. They sink each well or shaft about ninety yards deep, before they come to the salt; and all those who have been seized as robbers, or are otherwise in disgrace, are banished in irons, by the Beg, to this spot; where they dig this mineral during the night, and then carry it above ground in the day-time. Each piece is a large stone, between two and three hundred okkas in weight. These large masses are raised by the workmen, assisted by engines, turned, with long ropes, by horses. Here we beheld a sight distressing to the heart; for when the poor wretches came forth from the mine, we could look upon them in no other light than as spectres rising from the graves, from among the dead: God help them in their misery! Some of them work for hire. The whole soil of this country is salt: for example, as the water of some wells at *Aleppo* is saltish, here the water is congealed, and is a solid body of salt.

This town is a market-town, containing a number of churches; and the inhabitants came out to meet us: but as we had repaired thither only for what was

to be seen, we merely slept there that night, and early the next morning retraced our steps; there being no road for carriages, till we came to a highway, mostly difficult and woody; and by that arrived, in the afternoon, at a convent over the river *Bistrisa*, named The convent of the once piece of timber. The reason of this appellation was, that in ancient times there lived hereabouts a Hermit, who, on rising from his sleep, found an image of the Mother of God hanging on a tree, and saying to him, "Here it is my wish that you build for me a church, out of this tree." The Hermit arose, therefore, and cut down the tree; and with it began this building of a handsome church, which he roofed, and wholly constructed with the timber of this single tree alone. On this account they named it The church of the one piece of timber, and in Greek *Μονόξύλο*: and herein copious miracles were performed. About twenty years ago, one of the great officers of Government took a liking to this convent; and leaving the church at the top of the hill where it was, he built below it a large convent of stone, with a splendid church, by the title of The Assumption of Our Lady, which is occupied by Nuns. We said Mass here on the morrow, and paid our devotions to the aforesaid image of Our Lady; which is of large dimensions, and continually works miracles. The next day we went up, and said Mass in the old wooden church; and again paid our devotions to the blessed image. Near this church are two huge trees, said to be the fellows of the third which was used in its construction. After dinner we left the convent; and coming by a very difficult road, we crossed the river *Bistrisa* more than forty times.

Having descended the slope of a steep hill, we arrived, in the evening, at a grand convent, of some celebrity in this country, and of some strength of defence, named the Convent of *Bistrisa*, situated in a lonely glen, without any road behind it, in a position exactly similar to that of the Cozia Monastery, and built as a fortress. It has a church, under dedication to The Assumption of Our Lady, possessing a great treasure, which is no other than the very body of St. Gregorius the Banyaisan, whom they call by another patronymic, brought from Servia, by the founder of the convent, at a very great expense. It is laid in a silver coffin, gilt, and embossed on the convex lid with the exact figure of the saint. All round the coffin are the figures of other Saints and Angels. This coffin is a gift of the late Balasa, or Belezza (بالاسا), the Domina of Constantine Voivoda, who sent and had it made in the country of the Majars, where able masters were to be found. She is said to have given to the smith, in wages only, one thousand five hundred rials. To look upon it, is dazzling to the sight. On

its being opened, as they stood round it with tapers and thuribles, chaunting *Ἐσοπάρια*, with their heads uncovered, we were enchanted with the view of it, and with its fragrant odour; and we took a kiss and blessing from the Saint's holy hand. We performed Mass in the church, on Monday the sixth of Tamoz; and the Mass was accompanied with the consecration of a Monk and Deacon: after which, we went out to the refectory. This convent, also, is famous throughout the country for its strength of situation. The origin of its foundation is this. One of the ancient Hermits, distinguished for his virtues, found at the top of this mountain, looking over the convent from the north, the mouth of a cave; and, with skill and perseverance, he at length formed passages leading up to it, and built in it a church, under the invocation of St. Michael. When we went up to view this cavern, we ascended by a single path, one by one, up a steep ascent, having on our right a frightful precipitous cliff down to the bed of the river. On this account, they are guarding the greatest part of the way with railing from tree to tree. We did not reach the spot without great difficulty and abundant fatigue. From the brink of the hill to the cavern, for the distance of a stone's throw, are long narrow planks, with railing, like a bridge: these, on apprehending any danger, they remove; and here they lie secure, not even the devils being able to make their way to them. The Beggars, therefore, when any distress affrights them, send their treasures, with their wives, to these caverns. They are situated in the middle of the hill; and from them, to the bottom of the valley, are four and forty fathoms: upwards, to the top of the mountain, the distance appears immense. At the gate are two iron wickets; which we entered, like beasts, on all-fours: and continuing to advance along the tunnel, one by one, by torch-light, till we were almost dead with fatigue, we at last came out to a wide and level spot of natural formation, where we devoutly visited the church, built in a large recess, communicating with the outward air; and near it is a neat cell, always inhabited by a Monk. On the east of the church is another large recess, communicating with the outward air, and with the valley, where they are said to have a glance at the sun only at its earliest rising in the morning. Here is a large tree, to which hangs a long rope; which they work with a wheel, and draw up by it water from the river, or any heavy goods, which, as we mentioned before, they are in the habit of depositing here. These could not enter by the tunnel by which we penetrated; but being drawn along, by a secret road from the convent, to an opening under the place where the rope hangs, they are there hoisted aloft, and hauled into the gap. Within the cave is a fine spring of clear

water, always flowing in great abundance. This spot is faced by nothing all round, but a huge precipitous mountain, standing erect on the opposite side of the river. However, those who use the cavern, as a retreat for themselves or their property, make their term as short as possible; as their health is injured, and their goods are destroyed, by the bleak exposure of the place, and the damp maintained by the waters within it. We could scarcely credit our senses, when we were come forth to the expanse of day, and got down again safe to the convent. To describe this, it should be mentioned, that its cells, on the eastern side, look over the aforesaid river, which, descending from the highest parts of the mountains, dashes foaming over the rocks. In its waters are caught great numbers of the beautiful fish called Bastrovus (الباستروفس). The voice of the river is a constant thunder; for, as we said before, it rushes down from the highest parts of the mountains with the most rapid current; and at the bottom of its stream, and all enclosing it, are rocks: it never ceases, therefore, to roar like a thunder-storm. In the midst of these cells is a pretty neat church, under the invocation of St. Nicolas; and outside the convent is a third church, by the title of The Transfiguration, for the sick. We then took leave of them, and went away.

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## SECT. VII.

### *THE ARNOTA CONVENT.—IRON-MINE OF TORGHOGIV.—THE CONVENT OF TETSIMANA.—THE TISA TREE.*

ON Tuesday, we went up to a high convent on the highest part of the mountains, opposite to that we have just been describing, dedicated in the name of St. Michael, but commonly called the Arnoda or Arnota Convent. The way to it is very difficult, and only to be passed on foot. We contrived, however, to ascend to it on horseback, and found it a distance of one hour's journey from the Convent of Bistrisa, to the east of which it is situated. It is a handsome monastery; and it is said, that, in his time, the late Abo Matthi Voivoda built for it a church of wood; that, when he died in Hungary, his son Matthi, who became Beg in his place, sent for his remains, and had them transported hither; and immediately began to raise the whole building in stone, with walls surrounding it, handsome cells, and a church, on which he bestowed much property and treasure; and, some time before his death, a box filled with the reliques of Saints, to each of which we now paid our devotions, one by one. They are,

first, the right hand of St. Michael, Bishop of Sonada, whose head is preserved in one of the convents of the Holy Mountain, and is taken, as we are informed, to the districts where the locusts make their appearance. The priests prepare an *Ἁγίασμα*, which they consecrate with this venerable relique; and this holy water they sprinkle on the lands and fields, and distribute to the people of the towns and villages; and by the power of the Almighty, and the intercession of the Saint, the locusts are driven away from them into the sea; and for that year, provisions are cheap among them, in consequence of the abundance of their harvests. This is a thing well known in those countries.

We have been informed, that some years ago there was a great dearth in the island of Cyprus, caused by an invasion of locusts among them, which was uninterrupted for a series of seven years. They represented, therefore, their condition to the Soltan; and requested a Khatti-sherif, or imperial mandate, directing the people of the above-mentioned convent to grant them the head of the Saint. In consequence of this petition, an Aga was dispatched, from before the Soltan, with the desired mandate; and he repaired to the convent, to ask for the head. It was the custom of the house, and the established rule of old, not to suffer this holy relique to be removed from their precincts, except upon pledges. The Cypriots, therefore, lodged with them, as sureties, forty Archons, of the most noble of the island, till they had carried the head over to Cyprus, made an *Ἁγίασμα*, and sprinkled with it their whole territory:—and, wonderful to relate! the locusts were instantly expelled from the island, and drowned in the sea: and, as a votive offering, the islanders carried five thousand piastres to the convent, on returning with the head, and, having given thanks to God, departed. Thus, it is said, do all the people of Romelia, as well Moslems as Christians: for this Saint, at his death, among other requests, made this one especially to Almighty God: and this is a subject delightful to be known.

To return: We took a blessing also from the hand of St. Philip the Apostle, which, with the hand of St. Michael, above mentioned, is inlaid with gold: also from the palm of St. Marina the Martyr, with which she struck the Devil in prison. This holy relique cures the ague. Of these and others, all sealed with seals, and accompanied with a written description, a register is kept by the Abbot of the Monastery. Then we performed Mass in the church; and made an *Ἁγίασμα* in the fountain opposite the church, to which they say the water comes from the summit of the mountain, a distance of one hundred and forty-four fathoms. On the highest point, overlooking the whole country, they have

erected a large stone cross, such as we saw in other places, and especially on the roads, by the mercy of God, planted in great numbers. We were unable to go up to the situation of the head of the fountain of water, which flows down to the basin, because of the steepness and difficulty of the road. From the outside of the convent-walls there is a very extensive prospect over distant places, as the site of this establishment is so open and elevated. From it, we went down, on foot, to the convent below.

On Thursday we took leave of them; and, on departing from the convent, passed along roads of extreme difficulty and unevenness; taking in our way a small town, named *Rimeshti*, the native place of Stephanus, the present Metropolitan of Wallachia, who is now building here a church of stone. He is said to have been originally a writer, or secretary, in the Convent of Bistrisa: afterwards he became a Monk; and subsequently Abbot of the celebrated Monastery of Tetsimana, of which we shall presently give an account; then Metropolitan over the whole province of Wallachia, in the time of Matthi Voivoda; who afterwards deposed him, and substituted, in his place, Ignatius, Bishop of Rimmiko, a prelate of whom we formerly made mention, at our first entrance into the Principality. Latterly, he has been restored to his dignity by Constantine Voivoda.

In the afternoon we came to a town in the vicinity of the mountain, and near to the river *Oltans*, belonging to one of the Boyars, who was Bostanik, but is now dismissed. It is called *Bolfarage*; and the Boyar is building within it a large convent, with a castle, under the title of The Assumption of Our Lady, to make it a burial-place for himself and offspring. He has called to him Monks and Priests, and lodged them in different houses, until he completes the building: and has settled on this convent the whole town, with its appurtenances of mills, gardens, &c., according to the practice, we have many times recorded, of all the Grandees of these countries. We performed Mass for him, in a large wooden church near the new building: and departing at noon, we arrived, in the evening, at another convent, named *Crasna*, under the invocation of St. Nicolas; which is also a stone edifice. On our way, we had passed many rivers. Here, on the morrow, we made an *Αγιασμός*: and after dinner departed, to entangle ourselves among difficult roads, forests, and waters, until the evening; when we came to a small market-town, named *Torghojiv*, being near a large river named *Jiv*: for *Torgho* is the word for bazaar or market, and *Jiv* is the name of the river. In this district is an iron-mine; from which, in the time of Matthi Voivoda, much metal was extracted. All our road from *Torghisht* to this place was under a



circular mountain, dividing between this country and the country of the Majars, empty and uncultivated for the space of a day's journey. The part towards Wallachia is round, like the half of a bowl; and the Monasteries, which I have described, are all situated on this convexity.

On Sunday morning, after we had assisted at Mass in the said market-town, we went forth; and passed over rivers without number; certainly more than thirty, all flowing down from the Hungarian hills, and speeding towards the Danube. We were told that seven-and-twenty streams, like the great river Oltao, which we crossed in boats, pass through the lands of Wallachia, coming from the country of the Majars, and throw themselves into the Danube; without mentioning numberless others. Blessed be God! all these rivers are of very fine clear sweet waters; and the ground, over which they flow, is full of holes, which quicken their absorption. Our road this day, till late in the afternoon, was extremely uneasy, from the hills and forests we had to traverse.

At the close of our journey, the Abbot of the celebrated convent of *Tetsimana* came out to meet us; and we alighted by the river of the same name; on the banks of which, on each side, is a large market-town, an absolute dependency on the convent. From the moment we approached this place, we obtained a view of the convent; which is situated in the middle of a valley, on the ledge of a hill, surrounded by vast mountains and forests. You enter upon this convent by the same sort of entrance as that of the Convent of Cozia, or the Convent of Bistrisa. There is no other road to it but this, lying through the very midst of the river; which we passed several times, as we entered an immense glen, to ascend to the spot where the convent is situated. From the mountain around it flow springs of water in rivulets; together forming the large river in the valley, up which lies the road to the convent. Before you arrive at the first gate, you perceive above it, on the mountain, a cell of a hermit; near to which is a small neat church, under the invocation of St. Anthony the Great: and here is a *Khalistao*, or preserve for fish, into which a spring of water flows down from the heights. We did not ascend to the convent without very great labour, in consequence of the great rapidity of the fall of the river, and of the quantity of trees and stones, which, when there is any rain, it drags and hurls down continually from the mountain brows. We went all round the whole mass of building, before we arrived at the first gate, constructed of iron, across a narrow path. In this spot is a fountain of water springing, with a jet; and over the gate, which is a large tower, are numerous battlements. Having passed this gate, we came to a second, of iron also,

over which is the belfry : and we entered the great church, which bears the title of The Assumption of Our Lady. It is a beautiful solid edifice, with two lofty cupolas ; the one over the Νάρθηξ, the other over the choir, and both octangular. The treasury, or robe-room, is outside, on the right of the sanctuary. In front of the church door is a tunnel of fine water, flowing from a cavern under the mountain, where the magazines, or store-rooms of the convent, are formed. On the way to them there is a basin of masonry in the ground, to keep the fish in, that have been caught, till they are wanted. Hence you pass before the door of the kitchen ; and on one side of it you pass by the بندوب or cellars of the convent, used for cooling the vessels of wine, and for keeping fresh all the greens which they require. A portion of the water runs down to the privies : the rest flows to a small neat mill, always turning, which grinds for them all the grain they want, without trouble or difficulty. With these conveniences, the convent is well prepared for an obstinate defence. Indeed, it has no equal, either in this country or any other, for the beauty of its site and position, the abundance of its waters, and the natural strength it possesses, aided by the protection of its surrounding walls. This convent, also, was built anew by the late Matthi Voivoda. It had been, originally, the hermitage of a devout man, named Nicodemus, whose father was a Greek, native of the city of Castoria, and whose mother was a Servian. He ran away from his parents ; and came to this place by the inspiration of an Angel, who pointed it out to him, under the summit of the mountain, as an eligible spot for the abundance of its running waters ; and here, by scooping out the rock, he made himself a cell, to which you now ascend by the help of ropes, and performed great miracles. He went to the city of Bodom, the residence of the Crál of Hungary, and preached to him the faith of Christ. The Crál answered him, “ I will light up a great fire ; and if you pass through it, with your robes and gospel unhurt, I will believe you.” The Saint did so : he passed through the fire, together with his Deacon, who all the while threw incense : and, for this, their belief in him was great. The Crál gave him valuable gifts, among which were thirty villages ; and he bestowed on him great means for the construction of this convent, which it was he who first laboured at and erected. The Kniaz Aazar, or Lazarus, at that time sovereign of the land of Servia, gave him a large city, with the sixty villages around it ; and the Voivode of Wallachia made him a grant of all the custom-house dues within the circle of the convent, besides conferring on him many other benefits. The Crál above mentioned presented to him also a heavy silver thurible, in the shape of the castle of

Bodom, with its towers, which was shewn to us. The structure of this convent was formerly of mean substance and appearance; when the late Matthi Voivoda, on fleeing from Leon Voivoda, came to it, and stood on his defence. His enemies pursued him, and laid siege to the convent; but they were unable to prevail against it. Afterwards, the Voivode escaped from his confinement; and having gone to the city of Constantinople, was there, by the power and influence of the Vazir Abaz Basha, made Beg, and returned to Wallachia. The first thing to which he turned his attention was, the immediate re-construction of this convent, with an endeavour to increase its strength to the utmost; as it had been the means of his escape from the hands of his enemies, and he had taken a vow on himself to this purpose. Vast walls, in consequence, enclose the convent all round; which, being built on the ledges of the mountain, strike awe into the person looking up to them from below, particularly by the fall of waters rushing down from above them to the bottom of the vale. We never till now saw a place with such abundance of running streams. Within the walls are deposited five small pieces of artillery, near to the battlements, which command the road for a considerable distance. In this part of the convent, which is a sort of gallery or balcony over the valley and river, we were assigned our lodging.

In the convent cellar is a large butt of enormous size, the length of which is six and twenty spans, and the breadth nine. It holds three thousand fadras or vodras of wine, each vodra being equal to twelve okkas: it contains, consequently, six and thirty thousand okkas. They fill it with wine, by means of long funnels, fastened to the top and reaching to the outside of the cellar: and the wine is kept in it a whole year, for the blessing's sake; the butt having been constructed by the Saint, during a period of his life, with his own hands, of a kind of wood which grows no where but in the environs of the convent, and is called Tisa (تيسا). It resembles ebony, only its colour is approaching to red: and it is proof against decay. On this account, the name of the river and of the convent is Tisamana, that is, they are named after this tree. The wood is extremely hard and beautiful; and with it they make thousands of small barrels, bound with iron hoops, which never fall to pieces. I brought two of them with me to Aleppo, and still have them at home.

We blest ourselves with the Saint's *Φελόνιον*, the very same in which he entered the fire, as we have before mentioned—it is of red cloth, trimmed with yellow; with the Saint's *Ωμοφόριον*; and with the ancient Gospel, which he wrote, with his own hand, in Hungary, in an admirably fine character, in the Russian language, on

handsome parchment. It is embellished with silver; and at the end of the book is the date, Six thousand nine hundred and twelve: so that it is now two hundred and fifty-three years old. The body of the Saint is concealed beneath the floor of the church; through their fears on its account from the side of the Majars, lest these should steal it; as they have so great a faith in its virtues, and are such near neighbours. They are now, however, constructing for him a tomb outside the church, in the portico, furnished with curtains, railings, &c. A finger only of the Saint is shewn as an object of devotion, and we took a blessing from it; as we likewise did from the reliques of other Saints in their possession, Patriarchs of Antioch. One of them was St. Ignatius, the Girt of God. There was also St. Chrysostom, with others. The Saint of the convent, in his lifetime, planted some vines and chesnut-trees on the mountain opposite the town, which are still in existence. On the hills around this convent are many pious men and Hermits, who repair to the church at all proper seasons, to receive the sacred mysteries. On the present occasion, as soon as news was sent them of the arrival of our Lord the Patriarch, they flocked to him, to ask his absolution: and we received their blessing.

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## SECT. VIII.

### *REMARKABLE COPPER-MINE.—CONVENT OF SATRAHAYA.—CONVENTS OF COROMOTRO AND TENTSARANI.*

Afterwards, we performed Mass in their church, on Tuesday the fourteenth of Tamoz; and the Patriarch ordained for them a Priest and a Deacon; and invested the Abbot with the girdle, giving him authority to take the title of Archimandrite, and to be a master of Confession and Commination. On the morrow, we took leave of them; and proceeded a journey of between three and four hours, to the famous copper-mine, situated on the borders of the country. As we were told, so we observed, that the Province of Wallachia is in the shape of a bow. Fokshan is near the Danube; whence, in the direction of the mountains to the Convent of Cozia, is a distance of four days' journey. Again, from Cozia to this copper-mine, in this frontier situation, is a distance of half a day's journey: and from Torghisht, hither, is four days. From this place it is another day's journey to the town called Bazaar, which is the frontier of Wallachia. Passing the

Danube, you have on one side the Majars; on the other, the Turks. On the land belonging to the Majars is the castle of Tenmishwar, which was taken from them by the late Soltan Soleiman: and there resides an out-post Basha. The length of Wallachia, from Fokshan to Bazaar, is about ten days' journey: in breadth, it does not extend far from the Danube.

This copper-mine was discovered in the time of the late Matthi Voivoda. The manner of its discovery was this. A Servian, going about hunting in the woods, and coming to this spot, which was then entirely unknown to any one, found a heap of black stones, moulded together from length of time, and become one solid mass. The stones had lain there since the time of the Greeks; and it was perceived, by their appearance, that there must be a mine hereabouts. The Servian waited on the Beg, to inform him of this circumstance; and took a lease of the ground from him: and under the authority of the Beg the mine was worked, and the ore brought out. The situation of the mine is at the top of the mountain. The whole surface of the environs, including the summits of the neighbouring hills, is covered with white stone; under which the soil is red, precisely similar to the earth of Aleppo. The waters are very abundant; and the shaft is like that of a salt-mine, covered with verdure, and deep; up and down which the workmen are moved by pulleys and ropes, drawn by horses walking round. At the bottom they are busy digging, both night and day, by torch-light; and with great labour they bring out the black ore-stone. That which they have not the power to cut through, by reason of its hardness, they surround with lighted coals, and then go up out of the mine. As soon as the fire is burnt out, and the place is cooled, they descend; and finding the stone cracked, they drag away the pieces, and hoist them to the mouth of the shaft. Some of the ore without veins is of a rusty green: some is light and yellow, and that is the pure copper. They mix, however, the whole of it together, and carry it to the melting-house. The description of the melting-houses is this. They are very wide and lofty, and their roofs are made to slope. In the middle of each of them are five or six furnaces, placed over wells or cisterns; and behind each furnace is a pair of very large bellows, like those used by blacksmiths, worked by water; for it is so contrived, that at the back of each shop is a pipe with a running stream, which falls on a wheel outside: this wheel turns a long thick beam; and by means of it the handles of the bellows are raised and lowered; so that the fires are blown with great force, whilst the workmen are continually standing by to supply coals and copper-ore. These fires are kept up with the severest attention and labour,

both day and night, till the copper is thoroughly heated and melted, and, by its weight, falls down into the pit under ground. As soon as it is cooled, they take it up in large masses; which they break small, and carry to the outside of the house. Here they bring together great quantities of willow and poplar wood; and piling layers of this wood and layers of the pieces of metal, alternately, to the height of a man's stature, they set fire to the pile on the four sides, and leave it to burn day and night till it is burnt out. Then they collect the metal; and subject it to fire a second time, in another place; and thus they continue, until they have done it six times. Afterwards, they return the copper to the same furnace it was first melted in, and melt it again. It runs down into the pit as before; but is still raw: and after it has cooled, they again place it in the furnace. This time it obtains a thorough melting, and now runs like water. They draw it off into moulds, and take it up like pieces of wax, a pure and beautiful copper. It is said to be finer and better than that of Castamona, being as soft as virgin silver; and it is taken, by the merchants, to Turkey, to Trebizond, Castamona, and Persia. The okka is sold at half a dollar; and they are reported in one year to have produced of it six hundred thousand okkas, whilst it was yet abundant near the surface of the ground; but now they bring it up from a great depth. For the last two years the produce has been two hundred thousand okkas each year: but a great capital and expenditure are required, to purchase the coal, and to pay the workmen, engineers, &c. The coal must be no other than that made from willow and poplar, and the wood also which they use to fire the copper must be of the same trees: and thus the whole of this district is cleared of wood, after having been an immense forest; and now they have to bring their fuel from a distance. We had long had a vehement desire to see this sight, and at length it fell to our portion. We asked them why the stones of this country are white like snow. They answered, that it was in consequence of the great heat and smoke arising from the operation of burning the copper-ore in the way we have described.

The stream which flows by the workshops, and turns their wheels, issues from the bottom of the mountain in which the mine is situated; and for this reason there lives in it neither fish nor frog, nor any worm or limp of any kind; though anciently it swarmed with living creatures. But as soon as they began to dig the mountain, and the mine was laid open, the water was poisoned, and the fish and other creatures were expelled from it; because the copper ore is accompanied with sulphur, and it is even thought that the entire base of the mountain is of

the latter material. One year, fire was lighted at different parts in the bottom of the mine; according to what we have before mentioned, that they subdue the hardest of the rock by flame; and this fire continued to burn for the space of ten years, it being impossible for any one to extinguish it. Yet, surprising as it is, the air of this place is nevertheless most sweet and wholesome.

Then our Lord the Patriarch performed for them an Ἀγιασμός at the mouth of the shaft, and sprinkled the whole place. He prayed also in the workshops, over the furnaces, the Prayers of the Litany.—All the workmen and artists are Servians.

We were informed, that across the Danube, opposite to them, is a large city, the name of which, in ancient times, was *Claudiopolis*, that is, the city of the Emperor Claudius; but now they call it *Cladova*. The Turks, on making the conquest of it, gave it the name of *Fatho Islām*.

Nearly in the same direction is the city of *Belgrad*. *Belgrad* is a Russian word, properly *Bielogorod*, that is, the “White City”; and this town is five days’ journey distant from the mine.

The city of *Bodom* is eight days distant. The greater part of its inhabitants are *Majars* or *Hungarians*, under the government of the Cæsar, that is, the Emperor of the *Alamans*, who is also called Emperor of the *Niemsas*, whose residence is the city named *Bāj* (باج), five days distant from the former. It is said that the *Danube* rises in his dominions, and, having flown for the space of a month’s journey through his territory, mixes at *Belgrad* with another large river like itself, the name of which is *Saba*. Afterwards, in consequence of the great number of large rivers which flow into it, it becomes an immense flood of water; and, running from the empire of the *Niemsas* to the *Black Sea*, falls into it, after a course of another month’s journey. On the bank of the *River Danube*, forming the frontier of the *Turkish empire*, are five *Pashaliks*. The greatest of these *Pashas* is the *Beglerbeg* of *Bodom*, who holds the rank of a *Beglerbeg* of *Egypt*: the second is the *Beglerbeg* of *Bosna*, a province fronting the *Venetian* territory, opposite *Zadra* (ضادرا): he rules over the *Sandjak* of *Ibakio*, which is the *See* of the *Archbishop* of *Servia*. The third is the *Pasha* of *Belgrad*: the fourth, the *Pasha* of the city of *Sophia*: and the fifth, the *Pasha* of *Silistria*.

On *Friday*, we left the miners, and traced back our steps to the lowlands of *Wallachia*, having finished with the mountains. We first entered within the rule of the *Cadiship* of *Fiddin*; then we entered that of *Craiova*, where the *Bano* rules with an extent of jurisdiction over five *Cadiships*. We proceeded along

the bank of the afore-mentioned river of the mines for the space of three hours ; and came to a small town belonging to one of the Boyars, where we were received with great respect. We stayed with them till Sunday, as they would not consent to our departure, until we had said Mass for them, and performed an *Ἀγιασμός*. After the banquet, we set forth, and in the evening reached another small town, where we slept.

Having risen early in the morning of Monday the Feast of St. Elias, full five years since our departure from Aleppo, we travelled for the space of three hours ; and were met by the Abbot of the Great Convent, called *Satrahaya*, but dedicated in the name of the Holy Trinity. We entered this truly magnificent convent, which is situated on the plain, and was built by the late Matthi Voivoda. It resembles a huge castle, having vast walls of enclosure, with numerous battlements. Within it is a beautiful fountain of running water, over which is erected a strong lofty tower. Over the gate of the convent is the belfry, handsomely and airily built, to a great height. The gates are of iron, the cells of neat construction, and the kitchen and stables are all vaulted with stone. It is said, that the first thing he began on, was the erection of the church, near to the present, and in the middle of the ancient village. Then he beautified the spot in reference to the church ; and commenced building a *Corta*, or palace, for himself. After this was finished, some persons said to him, " But what is requisite, is, that you should form it into a convent." He replied, " So it is in the course of formation into a convent : " and in this manner he completed it. For this reason, the structure of this monastery is in the extreme of beauty, strength, and security. In the centre is situated the store-house or vaulted chambers, for the keeping of corn and wine ; and over these are magnificent rooms, and a large hall, with a verandah round it. This last apartment is now used as a refectory. All these buildings are whitened with lime, both inside and out. On the eastern side of the convent there are no cells for Monks, but only strong walls of enclosure ; over which looks a lofty edifice, containing a beautiful sitting-room, and a dining-room, in which the heart is eased of its cares by the cheerfulness of the prospect. Around are gardens, and a stream of water, flowing from a spring, and running into a fish-pond close by. The church is extremely beautiful, and is decorated with every possible ornament, being painted all over, within and without. In one word, it is a princely convent, and much celebrated in this country for its beauty and strength. We certainly met with none equal to it : the open prospect around is particularly cheering to the heart.



After saying Mass here, and partaking of a meal, we left them ; and having proceeded between three and four hours' journey, we came to an ancient convent, dedicated in the name of St. Parasceve, but commonly called *Coromotro*, that is, "Mouth of the River": for the river of the mines, the name of which is *Motro*, runs close by the convent, and supplies it with water. This convent is reckoned to be more ancient than that of *Tetsimana* : for St. Nicodemus was the first person who came to live here in holy retirement, and set about the erection of the church. A long time afterwards, he went to build the Convent of *Tetsimana*. The church here, in its ancient form, was small and mean ; and was pulled down by one of the Grandees of State of this country, who was *Fertek* or *Grand Cadi*, and whose name was *Brâza* ; a kinsman of the late *Matthi Voivoda*. From the time of his father and grandfathers he held numerous estates, consisting of convents, churches, and villages : and among them was this convent, of which a particular relation will be given hereafter. He built it up new, a second time ; and it was made a handsome and elegant edifice, with three cupolas ; the whole covering of the roof being of jointed plates, the weight of which is said to be sixteen thousand *okkas*. Unfortunately, the situation of this convent is extremely unpleasant, being infested with flies and gnats.

We made here a consecration of holy water, and a commemoration of the founders : and in the afternoon we travelled for an hour in a southerly direction and came to a convent under the invocation of St. Michael. It is commonly known by the name of the *Tentsarani* Convent ; that is, the Convent of the Kingdom of Gnats : and this appellation is founded in truth. It is a demesne of the Holy Resurrection ; and is governed by an Abbot, who is a native of Greece, and inhabited by Monks who are disciples of the Patriarch of Jerusalem. It is situated on the bank of a river flowing within the lappet of the mountain : and in consequence of the quantity of grass and verdure of the most luxuriant growth, and the thickness of the woods around it, the whole district swarms with gnats, to a degree beyond description. We passed two nights here ; during one of which we had not even a taste of sleep : for the second, we went up, in the hope of repose, to the top of the hill in the vicinity of the convent, where a new vineyard has been planted, and there is a huge tall watch-tower ; but we could not escape from the insect, either night or day, and suffered from it such severe torment as cannot be described. God protect the visitors of this convent ! With all this, we lighted up fires all round us, and raised a smoke with cow's-dung : but nothing of all these precautions availed us : on the contrary,

our enemy waged the war against us the more fiercely ; so that, God is our witness ! for most of our nights during this summer season, and during the great heats of this country, we were obliged to lie down with our boots on our legs, to clothe our hands with leather-gloves, and to cover up our faces : and yet we did not escape.

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### SECT. IX.

#### TOWN AND PALACE OF BOYANA.—FILISHAN.—CRAYOVA.—THE BOGOVATES MONASTERY.—CONVENT OF ILTIYANI.

THE church of this convent is built of wood : we performed in it an *Ἀγιασμός*, and a commemoration for the founders : and then we bade adieu to the Monks. We journeyed for an hour and a half in a westerly direction ; and came to a small town belonging to one of the great officers of state, called *Boyana*. Within it is a large palace erected for the proprietor, the buildings of which are of surprising beauty. At the moment this Archon was informed of the passage of our Lord the Patriarch, it happened that within his family a wedding was about to be celebrated, in the person of his grandson ; and he sent, with great eagerness and joy, to invite our master to visit him. When we arrived at his house, we found them all busy with the preparations for the nuptials. But see what it pleased the Almighty should intervene ! Just then occurred the sudden death of the elder brother of the bridegroom ; and their joy, together with their festivity, was turned to grievous mourning, and into wailings and lamentations which exceed description. It is usual, in this country, not to betroth or marry the younger son or daughter before the elder. But they were much relieved and consoled by the presence among them of our Lord the Patriarch ; for he preached to them, and administered comfort ; and, after a long discourse, he persuaded them to complete the nuptials. Observe, therefore, how, in obedience to him, and waving all opposition to his paternal advice, they carried on two such opposite ceremonies, the nuptial and the funeral, at one and the same time. The men and the women had already been decked out, to go and fetch the bride from a distant place ; but, on the event of this melancholy death, they had been stopped. The Patriarch, however, compelled the parties to complete the execution of the affair : and they now, in their usual way, dispatched the bridegroom with his kinsmen, and many nobles and ladies, in coaches, with attendants, to

fetch the bride. In the mean time, they began the funeral rites of the deceased ; and, with great exertions, the Patriarch forced them to lay him in his coffin, and bury him by the afternoon of the second day : for they were unwilling to do so. On the next day, which was Sunday, they performed for him a *Μνημόσυνον* ; and gave a splendid feast, for which they slaughtered four heads of oxen, and fifty heads of sheep. Loaves they baked without number : and they spread linen cloths, looking like whole pieces from the loom, on tables reaching from the centre of the house to the outside of the court-yard : on these tables they set the bread, in large loaves ; and on each loaf they placed a piece of meat. We went purposely to see what was doing ; and we reckoned the persons, who were placed one close to another, at more than fifteen hundred : for it is the custom in all these countries, when a report is spread of joy or mourning, that is, of a wedding or a funeral, that the people of the neighbouring villages come to make a meal. Over each company there stood a person with a staff, to see to them, that they ate and were satiated, and that to every one were given his three goblets of wine. To each they distributed also three (بانات) loaves ; and the guests continued sitting till they had finished their repast. Then they put up what remained before them in napkins, which they had provided to carry away these remnants ; and having prayed mercy for the defunct, they departed. Previously to the banquet, our master had prayed over all these tables, and had blessed them with the prayer, “ Have mercy on us, O God ; ” and with incense, making commemoration of the deceased. When we ourselves sat down to table, numerous dishes were presented to us ; and, on rising, we had the prayers performed a second time, according to custom. It is not the rich only who give alms in the manner we have been describing : but the poor, also, when one of the family of any of them dies, walk behind him to the grave with meat and bread ; and, after they have interred him, they distribute this food to the bystanders, that they may pray a mercy on him ;—and very commendable is the custom !

The description of the weddings in this country (though we have before entered into this subject) is as follows. Sending their servants and labourers with carts up the mountain, they had thence brought to them a great quantity of the branches of the fir-tree ; and pointing the stems, they planted them on the walls around, before the gates right and left, on the roads on both sides, and from the church to the mansion. This with them is the token of a wedding about to be performed ; and we asked the reason and meaning of it. They told

us, that as the leaves of this tree never fall, and are always green with the fruit in the midst of them, so God grant to the bride and bridegroom.

On Monday arrived the messengers with the joyful tidings of the approach of the bridegroom, having preceded the party of horse who were riding before him; and having communicated the pleasing news to the parents of the young man, they received a distribution of (سحارم) shawls. Presently the bridegroom himself came up, with his accompanying escort of friends on horseback, mounted on a horse given to him by his father-in-law, as is the custom here, with its saddle, trappings, and bridle complete; and wearing on his head a (صرغج) panache of white wool, as is usual for bridegrooms. The bride was in the coach; and following her were other coaches, full of the ladies of the grandees of the country. Her brother was come with her. Behind her were two wagons full of goods, consisting of clothes, furniture, &c.; for it is the bride that endows the bridegroom, who gives nothing whatever to her. The bride's father settles on her, by writing, a (بردکا) dower, with farms and peasants, servants, vineyards, &c. in proportion to his ability. If she has children, these possessions revert to her husband; but should she die without offspring, the entire (بردکا) dower returns to her father.

As soon as the bridegroom entered the court-yard of the mansion, his father and mother gave him the meeting, as they did also to his bride with him: and having made them drink wine out of large silver cups, they proceeded to the church, with us preceding them. Here, in conformity with their constant practice, they spread a carpet under the feet of the young couple: and the (اشدین) god-father, having taken his place by the side of the bridegroom, whilst the (اشدینه) godmother stood near the bride, whose face was covered with rose-coloured (ضرای) lace, I, the poor Archdeacon, put on my cope, and, having robed the doctor in his 'Επιτραχήλιον, 'Ωμοφόριον and Μαντύα, I threw incense round the reading-desk or table which they had placed before the choir, having set upon it the gospel and the cross. As, in the course of the ceremony, the bride and bridegroom walked round the table, sweetmeats of almonds and raisins, and (قضامه) comfits &c. with (بانات) loaves, were thrown at them, and were greedily gathered up by the bystanders. After the conclusion of the prayer, the married couple advanced to kneel before the gospel, and kissed it, together with the hand of our master; and then went out. There was no crying now, nor wailing, as the day before. Bless them, for the excellence of their customs, in so speedily dissipating their griefs, and yielding themselves up to joy and gladness! In the evening, we were invited to the banquet, which was very grand, consisting of more than five or six

hundred dishes ; and every time they brought any thing in, they added it to what was already there.

It is usual for the bridegroom never to take his calpack from his head : as we saw in Torghisht, that in the case of all the young nobles to whom the Beg stands as (اشيين) godfather, he himself is uncovered in the church, and in presence of the Heads of the Clergy, but the bridegroom keeps on his calpack.

It is the custom, that for this evening the bridegroom himself waits at table, and serves up the dishes and drink : and the bride in like manner attends all the guests, from first to last, with their wives. After a little while, they brought in a box of *بصرما* some shawls, as is usual ; accompanied by a scribe, who had been in previously, and had written down the names of all the persons at table. To each (محرمة) shawl they sewed a piece of paper, on which was written the name of the person to whom it was to be given, in the order becoming his rank, that there might be no confusion one with another. These shawls they now distributed to all the guests ; whilst the scribe wrote all their names in a register, till he came to an end. Again : they brought in a large plate : and the first to whom they presented it, who was our Lord the Patriarch, put into it, in order to do honour to the newly-married couple, a quantity of piastres : and after him the other guests made their offerings. Those who had money with them threw in piastres or dinars, according to their station ; and some said to the scribe, ‘ Write down, to be received at my house, such a horse or ox, or such a number of sheep or hogs, or such a servant or *جنكنا* servants, &c.’ By the time the roll was gone through, the plate was filled with money. The same thing is done among the women, in their apartment. Then the grandfather of the bridegroom presented to him a plated sword, and a scabbard of brocade and velvet ; and his father gave him a fur dress (باچه) of sables. All the pieces of money which had been collected were put up together in a napkin, and sealed.

When the bride, accompanied by the women, approached our Lord the Patriarch, and, kneeling before him, had received his blessing, the napkin containing the money was given to her, together with all the keys of the boxes belonging to her husband, and of the houses, and of the cellars where the pickles and wines are kept, all hanging by a silver chain : for in this country the wife is the guardian of her husband's treasures, and the keys are always hanging down from her girdle. She constantly sits at the head of the table, and her husband below her, on her right, as we frequently observed on many occasions.

Then they quaffed numerous rounds of cups : first to God ; secondly to the

Beg; then to our Lord the Patriarch; to the Bano, that is, the Cadi of this country, whom we have heretofore mentioned; to the father of the bride; to the grandfather of the bridegroom; to his father and mother; to himself; and to the guests. Thus they continued drinking until after midnight; when we rose, and came to our tents: for they had erected for us a large pavilion and tents in the meadow which is between the church and the mansion, and we were surprised at their neatness and clearness from dust. In the morning, all departed for their homes, and not a single guest was left behind.

On the night of the twenty-seventh of the month Tamoz, and that which followed it, there happened a dreadful storm of thunder and lightning, which shook the earth; and we said, "The Resurrection is come!"

On Wednesday, we obtained, with some contention, that they should dismiss us: and having all of us received presents from them after dinner, we were loaded with their thanks, and conducted forth to a considerable distance. Having proceeded a two-hours' journey, we entered a town, the name of which is *Filishan*; where we passed the night preceding the Carnival of Our Lady: and in the morning, after an early repast, we bade adieu to the inhabitants; and having travelled for two hours, we came to another small town, belonging to a Boyar, where we slept that night.

On Friday morning we made a two-hours' journey, and came to a town named *Crayova*, which is the second episcopal see in the Principality of Wallachia. Formerly, in the time of Matthei Voivoda, and of the Voivodes who preceded him, there resided in this town a governor, entitled Bano, as Beg the second, who exercised authority of confiscation and death, and issued commands and prohibitions, without deference to the Beg in chief; until latterly, that Constantine Voivoda has abolished both the rank and the practice, lest corruption and depravity should be their results. On the present occasion, the said Bano, who retains the name only, came out to meet us on the outside of the town, accompanied by the Grandees and the populace. They conducted us into the large stone church built by the late Matthei Voivoda, in the name of St. Demetrius. It precisely resembles the Church of the Corta; being erected on four tall pillars, and having a light and cheerful look.

On the morning of Saturday the first of the month Ab (August) we made for them an Ἀγιασμός in the church; and in the afternoon, having parted from them, we came to a convent on the west of the town, in a ravine or glen, in the midst of a forest, dedicated in the name of St. Nicolas, and called, in their language,

Monastiri Bogovates. It is in the hands of Greek Monks, being a dependence on the celebrated Convent of St. Barlaam in Romelia, which, as we were now informed, is built on the top of a mountain, and is inaccessible by any road of ascent whatever: for the mountain stands like a single piece of rock aloft in the atmosphere, with its four sides perfectly square. When any person therefore comes to the bottom of the rock, for admission to the convent, he pulls a rope, hanging down, with a bell at the top; and the Monks hearing it, if it be a person whom they wish to come up to them, lower down to him a box, by wheels and ropes; and, on his taking his seat within it, they haul him up. It is a most magnificent and beautiful convent. The water they are supplied with is from the clouds; and they have corn-fields and vineyards up above; but these are not sufficient for their support, and the rest of their crops are in the plain below: on this account, therefore, they are submissive to the governors of the country, on whom, otherwise, they would be independent. Any person whom they are unwilling to receive, they pay no attention to, and give him, of course, no means of ascent, although he should be a dignitary of the highest rank and condition; and he has no power of doing any thing to compel them.

These Monks, who are in the aforesaid branch establishment, are changed every three years; and, from the head convent, another Abbot, with other Monks, are sent to replace them. The church is a handsome stone edifice, and is beautifully painted all over. In front of the door is a spring, like a deep well, out of which the water rises; and above it is a gallery, with a lofty cupola. Then we made for them an *Ἀγιασμός*, on the Sunday morning, the second day of August.

From this convent to the second convent of Bodom is a day's journey. Its name, in Greek, is *Phendones*; and in it resides a Metropolitan, who has jurisdiction over five hundred towns and villages, all Bulgarian. In the evening, we took leave of them; and having proceeded for two hours through the forest, we arrived at a convent dedicated in the name of St. Demetrius, and called *Jitijani*, because the river Ji flows near to it. Around it is a large lake; which can no where be forded, but must be skirted for two hours, in order to reach the convent, which is situated in the midst of the woods. The lately deceased Domina left, by will, a sum of money for the erection of a new church; and they are now building it, with five cupolas. Afterwards, our Lord the Patriarch sprinkled the church, and consecrated it, by the recital over it of the usual prayers. We found in this convent, a vintner, originally of Satralates (ستراتلس) of Syria, whose name is now Demetrius; and we were told that he was of the freedmen of the Soltan Selim.

## SECT. X.

*BRATOSHÁNI.—BRANKOFÁNI.—THE GREAT FRANK, BRADA.—THE CONVERT  
JEW, ATHANASIUS.—FERKÁSH.—CARACOL.*

WE went forth from the convent in the afternoon ; and arrived in the evening at a town, the name of which is *Bratosháni*, belonging to the Great Frank Brada, a kinsman of the late Matthi Voivoda, whom we have heretofore mentioned. He is the first of the Grandees of this country, by inheritance from his ancestors ; and his possessions are immense, as we shall distinctly shew after a while. By the afternoon of the next day we came to a town, the name of which is *Brankofáni*, in which is the palace of the aforesaid Archon : here also are houses which belonged to the late Matthi Voivoda, whose origin was hence. We went likewise to a convent in the vicinity, placed in the midst of a wood, and dedicated by the title of The Assumption of Our Lady, which they call the Convent of *Brankofáni*, in relation to the town. This is also a building of the late Matthi Voivoda's. We afterwards performed Mass in it, on the Festival of the Transfiguration, and baptized a young Jew with great gladness. This Archon is vastly rich ; and without his equal, either in this or any other country. He is said to have on his estates twelve thousand breeding mares ; and in each of the two hundred villages belonging to him there is a herd (هرگله) of horses. He owns thirty thousand head of sheep ; of which five thousand are reported to have died this year of disease ; and eleven thousand were stolen from him by the robbers, with seventy hordes of wheat, in the disturbance which took place among the troops, at the beginning of the reign of Constantine Voivoda. He has four thousand head of oxen, one thousand buffaloes, four thousand hogs, and three hundred rows of bee-hives, each row producing, from every bee-hive furnished with bees, more than a fojieh (فوجیه) of wax, and about a hundred fadrehs (فادره) of honey ; every fadreh worth a piastre : and this is purchased and carried away by the merchants, for Turkey. Every year this Archon sends a thousand head of oxen to Stambol, driven by his servants, to be sold for ten thousand piastres. He has fifteen hundred *Jenkena* (چنگنا) slaves ; and it is said that no person has possessions any thing like his ; unless it be the Cozia Convent, which has one thousand Jenkenas. We were informed, that he takes from each family, at the feast of St. George, six dinars, and at the Feast of St. Demetrius as many more, in quality of Kharadze or poll-tax ; and that the sum is valued at twenty



thousand dinars. As the Archon himself is, so are most of his Jenkenas, artists; being skilled to work in the precious metals, in iron, &c. His annual income, clear of all expenses, is reported to be twenty thousand dinars; and yet his soul is very mean, particularly as regards his table, at which he used to drink nothing but plain water. But he is very compassionate towards Monks and poor persons, and is very fond of building churches and convents, and contributing to the support of the Clergy. He owns a number of monasteries; some of which he built himself, making on them the most liberal settlements, of oxen, sheep, horses, bees, farm-houses, mills, and serfs: some he inherited from his ancestors, the first of which is the Convent of Pistrina, an ancient erection of theirs: the rest are, the Monoxylo Convent of Nuns, the convents of Arnota, Satrahaya, Sadova, Ghoramotro (built by himself), and his convent of Brankofáni. He is at present building a monastery in Hungary; for the Crál loves him much, and calls him father; and he is believed to hold numerous possessions in that country. All the convents which were built by the late Matthi Voivoda he has taken into his own hands, being, as we mentioned, the Beg's kinsman and nearest relative; and he is now regulating them. No other person interferes with the Monks, or with their estates: and it is he who deposes their chiefs, when they deviate from the path; and elevates others: nor is he subjected, in this, to the smallest opposition on the part of the Beg. To sum up all in one word, his good works are numerous, his buildings splendid and abundant, and he is a most religious Christian, fearing God Almighty. We used to see him, at the time of rising to prayer at midnight, unceasingly reading the Psalms of the Prophet David, and the rest of the appointed Ritual, from the beginning of the Service to the end; standing in one of the corners of the church, and looking neither to the right nor to the left; and occasionally employing himself, with all his heart, in lighting and putting out the candles, and in the rest of the Church Service, as though he were a *Κανδιδάφτης*, or rather much more eagerly, so that we wondered at him. Without doubt, the Creator, blessed be His name! has given him all this wealth, because he is deserving of it. When we sat down to table in the morning and evening, he never ceased standing on his legs to serve us; nor did he cease drinking and presenting to us goblets: and as long as these goblets were drunk in the name of God, in the name of our Lord the Messiah, in the name of the Most Holy Trinity, and in the names of the Virgin and of the Saint, Patron of the festival—to the Church, to the Soltan, to the Beg, to our Patriarch, and to the health of all the guests—we comforted ourselves, and

said, "Praise be to God, we have escaped!" In the mean time, however, the Archon was planning to draw us out to quaffings beyond those of others, and which none else knew of; such as, drinking to our healths one by one, and in particular to the health of this poor writer: then asking the names of my children, Anania and Constantine, he drank and presented a goblet to the health of each. In like manner he drank the health of our people. After that, we said, "Praise be to God! we have escaped, and are now at liberty!" But the Archon, standing up, seized a bowl, and said, "This is to the health of the stewards of our Lord the Patriarch, at his See," and, drinking himself, poured out wine for us. Again we said, "Now, at last, we have done!" but we had not time to look about us, before he again put his hand to his cup, saying, "This is to the health of the Heads of the Clergy of the Ὑπαρχία of Antioch—this is to the health of its Priests—this is to the health of its Deacons—this is to the health of its Nobles—that is to the health of all its peasantry:" and no one dared to refuse drinking, for we were all of us ashamed to reject the cup which he presented with his own hand; but we were completely surfeited with the excess of liquor. Such, however, is their mode of hospitality at their banquets, and such the demonstration of their great friendship. We calculated that we drank at the Archon's table from seventy to eighty cups of wine.

On Friday, the Archon took leave of us, to go a distant journey; and we turned back, and came to a convent named *Hotarâni*, or *Horetâni*, dedicated to the Assembly of Angels. It is occupied by Greek Monks, and is a dependence on the Convent of Dionysius on the Holy Mount. The greatest part of our way lay over a pavement of round stones, which is said to have existed since the time of the worship of idols. This convent is poor and mean.\*

The Portâri, or guide, whom the Beg had appointed to attend us, was originally a Jew, of the name of Khâkhâm, and was baptized in the reign of the late Matthi Voivoda, becoming a Christian of the strictest principles: and we witnessed on his part such deeds and merits, such relations, witty sayings, and rare qualities, as exceed description. Of these we will mention, that he gave us the history of his origin; telling us, that his father was a native of Aleppo, a Jew of the house of Obod, who removed thence to become an inhabitant of Constantinople; whence he, the son, repaired to this country, to carry on trade,

\* Here follows a list of the Convents of the Holy Mountain, which the Translator has thought it needless to insert.

until God was pleased to guide him to the truth. He has many disputations with the Jews, and has led many of them to believe, as we were ourselves witnesses. One day a Jew merchant came to Torghisht: and as soon as we saw him, we said, in jest, to our Portári, "Can you now convert this man?" He answered, "Yes, I can:" and suddenly, the next day, without any expectation on our part, he brought the Jew to our Lord the Patriarch, to kneel down before him, and with his own mouth to confess his repentance, saying, "I hope of your Holiness, that you will baptize me; for I have to thank God that He has led me to the true faith by the hand of this Christian;" pointing to the aforesaid Athanasius. At this we were much surprised: and our Lord the Patriarch sent the man with me to the Beg; who afterwards gave orders, and we baptized him. The Beg subsequently conferred great benefits upon him, enrolling him for pay in his army, and giving him a young lady in marriage.

Athanasius told the Jews: "When you enter your synagogues, clothed in your Tailasâns or stoles, each of you turns his head towards the east, and, bowing, thus repeats from the Psalms of David the Prophet, 'I enter thy house'; then, turning to the west, he says, 'And I worship in the temple of thy holiness': turning next to the south, he says, 'By thy fear, O Lord'; and to the north, 'Guide me to thy justice': but this", said he, "is the precise figure of the Cross."—The young Jew whom we baptized in Crayova had been preached to and converted by him.—He related to us, saying, "I one day asked a company of Jews this question: 'You say that the Messiah shall come from the race of David; but your tribes are broken up: tell me, then, whence it now remains for him to come?'"

Another day, said he, talking to me concerning the *'Αντίδοξα*, the Jews proposed to me this difficulty: "You Christians say that each individual host is the body of Christ itself; now, of the thousands of persons who communicate in your churches, does each eat the body himself?" Athanasius answered them, That the body of Christ was like a mirror; in which, if whole, a man may see his image; and equally, if it be broken into thousands of pieces, he still may see his figure in every piece. At this answer they were abashed;—and it is indeed a glorious and a beautiful answer.

He told us, moreover, that it is among the writings of the Jews, that when the Messiah comes, it will be lawful for them to eat pork. He was therefore continually upbraiding them, and saying, "We Christians eat pork, because we believe that our Lord Jesus Christ *الذي هو ماسيّا* did come into the world, and the predic-

tions of the Prophets have been fulfilled: but you do not believe in his coming; eat therefore in sorrow and restriction."

He said, again, that the law of the Cashidiari (the Devil) and his society is named, in Hebrew, *Habel* (הבל), that is (لاش) "Vanity." Now the *Ha* among the numerals is "five," the *Ba* "two," and the *Lam* "thirty." The *Ha* is the five prayers which the Jews pray every day; the *Ba*, which is the "two," is the two festivals which they celebrate in the year; and the *Lam*, which is the "thirty," is the thirty days of the month of Fasting. The whole of it is consequently *Basamâta* and *Basafestis* (بساماطا وبسافستيس); and in Hebrew, *Habel Habâlim* (הבל הבלים), "Vanity of Vanities."

Telling us of the Efrayisa who was with him, he said that he had taken her against her will, and that, in consequence, she had given him poison. On his fate drawing near, she immediately went and called the Antrobito (انتروبيطو); saying to them, "Come quickly to catch him, for he intends to bequeath to you a law." They hastened therefore instantly, and came to him: and he began to make signs to them, which are known to the Jews, but which we cannot write: and in this providence was a compensation.

The numbers, he said, in Hebrew were like those in Arabic; and that as when any of us sees his friend, and salutes him, he says "Assalâmo Aleikom"; in Hebrew the salutation is, "Aleikhom Salâm."

Many things like these he told us; and we were much delighted by his familiarity with us, for he amused us greatly with his sayings and with his company.

In all these convents and churches, the Devil and his Imps are painted in a flowing river of fire, and their names are marked on them. In the Jitiâni Convent we saw him painted as a black romping bear.

We now return to our tour.—Having set out from the Hotarâni Convent, we travelled about an hour, and came to a town belonging to the great Stolniks, named *Ferkâsh*, in which he has a large palace.

On the morning of Saturday, the retired Comes invited us to visit his new wooden church, which he has built, under the title of a convent, in the neighbourhood, dedicated to Saints Peter and Paul. Our master sprinkled it with the *Ἁγιασμός*, and we returned; and in the afternoon, setting out again, we came to a large market-town, *Caracol*, in which is a large palace, built by the late Matthi Voivoda a short time before his death, and enclosed with wooden walls, containing an extensive vineyard, and a church of stone, to which there is an open path from the houses. In this church, we assisted at the Evening Service

and at the Matins. Mass we attended in another stone church built by the Great Stolniks. In the afternoon, we moved on; and came in the evening to a small town, where we slept. The whole of this road lies within view of the Danube, and within the distance of three or four hours' journey from it: hence, being frontier ground, its towns and villages are few. Most of the inhabitants of these districts are of the regular army, and Rash, that is, Sipâhis, wearing red uniforms, and mounting guard.

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## SECT. XI.

### CONVENTS OF SHAGHÂRJA, CALVI, STANISHTI, DRAGHOSHIN, CLOKOJOK, GLAVOJOK, CAMSHORA.

ON Monday, at noon, we came to another large convent, in the midst of the forest, newly built by the same founder, with walls of enclosure, battlements and fortifications, and a magnificent church resembling that of the Bokofates Convent. It is thus strongly built, because the Danube is near to it, within an hour and a half's journey. It is a whole day's traverse distant from Crayova. This convent also belongs to the Frank Brada, whom we have heretofore mentioned. We performed Mass in it on Tuesday, the eleventh of the month of August; and on the morning of Wednesday we crossed the River Ji, in a boat; and came in the evening to a town settled on the Patriarch of Alexandria, since the time of Radzivil Voivoda, and named *Shaghârja*; situated in a beautiful spot, with extensive lands and possessions, and a yearly revenue of five or six hundred piastres. There is a Monk, deputed by the Patriarch, always residing in it; who is changed every three years.\*

In the morning we came to the Jitiani Convent: we then passed Crayova, and came to excessively rough and precipitous roads, among mountains and valleys and woods; which we traversed, with great labour, until the evening; when we arrived at a convent under the invocation of St. Nicolas, called *Câlvi*, large, handsome, and strongly fortified. Its construction is the work of the Niemsas or Germans; and its cells extend all round the building, by outer galleries. The church is very neat, with its belfry; and the whole is within a valley closed in

\* After *بعني اقلوم سنين* follow the words *بعني اقلوم*.

by the surrounding mountains ; so that it is a hidden monastery, and the road to it is hidden ; for we arrived at it without once seeing it, until we were entering its gate. It is a convent of much celebrity in this country.

Early in the morning of the Festival of the Assumption of Our Lady we made for them an *Ἀγιασμός*, and received a blessing from the right hand of St. Nicolas, which has its fingers all perfect ; and those fingers, however wonderful it may appear, are some straight, others bent in the form of a bishop's hand when he gives his blessing. It is ornamented with gold, and is esteemed of high price. We received a blessing, also, from a piece of the head of St. John the Baptist, the gems studded on which are of great value : these, with the plates of gold, form a kind of sun around it—from a cross composed of eleven green emeralds, the smallest worth a hundred and fifty dinars. The inner substance is solid gold. It is of German workmanship. The said stones are inlaid on both sides ; and the cross is worth three thousand dinars. We had never, as yet, seen its equal. They have an *Ἐπιτραχήλιον* of gold-tissue, all studded with pearls and gems, valued at more than a thousand dinars ; for the persons who built and endowed this convent, settling on it these estates and benefices, were great archons, who ruled over half the country of Wallachia. It was they who raised the late celebrated Michael Voivoda to the throne ; and afterwards plotted against him, and put him to death.

This convent it was our wish to take and attach to the Patriarchate of Antioch, as there are convents attached to other Patriarchates ; but we found scarcely one, with the exception of the Abbot and a few of the Monks with him, who would enter into the compact.

On Sunday after Mass we bade them adieu, and came again to the difficult road ; and again passed the River Oltans : and in the afternoon we arrived at a village belonging to the founders of the last-mentioned convent. It contains a church of stone, under the invocation of St. Procopius, in which we next day performed Mass.

We then went to another convent belonging to the same persons, dedicated by the title of The Assumption of Our Lady, and called *Stanishiti*, distant from them a two-hours' journey, and situated in a valley in the midst of extensive forests. Its structure resembles that of the Cálvi Convent : the belfry, especially, is exactly like to that of the latter ; for the architects who built the one convent were employed also on the other. The zeal in this country for building convents is very great ; and they settle on them splendid endowments,

of messuages, lands, vineyards, gardens, mills, peasants, Jenkena, &c. Each convent is the burial-place of its founders: and withinside the door of the church are painted the portraits of those who built it; that is, of the Baron himself, his sons, father and brothers, one following the other, on the right as you enter: on the left are his wife and daughters, and the wives and daughters of his relatives. Their names are written over their heads; and all their ambition is this, that, in after-times, their children's children may look up at their portraits, and say, "This is the portrait of our grandfather; this of our grandmother, &c." The picture of Our Lord the Messiah is over the door; and they, being all on the two sides, are drawn with their hands expanded towards him, and saying, "Accept from us, O blessed Messiah! this holy church, which we have built to the glory of Thy name; and reward us, for our labour, with thy holy kingdom!"

In this convent is a running fountain of water: but the whole place is now desolate; for the owners of it, soon after its erection, submitted its government to Nicephorus, Patriarch of Alexandria; after whose decease no one paid to it any attention. We performed a *Μνημόσυρον* for the founders of the convent, and then returned to the village.

On Tuesday, we went to cross the River Olto in a boat: and leaving the jurisdiction of the Bishop of Raminko, we entered that of the Metropolitan of the capital. We passed over excessively rugged hills and valleys, where the roads were broken up by the heavy wagons; and came at noon to a convent dedicated to The Trinity, called the *Draghoşhin* Convent, after the name of the person who has now newly built it, near to the River Olto. It is quite in the neighbourhood of the Stanishti Convent; but as there is no direct road for wheel-carriages, they took us by an immense circuit of half-a-day's journey. The church is handsome; and near to it is a fountain, and a huge bell-tower.

Returning thence, we came, in the evening, to the burg *Banokirks*; and next morning we passed the market-town *Slătna*, and the River *Olto*, which is near to it, and is crossed in boats; and came to a convent dedicated in the name of St. Michael, but usually called *Clokojok*. It resembles the convent we had previously visited; and has, like it, a fountain of water. It is occupied by an Abbot and Monks of the Greek nation, from the Cortlamish convent on the Holy Mount; its founders having made it a dependence on the latter.

On Thursday morning we went forth, and pursued the direction of Bokaresht; for we had been brought very near to it; and our road was all to the east and north, but very rugged, by reason of the thick woods. On Saturday we reached

a convent by the title of The Annunciation, and the name of *Glavajok*; an erection of one of the ancient Beggars, whose name was Niagho Voivoda, associated with Petrus Voivoda. The date of its foundation is just one hundred and seventeen years before the present. The church is large and beautiful in its architecture, having two domes; the one over the nave, the other over the choir. Over the four arches are four columns, on which the dome is centered. We had not seen in this country any church to compare to this; which resembles the church *Ada*, in the town of Terapolis. The cells of the convent are all of stone; and on the south side of it is a large lake. It is situated in the heart of a vast forest; and the way to it is concealed.

On Sunday, we performed Mass in the convent, and invested the Abbot with a girdle; and the Mass was concluded with a consecration of Priests and Deacons. After the repast, we bade them farewell; paid a visit to the mansion of an Archon; and thence, passing through a small town belonging to his wife, called *Petrashiti*, we arrived at a convent called *Camshara*, or Poor-house, dedicated by the title of The Entrance of Our Lady into the Temple; and situated on the bank of the River Argi, which we crossed. We then passed another convent, under the invocation of St. Nicolas; and arrived in the afternoon at the city of *Bokareshti*, the renowned seat of the Beggars since the most ancient times.



## BOOK XVI.

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### SECT. I.

*DESCRIPTION OF THE CITY OF BOKARESHT.—THE VILLAGE AND PALACE OF DOBRANI.—REMARKABLE CORN-MILL.—CONVENT OF COMANA. VILLAGE AND PALACE OF COYANI.*

WE were made to alight in the Convent of St. George; which is well known as a dependence on the Resurrection; and is occupied by an Abbot and Monks under the Patriarch of Jerusalem. This town of Bokaresht\* is very large, and is said to have contained for many years about six thousand houses. It has forty churches and convents; and the famous River *Dombovitsa* flows through its centre. We afterwards went to the Corta; which is a building of great dimensions, and is surrounded by tall wooden walls. It was, formerly, of old standing; but was pulled down by the late Matthi Voivoda, and rebuilt entirely new. It is an edifice surprisingly elegant and delightful to behold; and is handsomer and more cheerful than the Corta of Torghisht. Its church is dedicated to The Assumption of Our Lady; and therein we performed an *Ἀγιασμός*.

Then we went, on one side of the town, to a lofty eminence commanding a view of the surrounding country; where the present Beg has been engaged in building a large convent, with a magnificent and most splendid church, resembling the Church of Argi in the interior: but this is of brick; and in the nave has twelve pillars, each of one round piece of stone, to make up the number of the twelve Apostles. It is surmounted with four large cupolas, and has spacious outer galleries. He has covered the roof with lead, the weight of which is said to amount to forty thousand okkas. We performed in it an *Ἀγιασμός*; and his Holiness sprinkled it, according to custom: for it had not yet been finished, and consequently remained unconsecrated. It is dedicated in the name of

\*“Bucharest is a large city, situated in an immense plain, and said to contain one hundred thousand inhabitants: the houses are built of wood and plaster, with a court or garden, according to the oriental custom: the streets are laid with planks, like those in the towns of Russia. The inhabitants are composed of a mixture of all nations and religions, who have distinct places of worship, and, under the government of the Sultan, enjoy a degree of toleration unknown in many of the more civilized states of Europe.”—KINNEIR, p. 17.

Constantine, which is the name of the founder, and of Helena. Then we passed to a convent under the name of St. *Cáterina*, or Catherine, in which are an Abbot and Monks from Mount Sinai; to another, bearing the name of St. John the Baptist; to one dedicated to the two Apostles Peter and Paul, of the foundation of Matthi Voivoda, and attached to one of the convents of the Holy Mount; to another bearing the name of the Forty Martyrs, and called the *Carandino*, being a dependence on the Convent of the Assumption of Our Lady, in the city of Joannina; then to a small convent bearing the name of St. Saba, which its founders formerly made a feoff to the convent of the same name in Jerusalem; and it is now presided over by an Abbot delegated from the Patriarch of Jerusalem.

On Saturday, we went to say Mass in a convent bearing the name of St. Nicolas, of the foundation of the late Michael Voivoda, situated on an eminence on one side of the town, and of great size and magnificence, with three cupolas. Here, on the same occasion, a Priest was ordained. On Sunday morning we performed an *Ἀγιασμός* in the Convent of St. George. On Monday, the last of the month of Ab [August], we visited a convent bearing the name of The Trinity, one of the buildings of the late Radzivil Voivoda, who ruled in his time over Moldavia and Wallachia. This convent, also, is on one side of the town, on rising ground, encircled by a river and stagnant water; and, at the time the waters are out, is accessible only by a passage over a wooden bridge. It is a handsome edifice, with a fine prospect; and its church is large and spacious, very light, extremely ornamented, and entirely covered with painting. On its south side is the place of the tombs of the Beggars, and their vaults of white marble, furnished with veils of gold tissue. They are made in the shape of a cupola, resting on four iron pillars; and the portraits of the deceased are painted on the wall. Here we performed Mass, and held an ordination of Priests and Deacons. This convent is a dependence on the Iberisko Convent, that is, the Convent of the Georgians on the Holy Mount, and is occupied by a Grecian Abbot and Grecian Monks, who are changed every three years.

Outside the town is another convent, erected by Matthi Voivoda.

On the morning of the first Greek Saturday, the first of the month of Ilól, and the anniversary of St. Simeon the Stylite, of Aleppo, the opening of the year SEVEN THOUSAND ONE HUNDRED AND SIXTY-SIX of the world, we set forth from Bokaresht, at noon; and came to the village formerly resided in by the present Beg, when he was a retired Archon. He afterwards became Commander-in-chief of the army. The village is called *Dobrání*, which means "The Beautiful."

The Corta, or palace, is large, and is enclosed with walls of jointed planks of wood, within which are spacious handsome buildings, with recesses and domes entirely covered with the portraits of Saints, and the description of wars, &c. The apartments look over an immense garden, laid out in plots, like the gardens of the Franks, with tile gutters. On the outside is a large pool of water, with a bridge over it, from one side to the other. In the centre is a handsome kiosk; and near to it a very large stone church, bearing the title of The Assumption of Our Lady.

On the next day, immediately after the ceremony of the *Ἀγιασμός*, we proceeded, by a rugged road, through a thick forest, along the margin of a lake, which never quitted our path, to the vicinity of the River Argi. Here is a fine large mill, belonging to the Beg, to which we had hitherto seen nothing comparable. It has six wheels outside, and six grinding-stones within: each stone is enclosed in a box, like a wine-press; and the meal, as it falls, is caught in bags hanging at the bottom of the box, without any escape of the finer pollen; the stones being placed high above the floor of the mill. It yields every year, by contract, a sum of one thousand Venetian *scudi*, besides supplying the household with meal. The most wonderful is, that there is an ingenious contrivance within, by which the meal is made to fall by itself, and the bran by itself.

We wished to coax the Beg to give this mill to the See of Antioch, its income being clear money; and, as we could send a person every year to receive the thousand *scudi* without further trouble, we considered it vastly preferable to any number of monasteries, a species of property which requires so much labour to be rendered profitable, and so much attention in regard to the Monks and servants: but, unfortunately, it was afterwards burnt, together with the village and the palace, as we shall have occasion to relate.

We then passed the river, over a bridge; and came to a village belonging to one of the Grand Vestiarii, who is retired, the name of which is *Ghradesht*. The proprietor has built within it, lately, a magnificent lofty church of stone, under the title of The Assumption of Our Lady.

The next morning we left, and, passing along rugged roads and an extensive ravine, we came to a convent, dedicated to St. Nicolas, called *Comana*, of the foundation of the late Shahrân Voivoda, father of the present Beg. It is a large double house, enclosed by stone walls: and at the four corners are four towers, with arched galleries round them, for the enjoyment of the prospect. One of them resembles one of the towers of the Convent of the Trinity, in Moscow. The belfry is over the gate. What delighted me most, was, the view of the

green grass-plot, extending over the whole of the convent court, with its well of fine sweet water, and the cells of the Monks disposed around it. This convent is thus situated on an island, being environed with lakes and pools of water, and mud unfathomable; and there is no causeway to it whatsoever. We passed over to it in the boat: and the river Danube is very near to it. What they say, 'That if the Emperor came to make war against it, with his whole army, he would be unable to prevail,' appears true; for the situation is very strong, amidst lakes which never freeze even in the severest winter, and the under-water sand, and mud.

In the latter part of the evening, we set forth; and, returning by the road we came, arrived, in the dusk, at a village belonging to the Grand Bostanik Constantine, on a lofty eminence, overlooking the River Argi, named *Coyani*, in which he has a large palace, after the fashion of the palaces of Constantinople. There is something particularly to be admired in the structure of the two main buildings, which are opposite to each other, and not differing in the least one from the other, with their cupolas, and all painted in imitation of the waving lines of coloured marble. At the top of each dome is a circle, exactly like a solid piece of the hardest porphyry; and the rest is various colours resembling those of marble; the wood-work being of rare beauty, and the recesses and windows charming. Within the enclosure is a large church, dedicated in the name of St. Nicolas.

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## S E C T. II.

### VILLAGE AND PALACE OF VIÁRESHTI.—CONVENTS OF NIGHOYASHTI AND PLATARASHT, TINKAN, CALDROSHAN, AND SYNAGOGO.—PREDICTION OF WEATHER.—MARRIAGE CEREMONY.

THE next morning we left; and having passed the river in a boat, we came, in the forenoon, to a village named *Viáreshti*; in which is a mansion and a palace without any equal in the world, unless it be in the country of the Franks; for the sister of the Domina of Matthi Beg, who built it, brought master architects from the country of the Majars, and stone from the country of the Turks; and they set about building it with polished stone, within and without. Even the vaults and the cellars below, the porches &c., are all of finely-worked stone, and of great strength of construction, exciting the admiration of the beholder. The edifice is of three stories, one above the other, and is so cheerful as to dispel all care from the heart of the sick. It would be vain for me to attempt a description

of its admirable interior arrangement into closets and apartments. In the middle of the area between the buildings are well-contrived secret repositories for stores, the doors to which are laid in the pavement over their roofs, which are all covered in with brick tiles. In this manner, we were told, all the buildings in Hungary are planned, to the great comfort of their owners and tenants. But the situation of this village is very unhealthy; and the tract of country around is full of alarms and terrors, particularly on account of its vicinity to the Turks. For my part, I should not desire such a building as this to be erected any where but in the direction of the Cozia Convent, and of that mountain of peace and tranquillity on which is found an almost total security from fears and dangers.

From this village we took our departure in the afternoon; and arrived in the evening at a convent situated in a place called *Nighoyashti*, and dedicated in the name of St. Michael and the rest of the host of Angels; which was built by the deceased Helena, Domina of Matthi Voivoda. It is an entirely new edifice; and close to the rivers Argi and Dombovitsa, which mix their waters here.

We left on Saturday morning; and came at noon to a magnificent convent, under the invocation of St. Mercurius the Martyr, in a place called *Platarasht*, built, by the late Matthi Voivoda, new from its foundations. We were informed, that in one of his wars with Vasili Voivoda, of which this spot was the theatre, he had recourse to the intercession of the martyr; who appeared to him in a dream, and inspired him with courage and fortitude. The next day, on rising from sleep, he put his enemies to the rout with great shame and discomfiture, and therefore erected this convent. The architecture of almost all his convents is uniform.

Then the brother of the Beg invited us to a village belonging to him, situated in an island in the midst of a vast lake, of no fixed surface, nor with any road or pass to it; the name of the place being called *Frojonasht*. He however made us a road; and this was an affair of continual difficulty and labour, till we at length passed. He is engaged in building for himself a large palace in the island; and there we performed an *Ἀγιασμός*.

After the repast, we arose; and having travelled for the space of two hours, we came to a convent of long standing, in an island also surrounded by a vast lake. We passed to it in a boat. It is an ancient monastery, called *Tinkan*, dedicated in the name of St. Simeon the Doctor.

After an *Ἀγιασμός*, a Mnemosynon to the founders, and the subsequent banquet, we left this place; and ceased not moving onward till the evening, when

we came to a convent under dedication to St. Nicolas, and called the Convent in the Waves (بالامواج). It is situated on the bank of a river. Health and happiness to its population, and to all who dwell near it! for you might suppose it to be the very river of Aleppo itself, such is the silvery greyness, and such the sweetness of its waters, and so thick are the rows of willows that are growing on its borders. Here we slept for that night. In the morning, we performed an Ἁγιασμὸς, a Commemoration for the Founders, and the Prayers of Absolution; and, having quitted the convent, returned the way we came, to the mansion and palace of the founders.

Thence we passed to a magnificent monastery, the way to which lies through a ravine. It is surrounded by an endless and bottomless lake, is dedicated in the name of St. Demetrius, and is called *Caldroshán*. Its celebrity is great throughout the country, as it is one of the largest-sized convents: and it is also of the erection of the late Matthi Voivoda. The building is vast, and entirely new from the foundation, with a church of extreme beauty, and cells and apartments of princely elegance. The immense lake environs it; and, with the exception of a wretched road to the main land, there is no method whatever of access to it. Here lies enshrined St. Metrophanus (متروphanوس), Patriarch of Alexandria, and we received a blessing from his venerable skull.

Next morning, we set forth; and came to another convent, the last of the convents we visited. It is an ancient foundation; by the title of The Entrance of Our Lady into the Temple, and is called the *Synagogo* Convent. Its structure is severally to be referred to the deceased Mirtajâ Voivoda, Radzivil Voivoda, Mabasáraba Voivoda, and Petros Voivoda. Besides the principal, it has two other churches on the wings, containing the cells, by the titles of The Annunciation and The Assumption. This convent also is situated in an island, with an immense lake around it, over which there is a long bridge leading to it. After we had performed here an Ἁγιασμὸς, and a Μνημόσυνον for the founders, we left on the morning of Thursday, the tenth of the month Ilól; and having driven along at a rapid pace, we entered *Torghisht* in the evening, after an absence of eighty-two days from that capital.—Now the convents we have described of this Principality of Wallachia are those situated within the Ἰπαρχία or jurisdiction of its Metropolitan, and that of the Bishop of Raminko: but to the convents which are under the jurisdiction of the Bishop of Boza, and are in those parts of the Principality, we did not go.—May the Almighty preserve them all for ever! Amen!

At the end of Teshrin Alavval there came on some severe cold weather, attended with much snow and a sharp frost, which lasted for ten days: then it ceased, and was followed by a second spring, with sun-shine, heat, flowers and fresh verdure, after every thing had been burnt up by the frost. Immediately, the feeders of horses and other cattle returned with them to the pasture, for a second season, after having previously withdrawn them to their stables for protection. During this cold, great numbers of sheep, oxen, and beasts of burden, perished, so sudden and severe was the attack: and now, after we had been burning fires both day and night, we again felt the heat of the weather oppressive.

*A Lesson.*—We observed among the Wallachians an excellent method of foretelling the severity or mildness of the weather, by certain signs. It is, that on the eighth of the month Teshrin Essâni, a commemoration is held of St. Plato, whose festival they throngly celebrate with sacrifices, offerings, and Masses. From year to year this day is looked forward to; and whatever on it happens, is an omen with them, and a clear and certain indication: for if on this day there is snow and cold, they say the severity of the cold this year will be great: but if there is rain and sun-shine, they foretell that the ensuing winter will not be intensely cold, but mild. Thus it happened this year: the rains, with partial sun-shine, continued uninterrupted till the ninth of Canon Elavval; and then began the cold and snow.

On the eighth of Teshrin Essâni, our Lord the Patriarch married Constantine Voivoda to a Circassian bondmaid or slave, whom they had named, at her baptism, Nadala (نادالا), that is, Κυριακή. The coronation, or wedding, was performed within the palace, in the Harîm, or women's apartments above. The Patriarch stood as bridegroom's اشبين or godfather, and the Metropolitan prayed over the couple; but at the time of the benedictions, it was his Holiness who always blessed them. There had been prepared for them crowns of gold; and when they were made to go round the table on which were the image, the gospel, and the cross, there were scattered over their heads, nuts, comfits, dirhems, and dinars: such is the custom.

At the conclusion of the prayer, the bride and bridegroom were made to sit on two chairs, in their princely dresses; the Domina being decked in a profusion of chains of gold and pearls, diamond stars, &c.: and the Boyars came in to offer their congratulations, being preceded first by our Lord the Patriarch and the Metropolitan of the city, and then by the remainder of the guests, amongst whom were ourselves. In the same way, the wives of the Grandees afterwards.

entered, to present themselves. Then the bride and bridegroom were led to the inner apartments; and we went forth, to take our seats at the great banquet given on this day, at which were drunk rounds of healths, with the usual firing of numerous guns, till evening: and there was an exhibition of performances of agility, by an Indian woman of most Satanic cleverness, to which we had hitherto seen nothing comparable: she would walk on her head upon a rope with her feet thrown up into the air; and she would fix some naked swords on a round drum, and, introducing her head, she would stand on it, and begin to twist herself round; and the drum, being made with a spring, would revolve, by the force of her most wonderfully skilful play.

On the Festival day of St. Nicolas, the Beg went to keep the feast in a convent belonging to him by inheritance from his ancestors, under the invocation of the Saint, and commonly called the *Cobia* Convent, in the vicinity of Torghisht. In like manner, the Feast of the Nativity was fully observed and celebrated according to the custom of former years; as was also the Feast of the Immersion. But on the eve of the latter arrived the news from Constantinople, that the Beg was deposed; a sort of thing which had not occurred since the time of Matthei Voivoda. This became the occasion of the ruin of Wallachia, of the abduction of its inhabitants into captivity and slavery, and of its utter desolation: to us it became the source of innumerable and indescribable frights and horrors.

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### SECT. III.

*DEPOSITION OF THE BEG, AND ITS CAUSES.—VISIT OF THE TURKISH AGA.—  
DISPATCH OF TRIBUTE TO THE PORTE.—WAR OF THE TURKS AND  
TARTARS ON THE PRINCIPALITIES.*

THE case of the deposition was, that last year, when his Highness the Soltan Mohammed, whom God preserve! and the Grand Vazir, Mohammed Pasha, surnamed the Cupreli, an Arnaut by nation, were engaged in a war with the Frank ships at the mouth of the channel of the White Sea (the Dardanelles), the said Vazir sent to ask of the Begg of Moldavia and Wallachia a thousand purses each (the purse being a sum of 500, and the total, therefore, 500,000 piastres); telling them, that he considered it their duty, whenever the Emperor went forth to war, to make him a present of money for the service. He demanded moreover, from each, five hundred thousand head of sheep, and three



hundred cavalry horses. On hearing these demands, the Beks were much disturbed, and, by the advice of all their people assembled in Corta, they jointly sent to petition his Highness the Soltan, whom God preserve! and he accepted their excuses; at the same time scolding his minister, and telling him, "We are not yet released from our war with the Franks, and still you wish to stir up against us a second war." The Vazir, being cowed with dread, no longer persisted in demanding from the Beks any thing; and each of them was quit for about five thousand piastres, which were secretly applied, by each of their agents, to effect the desired object, by causing their petition to fall into the hands of the monarch. The supposition of the provincials in the mean time was, that the Vazir, like his predecessors, would quickly lose his station: and these poor men had no idea that, as we shall hereafter have occasion to record, he would stedfastly maintain his office for the long period of five years. Treasuring up for them, therefore, in his mind, a store of hatred, to be expended on their persons at the first moment the times should declare themselves favourable, he at length satiated his vengeance, both on the Beks and the two Principalities; as we shall now, if it please God, most distinctly explain.

According to annual custom, there came to the Beks an Aga of the Treasury, to receive the yearly tribute, attended by seventy or eighty persons. The Aga and his suite are allowed the pension and appointments prescribed by usage in the registers (for nothing is done here but according to some established rule); and the Aga usually stays some twenty days or more. This tribute, or Kharadge, is collected from all the Grandees of the country, and from the Ayans and Captains, in proportion to their possessions and incomes. The rayahs have nothing to do with it; excepting only the farmers of government-lands, who pay their rent with this tribute in addition. As soon as the money is collected, it is usual to send for the Aga in a coach lined with fine red cloth, drawn by four horses all of a colour, and accompanied by a led horse carrying nine purses, that is, four thousand five hundred piastres, and a piece of fine cloth and satin, for himself: for his officers and servants there was a purse of five hundred piastres each, and a piece of cloth, varying according to their rank, from the finest to the coarsest. All this is invariably distributed to them; and the smallest increase or diminution is carefully avoided. In the interim, the Bek pays to the Aga several visits of ceremony.

Early in the morning of the appointed day for the delivery of the tribute, we were invited to the Corta; whither came the Aga, with the whole of his suite,

mounted in the carriages which had been sent for them to ride in. The Aga took his seat with the Beg on an elevated place looking over the palace-yard, that he might behold with his own eyes the arrangement of the treasure. Then persons hired for the purpose brought forward nine covered wagons, each yoked with eight horses at the least; several with ten and twelve: and the musicians began to play a tune, with drums, pipes, and trumpets, whilst the people crowded round as spectators. The first wagon they brought forward had a new chest in it; to fill which, the soldiers commenced removing the bags of money from the chamber of the Camarâsh or Treasurer, each carrying a couple on his shoulders, preceded by the Great Vestiâri, who looked to the regular disposition of the money-bags in the chest. In this first were placed thirty-three bags; but in the other chests, in the other wagons, only thirty-two. Over them the Vestiâri laid a covering of fine woollen cloths and silks, to fill up the chest; which he then locked, and sealed with his own seal. Thus were all the wagons successively brought up; and, having been loaded with the woollen cloths, silks, and other presents, were ranged in order: and all this was done according to strict rule and register. It is usual for the Great Vestiâri to go with the treasure, and deliver it to the Soltan's government: and this tribute-money is restricted to the payment of the wages of the Janissaries in Constantinople, into whose hands it comes two days before the feast of the Ramazan. In the wagons, there was nothing whatever, but the chests we have mentioned: but it is usual afterwards to hire the vacant space to the merchants, who fill up the wagons with sundry goods, to the full weight they can carry; because they are never stopped or impeded in their transit, either at the Danube or elsewhere; and this is a source of profit to the contractors.

We sent a whole package of goods to Constantinople, under the care of the Khorî Saba, President of the Convent of the Flemings. But nothing arrived at its destination; though we had conferred so many benefits on this Monk during the last five years, and on the day he parted from us had given him one hundred piastres as a provision for the journey. It turned out, however, that he robbed us; and may God, who is judge between him and us, reward him according to his deserts!

To return;—The train of wagons then set off; and the Beg went forth with the Aga, conducting him a considerable distance, with drums and trumpets, and amidst the cheers of the military. It is usual, when the treasure arrives at Urushjuk (Rustchuk), that the Vestiâri goes, with the Aga, to the Mehkemeh, or

Hall of Judgment, and delivers it, with legal proof of its amount : lest, were any loss to befall it in Turkey, the Aga should have a claim for the deficiency. The Vazir was at the Castle of the Channel of the White Sea (Dardanelles); and they repaired with the treasure to his presence; when he immediately gave vent to his indignation, on seeing the Vestiâri and the rest of the Beg's delegates; and, discharging the flame of hatred which he had fomented in his bosom, he asked the Vestiâri for the sheep which he had formerly demanded. The delegates forthwith sent to inform the Beg of this; and the Beg assembled the Grandees of the province, in consultation. After much discussion, it was finally agreed to send the Vazir twenty purses, as their price. No sooner had this money reached him, than he repeated his demand for the horses; and all this was merely that he might raise pretences against them. In great vexation, they were compelled to agree in collecting for him, from the retired Boyars, three hundred horses, which were dispatched to him.

Then the Vazir sent to his Highness the Soltan, at Constantinople; saying to him, "Arise, and go to Adrianople; and reside there, until I come to you, and fill your bags and coffers with gold and piastres." The Soltan therefore departed for Adrianople, where he remained.

As soon as this event came to the knowledge of the allied parties, namely, the two Beks, and the Crâl of the Majars, they were seized with much dread. Afterwards, the Vazir himself came to Adrianople, to join the Emperor; and it was agreed between them, to send and demand from each Beg one thousand five hundred purses, and from the Crâl of the Majars a like sum. This was entirely to raise a pretext for a quarrel with them; for the Vazir knew well, that they would not give the money, nor yet five hundred purses; and that they would refuse, if it were only on the ground of avoiding the establishment of such a custom. It was further intimated to them, that, should they withhold the grant, they must at least wait on the Soltan, to kiss his hand, according to the practice of the former Beks. These two, as we before hinted, having raised themselves to the dignity by the edge of their swords and the power of their wealth, had not presented themselves at Istambôl; and how was it possible they should now have confidence enough to venture an appearance at the Soltan's court, after the occurrences just mentioned? how could they do otherwise than entertain a just dread of the treachery of the Turks towards them? But the Vazir urged upon them all these demands, to raise grounds of animosity; as his desire was by all means to deprive them of their dignity, in satisfaction of his own vengeance.

In the mean time, the Vazir had sent a Capigi into Hungary, with a Khattissherif, addressed to the Hungarian Grandees, and to the Saxons, who are strong and powerful, and hold in their hands the seven great fortresses, which, as we have before observed, are the mainstay of the country of the Majars. The purpose of the rescript was, "First, that if they desired tranquillity and peace, and that the Turks should not sally forth against them, they would first depose their Crâl Racotzi, and elevate to the throne some other person, whom they might please to select; and, secondly, that they should surrender to his Highness's commissioners two fortresses situated in (البرغاز المصائب) the channel near to the city of Bodom, in order to open to the Turkish forces a way by land, to march at any time on Zadra or Venice. If they complied with these terms, they would prevent, they were told, all the consequences of a very serious war." Moved by this intimation, the Hungarian Chiefs held a Svato (مصاطور), that is, an assembly and divan; and, coming to an unanimous decision, deposed their Crâl, and appointed another, according to the recommendation of the Turks. The new Crâl, however; did not long uphold his newly-acquired honours; for the old Crâl marched and made war against him, and, having put him to flight, resumed his seat, in spite of all.

When the Vazir was informed of this, he flew into a violent passion; and first sent to depose Constantine, Beg of Wallachia, as has been already mentioned, the news of his deposition having arrived on the Eve of the Immersion; and, at the same time, the annunciation of the grant of the Begship to a man belonging to the Emperor's household, named Mikhna, that is, Michael, son of Radzivil Voivoda. As soon as this was certainly known among the Wallachians, they exclaimed vehemently, and the Beg was very indignant. It was ascertained, at the same time, that the Vazir had sent a Khattissherif to the Khan and his Tartars, enjoining them to rise, and march on Moldavia and Wallachia. The first thing, therefore, the Beg instantly applied himself to, was to send calârâshes, or messengers, to give notice, all over the country, that the people should abandon their occupations, and flee to the mountains, from before the face of the Tartars. These directions were followed; and the whole country, in consequence, was thrown into the greatest confusion; the farm-houses and villages being emptied of their wretched inhabitants, amidst the severe frost which then prevailed, and the deep snow which everywhere lay on the ground: and the circumstances of the miserable Wallachians were such as to draw tears and wailings from the beholder.

Then the Beg called an assembly of the Grandees ; who, on consultation, came to a resolution to send and petition the Vazir, entreating him to have mercy on them, and not to establish a new custom to their prejudice, nor impose on them a burden exceeding their power to sustain ; but to adhere to the regulations of preceding Soltans, between whom and them so many transactions and negotiations had passed. This, their humble address, however, profited them nothing : on the contrary, the Vazir persisted in his animosity and hostility with greater vehemence ; and was continually sending to them one Capigi after another, to disclose to him their state and proceedings. As soon as each of these Capigis made his appearance in the divan, the Grandees by themselves, without the Beg, would suppliantly approach him with their entreaties, that he would go and intercede for them, that their Voivode might not be deposed, as the whole population was content with him ; and even the people in the streets cried and shouted in the Capigi's face, that it was their desire to have no other Voivode but Constantine ; the Beg having previously sent to inform the inhabitants generally of what was in agitation, and to instruct them how to act. But neither did this mode of application avail them any thing : and, in conclusion, being convinced that mere words led to no favourable result, the Grandees came to a determination to engage in a war with the Turks, rather than surrender their Chief. This, their determination, was instantly manifested, by the enrolment of men for regular pay ; for they could no longer restrain the bursting expression of their resentment, at the tyranny of the Turks, and at their bold transgression of the anciently-established laws. Whenever a new Vazir was installed, he immediately looked to demanding from them tribute beyond the rule, and applied himself to the introduction among them of new customs and practices. The next thing done was, that the Beg remitted the Kharadge to the whole Principality ; it being customary for this tax to be paid every month ; though from the poor man he takes annually three dinars only, from the rich six, on the condition that they be always prepared to march out with him whenever he pleases. On the present occasion, the people flocked to him ; and he distributed to them flags and banners for their captains and colonels ; and all the officers of government were engaged in writing their names and numbers. The Metropolitan of the city stood from morning till night in the church, swearing them on the Holy Gospel and the Cross, that they would not be treacherous to their Voivode, but would all be of one heart in his cause. After they had taken this oath, muskets, arms, and ammunition, were distributed to them ; and more than

ten thousand soldiers, with pay, were enrolled. A new enrolment was also made of the Dharrabs and Sakams, on whom, formerly, the anger of the Beg had fallen; and this operation was continued until all the numbers were taken. The whole amounted, according to the report of credible persons, to upwards of one hundred and ten thousand soldiers. Besides these, the Crál of the Majars sent him a large auxiliary force, with their field-pieces; considering, that whatever happened to the Beg, happened to him on his account. To Chmiel, and the Cossacks, a request had been sent for assistance; and the Beg was in momentary expectation of its arrival. Next, he sent his body of Captains to the Danube frontier, to keep guard on that side.

And now the report was confirmed, that Cadiri Aga, who in the sequel became Pasha of Damascus, had arrived at Urushjuk, in quality of Sakmani Chawish, or Aga of the Throne, to the new Beg: and the Aga sent some of his suite to Constantine, with an intimation, that he should arise and depart, and no longer tarry, since, in the mean time, the new Beg was timid of making his entry. On this, the Beg and the whole country set up a great outcry; but so far from shewing open hostility and malice towards their opponents, they held back, to solicit and pray; and even sent to promise the requisite number of purses to the Emperor and the Vazir, to the Pasha of Silistria, Fazli Pasha, who married the daughter of Soltan Ibrahim, and to the above-mentioned Aga of the Throne: for they have a very great habitual dread of any war with the Turks; because they know that an attack on their part can receive no lasting check or interruption; as was made evident to them by the expedition of the Turks against Bagdad, which took place eighteen years before; which town the Turks perseveringly besieged, until they took it: and equally, by their more recent expedition against Candia, an island in the sea, about thirteen years ago. And now much distress, accompanied with a great panic, manifested itself amongst the inhabitants of the Principality; and the condition of many became destitute, particularly on account of the intensity of the cold, uninterruptedly increasing by the continuance of frost and snow. Where, indeed, could the poor wretches seek a refuge? The Turks, in the mean while, were in the habit of crossing the Danube over to the Wallachian side every day, and of retiring at night; so much were they subject to fear: and both parties were making themselves ready for war. The peasants, for their refuge, fled to the tops of the mountains; and the merchants and landholders, more particularly, withdrew to the mountainous district of Combolonghi (Campolongo?), the Argi Convent, and the Cozia

Convent, which bear towards the mountains of the Majars : for the majority of the inhabitants of the Combolonghi, Argi, and Cozia hills, are persons who are in the practice of carrying goods for hire in their wagons, carts, &c. ; and when any alarm gives the signal for flight throughout the country, they instantly come to the capital, and, loading the people's goods in their wagons, take and deposit them in secure places known to themselves. With these carriers the merchants are all well acquainted. The hire they take for the transport of the goods is very high, and indeed extravagant ; and on these occasions there is full proof of the truth of the proverb, which says, "The misfortunes of one class of men are good fortunes to another."

As for ourselves, we continued to reside in Torghisht till the end of the month Canon Essâni.

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#### SECT. IV.

##### *DEPARTURE OF THE PATRIARCH FOR COMBOLONGHI.—CAPTURE AND DEVASTATION OF TORGHISHT BY THE TARTARS.—REMARKABLE HIDING-PLACES IN THE MOUNTAINS.*

At the beginning of the month Ishbat, we took leave of the Beg, and departed for Combolonghi. We had previously dispatched thither all our luggage, with العارق, and also our treasure ; as the other refugees had not only done so, but had taken with them, whithersoever they went, provisions for themselves, and barley for their cattle. We had scarcely occupied our lodgings in the celebrated Combolonghi Convent, before reports were spread of the arrival of the Tartars, with the Soltans, at Braila ; and some communication had been held with them, by capturing a man or two, in order to learn from these what their numbers might be. At first, they were told that the Tartars amounted to sixty thousand ; but afterwards most of the informants agreed in saying that their number was only sixteen thousand. With these forces the Soltans beset the country, and entered it ; and they tranquillized those who had not fled from before them, with the assurance that they might remain at their homes without fear or molestation, being obedient subjects to the command of their sovereign. This, however, was nothing but deceit and malice on their part ; as it is always their custom, at their first entrance into an enemy's country, neither to commit plunder, nor to make captives, but only to seize the horses, and what provisions they want for themselves. On the other side, the Turks, under Fazli Pasha,

having advanced, and crossed the Danube, marched to Jarjario, on the Wallachian territory. The Beg, in the mean time, began to dig a trench on the road to Combolonghi, in order that, if distress and defeat should be his lot, he might fall back upon it to defend himself, and thence take refuge in the country of the Majars. His Domina, with the rest of the wives of the Grandees, his whole moveable property and treasure, his horses, and all his heavy luggage, he sent to a small town above Combolonghi, on the road to Hungary, called *Rokalo*. Here the Domina made her stay: and it was her desire that the Beg should send us with her, and her company of females; but we refused to expose her and them to the fears and dangers which might be occasioned by our being known to be with them. Afterwards, the Beg fixed his resolution not to go forth from Torghisht, but to fight his enemies there; which was far from being a praiseworthy determination: and when the news reached him of the approach of the Turks to Bokaresht, he sent orders to the troops stationed there to set fire to the whole town and Corta; and the convents, together with the churches, were burnt down; which also was a crooked counsel. His idea was, that when the new Beg came, he should be disabled from finding any place wherein to establish his throne, or where he might be crowded to by the people and troops to tender their homage and obedience to him; for he entertained great apprehensions on the part of the population, lest they should prove treacherous, as it afterwards fell out.

Then he changed his plan; and returning towards Bokaresht to war with the Turks, he came to the neighbourhood of the Khalistao, or Fish-pond, of his own formation; and there halted to make a repast. At this spot, news were brought to him, that the Spatar, whom he had sent to carry on the war with the Turks at Bokaresht, had fled, and returned without striking a blow, because the officers refused to fight. He then received a second piece of information, viz. that the Sakams and Dharrabs, who had deserted and run away from him into the Turkish territory, were come in advance of the Tartars, on the side of Boza, to the mountains in the vicinity of Torghisht, on the road to the Marge or Meadow Convent, the second belonging to the Bostanik, and his village; and that they had approached Torghisht, with the intention of falling on and intercepting the rear of the Beg, whilst the Turks assailed him in front. This was clearly a dispensation of Divine Providence; and the Beg, alarmed, returned to Torghisht, where he dug a trench without the walls, to fortify his position. Then, for causes known to the Almighty, and in consequence of His Divine protection being



withdrawn from the Beg and the country, the Beg retreated, without having attempted even a battle, to the sort of entrenchment called in their language *Shanso*, which he had formed on the road to Combolonghi. Here he halted; having stationed at Torghisht the Spatar, with the command of upwards of twelve thousand regular troops, under orders to maintain that post. This was on the Sunday of the Cheese Lent (مرفع الجبن). Observe also this perverse disposition which occurred; which was, that the Beg gave permission to the troops in Torghisht to plunder whatever was left there of eatables, wine and other liquors, laid up in the stores; under the idea of leaving nothing, at all events, for the use of the enemy: and at the very moment they were engaged in plunder, and overcome with intoxication, lo! about three hundred Tartars made their appearance before the town, having marched on in advance of the main body of the army, to inform themselves of the circumstances and position of Constantine. No sooner had these commenced a skirmish, than the hearts of Constantine's troops entirely failed them, and the Spatar fled from the Tartars with the whole army that was with him. Nor did the Tartars cease the pursuit, till they had driven the Wallachians as far as the Beg's *Shanso*: and with a little more speed they would have taken the Spatar himself alive. On the *Shanso* they would certainly have made a successful assault, had it not been for the vigorous defence opposed to them by the Sakams with their muskets. And yet, during the whole of this proceeding, it is curious to reflect that the Tartars were in fear of the Wallachians, thinking it was an artifice on their part thus to retreat and leave the town free to the invaders, that afterwards, when their enemies were spread in its innermost recesses, they might return upon them, and take them behind and before: but the flight of the Wallachians, with all their superiority of numbers, was true and sincere. The Tartars turned back to Torghisht, putting to the sword all the foot-soldiers they found on their road and in the town; most of whom were drunk, and had packed on their shoulders what plunder they had been able to collect. The whole of these they unmercifully slaughtered, to the amount of upwards of one thousand three hundred men. Then they plundered the town, and set fire to it; and horrible was the distress! for most of the people were entrenching themselves in their various tenements; as no one believed in the flight of Constantine, but all thought that he was victorious. A vast number of persons were carried away from it, into captivity. As soon as the news of this affair reached the ears of the Pasha and his Turks, they hastened

their march towards the capital, accompanied by the new Beg. The commencement of the fire in the town was on the first night of the Great Lent.

But the Stalia Convent stood a severe siege, being occupied by a troop of Cossacks with their wives, who fought to the death with an united body of Turks and Tartars, until night came on; when seeing that the besiegers had set fire to a corner of the building, and fearing a conflagration, those who had the power of making their escape fled, under cover of the night, to the mountains, and dispersed. The enemy, having made good their entry into the convent, put to the sword upwards of one hundred and sixty persons, between Monks, elders, and poor men who were too weak to flee away; and sent away into captivity a great multitude of the young and healthy. The church, which was entirely filled with chests and furniture belonging to the people, the invaders set fire to; and it was totally burnt, both inside and out, including the walls and the roof: and with it perished, alas! that Iconostasis of such rare beauty. In the upper vaults of this church we lost, by the fire, two chests of pewter jars filled with the Myron which we had concocted a short time before in Moldavia; and *وجملة زبيق وساعة* (عظيمة ناقوسية) a quantity of quicksilver, and a large silver time-piece, with some clothes and furniture, which we were unable to carry away, were all burnt, together with sundry deposits confided to us by different persons. Then they dug up the tombs of the dead, and stripped them; set fire to the Metropolitan's palace and church, and to the church of the Corta; and dug up the tomb of Matthi Voivoda, who had enjoined in his will that they should take and bury him in the Arnoda Convent, mentioned by us formerly; but Constantine Voivoda had refused his consent. They dug up also the tombs of Matthi's wife and son, and of the Domina of Constantine; and stripping the bodies, and carrying away their garments, threw them abroad naked, after breaking to pieces all the tombstones. Mischiefs like this they perpetrated in the city, far beyond our powers of description: nor did the fire cease its ravages in this devoted town, till the greatest part of it was destroyed.

And now the Tartars hastened to the mountains, to make captives of those who had fled thither; and dragged away a great multitude, particularly from the towns built on the famous river Yalonitsa, which runs from above Torghisht to the town of *Valoge* near the Danube. These towns and villages were like Paradise; and resembled the Ghauta of Damascus, in the number of their gardens and public buildings: but the Tartars now entirely laid them waste;

for the inhabitants were taken amidst a careless confidence, increased by the assurance given them at the beginning of the invasion, that, being faithful subjects of the Soltan, they need give way to no fear, there being no apprehension for them.

The Pasha, accompanied by the Beg, entered Torghist on Tuesday, in the first week of Lent; and, in consequence of the scarcity of food, they are said to have eaten flesh-meat alone, (I mean the new Beg, and the rest of the troops,) there being no bread to be found, nor any persons to make it. Afterwards, they marched away, on their return to Bokaresht; and the Pasha ordered Torghisht, walls and all, to be set fire to, to be revenged on Constantine Beg for setting fire to Bokaresht, which is the ancient capital. As for Constantine, out of pure fear he moved away from that Shanso which had been added to his Tabor or camp; for some informers to the Tartars, his enemies, had guided them to the tops of the mountains, whence they might descend to intercept his retreat: for the road from Torghisht to Rokalo is a narrow glen, extending back as far as the country of the Majars. He fled in consequence; and came to the bridge called *Sokoli*, which is on the famous River *Dombovitsa*, a river flowing from Hungary to Rokalo. Here the Domina was staying; and here, entering on the Rokalo road, which is a very difficult road indeed, being between two mountains, with room for only one horse to pass at a time, he, with vast exertion and labour, had the artillery-carriages dragged along by his men; and halting in Rokalo for a few days, he made another Shanso outside that place, constructed wholly of trees, to maintain his defence, until he had sent the Domina into Hungary, and all the wives of the Grandees with her: and then, in obedience to the command of the Crâl, he set out after them, and repaired to a castle within the city of Brashob, belonging to the Crâl, called *Fagharâsh*, where he stopped with all his adherents. His situation here was most ignominious and shameful (may God deny him lasting safety, for the deeds he perpetrated!); and the Crâl was very indignant with him, for having run away without fighting. Afterwards, he bought for him a castle in the neighbourhood of the country of the Niemsas, at the price of twenty thousand dinars: and there the Beg went to reside. Until the Crâl, however, had completely drained him and his followers of all their horses, arms, money, and the whole property that had been inherited from Stephani Beg, he gave neither him nor them any rest; saying to them, "Whatever has happened to us, or will happen, must all be attributed to your retreat among us."

The Tartars in the mean time arrived near Combolonghi; and then retired,

plundering, burning, and making prisoners. Most of the troops had been separated from Constantine whilst he was in Rokalo, and dispersed themselves; and many he took away with him against their will: but all now repented; for their departure from that place was a sorrow and a hardship to them, as we shall explain hereafter.

In regard to ourselves: The Bishop of the convent had a troop of confidential and devoted servants, watching the roads from a distance: these, when they knew of the approach of the Tartars, gave us notice of it. We had previously dispatched all our luggage to the mountains, under the hand and trust of the said Bishop; who, to each band of faithful peasants dwelling in these mountains, had delivered a package, or two or three, of our goods, with their hire, for them to keep and conceal in caves and hiding-places known to themselves at the mountain-tops. On this subject we had been informed that they have (هوتات) deep glens, in the nature of wells, of immeasurable depth; towards the centre of which are kinds of caves. Down these they lower the packages by ropes; and a man descends with them, to stow and hide them in the caverns. Each family of the mountaineers has hiding-places of this description, known to none but themselves: and for each package they are paid a Wallachian dinar, which is equal to a piastre and half a rial: nor must the package be large, otherwise it cannot enter the mouth of the recess. On taking the goods, they give security to restore them in the same condition in which they receive them; and, as we were told, these poor men carry the packages on their backs to where the glens are, as there is no possibility for the march of cattle between these mountainous rocks and precipices. And now we became comparatively tranquil, having retained nothing with us but necessaries for our daily use, such as our clothing and carpeting. Even the chest of copes and other clerical robes, the Patriarch's crown, &c., all this we parted with. The Bishop did the same thing with the conventual property; and the merchants, who had fled in our train, with theirs.

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## SECT. V.

### *FURTHER RETREAT OF THE PATRIARCH TO CORBI PIETRA.—VILLAGE AND CONVENT OF NIKSHORA.—RECEPTION OF THE NEW BEG.—CEREMONY OF PALMS AT BOKARESHI.*

As soon as we had ascertained the truth of the report of Constantine's flight from the Shanso on the Combolonghi road, we departed in haste, early on the

Sunday τῆς Τυροφάγου; and came in the evening to a village called Corbi Pietra, that is *القبر* *الق* the Crow Rock; because within it is an immense tall rock, standing towards the east like a chiselled wall, in the centre of which is an ancient church, small but handsome, said to have been shut up and afterwards discovered by one of the holy Anchorites, to whom its situation was disclosed in a vision. Coming to it therefore, he opened it; and the ancient figures are still to be seen in it. In this church, Mass is regularly celebrated. There is a large river flowing through this village. Whilst we were here, the Metropolitan of the capital, having fled away also, came to us; and early on the Tuesday morning we left, for the purpose of climbing a mountain, which was a task that we accomplished with much difficulty. On the mountain is a small ancient convent, called *Gharádás*, where we now took up our abode: at the same time, all the goods that remained with us, of any weight or bulk, such as metal utensils, and bedding, we delivered into the hands of the peasants belonging to this convent, under trust of the Abbot; being advised so to do, that we might be clearly prepared for further flight: as God help us, should we be taken! The coaches also we gave up to be buried in the thickets; lest, when should happen what happened, their traces might be discovered, and it might be known that we had been here. Our horses were kept saddled day and night; and we were constantly prepared for flight to the most inaccessible parts of the mountains, fearing so much as we did to be captured by the Tartars, particularly as our name was so great. Some persons went to prepare us a hidden-place in the woods, of very difficult access, known to no human creature but themselves; that, when the irruption should occur, we might retire to it alone. In common with all the rest of the fugitives, we were, in the mean time, afflicted with the severest distress, and tortured with the liveliest fears. Notwithstanding the depth of the fallen snow, and the intensity of the frost, no person dared to light a fire, not even of those fugitives who were retired to the midst of the forests; for fear, as they alleged, the Tartars might see the smoke at a distance, and pursue its direction. Imagine what must be the condition of these destitute and poor wretches, who ventured not so much as to have any dogs with them, for fear of their barking! At night; our terrors prevented us from sleeping; and the whole country was fled to the tops of the mountains. When the Tartars came to Combolonghi, it is certain that the Almighty, exalted be His name! struck them with blindness, and they marched back.

The convent we have been last mentioning is at the extremity of the moun-

tain-ridges, on the approach to Hungary; and beyond it there is neither any road nor any dwelling. Near to it is another village, of the name of *Nikshora*, that is, the Village of Walnuts, there being in it a great number of walnut-trees. This village is on the top of a mountain, and consequently commands a prospect over the greatest part of the low lands of Wallachia, and almost everywhere over the towns and villages situated on the bank of the Danube. Here were most of the wives of the Grandees; and may God's mercy be on the person who built this convent on the highest of these places! for we profited by it extremely, being under cover, in small cells, one above another, whilst all the people, including the Grandees, were out in the open air. Glory to God for all these turns and terrors which we experienced! until now, that it became our lot also to come and visit this convent, and to view these blessed mountains and table-lands, which, health to their inhabitants! are ever in peace and security. They have not, indeed, any alluvial soil to grow their food in; but they go with their carts, laden with the fruits every year produced in their season among these mountain-tops, to the low lands near the Danube, and barter these fruits for corn to supply their annual consumption.

*Note by the Writer and Composer of these Memoirs:—*I was one day at the house of the Great Frank of these countries, who was an ardent lover of history; and he asked me to give him some account of my native land. I did so, informing him of its stone buildings and fortified castles, and that we knew neither fear nor fires, nor any thing of the kind. He answered: "You have spoken the truth: but we, nevertheless, give thanks to Almighty God, that we have no castles in our country. For castles and fortresses we possess these mountains and forests, against which no enemy can prevail. Were it otherwise, and had we castles in our territory, the Turks would long since have expelled us from it." It is for this reason, certainly, that the Turks have never had the power of seizing Wallachia, or of remaining in it; and the Frank was undoubtedly right in what he said.

To return to the affairs and history of Constantine:—On his entering Hungary, he took with him, as we have already mentioned, most of the Boyars and Grandees of his Principality, and a great part of his troops, in spite of their reluctance and unwillingness, into the interior of that country; where they afterwards deserted from him, secretly, by unfrequented roads, and were murdered in great numbers by the Majars. In the mean time, Mikhna Voivoda, the new Beg, took up his residence in his father's convent, that is, in the

Convent of the Trinity, at Bokaresht; and fortifying it, began first to build round it a wall of wood, in two rows, filled up with earth, that he might stand there on his defence: and the people and military began to come to him, to make their obeisances, and to offer their apologies, begging him to accept the assurance that what had passed was against their wishes and through dread of Constantine: and he readily pardoned them. Then he dismissed Fazli Pasha: and after he was gone, he gave to Sakmani Chawish upwards of forty purses for his services, and to the Capigi Bashi above twenty; and discharged them. He next dispatched letters, in his name, throughout the whole province, proclaiming peace and pardon, and calling on the fugitives to return to their homes. Of these occurrences the news regularly came to us; for with some of the merchants in our company I myself used to mount on horseback; and we used to discover and learn the news at Nikshora and Corbi Pietra; and having gone as far as Combolonghi, we turned back. On the arrival of the letters from the new Beg, announcing peace and security, people in all parts took confidence, more particularly after it had been everywhere ascertained that the reports of tranquillity and peace were true, and that the Tartars were gone off with a body of captives, said by some to amount to between seventy and eighty, by others to exceed one hundred and fifty thousand. Many had been redeemed from their hands by the new Beg, who permitted not the Turks to make a single captive; and if the latter did carry away any person into captivity, it was done secretly, by theft, without the Beg's knowledge.

After this, we returned, with other fugitives, to Combolonghi; and took up our quarters in the convent, on the Monday of the third week in Lent: but we left most of our goods in the hands of the peasants until near Easter, when we demanded them back; and it took all the money we had remaining, to pay the expenses of the hire; for during this whole length of time we had been eating and drinking from our own purse. And praise and thanks be to God, who did not permit us to be so inveigled as to go with Constantine's Domina into Hungary, whence we should never have been able to escape! for many rich merchants and others fled with Constantine to Brashob, and were not afterwards permitted, by the thieves and robbers, to leave that country, and return to Wallachia, being hindered and held back by their accursed arts and villanies; and sorely did they repent, who had not left their property in Wallachia. At last, with much difficulty, and at the sacrifice of all they possessed, these deluded merchants effected their departure. And God be further praised, that we did

not send to deposit in Brashob any portion of our luggage, as others did! for such persons had much affliction of heart in recovering their deposits. The poor orthodox inhabitants of Brashob, as well as those of all the other countries of the Majars, wished much, according to the information we received, that our Lord the Patriarch should come to them; but it was a thing of difficult accomplishment. Almost all the peasantry about Brashob are orthodox; and they have for Hungary two Bishops, under the jurisdiction of the Wallachian Metropolitan. Their Priests are upwards of fifteen hundred, as we have mentioned, when speaking of all these particulars on a former occasion.

Then the new Beg sent to threaten the Majars; and insisted vehemently that they should allow a free departure to the Boyars whom Constantine had taken with him, as well as their wives, against their will; and that they should let all the Wallachians, who had fled with him, return to their homes: for the Majars had closed up against them the entrances of the mountain-passes, and had forcibly resisted their departure. All the ways into Hungary, as we were told, are narrow glens, over which are built castles and towers, to command both the entrances and the exits. As soon as the Majars heard the threats of the Beg, they gradually abandoned their course of proceeding. How often did I not go to Rokalo, and there see whole troops of military men, and other fugitives, who had run away out of Hungary by unfrequented paths, between whom and the Majar soldiery fierce war and battle arose! Every one of these was returning to make his court to the new Beg; who gave to each the most agreeable reception, and restored him to his former rank. The Beg had retained with him three or four squadrons of the Tartars; and he now sent them to keep guard at Rokalo, for two reasons; first, that the Majars might be held in dread of them; and, secondly, that no treachery might occur on the part of the Wallachian guards, by permitting Constantine to make a descent from Hungary into Wallachia, and attempt a sudden seizure of his person; for such designs had been whispered about. Again I mounted on horseback, and went, with a number of others, to Torghisht; where we saw the poor persons, who had been killed, lying strewed about the streets. Afterwards, by order of the Beg, a large hole was dug for them, and they were thrown into it. Above them was raised a large mound, or barrow, as a token ever to be remembered. We could not help weeping at the contemplation of what had passed over Torghisht, and of its present condition. No place to sleep in could we find, except the cellar of the convent, and other cellars; nor was any vestige whatever remaining above ground of the buildings



themselves. Without doubt, this was a wrathful visitation on the part of Almighty God.

Then our Lord the Patriarch sent to the new Beg a letter of congratulation : and he, receiving it most graciously, sent an answer, purporting that he was very desirous, and constantly wishing, to meet his Holiness ; but requesting him to stay where he was, in the Combolonghi Convent, until the Beg should be rid of the Turks, and time and opportunity should lead to their meeting.

Remark these circumstances, which took place in our time :—first, when we were in Moldavia, all the strange things which happened to Vasili Beg, of that country, and his deposition : then, after him, the deposition of Stephani Beg, of Moldavia, as will be hereafter related : next, the decease of Matthi Voivoda ; the deposition of Constantine, which occurred just now ; and the elevation of this new Beg : which last event was the closing scene.

On the Festival of Palm Sunday, it is customary with the people of Combolonghi to walk round the place in procession ; as they do also on the Festival of the Annunciation, Holy Thursday, Easter Sunday, Monday, and Tuesday : and they all come in a body to the convent, where are performed a Paracletis and an Hagiasmos ; after which they return home. On the first-mentioned day, our Lord the Patriarch did not say Mass ; but on Easter-day, he performed, according to custom, the Hajama (حاجامة) for Mass. On this occasion, we were informed concerning this new Beg, that on the Palm Sunday he went through, with great care and devotion, the precise form of ceremony observed at Moscow ; being actuated by his great faith, regularity, and zeal for Religion. He had resided upwards of five-and-twenty years within the Emperor's seraglio, among the Turks, and yet no one had seduced him to deviate from his creed. At the beginning of every month, we were told, he used to call the Clergy to him, to perform for him an ἁγιασμός, hear his confession, and administer to him the sacred mysteries. Moreover, he used constantly to go round to the churches ; and never neglected the order of prayer, either morning or evening. He was therefore, by long habit, a strenuous zealot for Religion, and was consequently at enmity with the hostile invaders. As the Feast of Palms happened to fall in at this critical moment, it struck his mind how appropriate was the part played on the occasion by the Emperor of Muscovy ; and he did the same, though none of the Begg had ever done so before him. Drawing together, therefore, the Christian troops, and attiring himself in his richest dress, he went forth, with a large attendance. The Metropolitan of the city rode on a mule, robed in his

full canonicals, and with gospel and cross in his right hand; and the Beg held the bridle, as he walked, attended on his right and left by his footmen, with his saddle-horses led before him, and the Grandees of State following him, each leading a horse. Thus they proceeded, notwithstanding a heavy fall of rain and an abundant depth of mud, until they had walked round the whole city of Bokaresht, and had returned to the convent; when the Metrôpolitan finished the Mass.

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## SECT. VI.

### *RETURN TO BOKARESHT.—KIND AND RELIGIOUS CONDUCT OF THE NEW BEG—HIS CORONATION.—ENCENIA OF A CONVENT.*

ON the Feast of St. George, there was a procession, according to annual custom, in Combolonghi: and our Lord the Patriarch went with them to an ancient church at one end of the town, dedicated in the name of St. George, where he performed for them an *Ἀγιασμός*, and they then returned to Mass. We now began to prepare for setting off to join the Beg: and two days later, we started from Combolonghi, and came to Piteshti. At Bokaresht we arrived on the twenty-eighth of Nisan, and were lodged in the Convent of St. Saba. After Easter, the Beg sent an invitation to our Lord the Patriarch; and we went to him, and had an interview with him. We offered him a present of a Muscovite picture, a large lamp, a mirror, and some rarities which had remained in our possession; and the Beg settled on his Holiness a pension. All the Beg's conversation, and all his questions, were derived from theological writings, and referred to points of Religion, so that we were astonished at his sayings. His love for meeting his Holiness, and conversing with him at all times, became very great indeed; and, for his greater convenience, he removed the Patriarch from the Convent of St. Saba, and brought him to lodge near him, in his own convent. This was a mercy on the part of Almighty God; for we were taken to occupy quarters in the very centre of the Convent Church. After the fire which had ravaged this town, nothing was left standing, nothing escaped, but the churches, from their being vaulted, and built of stone; and in these edifices the people of rank were lodged. Many things to excite regret and indignation were reported to us, as having occurred in them; for the Turks and Tartars, with their captives and plunder, quartered themselves in the very sanctuaries, and refrained from no kind of filth and abomination: as it is in the revealed word of Almighty God, which

says, that when His Divine Majesty is angry with a nation, he has no mercy even for the houses of his own worship.

On the fourth Thursday after Easter, by command of the Beg, we put on our copes, and went out with him in grand procession to the outside of the town, with lighted torches, as usual: for he did not interrupt the processions for a single Thursday. We did so again on the fifth and sixth Thursdays after Easter. Every Thursday they directed their steps to a particular side of the town, where there was an open space; and on their way thither the singers chaunted the Paracletis. On arriving at the spot, they formed a large ring; within which they set two chairs, the one for the Beg, the other for our master. Next they spread a carpet in the centre for his Holiness, and he stood up to read the particular prayers for rain and cheap corn: they then returned. Before the Beg walked the footmen or yeomen of the guard, twelve in number; six on the right, and six on the left: six being Turks with gilt turbans, and six Wallachians with braided caps of red velvet. Both going and returning, the Beg walked on foot, with our master constantly on his right hand: and as they walked abreast, they conversed together. As the procession returned, the singers chaunted the words for Easter, until we arrived at the church of the convent, where we celebrated Mass.

On the Thursday of Ascension, we performed Mass, by invitation of the Beg; and the festival was observed with great solemnity. The Sunday following, we again performed Mass; and it was in the presence of the Great Ambassador come from the Crál of the Poles, and going to the Emperor at Adrianople; who attended the service with the most cheerful devotion: and between him and us there was established a perfect friendship.

On Whitsunday a very great solemnity was observed; and such joy took place as had been rare of late: for the Beg requested of our Lord the Patriarch to crown him, on this day, with the crown of sovereignty, according to the form prescribed in the great and royal *Εὐχολόγιον*, and with the usual blessing appointed for monarchs. We began therefore our preparations. The Chokhadar came and spread the carpets in the church, from the Beg's throne to the royal door: and after our Lord the Patriarch had robed, together with the Metropolitan of the town, the Bostanik with the Camarash came; and having asked permission, they entered and laid on the altar a crown of a peculiar shape, for the Beg, which had been made at Constantinople, and was long and high, like the head-dress (السلاقيده) of the Seleucians. The bottom was braided with gold

wire, and it was decorated with a *صرغج* or *سرقج*, i.e. a plume of feathers of a magnificent largeness, like branches of flowers, in crystal and different kinds of gems. The Beg had recently bought it for two thousand dinars. They placed on the altar, likewise, a braided girdle and hanger, and a gilt mace.

When the Beg came in to the *Τρισάγιον*, I went forth from the Sanctuary, accompanied by the Metropolitan's Archdeacon, with the *Τρικήρια*, to the front of the Beg's chair or throne; and we bowed to him. And now the Great Bano, with the Great Logotheti, came and took the Beg by the arms, and, leading him down, advanced with him step by step, as we preceded them; and I said, first looking towards our Lord the Patriarch, *Κέλυσσον*, and then my companion said *Κελεύσατε*: and I repeated *Κέλυσσον Δέσποτα Ἄγιε* to within a short distance from the royal door; whence came forth two bishops, who, taking the Beg by the arms, conducted him into the Sanctuary. There they bowed to him three times before the holy altar, as he knelt with his head uncovered, whilst I said *Προσέχωμεν*. Our master then laid a part of his *Ὠμοφόριον* on the Beg's head, saying, "The grace of God, which at all times heals the sick and perfects the defective [the Beg had requested his Holiness to change his name Mikhna into Michael], has promoted the Prince, the lover of Christ, Michael, son of Radzivil Voivoda, to the rank of a Monarch: we now, therefore, pray, for his sake, that the grace of the Spirit of all Holiness may come upon him:" and we cried out thrice, *Κύριε Ἐλέησον!* The Patriarch then raised him up, and, assisted by the Heads of the Clergy, first invested him with the girdle: next he put on him the hanger; and then he bound him with the sword. Afterwards, he clothed him in the robe of sovereignty, which was an upper cloak or gown of brocade, adorned with sable fur; and instead of the head-dress (*كشك*) of sables used by the former Beks, he put on him the Stamboul crown we lately mentioned, and fixed on it the (*صرغج*) pennache. As he used each article of dress, he always said, "We clothe the servant of God . . . with . . . &c;" and we responded with three times *Ἄξιος*. Then he blessed and kissed him: and two Bishops took him and delivered him to the two Archons at the door of the Tabernacle, who led him up to his throne. On this, first, our master went forth to congratulate him, bless him, and pray for him: after his Holiness followed the Heads of the Clergy: after them the twelve great Archons, the Priests, the Monks, and the Deacons: and after them, the rest of the State Archons, till all had finished. The Mass was concluded with an Ordination of Priests: and the concourse of persons to the festival was very great.

The Beg had sent and had brought to him from Constantinople a very large

pavilion, which cost twenty purses, and was very handsome, with three (طوغات) rings of gold; besides two pavilions which he already had with him. All these he set up together, with a wall like a city wall around them. The situation was an open field before the gate of the convent, surrounded by the river; which he here made full and abundant, by damming up the stream flowing through the moat of the convent walls on the third side, and digging for it a shorter course, so that on every side of the field was a rippling channel. The field itself was beautifully diversified with sand and verdure; and round the great pavilion he set up about seventy new tents, in the Turkish fashion, for his company, including Grandees and servants; for he had received a Khatti-sherif from the Vazir and Emperor, commanding him to get ready for marching with them against the Majars. As soon as the church was cleared, after Mass, we all went together to this spot. The whole of the troops, in their various ranks and degrees, were drawn up with their muskets, some to march before the Beg from the church to the outside of the convent, and others to line his passage, and guard around the pavilion.

On this day, again occurred an arrival of an Ambassador from the Majars, bringing with him the guns which Constantine Voivoda had carried away, on his flight into their territory; for the Beg had sent to demand them, as the property and military stores of the Principality; and the Majars, actuated by their fears, had returned them instantly. As soon as we came to the pavilion, and the Beg had taken his seat at the top, all the company entered, to offer their blessings a second time: and now they began to fire the guns three rounds. The guns were fifty-three in number; for the Pasha had left the Beg all his guns, for his protection and aid; and among them were three of iron, each with seven mouths. All the troops discharged their muskets in three volleys, making the earth tremble with the noise, and darkening the air with the smoke, so that we could neither see nor hear each other. On this day, the table was not laid till afternoon. We were much surprised on remarking the qualities of this Beg; for he discoursed with the Polish and Hungarian Ambassadors in their several languages, without the help of an interpreter: the Wallachian he possessed as his own mother tongue; and he could speak, moreover, in the Greek, the Turkish, and the Persian.

He now began to finish the building of the Convent of Constantine Voivoda, situated in this town, which had never been completed; and he charged the Great Bostanik with the preparation of all the requisites for the Encænia. To

our master he made a request to the same purpose ; and having prepared ourselves for the ceremony, we went to the convent on the Sunday of All Saints. We robed ; and the Beg came in state. On his entrance, they began the Litany, and the production of the reliques of the Saints from the church below, in their shrine, placed on the head of our Lord the Patriarch ; behind whom the Beg walked, until we returned to the new church ; which, having first walked round, we entered, and finished the usual service of the Encœnia. At the moment of consecrating the altar, the portraits of the Four Evangelists were brought forward, painted on four leaves of paper ; and under each of these portraits, at each corner of the altar, they put some portion of a mixture of mastich, wax, and marble, boiled in a pan ; and the Beg stuck on the paper with his own hands, laying upon it a dinar, until he had performed this office, at all the four corners. The dinars were handed to him by the Protopapas. The first chancing to be an Egyptian coin, the Beg scorned it, and threw it aside ; and scolding the Treasurer, insisted on his bringing forth another for it, which was Hungarian, and therefore Christian.

When our Lord the Patriarch went out to chism the walls and pillars of the church with Myron, the Beg followed him, with a long-handled brush in his hand, painting, in the traces of our master, crosses, beautifully formed, with the boiled mixture. We were astonished at his skill and aptitude ; for he appeared as if he had superintended the consecration of thousands of churches in his time, so well did he know and understand the directions of the rubric, and so accurately was he acquainted with the church books and bells.

After we had gone out from Mass, the Beg seated himself in a tent outside the church, until the attendants had drunk their spirituous and sweet liquors ; and then we returned to the banquet in the Hall.

The Beg was never apart from our Lord the Patriarch in the mornings and in the evenings ; and was mostly with him at dinner and supper, asking him questions, and entering with him into discussions concerning affairs of Religion, besides numerous other matters.

## SECT. VII.

*INVASION OF THE TURKS INTO HUNGARY.—DEPARTURE OF THE ARCH-DEACON FROM BOKARESHT TO GALATZ—HE RETURNS TO THE PATRI-ARCH AT PITESHTI—MAKES A TOUR TO COLLECT IN MONEY.*

ON the Festival of the Apostles we performed Mass, with the same solemnity as before : and the Beg received the sacred mysteries ; for he had been summoned to a military expedition with the Khan of the Tartars, the Vazir, the Pasha of Silistria, Cadiri Pasha, who had been Sakmani Chawish, and the Beg of Moldavia, Chapka Voivoda, to make war on the Majars. For, after the flight of Constantine, the Vazir deposed also Stephani Beg of Moldavia, and elevated in his place this Chapka, who had been Capi Cakhia to Stephani, at Constantinople. This Beg brought with him an army of Cossacks ; who marched out of spite to the Majars, for the deeds we have mentioned as having been perpetrated by them when they invaded the country of the Poles. All this movement was in consequence of its having come to the knowledge of the Beg, that Constantine was not content to have saved himself by flight, but that he was actually collecting troops, and had already got together upwards of ten thousand men, with the intent to come with them and sweep the whole country of Wallachia from the district of Combolonghi onwards, and to perpetrate mischiefs beyond redress. This information he now distinctly imparted to the Vazir ; who, in consequence, mounted his horse, and, marching his troops to war against the deposed Beg and the Majars, first moved from the city of Adrianople to Sophia, and then to Belgrad, where he halted. In his company were reported to be eighty thousand armed men. The Pasha of Silistria crossed the Danube with the troops of the Dobroja, mostly Tartars ; and entered the territory of Wallachia, which lay on their line of march. He came to the town called *Jorjitsa*, and there remained upwards of forty days, whilst they were collecting for him, out of the country, provisions of flesh-meat, butter, biscuit, barley, &c. He allowed no person in his army to injure or molest any one ; but the Beg, nevertheless, and the Grandees of the province, afterwards came to regret the invasion of the Turks into Hungary. The Wallachians, it is true, do not like the Majars, who are their enemies to an extreme degree ; but neither do they wish that the Turks should have a stationary point among them, for fear they should make Wallachia and Moldavia into Pashalics, according to their design entertained of old. They began, therefore, to send petitions to the Soltan, entreating him to put a

stop to this war, that their lands might not be devastated by the passage of troops, to the utter annihilation of their stores and crops. The Majars also sent many embassies, to solicit peace; but the Turks rejected their prayer; for the Saxons, masters of the Seven Castles, had revolted against the Crâl, whom they hated much; and not being sufficiently powerful to subdue him, they greatly desired the coming of the Turks to join them, that they might appoint a new Crâl, and expel the former. This was what afterwards occurred. Then the Vazir moved from Belgrad; and his advanced troops made an attack on the Majars, to drive them from the environs of Bodom; but were unable to prevail against them. By these movements, the whole country of Wallachia was thrown into great confusion: and to increase the disorder, reports gained ground of the speedy arrival of the Tartars, under their Khan, to march through Wallachia on their passage. The Majars fortified their whole frontier line, and made vigorous preparations for war.

All this fell out to our misfortune; for the sables which we brought with us from Moscow, and delivered to Constantine Voivoda, he had never fully paid us for; and he remained indebted to us in nine purses of reals, which he continually promised us he would discharge. When he fled, the debt still subsisted; and he put us off from day to day, and from one time to another, until happened to him what happened; for he was extremely avaricious, and of very little honesty. On his final retirement and flight from the Principality, our condition would have been left wholly destitute, had not this Beg undertaken to pay all the debts due by Constantine, in conformity with the usual practice of the Beks; with whom it is a rule, that whoever succeeds to the dignity shall pay the debts left due by his predecessor. Accordingly, the Beg gave his promise to our Lord the Patriarch; and requested his prayers to the Almighty, that he would be pleased to guide his mind, and that there might be no war nor confusion to impede the payment. This, therefore, we sat down anxiously expecting, and looking also to another affair. The case was, that Constantine, and all the Grandees of the State of Wallachia, had refused to permit us to depart from their territory at that time, wishing us to wait until the aspect of affairs and fortunes should change, particularly as regarded the Pasha of Silistria, who was Melik Ahmed Pasha. Him it pleased Almighty God to depose; and after him came Fazli Pasha, who was subsequently put to death by the Vazir, for refusing to make war on Constantine, who had promised him a large sum of money, and for tyrannically promoting one man and putting back others. The Vazir then



bestowed the Pashalik on Cadiri Pasha, as has been already mentioned. The whole purpose of this poor Beg was, to pay us, and expedite our journey onwards, after dispatching all our wants to our fullest desire: but the times did not favour his wishes; and he was reduced to the utmost straitness, by the importunity and pressure of the Turks for tribute on the one side, and by the scantiness of the revenue on the other, in consequence of the ruin and desolation of the country. We sighed over him, and felt pain for him, especially on seeing how the Capigis from the Vazir came to urge him, night and day, to arouse himself up for the approaching campaign. They always took him on their way, whether going or coming; sometimes on their mission from the Vazir to the Pasha of Silistria; sometimes from the latter to the Beg of Moldavia and the Khan of the Tartars, to stir them up to war, and to march them up speedily.

The greatest part of the people of Wallachia again quitted their homes, for the tops of the mountains, or the interior of the belts (الباطات) or great lakes, on the borders of the Danube, from which the water is supplied. These they passed in boats; and went to dwell in the islands, in the midst of them, through fear of the Tartars, who are the true plague of this country. Our confusion, in consequence of these events, was very great, and we felt ourselves utterly ruined.

Despairing of our personal safety here, we could discover no place of refuge, no means of liberation, but by quitting Wallachia altogether, though we should even be compelled to leave our property behind us, to save our lives; for the affairs of the province were sinking into the very depths of disorder, and linking themselves with perpetual wars.\* Our greatest fear was founded on the saying of the wise, that the towns of the Majars are impregnable fortresses, and their lands a succession of difficult posts. Should then the Turks and the Tartars be unable readily to subdue their country, they would take up their winter-quarters there and in Wallachia; and thus our distant hope was cut off, and we said, "To trust our persons and property to any chance of fortune is better than to expose our hearts to the rending tortures of winter-flights, and the misery of having our luggage dragged from mountain to mountain and from place to place." Our mind was now made up, to send away, first, all our heavy luggage and goods, in the gross, to Galatz; and thence to dispatch them afterwards in vessels, by the Black Sea, with some of our company, to Sinope, in order to be released from their care and incumbrance, and that we might remain in concealment till the time came satisfactorily to arrange our affairs. And so the business was managed. At first, indeed, we found no carriages for our transport, neither on hire nor on compulsion: for when the Beg, on the Friday the

eighteenth of Tamoz, departed suddenly for the Tabor or camp, all the merchants were thrown into confusion, and could procure no loan on hire for any one, as the hirers-out of carriages kept out of the way of the forced service of carrying the Beg's baggage, by hiding themselves and absconding : and those carriages which the Beg had with him of his own, it was his wish should be employed in removing his wife and children. We were therefore perplexed and confounded ; nor could we find any resource, but our distress on this account was extreme. Bokaresht was emptied of inhabitants, and we remained alone. Our cares were all absorbed in our luggage ; but there was no one who would lend himself to us for the journey to Galatz, nor give us any counsel on the subject ; so much fear was there of the coming of the Tartars, whose way lay in that direction, and who might meet us as we went ; in which case, God help us ! And this was indeed a well-grounded fear. We were unable to sleep at nights, in consequence of our alarms and apprehensions, and through the continual barking of dogs. At length, it pleased God to relieve us, by inspiring the Beg to recommend us to his deputy, the Great Frank ; who found for us two carriages, which we loaded, in spite of the owners. In the same direction of flight we found many companions ; and I, the poor Writer of these Memoirs, was dispatched with them from Bokaresht, on Tuesday the thirteenth of Tamoz, in the afternoon. We travelled through solitary and retired deserts, and over desolate and abandoned fields, till we grew gray with fear. Besides Almighty God, and His providence, there was none to help us forward on our journey. In regard to the Tartars, we had made up our minds, if they should meet us, to tell them that the Beg was sending the two wagons as a present to the Khan ; for, as it happened, the Beg had appointed one of his servants, especially set apart for carrying messages to and from the Tartars, to accompany us. Another intention we formed was, that if we should be straitened and molested, we would hold for the banks of the Danube, bearing off either to the Port Velodge, or to Cornistalo opposite Silistria, or to Braila. By the will of God, we passed the River *Sirat*, which is the boundary, and reached Galatz in seven days ; having travelled along in the most vehement fear, but, praise and thanks be to God ! without meeting with a single disagreeable face ; and we rejoiced exceedingly at our arrival there. We found a vessel from Trebizond, laden with corn, and bound for that place ; and we agreed with the captain ; and having chartered it, we stowed our goods in the cabin. We left our companions on board, with a store of provisions ; and they set sail, with the blessing of the Almighty.

Then I hired some men, armed with muskets ; and having bought provisions

for the road, I set out on my return. All our friends were very fearful for our safety; and our own apprehensions were principally on the score of the Turks, who were on their march to join the Pasha; for they robbed and murdered all they could overpower in their way. But our greatest timidity was occasioned by the total emigration of the whole people of the country, on our track of march; for we found not a single person, nor even a dog or any other animal, from Galatz to Bokaresht. We stumbled on some dead bodies in our path, and the whole world was a blot. Except Almighty God, we had no companion of our journey; during which our eyes were continually going the round of the horizon; and at night we could sleep only in open fields, removed from the road, for fear our steps should be traced and we should be overtaken and swept away. We reached Bokaresht on the Saturday preceding the Lent of Our Lady, and the last day of the month Tamoz, in forty days in all, with our hearts rent by continual fears, and the loss of our horses, which we killed with the fatigue of almost constant running both day and night. And God be praised, for making our provisions last us! otherwise we should have perished of hunger, as we had no means of replenishing. We did not find our Lord the Patriarch in Bokaresht; for, by reason of the many alarms and fears which occurred in the town, and its entire destitution of inhabitants, he had left it, and was gone to Piteshti, where he took up his residence, and I joined him. He rejoiced much at our safety, of which every person had despaired: and we escaped, indeed, from destruction only by the mercy of God, and the blessing of his Holiness's prayers and intercession.

Then I equipped myself, in company with a body of servants on horseback and in arms, to go and wind up our affairs in every place where we had money deposited or debts owing to us, or where there had been taking and giving and changing of coin with the inhabitants. These, on the occurrence of the present disorder, had dispersed themselves in the mountains; and I began to go round to them. But first I went to Torghisht; and had an interview with the Beg at the Tabor at Ployeshti. On this day, whilst I was on my way to the Beg, I saw the coming up of the Khan and the Tartars, accompanied by Chapka, Beg of Moldavia, and the Cossacks. The Beg offered many presents to the Khan. During my visit to the Beg this afternoon, I gave him a letter from our Lord the Patriarch: on reading which, he called the Frank (Vernik), and said to him, "See where the money is, belonging to the Patriarch; and sum up with the Archdeacon the various items due to him, that you may accomplish the payment." There

was one person who owed us a sum of five hundred reals. He had been a Gumrukji, or Receiver of Customs, and had failed; and it was the desire of Constantine Voivoda to hang him, as a defaulter. This person, with his friends, came to us, and intreated us much; and, on their depositing pledges in our hands, we lent them two purses. One purse we recovered; and after that the Gumrukji died, leaving a daughter and a son-in-law. These defended themselves against our suit, brought before the Great Vestiari, who rather favoured their side; and he and I disputed the matter vehemently. He kept saying to me, "Let me write you an order to go and receive your debt from the friends and partners of the deceased, as they became bonds and sureties for the money." But I answered, "No; I will take the money only from the heir of the deceased: and let him look out and arrange the matter with the partners." Whilst we were thus contending and disputing, all the Grandees took my part, and gave me their best assistance against the Vestiari, who was a great tyrant, and was the person who had treacherously intrigued against Constantine Voivoda at the time he sent him with the tribute-money to the Vazir at the Dardanelles, as we have previously mentioned; though it was Constantine who had raised him to his place and dignity. From the greatness of his pride he now reared himself up against this Beg also; and had concerted with some Archons, that they should go, and they accordingly went, to lodge a complaint against the Beg with Cadiri Pasha; saying, "The Beg has been planning treachery against the Soltan; and has made an agreement with the Majars, between whom and himself a correspondence by letter has lately been maintained." Now this was true; for the Beg, out of the greatness of his indignation against the Vazir, who was continually urging him, by unceasing messages, to send him purses of money, sheep, horses, &c. until at last he heaped upon him I know not what expenses and pay for the Turkish troops, and had given him not a moment's time to breathe since he had sent him to take possession of his dignity—the Beg, I say, roused to indignation at this harsh conduct, had recently made a treaty with the Crâl and the Majars, and had entered into an alliance with them, to the intent that he should attack the Turks and Tartars in the rear, and put them all to the sword: so that he was in secret leagued with the Majars, though outwardly he appeared their enemy. As soon as the Pasha heard this, he was much enraged against the Beg, and determined to send and inform the Vazir of it. The Beg, alarmed beyond degree, hastened to the Pasha, and bribed him with sixty purses, according to what I was told by one of his courtiers, to pardon him, and effect a reconciliation

between him and the denunciators. But the Beg laid up and concealed in his mind his spite against them all, until now, when I and the Vestiari were disputing, and all the bystanders were wondering at my boldness in contesting with him : for there was none who had the power of contending against him ; and even the Beg, in spite of himself, feared him ; because the Vazir was his intimate friend, and had agreed with him, that he should hold inspection over the Beg, and constantly write to him an account of all his proceedings. When the Beg heard of our dispute, he sent for the Vestiari to come to him in his chamber in the pavilion, and they began to converse together. Suddenly, a company of Tartars, in arms, made a most unexpected appearance, coming from the small door at the back of the pavilion ; and placing themselves near the chamber where the Beg and Vestiari were talking, they stood in attentive observation. At this moment, one of my friends, who was in possession of the Beg's secrets, approached me, and said to me, by signs, " Go outside ; for these soldiers have been called in by the Beg, to put the Vestiari immediately to death ; and do not be alarmed." I had not yet passed the outer door, before a shout was raised, and the threatened tumult ensued ; for the Tartars, dragging away the Vestiari from the presence of the Beg, cut him limb from limb. \* The persons standing by were panic-struck, and, rushing to flight, fell one over another.—May God reward the kind friend, who prepared me for the occurrence, by his warning advice !

Then they slew the Aga—I mean the Aga of the Sakman, and the Irmâsh or Sobâshi, and threw their bodies out. In the mean time I was speaking with our greatest friend, the Bostanik Eustrati, and had just bid him farewell. He had had some intimation of the affair before the death of the Vestiari, and had secretly called his servant to bring him his horse ; but as he did not come quickly, the Bostanik at once mounted a horse of those standing at the door of the pavilion, and galloped away. Scarcely had I turned round, before I heard a cry ; and on asking what was the matter, we were told that the Bostanik had fled, and that the mounted guard were gone in pursuit of him. Night however intervened, to keep them separate ; and the poor fugitive, alighting from his horse, hid himself in the forest. The peasants soon discovered him ; and, stripping him, brought him in the morning, at a quick pace. The command of the Beg went forth, that they should cut off his head before they brought him in to him : and they cut off his head accordingly.

The Beg also sent and caused to be strangled our friend at Torghisht, the Frank Berza.—God have mercy on the souls of both these victims ! slaughtered

by the Beg because they had issued a report that he was plotting treason against his sovereign. Without a moment's delay, he took possession of all their money and estates; and out of them gave to the Pasha what he had promised him. During this night, great terror prevailed throughout the army: and I, in particular, was dreadfully harassed with fear.

Afterwards, the Beg furnished me with a bundle of letters in his own hand, directed to all the places where money was due to us, to enforce its recovery: and I returned to Torghisht. Thence I went to Piteshti, and afterwards to Raminko, where I recovered all the money due to us, to the amount of a thousand dinars and upwards. Again I returned to Piteshti, on the first of the month Ilól, the opening of the year SEVEN THOUSAND ONE HUNDRED AND SIXTY-SEVENTH of the World; and moved away our Lord the Patriarch, with all our effects and company, to Bokaresht, whence I again went to Torghisht. Returning finally to Bokaresht, I joined the Patriarch. No exertion was spared, on my part, to hasten our departure from this land of evils; and I was, as a courier, riding about, on the backs of horses, day and night, for nearly two months; during which I rescued all I could come at of our property.

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### SECT. VIII.

*FINAL DEPARTURE FROM BOKARESHT.—DESCRIPTION OF THE CONVENT OF SLOBOGIA YANAKI.—ARRIVAL AT GALATZ.—INVASION OF HUNGARY BY THE TARTARS.—FORMER RELATIONS BETWEEN HUNGARY AND THE PORTE.—RECALL OF THE VAZIR TO ADRIANOPLE.—REBELLION OF HASAN PASHA.*

IN Bokaresht, we lived on the hospitality of the Beg's deputy: and having at length completed our preparations for the journey to Galatz, we set out from the former place on the ninth of the month Ilól; and came to *Vintiaradge*, or the 'Cold Fountain,' a place situate in the middle of a vast plain. Hence we arrived, in the evening, at a small town called *Soleimáni*, which gives celebrity to all the surrounding country. The next day, we descended upon some villages lying on the River Yalonitsa; which we mentioned before, as resembling the Ghota of Damascus. These villages had been desolated by the Tartars. Thence we proceeded down the side of the river, to a convent dedicated in the name of St. Michael and the rest of the host of Angels, and called Slobogia Yanaki, or the Free Estate (Frank Almoins) of Yanaki. This Yanaki is the person who

built the convent of St. Saba in Yâsh, or Yassi, of Moldavia. It is related, that he sent, and purchased, with his own money, a collection of Cossack slaves, men and women, from the country of the Tartars, and, giving them their manumission, settled them as servants around this convent. For this reason they call it Slobogia, in the Wallachian language, that is "Free Estate." It is on the further side of the River Yalonitsa, which in this part grows to a sea or large lake, in consequence of the number of streams flowing into it. Upon it is a bridge built of wood, which is used as a passage; but we crossed over it in a boat. The convent is surrounded with vast walls of stone, like a castle; being only one day's journey distant from Silistria. We staid in it till the Festival of the Cross, on account of the continual heavy rains which fell during this month of Ilôl, accompanied with violent storms of thunder, lightning, and hail. We then travelled onward, through an extensive plain, amidst all the delights and beauties of the spring season, traversing lands which are famous for the breeding and feeding of horses, which are valuable for their beauty and noble race: and on the morrow we came to the River Sirât, and passed the town of Brayila. Near it is another large town, which we passed: and at a little distance we crossed a bridge over the river, which is the boundary between Moldavia and Wallachia, leaving Brayila on our right. From the bridge to Galatz, it is an affair of two hours' travelling. Having reached this place in the evening of Friday the seventeenth of Ilôl, we alighted at the Convent of St. Demetrius. I then went to Yassi, on some affairs of necessity which still remained to be transacted, and again returned.

In Galatz we staid for a space of two and twenty days, seeking for a ship to carry us over the Black Sea to Sinope; but we found none. The reason of this was, that the Vazir, on equipping and marching his army to war with the Majars, had sent all his *عاجز*, and stores of wheat, barley, biscuit, and other articles of food, large and small guns, and other apparatus of ammunition and arms, in ships from Constantinople, by the Black Sea, to the Danube, to be conveyed up the river to him, at his head-quarters at Belgrad. No sooner had the Vazir begun his operations against the Crâl of the Majars on that side, than the Crâl's own troops abandoned him on the other; being induced by their disloyalty towards him, and their indignation against him, particularly because he had delivered most of his soldiers, as captives, into the hands of the Tartars, as we have before mentioned; and these were mostly of their own connexions and families. Again, when the report was spread of the treachery of Mikhna

Voivoda, and his secret treaty with the Majars against the Turks and Tartars, he was forced, in spite of himself, to perform a deed of zealous bravery before the Khan, by opening to him one of the celebrated defiles of the Major country, named Tlajno, by fraud: for the Majars reposed confidence in him. The Tartars, thus entering the country in a main body, spread like an inundation, and conquered a number of castles and forts. To the towns and villages in those parts, which are all of wood, the Tartars, it is said, wantonly set fire; and the conflagration ceased not to rage over the whole district for a length of time, shewing itself at the distance of several days' journey, and darkening the air for a whole month with its smoke. By this means, the strength of the Majars was broken down, and nothing of theirs was saved but the largest forts and castles. From Brashob they sent large presents to the Khan, to the Cossacks, to Mikhna and to Chapka, to each in particular, consisting of valuable sums of silver and gold, to induce them to cease the war, and not to desolate the environs of their city: and in like manner, messages were sent to them from the other Seven Castles of the Saxons. In the mean time, the Tartars arrived before the Castle of Figârâsh, to which we mentioned that Constantine Voivoda had fled; and we were told, by a person who was in it, that the main body of the army was never able to approach it, because the guns reached to a great distance; and it is said that upwards of one hundred and eighty shots were fired at them, killing great numbers. But the Tartars made captives of a vast multitude of the village inhabitants; until the Majars turned upon them, and defeated them; and the people of the country occupied the mountains, and defiles behind them, and killed them by hundreds. Between the Tartars, and the Cossacks and Wallachians, arose a great animosity, occasioned by the circumstance, that whilst the latter were marching forward to the fight, and breaking their way into castles and towers, the Tartars came and snatched the plunder out of their hands. On this account they slew of them a great slaughter; the news of which reached the Vazir, and greatly delighted him; for the Turks also had conceived an enmity against the Tartars. However, the country of the Majars was filled with armies; and fires were lighted in it, which ceased not to befoul the air with smoke for a whole month at least. We saw the conflagration from Galatz; and we knew distinctly what it was, because the country of the Majars is all lofty mountains, which are seen at a distance.

As to the Crâl, no sooner did he perceive the treachery of the country against him, than he fled, with Constantine and Stephani Voivoda, before the face of the



Vazir, to a very strong fortress, and much celebrated for its strength, called Boda; and there he fortified himself. In consequence, a number of forts surrendered to the Vazir, which were in the hands of the Turks at the time of Soltan Soleiman, and had been afterwards recovered from them by the Majars. Next, the Prince of that part of the country, a great Bano, submitted, with five thousand men, and was graciously treated by the Vazir; who made him Crâl over the Majars, with their consent; but on condition that he should stand for three years; and go, with the Beks of Moldavia and Wallachia, at the end of every three years, to kiss the Soltan's hand, according to the rule and practice; when, if the Soltan confirms them in their dignity for a second period, it is well; if he does not, they remain at his court till their turn comes again. The duty imposed on the Majars used to be a present of twelve thousand dinars to the Turk; which an Ambassador took every year, at the Feast of the Nativity, to the Soltan's Court. Here, at the end of the twelve months, he was succeeded by another, having to the expiration of a whole year remained in Constantinople. He had a plentiful allowance of meat &c. in the Soltan's name and account; to which, on the completion of the term, another came and succeeded. This Crâl had interrupted the tribute paid to the Turks, through the excess of his power and petulance, for many years; but the Vazir now re-established it, at forty thousand dinars annually.

In the mean time, the Khan and the Beks ceased not to subdue forts, and to gain battles, until they effected a junction with the Vazir, at the place where he was; and whilst the Vazir was giving up his whole thought, and all his endeavours, to the intent of marching to besiege the Crâl, all at once there appeared before him, in the course of one day, no less, it was said, than seven *ساقات*, one after another, with Khatti-sherifs from the Soltan, commanding him to arise quickly, and repair to his presence, without question or excuse, even for the smallest delay; which, though it were to bring him seven Crâls alive, would not be accepted. The case was, that Abaza Hasan Pasha, who had been Aga of the Turkomans, and had been made Pasha of Aleppo by the Vazir, had declared open hostility against the latter, and, rising in person, and marching with his troops to Brousa, had done much mischief in that town. There were in his company, it is said, above five-and-twenty Pashas. He sent to his Highness the Soltan, begging to be judged before him, with the Vazir, on the subject of the disorders which were prevailing, and the wars which were excited and carried on; such wars as none of the preceding Soltans had ever counte-

nanced, &c. The Soltan, on receiving this application, was much incensed against his Vazir; and more particularly when the Vazir's enemies brought it to his knowledge, that the Vazir had himself sent and invited the said Hasan Pasha to urge his suit, to the vexation of "you, his lawful sovereign, whose armies he (the Vazir) has taken to himself, to your Highness's entire deprivation, so that, on the arrival of this petition in your imperial presence, not a single soldier will be found near you;"—and this assertion was perfectly true. The Vazir, having been made sensible of the urgent reality of the message, arose, in spite of himself, and returned to the Soltan; and the whole army, after having taken the famous castle named *Biavofa*, on terms of capitulation, marched away, and gathered round the sovereign, who removed his quarters from Adrianople to Stamboul. There he began digging trenches, in front of Escudar or Scutari, and fortified the place with artillery, lest Hasan Pasha should come and plunder it. In Constantinople he enrolled soldiers; and sent them thence, to fight against the Pasha at Brousa. The Pasha defeated them; and using clemency towards all who were not slain in battle, he established his affairs on a firm footing, until the Soltan commissioned against him Murteza Pasha, Pasha of Diâr Bakar, with a number of other Pashas; and that happened which will be hereafter related.

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## SECT. IX.

### *FLIGHT OF THE INHABITANTS FROM GALATZ.—THE PATRIARCH SAILS FROM THAT PORT.—PASSES ISMAIL AND CALKI.*

ON the departure of the Vazir, he gave orders for the transport back to Constantinople of all the stores, ammunition, guns, and other heavy baggage, too numerous to be described, in boats, such as they had been brought in. His whole intent was, originally, to have wintered in the country of the Majars; and his return now fell out to their best advantage and felicity. Without a moment's delay, Capigis were appointed to the dispatch of this business; and, tracing the route back with the stores and heavy baggage, they came with the rapidity of fire, and entering on their lists all the vessels to be found in the River Danube from its mouth to the city of Belgrad, mostly stationed in the small ports of Moldavia and Wallachia, marketing corn for Constantinople, and about four hundred in number: all these they embargoed for the capital; and we were therefore thrown into the greatest confusion, and the most severe distress,

particularly in the contemplation of the approaching winter. Through this very fear of traversing the Black Sea, even in the most favourable season, we had waited these two years; seeking pretexts, and hoping that God would facilitate to us the means of travelling by the way of Romelia. We had a great desire to visit the Holy Mountain, the residents on which had sent an invitation to Our Lord the Patriarch, and were very anxious that he should come to them. His Holiness would have gained considerable lucre from them, by confessing them, and granting to them Papers of Absolution; and thence we might have embarked directly for our own country, in some ship belonging to Christians on the White Sea. But to facilitate our journey by that route, had, up to the present time, been utterly impossible.

When the people of Galatz saw our trouble and distress, they assembled together, and, in a body, advised us not to go away now, in this winter season, when the danger of a sea-voyage would be so great. We, however, ceased not to make inquiry, until we found a ship belonging to a Christian from Sinope, laden with barley; and we agreed to give him two hundred piastres to carry us to that port; which agreement was carried into effect.

At this time the people of Galatz began to flee away also, and, crossing the Danube, made for themselves *اكواح*, reed cottages, in the land of the Turks, where they took up their abode. Some located themselves in the vessels which had anchored in their port. The occasion of this was, that when the Vazir had retired, the Majars pressed heavily on the Khan and his Tartars and the two Beks, and they were driven to the necessity of retiring also. As soon as this circumstance came to the knowledge of the country people, they hastily withdrew out of the line of their march; and for our parts, so anxious were we about it, that we could hardly credit our senses, when we had at last deposited our luggage on board the ship, and found ourselves embarked, clear of that immediate danger. But God was pleased to aid us, and to guide us.

We departed from Galatz on the morning of Wednesday, the thirteenth of the month Teshrin Alavval; and passed by *Timárobo*, which is the famous town the Greeks call *Errina* (الرينه). Between it and Galatz is the reach of the river, called *Balcovi*; wherein we met with a violent storm, and a total revolution of the air. It is a place always much to be dreaded. A story goes, that, within a recent period, one of the fishermen dug a hole in the bank, to hold and hide his boat; and that the waves, rolling into it without intermission, at length broke through it, in such a manner as to form a large island.

Next we came to Castle Sákchi on our right ; for on our right was the province of Romelia ; and this is the castle built by Sultan Othman, when he came to make war on the Poles. Here he passed the river, making a bridge over the Danube, which, in this part, is of small breadth. We were shewn a place, like a gulph or channel, between two hills, in which the remnants of a building are still seen ; which building is said to have been a stone bridge. The Danube, at times, exhibited a great breadth—of perhaps four or five miles.

Then we came to the celebrated town of *Smil*, called by the Turks *Ismail*, because they have shelved\* it on their hearts. In this town are said to be more than twelve thousand families of Wallachians and Bulgarians, who flee from the tyranny of the Turks, and come and dwell here, where life is pleasant, where they enjoy equity and security, and where the imposts are trifling beyond the Kharadge. The only public officer is the Prefect. This town and Errina are the property of the Khásikia Convent, and formerly were a part of the territory of Moldavia ; but one of the Beks gave them to the Turks. Between them and Galatz is a distance of two days' journey. Before we reached these places, we came to a spot called the *Chatel*, or "the Separations"; from which the descent to the Black Sea is by three separate channels, each of these divisions of the Danube being entirely independent of the rest. One is called the *Salina* Strait, or Channel ; the second, the Channel of St. George ; and the third is this by which we made our passage to Ismail. From the last-mentioned place we proceeded to the fort of *Calki* ; where we heard the Azân, or Mahommedan call to prayer ; having been now about six years without hearing it, but only bells.

لأنهم صغفوها علي خاطرهم \*

THE  
**TRAVELS OF MACARIUS,**

*PATRIARCH OF ANTIOCH:*

WRITTEN

BY HIS ATTENDANT ARCHDEACON, PAUL OF ALEPPO,

IN ARABIC.

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**PART THE NINTH:**

CONCLUSION OF THE TRAVELS. •

**BLACK SEA.—ANATOLIA.—SYRIA.**

TRANSLATED

BY F. C. BELFOUR, A.M. OXON.

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# PART THE NINTH:

CONCLUSION OF THE TRAVELS.

## BLACK SEA, ANATOLIA, AND SYRIA.

### BOOK XVII.

#### BLACK SEA.—ANATOLIA.

##### SECT. I.

*ISMAIL, TO CALKI.—MODE OF CATCHING FISH.—TRADE IN STURGEON AND CAVIARE.—VOYAGE ON THE BLACK SEA.*

From Ismail, soon after our departure, we came to extensive plains, all desolate (صاربوز) marshes; which, it is said, are impassable in summer, for the immense quantity of gnats and flies, and (الصوص) pirates in boats, which infest them. It is a place evidently marked with the anger of God. We passed by a bank or mound for fish, (and in particular for the Morona or sturgeon,) which is called *Telyán*; where they catch fish for Government, always on bail or contract. In two days we came to the celebrated fort *Calki*; which is a large and magnificent castle, of ancient standing and very strong defence, being of the most solid structure, and well furnished with guns. It is reported to have been built by the Genoese Franks, whom the Greeks called to their assistance, giving them this castle, with the Castle of Caffa; both of which forts remained in their hands for a length of time. Here inquiries are made, as to the ships, and their crews and cargoes. It is the extremity of the Dobroja Romelia, and the mouth of the channel of the Black Sea. Its inhabitants are in continual dread of the Cossacks of the Don, and their pirate vessels; by which, according to their own account, they have so frequently been plundered. All the villages in the neighbourhood are inhabited by Tartars; and there are said to be within the environs, fourteen *Telyán* for

catching fish, and in particular the sturgeon. These are every year constructed anew by the people of the place; because, upon the thawing of the ice on the Danube, the stream carries away the stakes, by the violence of its overflow. The workmen go therefore and cut from the hill of the fort *Sakpigi* some twelve thousand rafters of wood, to re-construct them annually; each rafter costing a thousand Othmanis. Having brought these to the Danube, they plane off the heads (كالخواريق) like spear-points, and drive them into the ground, in a row from end to end; leaving only, on one side, an opening sufficient for the passage of a boat; whilst at the further end is a narrow channel enclosing a kind of small house, all of wooden stakes fastened in the ground. When the morona or other fish approach this enclosure, they are made, by an excellent contrivance, to fall into it; and the company of persons charged with this occupation strike them with long spears, till they are killed; for the fish have no means of retreating. Then they draw them out with the hand, and, loading them in their boats, bring them to the officer of the customs who in this district is entrusted with the management of the revenue arising from the morona and caviare. Many ships are continually arriving in this place from Constantinople and the islands, to purchase the sturgeon, which they salt and stow in barrels: and in the same way they deal with the caviare, apart.

We were told, that the great capture of fish used to take place previously to a period of five or six years ago; when, in the morning of each day, from the beginning of the month Ilôl till the commencement of the Christmas Lent, that is, before the setting in of the frost, there used to be taken in this port from three and four hundred to seven hundred sturgeon. It was then the habit of the Amin, or Commissioner, to send to the captain of each ship stationed in the port, a single fish, with portions also for each of the crew; but, of late, a cursed Commissioner came, who has broken off this practice. Thus, as the capture is diminished, we waited three days before we could obtain one, of about eighty okkas, which we purchased for four Venetian dollars and a half. The caviare is taken by the Commissioner, and is at a lower price at Galatz.

The person who sold us the fish informed us, that formerly such a fish would fetch no more than a single dollar, at the furthest. The full-sized sturgeon weighs two hundred okkas and more. To arrange ours, we brought in a butcher, who cut it all up into pieces: and, blessed be the Creator! nothing whatever of the fish is lost; for all its bowels and intestines are caviare, which they take and place on a board by itself; and having added to it a quantity of salt, they set on it another

board or plank, with large stones, to press out the blood and blue water. On becoming dry, it is packed in barrels. As to the carcase, we salted it, and pressed it with stones till its moisture was cleared away; and then we filled with it two large barrels, throwing aside as useless not even the minutest particle. The skin and gristle are even better than the flesh; and the (ارس) flavour of this fish is not to be described. When we wished to cook some of it, we used to put water, with onions and saffron, into a pan; and on the water boiling, we threw in the fish: and, wonderful to say! as soon as the fish was boiled, there was a large quantity of oil found floating on the surface: for the flesh of the morona is replete with pure oil.

We were told by a Christian of Scio, settled in this place, who manufactures caviare and sells it, that seven or eight years ago a large capture was effected; and among the fish was the king of the sturgeon, a short thick creature, of the weight of one hundred and twenty okkas. On its belly were three projections, like horns, standing out close together: and on its back, he added, was found written, in pure and elegant Arabic, the following sentence: "God is the King of ages, the Trine in Persons." They afterwards skinned it; and one of the Grandees, having placed it in his hotel, refuses now to shew it to any one; but the fact has resisted all concealment. This was a sign on the part of the Creator, to make the Arabs dumb with their own tongue: for if the writing had been in any other language, not one of them would have given credit to it: and this was indeed a great miracle!

We then departed from this place; and having rowed along about eighteen miles, we came to the well-known channel or opening into the Black Sea; where from sixty to seventy vessels had been waiting for more than two months for a favourable wind to sail out, being bound for the Nile and Damietta, and other ports of the Mediterranean. The small ships, as soon as the weather becomes favourable, go out, impeded by no hindrance or delay; but the large vessels hire, each for themselves, a Tambâz (طنبار); which means a Danube Lighter, a boat covered over convexly, and stowing a great quantity of grain. This boat they bring with them from Calki; and empty a part of the ship's cargo into it, to lighten the ship for the passage of the bar. As soon as the ship is fairly out at sea, they reload the grain from the lighter. This strait or channel is called *Boghâxi*, in all languages; and is of considerable breadth. In that part where its waters flow into the sea, it becomes itself like a sea; and to a great distance out, its water is drawn fresh: more especially, when the wind blows down its current, are its

waters then prevalent over the briny tide : but if the wind sets in from the sea, in that case the sea-tide prevails.

Many ships were waiting for the wind and weather, to sail out : and many had consumed their sea stock, and were sending to obtain a fresh supply. As we amused ourselves in looking at the boats which were constantly going to and fro, God was pleased to favour us ; and suddenly, early on the Sunday morning, a favourable breeze, well known to the mariners, sprung up ; and immediately the small vessels set sail, and passed us. The captain of our ship, on this, gained courage, and followed them out ; until we came near to two blocks of wood used as marks, and set in their places every year, on the right side of the passage, to warn the ships from going aground : for the part under water there is full of rocks ; and should the wind carry the vessel beyond the limit, it is sure to be dashed to pieces, or at least upset, from want of depth. On our arrival at these buoys, our ship was found to be overladen ; and the captain had neglected to hire a *Tambâz*, to lighten her burden. The consequence was, that being raised out of the water by the violence of the wind, she touched the ground as she sank again, and was battered and shaken. All on board, with one voice, called on God for help : but the wind still continued to toss the vessel, and she struck three or four times. Had she not been newly built, she must have gone to pieces ; and, as it was, she only escaped by a miracle and the blessing of God ; for the *sentina* was filled with water, and the poor sailors were employed, day and night, in drawing it out with buckets, turn by turn. As for ourselves, our wits flew away, and our hearts were broken ; and our Lord the Patriarch was in the captain's cabin, making an *Ἄγιασμός*, with a *Παράκλησις*. But as soon as we got out into the deep main sea, the wind changed, and closed the passage ; the tide from the sea overcoming the current of the Danube : and there was a great storm. All the vessels which made their passage out pursued their voyages ; but those which were unable to do so, returned, to wait for another opportunity.

## SECT. II.

COAST OF MANGOLIA: CAFIRNA.—COAST OF ROMELIA: VARNA.—TOWN AND CONVENT OF SOZOPOLI.—CARBI.—PONTO HERACLEA.—AMASTRI.

THE wind, luckily, was favourable for us; and in two days and a night, having performed a distance of two hundred and fifty miles, we came to a *scala* and harbour on the coast of Mangolia, Costanja, and Caliacra, the name of which is *Cafirna*. Here, by our humble intreaties and appeals to the captain of the ship, he came to anchor with us; and we passed out at sea a most melancholy night; for it blew a gale; and during the whole night we were unable to taste the relish of sleep, from the rolling of the vessel. We were indeed perishing and dying by the effect of the sea-air, and nothing whatever remained in our intestines. The moment we saw day-break, we preferred our request to the captain; who, yielding to our intreaties, put us on shore; and we went up to the aforesaid town, which stands on the top of a hill. Alighting at the house of a Priest, we staid with him till Friday at noon, for the wind had changed; and here we recovered our spirits, and enjoyed the smell of the fresh air. As soon as the wind turned again favourable, the people of the ship came to take us; and we went with them, as going to the slaughter.

To the ship, however, we returned, with whatever reluctance: and on Saturday morning, having sailed a distance of seven and twenty miles, we came to the well-known city of *Varna* with its castle, situate also on the territory of Romelia. At sea, in the mean time, a very heavy storm had been blowing. From this place we departed on Monday morning, to come to the town of *Sozopoli*, celebrated for its Convent of St. John the Baptist, placed in an island near them; but subsequently removed by the Turks, because one year some Cossacks of the Don took refuge on the island, being harassed by a storm at sea. Immediately the Turks sallied forth to attack them; and the Cossacks, having collected their forces within the said convent, slew a great number of the Turks, who were unable to prevail against them. Afterwards, the Cossacks embarked in their ships, and went away. By order of the Emperor, therefore, the convent has been removed, that the Cossacks may not again find shelter in it. The wind now wafted us over the depths of the sea, until we approached a *scala* and harbour, at a distance from the last of one hundred miles, and named *Carbi*; near to which is a large and well-known island, containing the Convent (الذين لا ينامون) of the Sleepless, of whom an account is given in the life of St. John of Cokh.

Having advanced about three hundred miles further, we crossed the Channel of Constantinople, from the Romelian side; and arriving off the coast of Caramania, we drew near to the city called *Ponto Heraclea*. This is the town in which St. Theodorus the *Στρατηλάτης* suffered martyrdom; and it is a place of some celebrity. The meaning of using the word *Ponto* is, because all the coasts of the Black Sea (and we ourselves remarked this circumstance) are round and concave; and the import of this Greek word is to that effect. The design of the captain of the ship was, to steer his course from the channel of the Danube, through the middle of the sea, by the well-known Island of Serpents, to Sinope direct; but the winds were unfavourable to his purpose; and, more especially on account of its being the winter-season, he yielded to a dread of launching forth into the centre, and acted on the safer plan of making his way from port to port. We had already suffered severely by the length of our voyage through the middle of the river, and our long stay on board the ship until our arrival at Cafirna: but now we were visited by a bonanza, or galena; that is, a total want of wind or dead calm, during which the sea was perfectly still: and we remained in this situation upwards of eight days. The consequence was, that our fresh water failed us, and we became a prey to thirst; for the captain began to deal out the water to the whole ship's company by measure and rule. Nor had we any fresh provisions left, but cabbage; whilst, in such a situation and circumstances, our souls had a relish for nothing except fruit and *جيس* and pomegranates, &c., things not to be found. Our hearts now burned within us from sea nausea; and we began to despair of ever gaining the land, for the breath of wind there was drove us away from it. We had a great desire to see this city of *Ponto Heraclea*, and all the wonders that are related of it, in regard to its marbles, its edifices, and its ancient monuments; for it is a Grecian town of high antiquity. We continued to range about it for three days, still driven back by the wind, until it pleased Almighty God to relieve us by the springing up of a strong westerly breeze; and cheerfully turning our backs on this place, we advanced a distance of one hundred miles, having the mountains and forests of Caramania on our right; and came to the famous city of *Amastri*, of which St. George, whose festival is on the twelfth of Shebat, was bishop. It used to have in its vicinity a small castle, now ruined and destroyed; there remaining only, at the highest part of it, a tower for bells; in which there is still said to be one bell left, which they toll on mounting guard in the summer nights for fear of the Russians. This town is built in a very pleasant situation.

## S E C T. III.

COAST OF CARAMANIA.—ENOPOLI: AK LIMÁN.—DISEMBARKATION  
AT SINOPE.

FROM Ponto Heraclea, as we have already said, we coasted along the celebrated mountains of Caramania, which are covered with forests and timber for ships. Of this timber, great quantities are carried to Constantinople, Egypt, and almost every other country; for it is extremely cheap: and in this very town of Amastri they build numbers of ships, most of the peasantry of these mountains being able artists in all works of carpentry and ship-building. The Pasha of Pollo (بوللو) has the government of Amastri; near to which is a large river for ships to harbour in winter, called, in Greek, *Partheno*, or The Virgin, after the name of a city, whence it flows through a course of eighteen miles to the sea. All these countries are more or less in a ruinous condition; the principal brunt of oppression being on the part of their rulers. But the worst of all, for them, is the invasion of the boats of the Russians from the Don, who carry their devastation to the utmost. From this Amastri, at the distance of fifty miles, is a town called *Cetro*; to which many ships resort from Constantinople, Egypt, and all other countries, to purchase masts, timber and tackle for ships, &c., and it is a noted place. Hence to another town, named *Enopoli*, it is fifty miles; and from that place, to the city of *Sinope*, it is one hundred. During this whole winter season, every year, the merchants and travellers perform the journey in caïcks from Constantinople to Trebizond and the frontier of Georgia, regarding it as the most favourable time for the voyage. Whenever the sea is calm and tranquil, and free from storms and disturbance, they are on the move; but the moment foul weather makes its appearance, they pull their boats to land, and there lie still.

We arrived at *Enopoli* on the Sunday preceding the Lent of Christmas; having been promising ourselves, that on this very eve we should have reached Sinope, to celebrate the Carnival there, and congratulate one another on the happy termination of our voyage. But such good luck was not our portion; for at sea it was a perfect calm the whole day; and the ship was spinning round and round, to no purpose. On this account, a bitter sorrow and a severe grief fell upon us, far beyond all power of description, so much were we impressed with a dread of the winter gales, and of the violent dangers of the sea, and its malignancy: for, as we mentioned on a former occasion, this sea has been marked with the name of Black, because all its deeds are black. The consequence of our delay was,

that we kept the Carnival, not with flesh meat, but with sturgeon. At the beginning, however, of the evening, God was pleased to favour us; and there appeared in the sky an extensive and vehement redness, which was a sign of an approaching gale, suitable to the prosecution of our voyage. After midnight, accordingly, it blew a strong breeze, which carried us over the water at a great rate; so that at day-light next morning we had passed over a distance of one hundred miles; and were come to *Ak Limán*, which is only nine miles from Sinope, and within sight of the castle. In the mean time, the strength of the wind had increased to a perfect storm; and the sea beat with such violence against the ship, that it was every moment in danger of foundering. The sea would open into a deep vale, into which the vessel, descending, would appear for ever sunk, until she was again dragged aloft by the haul of the wind upon her sail. We were much frightened, and threw into the sea a piece of the Panagia, the same which the bishop raises over the holy chalice at the time the *Ἄξιον ἑστίον* is chaunted, according to the custom of Christian countries; as we mentioned in due course, on a former occasion. We recommended ourselves to the protection of all the Saints, especially to that of the holy Martyrs *Γουρία*, *Σαμωνᾶ*, and *Ἀβιβῆς*, whose commemoration-day it was, and whose assistance we had already invoked the preceding evening, with *Παράκλησις* and prayers, to obtain a favourable wind. As at that time they procured us our desire, so to-day, by their intercession, they rescued us from the abyss and the beating of the sea waves, the sight even of which we all of us, and particularly myself, were quite unable to endure. By their holy intercession, we arrived at the back of the island of Sinope\*, making a port at some distance from the town. This was in the morning of the first day of the Christmas Lent. Offering up our thanks to Almighty God, we immediately went ashore; hardly believing our senses, that we had reached land, after having been pent up in the ship five and thirty days; of which twenty were in the River Danube, the other fifteen on the main sea. From Galatz to Sinope we had made a traverse of one thousand four hundred miles: five hundred miles from Galatz to the mouth of the Black Sea; and thence to Sinope, nine hundred: such is the calculation of geographers. Then we walked

\* The position of Sinope is on the isthmus of a peninsula about six miles in circuit, ending in a considerable cape. The walls have double ramparts, defended by towers, mostly triangular and pentagonal. There are but few janissaries in the town; and they admit no Jews. The Turks, who mistrust the Greeks, oblige them to lodge in a great suburb; that is, without any defence. The water here is excellent; and they cultivate olive-trees of a reasonable size. The Cynic philosopher Diogenes was a native of this place.—TOURNEFORT'S *Voyage to the Levant*.



over land, a distance of nine miles; and entered the quarter inhabited by the Christians, which is situated outside the walls. Here we were lodged in the house of a great Archon, where our luggage and suité were also accommodated. We rejoiced in exceeding great joy at our safety; and congratulated ourselves on again tasting fresh fish from the sea, and fresh fruits of the earth; such as, green figs, pomegranates, love-apples (بادنجان), &c.; and on beholding wild fig-trees on the mountains and growing by the houses, and olive-trees, and pomegranate-trees; and shrubs and herbs of our own land, such as شجر القندول, سلق السيدة, and القرينه, which we had not seen for more than six years. We passed a blessed night, and were as though we lived again after death. The chief blessing of all, which it pleased God to grant us, was, that we passed the Black Sea before winter came on.

In regard to what happened to the rest of the ships, which entered with us from the mouth of the river into the main sea, we have to relate, that the wind scattered them, and that not one was able to arrive at Constantinople. Many of them were wrecked; and the remainder lay up for the winter, in the environs of Sozopolis.

As to those vessels which did not sail out with us from the channel, they, for want of a favourable wind, remained there to pass the winter, and could not move away till after the Immersion.

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#### SECT. IV.

##### *DESCRIPTION OF SINOPE.—BATTLE BETWEEN THE TWO PASHAS, HASAN AND MURTEZA; AND DEFEAT OF THE LATTER.*

THE situation of the town of Sinope is very fine. It is an island, or promontory, stretching out into the sea, like the peninsula of Constantinople, in the shape of a tongue. The castle or fort is at the extremity; and is of very great dimensions, extending without the walls of the city, and having a double wall with towers and moats. It is very prominent and strong, and well furnished with guns: and has, moreover, a second castle within it. At the mouth or neck of the promontory is the third fort, which is also very strong. Its structure is of the most solid quality, of long standing; and the work of the Genoese Franks, who held possession of this city from the time they took Constantinople out of the hands of the Greeks. The sea beats the sides of the walls of the town on

the north and south : and on this south side is the main inlet of the sea under the promontory, the waves wholly encircling the aforementioned castle. The creek from the beach to the main is a bow-shot in extent. The surface of the flat ground here is all sand ; so that, if they wished, they might dig through it a moat, and the sea would entirely surround the town. The structure of the walls is so lofty, that they appear as it were suspended on the tops of the mountains, like the walls of Antioch. When you enter on the land side, that is, by the aforementioned sandy plain, you come upon a narrow passage, between two walls leading from gate to gate, one within another, by which only one horse can pass at a time—a truly impregnable fabric ! Over this city rules the Pasha of Casmon ; only they never suffer him to enter it : such is their regulation : nor do they grant any such permission to any other of the Pashas. They do not allow even the Capigis, who come from Constantinople on the Emperor's affairs, to execute whatever he has commanded them : they do not allow even them, in greater numbers than three or four at a time, to enter their walls. This is the custom prevailing with them ; and though many of the Pashas have employed various artifices to effect an entry into the town by stealth and in disguise, they have always failed in it, as a thing impossible. It is therefore in the ineffable enjoyment of perfect peace and justice. The houses of the Christians are outside the city walls, to the westward : but the whole peninsula is under their subjection and appropriation ; and many of them have houses also within the walls ; for in the summer season they are in much dread of the Russians, and, in consequence, they venture to leave no property in their houses outside.

It was told us, that, forty years ago, the aforesaid Cossacks invested the town, and took it at the point of the sword, together with all its forts ; making a copious plunder, and a great number of captives. In it is a Terskhana or dock-yard, in which they build many ships and galleons. They were at this present time engaged in building a galleon of the largest size ; its length being fifty ells, and its breadth twenty-five. The life of the Christians in this place is spent in perfect ease, happiness, and security. The tribute and exactions imposed upon them are all applied to the pay of the troops in garrison within the city ; and the Priests there are like magistrates and governors. The people generally are fond of possessing slave girls, and Mamelooks or male slaves. The place contains upwards of a thousand Christian families ; and in each family are five or six captive men and women, or more. There are seven churches without the

walls of the town. The first is in the name of Constantine and Helena: the second bears the title of The Entrance of Our Lady into the Temple, and The Annunciation; the third is in the name of St. Nicolas; the fourth in the name of St. John the Divine, and is of ancient date, with a lofty cupola. There does not exist a more ancient church than this. Close to it is a large church in the name of St. Κυριακή. The sixth is in the name of St. John the Baptist. The seventh is on the sea-beach, in the name of the Martyr Theodorus of Thyron. In the tabernacle, on the chair, is a marble stone, shaped like a seat, on which it is said that St. Andrew the Apostle sat, when he came to this town and the neighbouring country, the inhabitants of which received the faith at his hands; and, in particular, the people of this town of Sinope glory in him. It is they, however, that collected tumultuously about him, and ate his thumbs *أصابعه*: the towns, therefore, around them load them with reproaches, and say to them, "It is you who ate the fingers of St. Andrew the Apostle, out of the hardness of your hearts." In this church is the tomb of the Martyr St. Foka, the Sinopean, concealed. Morning and evening they strike the wooden bells in their churches, there being no Turkish houses among them. In the quarter where the houses of the Christians are, on the north side of the peninsula, is an ancient royal palace of stone, which they call the Παλάτι, which has existed since the time of the Christian Emperors; a magnificent building, and surrounded by many ruinous out-houses in the hands of the Christians. It contains an ancient church, dedicated by the title of The Divine Ascension. The structure of all their churches is after the plan of the churches of Constantinople and that country. The Armenians here are very few in number; and are weak and poor, being totally without means or resources. They have a church, the rent of which they pay to the Greeks; that is, they pay, annually, five and twenty piastres for the ground-rent; as it is an estate belonging to the churches of our community, who hold the Armenians in great contempt, and every now and then demand from them the ground on which their church stands. The Metropolitan of Amasia exercises jurisdiction over this town; and he constantly resides here, because his See of Amasia is in ruins, and entirely destitute of Christians. From this town of Sinope to Tocat it is a distance of fifteen stations. Those, therefore, who wish to pass to Tocat with heavy loads, go by sea to a town called *Æneos*, in Turkish *Onia*, distant from it two hundred miles, and a scala or port to the city of *Cafa*; to which merchants resort from Moldavia, Wallachia, the country of the Cossacks, Poland, Diarbekr, &c., with red reeds and Morocco leather; and from Aleppo,

with taffety and Indian blue cloth, and other merchandize, on account of its vicinity to Tocat; for between the two places it is only four days' journey. It happened that we afterwards repaired to this port; which is within a harbour formed by the entrance of the sea into an immense bay.

On the Thursday of the second week of the Christmas Lent we were invited to the Church of St. Nicolas; where we made some holy oil, in the presence of all the Clergy and laity, for a man who designed to make a pilgrimage to Jerusalem: because it is a custom with them, that when any person among them is about to undertake a journey, he shall confess, and invite the Bishop and Clergy to church, to make some holy oil for him. He distributes tapers to all who assist, puts candles in the candelabras and before the images, lights up all the lamps in the church; and, before the beginning of the prayers, makes a number of metanoias to the Head of the Clergy and the assistants; begging of them pardon, if any offence has arisen to them on his part, if he has spoken irreverently to any of the Clergy, or if he has neglected his obligations to any of the assembly. They all then grant him remission; saying, "The Lord forgive thee!" and after that, he lights his tapers, and receives the holy mysteries. At the conclusion of the prayers, he bequeaths, with oaths and stipulations, all that he possesses or is due to him, in the face and with the testimony of all the congregation. In such manner this person did, on the present occasion.<sup>c</sup> After we were come out, they set for our Lord the Patriarch a chair in the church-yard; and the whole congregation having seated themselves, the pilgrim furnished them with portions of meat, and distributed cups of brandy all round. To all the Priests and Monks he made a present in money.—How remarkable this excellent custom is! And so he set out on his journey with the blessing of God; and we sent by him letters to our country, to inform them of our approaching return.

On Sunday, the second of Christmas Lent, we performed Mass in the Church of St. Kyriaki, which is near to that of the Theologian. We said Mass also on the third Saturday, in the Church of St. John the Baptist, to keep the vigil: and on the Feast of the Nativity, as the Metropolitan of the city was come from Constantinople, we attended Mass in the Church of St. Nicolas.

On the Festival of the Circumcision, it is the custom with them here to send to the Head of the Clergy, or to the ministering Priest, long cakes of عفرات, with sweets compounded of boiled almonds bruised with honey, &c., a present of no inconsiderable bulk and value. So also on the eves of the Nativity and the

Immersion, they bring him cakes, wax, incense, wine, and a sum of money, that he may mention their property in his prayers.

On the Festival of the Immersion, we robed, together with the Metropolitan of the city, in the Church of the Baptist, which is dedicated also by the title of The Immersion; and the Metropolitan made many apologies before he would put on the Sako, saying, "It is not lawful for me to put it on in the presence of your Holiness:" and he spoke the truth, as he had no *Φερόνιον*. Then we went forth from the church, as soon as the "*Ορθρον*" was over, in grand procession, to the sea-shore; and there the service was performed as usual, our Lord the Patriarch reciting the Prayers. After the dipping of the cross in the basin, he went and threw, with all his force, a wooden cross into the sea, in compliance with their custom. Immediately several men, who were ready stripped, started off, and, diving into the sea, brought up the cross; to which great honour was paid, in the presence of the Turks and others, even surpassing that which is paid to it in Christian countries. After he had sprinkled them all, we returned and finished the Mass.

We were now disposed for our immediate departure in the prosecution of our journey: only, on account of the reports which were spread abroad concerning Jelali Hasan Pasha and those with him, and the wars which were rising up between his party and Murteza Pasha of Diarbekr, we were induced to make some delay. The case was, that the Vazir had sent an appointment to the latter to make war upon the former, and had written orders to the whole country to take up arms; so that there arose to fight, under the banners of Murteza Pasha, according to the accounts of credible persons, a multitude amounting to one hundred and twenty thousand men, of Turkomans, Curds, and ploughmen. With Hasan Pasha, as we were in like manner informed, were only twelve thousand men; but they were vigorous and chosen soldiers *سارجا* and *سکمان*; for the whole army of Abshir Pasha, with his officers and Agas, had joined him, together with Mirza Ali, by whose aid Abshir had formed these heroes. As soon as information of this affair reached Hasan Pasha, he arose from Brousa, and came to Eski Shehr; on his march to which place he cut off all the springs of water which were on the line of road between him and Murteza Pasha, and filled up the wells with earth for the distance of three or four days' journey; at the same time turning all the running waters upon the roads and grounds behind his army, in such a manner that the whole surface became mud and soft clay. The consequence was, that when the enemy came up with him, they were dying of

thirst and fatigue, and the harassing of the skirmishers behind him; whilst he, I mean Hasan Pasha, and his army were fresh and hearty. At this critical moment he rushed upon them; and battle having been joined, he defeated them; and was unable, in the heat of victory, to restrain his men from the slaughter, however much he wished it, being still balanced between fear and hope as regarded the Sultan. His army, it is said, put to the sword more than seventy thousand of the army of Murteza Pasha; the most part of which consisted, as we have already mentioned, of ploughmen and raw subjects, totally unacquainted with the practice of war. As for Mirza Ali, he slew of the enemy what exceeds all description and computation, until he came up with Murteza Pasha, whom he was on the point of capturing alive. But Hasan interfered between them, and pushed his entreaties to the Mirza and the rest of his army, until he at length succeeded in putting a stop to the carnage. From Murteza Pasha, however, and his troops, they plundered every thing they had with them, taking all their booty, and stripping them of their clothes: and from the Pasha they took all his treasure, which he had received from the Emperor, and even his pavilion, and his furniture and servants, giving him scarcely the opportunity of making his escape with life to Angoria, where he placed himself within the protection of the town walls. Those of his troops who escaped slaughter dispersed themselves, in flight, among the mountains and valleys. After this, Hasan Pasha returned in great joy and gladness towards the country of the Arabs, to Maraash and Intab; where he took up his quarters.

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## SECT. V.

### *SIEGE OF ALEPPO BY SEIDI AHMED PASHA.—DEPARTURE FROM SINOPE. CARSA. AMISON.—ARRIVAL AT CENOOS.*

It was Hasan's desire to make himself master of Aleppo, and tyrannize over it. He had a Kakhia or steward, whom he appointed, in his absence, his Lieutenant in Aleppo. The name of this man was Hammamgi Oglou; and he had sent repeatedly to him, to urge him, that he would use all his artifice to become master of the city. But the favour of the Almighty saved Aleppo from this second ruin; it having been sufficiently punished by what had been inflicted on it through Seidi Ahmed Pasha, who had come from Constantinople to take the government of the town as Pasha. Into his hands, however, the grandes would

not, on any account, deliver the power; but rejected him for their Motesellim or Governor, because he was accompanied by a number of Agas, and the greater part of the above-mentioned troops of Abshir Pasha; of whom they felt much dread, knowing how they had conducted themselves formerly in Aleppo, and what tyrannical and hostile acts they had been guilty of. The Pasha marched, therefore, and laid siege to Aleppo for forty days; in the course of which he cut down the trees of all the gardens and orchards, to supply himself with fuel, as it was winter time, and excessively cold weather: and he made a *لغومة* under the ground. There was at that time in Aleppo a just judge, or Cadi, named Mosalla Effendi. This venerable man called the inhabitants together; and having exhorted them to the defence of the town, he himself began to carry away the earth from the mount in the Mazar Sehri, which was covered with rose-bushes; and having gradually removed the whole mass, he formed, in the angle of the town-wall, opposite to the place it had formerly occupied, a large mound, since known by his name, from which they fought with the guns which he placed upon it. Then Seidi Ahmed Pasha captured the houses situated on the outside of the walls in the Christian districts; and his troops plundered them, besides committing the grossest outrages: for these had incurred his enmity and hostility in the highest degree, the inhabitants of the interior having forced these suburbans to carry on the war against him from the roofs of their houses; and if God had not inspired him with mercy, many horrors would have ensued. At length, the Aleppians sent a representative to Constantinople, declaring their unwillingness to receive the Pasha: and, in reply to it, a message came, that he should rise and depart from Aleppo; in lieu of the government of which place, the Pashalik of Belgrad was conferred on him. He immediately marched away. And now Ibnol Hammamgi made haste, and sent to remove all the guards from the gates of the city, and replaced them with his own troops: but this presently reached the ears of the Aga or governor of the castle, who took the alarm, and remained on the alert for the preservation of that fort. The former therefore failed in his scheme; and it was said, that some of his Agas reprimanded him, saying thus to him: "If you wished to take the castle, it was your duty to consult with us; and we would have formed and carried into effect a sure plan, such as was employed by Ibn Jân Plato of former times, to the full effect of taking the castle. The plan would have been, for you to bind twenty of us Agas hands and feet, and to send and imprison us in the castle, under the conduct of two men each; so that we should have been sixty in all; whilst the men at the gate of the castle are but few: and by this

stratagem we should have captured it without difficulty." It was added, that Ibnol Hammangi repented much of what he had done. This was, however, a favour and especial grace of Almighty God towards the Aleppians, as we have before observed. Afterwards, they rose against the same Ibnol Hammangi, when he came as Motesellim or Lieutenant-governor on the part of Mahmoud Pasha, Pasha of Adana, and drove him from Aleppo. Whilst he was marching on his way, he was murdered, before he had time to join Hasan Pasha.

As soon as accounts to this effect reached Sinope and the neighbouring towns, the inhabitants became secure and the roads safe, after having been beset with fears and alarms: the troops of travellers and the caravans were again in motion; and we, on our part, made strenuous preparations for our journey. Already, having been wearied with our stay here in Sinope, we had thrice hired vessels to leave it for *Ænoos*; but the people would not suffer us to depart until the present favourable news were confirmed; when they bade us farewell, and we set out on the morning of Saturday, the last day of Canon Essâni. The Sinopians wept at parting with us. We embarked all our goods, and our whole company, in a caïk, which we hired for sixteen piastres. We chose this kind of vessel, out of the apprehension we felt at the idea of going on board a ship; and knowing that a caïk was a safer and pleasanter embarkation for us, as we should pass along the sea-shore close in land, and, when they saw a strong gale or a storm arising on the water, they would make for the beach, and draw the boat, with every thing in it, by means of a cogged wheel and ropes, high up on shore, where we should remain in safety. In this way we travelled a distance of eighteen miles; and came to a small town named *Carsa*, containing some fine large houses, an ancient church dedicated to St. Michael, and another newly built on the sea-shore, in the name of St. Parasceve. Hence proceeding, we arrived at a place where we christened a new ship; and crossed a river, at its fall into the sea, called *Cara Boghaz*: then another river, called *Kizil Boghaz*. In passing them, we endured great terrors, by reason of the rapidity of their streams. Shortly after we sailed by the city of *Amison*; and passed the River of the Wolf, celebrated for its connexion with St. Gregory the Wonder-worker, and called, in Turkish, *Char-chahna*. We then sailed by the town of *Janika*, famous for its brown linen; and came to an ancient church built on a high rock, and dedicated in the name of St. Nicolas. We paid our devotions to this church, which is very near *Ænoos*; and this town of *Ænoos*, or "The City of Wine," we entered on Carnival Sunday, being met by all the inhabitants.



## S E C T. VI.

*DESCRIPTION OF CENOOS.—TRADE OF THE INHABITANTS.—TOWN AND CARRIERS OF ARGOSTI.*

OUR voyage to Cenoos, from Sinope, lasted nine days; for we were much delayed by bad weather and the roughness of the sea. We were first taken into the Church of St. Nicolas, which is magnificently built of stone: and then to the Church of Our Lady, surrounded with stone walls. We were invited into the cloisters of the latter church; which possesses a beautiful garden, containing a low orchard tree with broad leaves, resembling those of the Kabar, and hardly to be distinguished from it. The buildings of this town are of stone, and are large and strong: they are finer than those at Sinope: and the inhabitants are more reverent and religious; for we observed in them a reverence and religiousness, an eager resort to prayers and church service, a submissiveness and humility towards our Lord the Patriarch, such as we had never yet beheld in our time;—and, what is most remarkable, is, that, whilst we staid with them, we had no occasion to buy any thing in the market whatever; for the women fore-ran the men in bringing us table services and bread, and various kinds of meat one upon another; and arrack, wine, and other liquors, in such quantities and diversity of quality as to exceed description. They all stood, by night as well as by day, attentive in our service. The wine of this country is excellent: it is of a dark red colour, and made from the black grape of vines trellised on the trees; and is very cheap.

The occupation of the women of Sinope and of this country, and of all the people in general of these confines, is the linen-trade. Not one of them failed to come and present his wife and family to our Lord the Patriarch: and they received from him Papers of Absolution. We staid with them many more days than would otherwise have been necessary, having to wait for a caravan to come from Tocat;—when at this season it is usual for them to be continual, being made up of merchants of Caffa, of Moldavia and of Poland, as we before mentioned:—because we wished to return home accompanied by our cattle: and in this way they would be conducted, without labour, at their ease, and without hire. But not one arrived.

The affair now became pressing; and we were advised by the people here, when they saw our impatience to be gone, to write a letter, and send it to a town inhabited by Christians, and named *Argosti*, in the neighbourhood of the new

city of Cæsarea, the inhabitants of which town are all carriers for hire, to ask them for twenty mules. Whilst the messenger was gone to them, I began to prepare the packages; making the bales into such a shape as to suit mules: for now for more than six years we had had nothing carried on the backs of cattle, but had filled (الجرارة) the sack to the mouth, and, having sewed it up, used to throw it into the cart. On the present occasion we were obliged to labour hard, to make up the burdens, and then to cover them over with sloping tarpaulins: for it was the winter season, and the snow was on the ground; and mules carry no more than seventy okkas in weight. We had with us a bale of sables; consisting of eight large bodies, eight باجات, and two bodies and a half of بوغاز. Through my fears for its sake, I bound it up in a coarse linen sack, with a cered linen bag over it, and inserted the whole in a (حرارة مجلدة) leathern sack. In like manner I dealt with a bale of entire bodies of ermine, making it into one burden; and with a chest of pieces of brocade and Venetian velvet, satin, and such like. All these bales had their leathern sacks, where the inner sacks were old, or of coarse hair-cloth; and we folded them over them, and sewed them, so that no person could see what they were, or covet them in his thoughts. To produce a contrary effect, I made them look mean and contemptible; and if any one looked on them, they were not likely to catch his eye. In the same way, to cover up the pieces of furniture, I made for them, according to their shape and size, bags of cered linen: and all this was out of fear, lest the rain should touch them. But, as it would be impossible for me to know one bale from another, nor what was in any, without some especial contrivance, I sewed upon each, with red or yellow wool, a word or two, to indicate what it contained; but in such sort, that I myself could not perceive what it was at a little distance, and so most assuredly no one else. The rest of the clothes, furniture, and sundries, I packed up after the same fashion. The chest containing the cope of our Lord the Patriarch, which chest I had had made like the robe-chest of the Patriarch of Moscow, being covered with leather and iron, and shut up with a lock and key—containing, moreover, his crown and censer, copes for a Priest and Deacon, and other appurtenances for Mass—this chest I made up for one burden; so that, if it should be wanted, it might be readily accessible.

And now the hired carriers, we before mentioned, came to us, accompanied by their Priests, and ready to perform the service for us with all joy and gladness. These persons knew none but the Turkish language. It was desired of us, that we should say Mass in Cenoos on the first Sunday of the Great Lent: but they

were not so fortunate as to obtain the consent of the Metropolitan of Sinope, who had met us among them, and had conceived some jealousy at their love and kindness towards our Lord the Patriarch. This town is not within the Metropolitan's jurisdiction: but he had taken a lease of it from the secretaries and clerical archons of the Patriarch of Constantinople, to whose See it is attached, the revenue being collected by his officers. Between our master, therefore, and the Metropolitan there arose a division of mind, in consequence of the prohibition enforced by this prelate of the Patriarch's Mass. But the Metropolitan soon repented of his conduct, and afterwards was very solicitous to be forgiven. These poor people, however, extremely desirous as they were of the Patriarch's Mass, did not attain their pious wish.

Thus, then, on the Thursday in the second week of the Great Lent, we loaded and set out from this place, conducted forth by the men and the women and children, composing the whole population of the town, and weeping and lamenting at our departure, to a place at a considerable distance; where they took leave of us, with wishes for our safe arrival. God prosper them, and cherish them!

Then we came, by a rough and very narrow road, through mud and clay, over the ridges of the mountains: this being a safer route than by the roads of Tocat, as they supposed, because its frequenters are few; but we met with snow on these ridges, more than we can describe. In all the villages in these districts the houses are separate, like as it is in the country of the Druzes. They call the inhabitants rayots, and slaves; and most of them are the property of Hasan Pasha El Jelali; whose residence, as well as that of the Vazir, is at present in a village named *Koboli*, on the road from Tocat to Sinope; according to the information we received. We now crossed a large river, called, in Turkish, *Ili Weârâsi*. God deliver us from more such crossings! so violent was its current, and so widely spread its rocks and stones. At night, we had no place to sleep in, but under the vault of heaven, with fires burning around us, and the poor carriers—God be merciful to them!—keeping watch. At the end of three days, it was with difficulty that we reached the already-mentioned town of *Argosti*; which is on the summit of a barren hill, exposed to severe cold and hard frosts. For this reason, no grapes are grown in or near the town. The houses are of large structure; and there is a church, called by the name of St. Nicolas, in which we assisted at Mass, on the second Sunday of Lent. The Priests pray and consecrate in the Greek language, without understanding what they say: for the language of all of them is Turkish, as we have already observed. Concerning

their political condition, we were told, that, besides the Kharadge, they give no more, any year, to the Government than the Moslems do : and that the Moslems, at every period of time that a new Aga comes to them from Constantinople, pay him, each person, a Sanbadge *سنة* of twenty piastres, or something less ; and that they are used with an indescribable degree of tyranny : so that they would prefer having to pay tribute as Jews or Christians, rather than as Mahometans ; and it would be lighter for them.

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## SECT. VII.

### DESCRIPTION OF CÆSAREA, OTHERWISE NIKSAR.—VILLAGE OF OMÁLA. COMANA.—TOCAT.—VILLAGES OF BIZARI AND BISCÁVI.

WE departed from the Argostians early on the morning of the Tuesday ; as we delayed on the Monday, in consequence of the great quantity of snow which fell. They took us down a valley of great extent and declivity, by a wretched narrow road ;—and God have mercy on the soul of any one who should chance to slip ! his destruction was inevitable !—till at length we descended to the new city of *Cæsarea* \*, called, in Greek, *Χρυσανωσία* ; and now called, in Turkish, *Niksar*. The fort extends along the top of the hill ; and its water descends from the vicinity of the town of Argosti ; being conducted, as they told us, along an artificial channel. This city contains lakes of water and gardens ; and its situation is very pleasant. All its gardens and plantations are watered by irrigation ; and the crops of corn are tall, by reason of its being an enclosed valley, with mountains all around. We durst not appear here in our character of Christians ; for

\* “Mazaca, the capital of Cappadocia, took the name of Cæsarea in honour of Tiberius ; and is now denominated *Kaiserieh* by the Osmanlis. The antiquity of this city is attested both by Strabo and Josephus ; and its supposed founder was Meshech the son of Japhet. It was the royal seat of the Kings of Cappadocia, and continued to increase in splendour after its annexation to the Empire : it struck a number of medals, consecrated temples to the Emperors, and celebrated public games in honour of Septimius Severus and his sons. It was adorned with an amphitheatre, and many temples ; and when pillaged by Sapor, king of Persia, in the reign of Valerian, contained a population of no less than four hundred thousand souls. Its dimensions were contracted by Justinian, who rebuilt the walls : it was raised to the dignity of an Apostolic See ; and gave birth to St. Basil, who was buried near the town. The army of Alexius Comnenus is said to have encamped amidst the ruins of the city, which had been destroyed by an earthquake ; but it was afterwards rebuilt, and by turns became subject to the Sultans of Iconium, the Princes of Karaman, and the Grand Seigneur.

“It is situated on the south side of a fertile plain of great length, and at the foot of a stupendous mountain, called *Argæus*. Two branches of this mountain advance a short distance into the plain, forming

most of the people are soldiers and scriptural Mahometans : and we sighed to visit the ruined churches, which we saw at a distance, of the grandest architecture, and with the cupolas still existing,—as it is related in the New Chronicles of Eljanâbi concerning this city, its beauties, and churches, saying, “The wise king Ahmed the Ghazi, after having made many conquests in Caramania, marched to the siege of *Χρυσανωσία*, which is the city, the abode of fortune, Niksar;”—and it was, as he records, one of the largest cities in the world. The belief is spread among the people, that a hot spring here, called Eboas (ابواس), now at a distance of several miles from the town, was formerly in the very centre of the city. This place contains a stupendously large church, of the most magnificent architecture, called *Θαυματουργός*, with many monuments still remaining. The Moslems fought and strove much, until they made themselves masters of this city, and plundered it of all its treasures. Its vine-bowers are low and small.

Then we passed through the whole place; and crossed the great River Eddib, flowing in the vale by the side of the town; and came in the evening to a village of Greeks and Armenians, the name of which is *Omâla*. Here the vines grow as in our country, and the inhabitants are all vintners. Around the villages is a great number of the *حلب* tree: it is much in the form of the *جوز* tree; only that its leaves and fruit bud from the trunk, like hair.

From this place we sent a courier to a Christian Gentleman in Tocat, named Haj Simeon, to take his advice concerning our entrance into that town: for we dreaded it much, by reason that most of the inhabitants are Armenians or Jews; and we, though a small company, made a great noise in the country. We came therefore to an unanimous resolution; and sent our heavy baggage and burdens by our servants, in the capacity of merchants owning the cargo. These went

forming a small recess, in the centre of which stands Cæsarea, surrounded on three sides by mountains. The area of the city is inconsiderable; and the houses, although built of stone and mortar, are mean in their exterior appearance. It is the emporium of an extensive trade; and the resort of merchants from all parts of Asia Minor and Syria, who come to purchase cotton, which is here cultivated in great quantities, and either sold as a raw material or manufactured into cloth. The inhabitants are stated to amount to about twenty-five thousand souls; of which number, fifteen hundred are Armenians, three hundred Greeks, and a hundred and fifty Jews.

“The plain of Cæsarea is irrigated by a river called the Karasu, or Black Water (formerly the Melas, which has the same signification), that flows from west to east, entering the Euphrates at Malatia. Although an inconsiderable stream in the autumn, it, as well as the Kizil Ermak, frequently inundates the country during the melting of the snows. Mount Argish rises in a peak from the plain, similar to Mount Elwund, near Hamadan in Persia, but is of far greater elevation; and at this season of the year, when the whole of the surrounding country was parched with drought, the mountain, half way from its summit, was enveloped in the snows of perpetual winter.”

and stopped at the khân in Tocat; whilst we staid behind, without luggage, and kept with us only a package of copes and necessary clothing. We agreed also that we would make our entry by night: and, accordingly, we did not set out from Omâla till the afternoon. On our way, we passed by the *Comana* mentioned in the history of the Chrysostom: it is a small town on the right side of the road. It was only from Niksar onward that we again saw houses of brick, flat earthen roofs, and sofas.

In the evening we entered Tocat\*, anciently called, in Greek, *Κοκώσα*; now the name of a place outside; and alighted near the church, which is ancient, with a very small cupola; where we said Mass on the third Sunday of Lent. But all the houses round the church belong to the Jews. The houses of the Christians are scattered, to the number of forty or fifty. Round the town, indeed, many of the villages are Christian. On Monday evening we went to visit a large ancient church, dedicated to The Assumption of Our Lady, in a village near the town called *Câksi*, the inhabitants of which are all Christians and Armenians. On seeing the church, we were astonished at its venerable architecture: it is of magnificent dimensions; and has its lofty cupola suspended on four blue marble pillars, from the neighbouring quarries; and is replete with grandeur. The opinion is, that it is of the building of the Emperor Theodosius the Great. We performed in it an *Ἀγιασμός*, and the Patriarch asperged the whole congregation. In the morning, we went to the visitation of the Tomb of St. John the Chrysostom, and it was with very great devotion and desire. The tomb is situated on the road we had come from Omâla to Tocat, and there is no other way to it. Before we had gone so far as to reach the village of Comana, we were shewn a heap of stones in a field, by the side of the road, wherein the *جرن*, containing

\* "The city of *Tocat* does not appear till you come to the gates of it; for it is situate in a nook, among great mountains of marble. This nook is well cultivated; and filled with vineyards and gardens, which produce excellent fruit. The houses are handsomely built, and for the most part two stories high: they take up not only the land which lies between these rugged hills, but likewise stretch themselves along the tops of the hills, in form of an amphitheatre, in such a manner, that there is not a city in the world of a situation so singular. Not to lose any ground, they have even built upon two very frightful, rugged, and perpendicular rocks of marble; for one sees an old castle on each of them. The hills on which the city is built have so many springs, that each house has its fountain. The chief trade of *Tocat* is in copper vessels, as kettles, drinking vessels, lanterns, candlesticks, which are made here very handsome, and are sent to Constantinople and into Egypt. The workmen of *Tocat* have their copper from the mines of *Gumiscana*, which are three days' journey from *Trebisond*; and from those of *Castamboul*, which are much richer than the other, ten days' journey from *Tocat*, on the side towards *Angora*. *Tocat* may be looked on as the centre of the trade of the *Lesser Asia*."

the body of the Saint, is said to have been found. A light is continually burning within it; and around it are the ruinous foundations of a convent, which must have been large. Near to Comana also, on the side of the road, is a very large rock; of a great height; that which St. Gregory transported hither. In it are dug several cells; and at the top is a likeness of this miraculous Saint, as mentioned in his history, and known by all to the present time. Others say, that the Chrysostom transported it hither. At the top of it is a kind of tomb, to which we ascended; as we did to the cells, which we entered, and performed our devotions in them. On the tomb is an ancient Greek book; which we were unable to read, as it is much decayed through length of time. We were struck with great admiration at this extraordinary wonder, which is a piece of a mountain standing on the face of the earth. "The wonders of God are in his Saints, and all his is will in them."

In the midst of a vineyard in Comana, they shewed us an ancient cupola; in which they said was the tomb of the Martyr Basilicus, over whom the body of the Chrysostom was placed; and this tomb is visited at the present day. From Comana we went to a village called *Bizari*, opposite to Omâla, on the top of a hill. Between the two villages lies the road. All the inhabitants of Bizari are Armenians. This village contains an ancient Roman church, on most of the stones of which are crosses. It is called by the title of The Festival of the Cross. It stands on four pillars, with a lofty cupola, in which the image of the Saviour, in gold, is still remaining. It has also a cupola with the portraits of the two Saints, with their names written in Greek. The altar still subsists in its original state; it is of the shape of the base of a pillar, painted and marbled. The جرن which contained the body of St. John the Chrysostom is of blue marble; and is placed on the right-hand side, before the gate of the third tabernacle, close to the wall. It is said, that when the Emperor Arcadius took the Saint's body away, the جرن was without cover; but lately, within these sixty years, the Saint appeared, in the night, to an illiterate elderly man, saying to him, "In such a field the cover of my tomb is buried. Tell the people of the town Bizari, with whom my tomb is, to come and take it, and place it on my tomb." The man awoke in astonishment; and, coming early in the morning, dug in the place which the Saint had pointed out to him. It is the same place which we have just before mentioned as a heap of stones in that field. There the cover was found. To the relation it is added, that one of the great men of Tocat made an attempt to carry it to that town; but the buffaloes would not stir from

the spot, nor yield a step in the direction of that city, but only towards the above-mentioned Bizari. When the men grew tired of beating them, they let them go their own way; and the buffaloes never stopped moving till they came to the latter place: and in this, say they, the Saint displayed a miracle, for there were five or six buffaloes together. We performed, at the Saint's tomb, a *Παράκλησις*, with numerous metanoias, and a great quantity of lighted tapers; and we took a blessing from it. To the Janicos (الجانكوس) we made a present of a small sum of money.

On the right of this church is another, in the name of St. George: and just outside of it is a small church, dedicated to St. Gregory the Wonderworker, in the possession of our creed. By what appears to our mind, the convent, the ruinous foundations of which are seen near Comana, close to the stony (كومة) heap of earth, where the covering of the Saint's tomb was found, must have been really and truly the convent where the holy urn (حجر) formerly was: and when that convent was ruined, they must have removed the tomb hither. There are many remains spread over this country of the building of churches and monasteries, which are said to be of the time of the Chrysostom; who, after he had guided them to the faith, and baptized them, built for them these churches, which they know, and name, still up to the present period. Most assuredly the body of the Chrysostom was taken along that road by which we came from Œnoos to Tocat: and this is commonly said among the people here. To continue the transport from Œnoos, they placed the holy reliques on board an imperial ship, and thus carried them to Constantinople.

We afterwards returned to Tocat: and on Friday, our Lord the Patriarch passed to another Caucasian village (كأكسي), named *Biscâvi*, and performed Mass there on the fourth Sunday in Lent, in a church dedicated in the name of St. Michael. In this town is also another church, dedicated to the Virgin; and the inhabitants are extremely religious. Not one of them failed to make his confession. From them we hired cattle and carriers, having already prepared ourselves for the prosecution of our journey: and then we returned to Tocat.



## SECT. VIII.

DESCRIPTION OF TOCAT.—PAOLOS.—SIVAS.—EXECUTION OF HASAN PASHA  
AT ALEPPO.—DESTRUCTION OF HIS FOLLOWERS.

THE city of Tocat is built in a valley between two hills. Its waters are abundant; its fountains near at hand, among the houses; but the quality of the water is at the same time rather heavy. Its castle is of the foundation of the Mahometans, on the ridge of the hill. It is a great mart, frequented by the whole world. Its markets are fine; and all its streets, both large and small, are paved. The Armenians in it are numerous; and they have seven churches within the town. They had an eighth church, on an eminence, overlooking the city; but the Moslems destroyed it. There are round the town, also, Roman monasteries, of which I visited I know not how many.

We then hired some carriers from Keliz (كلز); and set out from Tocat, in company with a caravan, on the Tuesday of the fifth week of Lent; after we had been bidden adieu to by all the Christians, headed by their Metropolitan, who conducted us without the town. In the evening we came to a *khân*, in ruins, at a short distance from Tocat. On Wednesday morning we came to another *khân*, near a town of Christians, called *Paolos*: and on Thursday we arrived, by a rugged road, at a large new *khân*, like the *khâns* on the road to Constantinople, with shambles and hot baths, in the neighbourhood of a town which they call *Yengi Shehr*; as it resembles its name-sake, which we mentioned in the beginning of our travels, near Broussa.

On Friday, as we approached *Sivas*, we suffered from cold, from a piercing wind, and from frost, what exceeds description; for it is a place famous for its frigid temperature, both in summer and winter. As the air is cold, so are the lands and waters; and there is no green grass to be seen in the whole country, nor any verdure whatsoever, with the exception of the evergreen of the forest-trees. No vines grow here; nor are there any orchards, nor melons, nor cucumbers; nor any herbs, until the approach of Pentecost.

As soon as we arrived in the town, we unloaded our baggage in the *khân*: for ourselves, we took up our lodgings in some of the houses belonging to the Christians, which are as many as forty or fifty. These Christians have a stone church with a lofty cupola, dedicated in the name of St. George; which they built entirely new, in the reign of the late Sultan Murád. Its area and spacious court are enclosed within immense walls of brick; and around it are their tombs,

together with those of the Armenians. They forced us to celebrate Mass for them in this church, on the fifth Sunday in Lent; and our Lord the Patriarch consecrated for them a Deacon. These are truly religious Christians. This city is that which is called, in Greek, *Σεβαστία*; and from this name they have styled it, in Arabic, Sivas\*. This is the town in which the forty Martyrs suffered Martyrdom. The place of the lake is now become dry ground. The case is, that its situation, as we saw on our passage to it, being in a low hollow, very deep below the town, which is on a lofty eminence, the waters of the latter, and its refuse, used to descend into it, and, having no outlet thence, they formed an immense lake; for the waters of this country are abundant. Afterwards, it appears, when Tamarlang destroyed this town, together with its walls, leaving to it now only the vestiges of its former grandeur, the waters departed from the lake, and it became dry ground, such as it now is. As to the place wherein they deposited the Martyrs, it is an arched vault, observable at a distance, filled inside with water, being near to several springs of water, flowing from two different places. To this water they still give the name of *Ἀγίασμα*; and we drank of it, admiring our happiness in receiving such a blessing. They told us, that every year, on the morning of their festival, there come forth from it two fish, as a miraculous token. Afterwards, they took us to the place where they burnt their holy bones: it is outside the walls; and is the site of a large church, the ruins of the pillars and corner-stones of which are still visible. It is here that the members of our church and the Armenians make their graves. Some of these tombs are ancient, with sloping covers: and tapers are burnt, where the traces of the tabernacle are apparent. On the day of their festival, the Christians come with their Priests, and perform a *Παράκλησις*, and chaunt their rubric. On this day we went to see a large college of some note, beautiful for its pillars and decorations of marble. The whole of it was built of the materials of the before-mentioned Church of the Martyrs, and is of the foundation of the Great Amir Shahinshah, as it is written in the history, at its proper chapter, year 670. It is burnt to the ground; and it is said that the famous Cara Yasgi set fire to it. In its immediate neighbourhood are the ruins of another church

\* "The city of Sivas was first called Cabira, and afterwards Sebaste, in honour of Augustus: it is celebrated for a victory gained here by Lucullus over Mithridates, and for a long siege which it stood against the Romans. It is situated on the north side of a plain, watered by the northern branch of the Kizil Ernak: it is dirty and ill built; has a town-clock (a wonder in this part of the world); and is the seat of the Pasha. The inhabitants are a coarse and rude people, and great breeders of horses. The castle is in ruins; and not far from the town is a celebrated Armenian monastery."—KINNEIR, p. 556.

and small sanctuary, in the hands of the Turks. We gave a fee to the servant; and having been admitted, we performed our devotions within the precincts; as they say that they contain the tomb of its bishop, St. Philasius, wherein his body is in preservation up to the present time: but the tomb is hidden. This town has a castle on a hill, in ruins; wherein was the palace of Abshir Pasha, and his wife Miriam the Georgian. Lower down is a garden belonging to the palace, with cherry-trees and *خوخ*. In truth, the air of this town is cold and dry; and the frosts it is subject to, are well known. We were now at the end of the month Adar, and yet, through the severity of the cold, we were unable to go out from our apartments. Around this town is a number of convents, which were formerly in possession of our Romani or Greek Church, but now they are in the hands of the Armenians. I went to visit I know not how many of them. In this town we ascertained the truth of the report concerning the murder of Hasan Pasha Eljelali, in Aleppo, and of all the Pashas who were with him; as also of the arrival there of Elkebelli, son-in-law of the Vazir, being appointed Pasha of that city.

The case was, that when Hasan Pasha had settled at Intâb, he received intelligence that Murteza Pasha was coming to Aleppo with his troops; and immediately sent against him the Tartar Ahmed Elba, so much celebrated for his valour, with one thousand brave soldiers, to go and intercept his march at the castle of *Boghras*, near Bilan, and stop his passage. He came therefore to Keliz, and ate and drank, and rested for some days; when suddenly the news reached him of the arrival of Murteza Pasha at Antioch, and afterwards at Aleppo, whither the inhabitants of the suburbs had removed all their stock of provisions, and their household goods, to the interior of the city; which, with its whole population, was thrown into the utmost terror and confusion. Murteza Pasha alighted at the house of the Ermenezi (*الارمنازي*), and the other Pashas and soldiery took up their quarters in the other houses. Murteza now sent and endeavoured to inveigle Hasan Pasha, by letters, promises, and oaths, to come and present himself before him, without fear or apprehension; swearing to him, on the holy volume and the sword of the Sultan, that he would use no treachery towards him; and assuring him, that he would take him and reconcile him with the Sultan, from whom he had nothing to dread. Hasan Pasha, in the mean time, was a prey to rage and vexation at the conduct of his troops, over whom he had lost all controul. They were become insolent and riotous; and went about the country, plundering, violating, and carrying off what they pleased,

with none to hinder them; till at length they came to one of the villages belonging to Hasan Pasha, near Keliz, where he was dwelling, and made an attack on it. Entering the stables, they cut the (فدانيين) yokes of the oxen with their swords, and took them; and they also plundered the stores of grain. As soon as Hasan witnessed this outrageous behaviour on their part, he cursed them; and mounting his horse in a passion, he suddenly set off for Aleppo, fearless of the consequences. His officers in vain exerted all their prayers and persuasion to induce him to turn back: he obstinately proceeded, till he arrived at Aleppo, where the news of his approach at first filled Murteza with terror. But soon the Pasha's fear was turned into joy; and having communicated with Hasan, he ordered him an apartment in his own house; at the same time quartering each of the Pashas, who attended him, with some officer of his own of the same rank, and treating them all with mirth and festivity; until one day, having sent a sudden notice, he instantly ordered his guard to put Hasan Pasha to death, and they cut off his head. To his subordinate officers he sent slips of paper; and each of them killed one of the Jelalians, and brought his head and placed it before the Pasha, together with the body. These were then taken up, and carried to be thrown in a heap, on the outside of the Bankosa Gate. In consequence of this event, there was great rejoicing and thanksgiving to God, throughout the country, and in all the mosques; and the Pasha ordered that the bodies should not be buried, but be left to be devoured by dogs. The heads he immediately sent, on the tops of spears, to Constantinople; and on this particular occasion, also, there was great pomp and rejoicing. On each head was stuck a piece of paper, bearing the name of its once owner. Subsequently, a Khatti Sherif was issued, for the confiscation of the property of the rebels, and for the prosecution and chase of every person who had been connected with Hasan Pasha; commanding their houses to be razed, their children to be slaughtered, and their wives to be sold to slavery. The Sarja and the Sakman (الصارجا والسكمان) were ordered to be put to death, wherever they were found, without form or trial; and their names and banners to be annihilated. All this was carried into effect, until every remnant of these rebels was destroyed from the face of the earth, and the world was purified of their villany.

## SECT. IX.

DEPARTURE FROM SIVAS.—OLÁSH.—CANGHAL.—ELMAGHAIR.—DESCRIPTION  
OF THE CITY OF DERINDÁ.

WE set out from Sivas early in the morning of Monday the sixth week of Lent; and suffered, from the roughness of the country, the bitterness of the air, and the depth of the snow on the ridges of its well-known mountains, more hardships than it is possible to describe. In the afternoon we came to an Armenian village, containing two wooden khâns, and called *Olâsh*. Here we halted two days, in consequence of a great fall of snow, and because the way from this place to the next stage, called *Canghal*, is very difficult, being a narrow gully, along which two caravans, the one going and the other coming, are unable to pass, so close is it; as we shall again have occasion to mention. At the end of two days we set forth; and again suffered from the cold and the ice and the bitter blasts of wind, what exceeds description. Our faces became as black as a negro's; and when we ascended to the top of the mountain which they call *Delkeli Cāya*, we became stupefied and bewildered; and our eyes were frozen up by the immense snow around us, and the road disappeared from our ken. But God was merciful to us, in a courier, who preceded us, and opened a new road before us.<sup>1</sup> Our cattle were ruined with fatigue and falls; and some of the drivers actually perished amidst the hardship of raising and reloading them, after they sunk with their burdens in the snow. In like manner, the horses, with their riders, sank, and were buried; nor was it possible for the horseman to ride with his legs down; for wherever his horse trod, he sank so low, that the snow rose above his back. We presently arrived at the great strait; which is a road where there is room for only one beast of burden to pass; where there is no stepping aside, either on the right or on the left: for should the foot of the animal but slip out of the path, it would sink with its burden, as though it were fallen into an abyss of the sea; nor could it rise it again by any means, for it would be buried and smothered in the snow. The people of *Canghal* are, for this reason, accustomed to come and plant this road with tall trees, like (تاد) tent-poles, on each side, right and left, from one end to the other; so as to be a guide to the eye all the way from *Delkeli Cāya* to *Canghal*: otherwise it would be impossible, without these marks, for any one to find this road at all in the snowy season. This remarkable pass is well known throughout Persia, and at Constantinople, and, as we were told indeed, through every part of the world.

That it is most extraordinary, is true; for we, who had seen and travelled so much, never beheld a more horrid road than this. At Canghal we met with horsemen in succession, who look out and give notice, and are continually going and coming, to prevent the meeting of different parties in this pass, and to make one party halt on the spot till the other is gone by; as should have been done to-day, when, by their neglect, and by the shock of two caravans encountering each other on this narrow path, as load struck against load, one of the beasts unavoidably fell into the deep snow, and unspeakable confusion and tumult, with drawing of swords, ensued. We suffered, therefore, great hardships; not one of us daring to ride on horseback, for fear of such falls; and all walking, for the greatest part of this day's journey. We were told, that last year a caravan was totally lost. The carriers, being no longer able to endure the fatigue of maintaining the loads, in consequence of the great depth of snow and the intensity of the cold, threw down the packages of the merchants, and ran off with their cattle. But being benumbed with the frost, they were overtaken, notwithstanding all their efforts to get clear off, by the merchants; who, to save their lives, themselves now abandoned their property, to the amount, it is said, of twelve thousand piastres: for from Olâsh to Canghal not a village is found, nor a cave, nor a copse of wood; and many of them lost their hands and feet, by mortification. The people of the distant farms, hearing of this affair, came and plundered what was left, and carried off these riches in their sacks. And lately, when Elkebelli, Pasha of Sivas, was returning from Aleppo to that place, his army is reported to have lost upwards of two thousand horses, from *Malatia* to Olâsh. It was with great difficulty that we reached Canghal in the evening; and our spirits returned to us only by drinking of the wine which we had with us. In the morning we again departed; and travelled the distance of half a station in the snow as before, suffering from the severity of the cold wind, enough to freeze us and parch us up. The farm-houses and cottages in the district of Canghal have caves under ground, to serve as a refuge from the frost. Our carriers turned aside from the *Malatia* road, alleging that it was very rough, and took us along the road to Derinda: and God had mercy upon us, and we arrived in a land of safety. We had now passed the snows, and had begun to see the ground; and we pitched our tents, and slept there that night. Rising next morning to pursue our journey, we saw no more of the cold. In the evening, we came to a place called *Elmaghair*. All our road for these two days lay along a valley, and a river of flowing water, with which the neighbouring meadows and sown lands are irrigated. This stream is

said to come from the vicinity of Angoria and Tosia, and unites with the River *Eli Bostan*, which is named Chihan: on its banks are (الزبرون) barren jujube-trees.

On the morning of Palm Sunday we ascended some high mountains: and on our approach to the city of *Derindâ*, these highlands resembled the Malolan country in the territory of Damascus, and the roads in those parts; only that these are exceedingly rugged. The soil is like that of Aleppo, for its red mould and rocks. At noon, we descended upon the town and its numerous gardens. It is supplied with water from a large stream, springing from a rock under the castle. The walls of the houses and gardens are all of brick, similar to the construction of Cara. Its castle is a very fine large building, at the top of a large high hill, with sides of equal dimensions. We were informed that the Othmanlies wrested it out of the hands of the Curds. Its charitable foundations are many; and its fruits, of all kinds, abundant; for its inhabitants are few, and its gardens numerous. We bought an okka of dried mulberries for two Othmanias.

On the morning of Monday in Holy Week we left this town; and passed over an immense low plain, all the sown lands of which are subject to irrigation. In the evening we stopped to sleep in one of the villages on *Eli Bostan*. The situation of these lands is very fine, and their waters abundant. They lie very low, are covered with cottages, and are hemmed in by the surrounding mountains.

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## SECT. X.

### ANCIENT CITY OF ELBESTIN.—HAZARDOUS PASSAGE OF THE RIVER JIHAN. PILGRIMAGE OF SOB KERABID.—ZEITON.

On the morning of Tuesday in Holy Week we crossed the River *Eli Bostan*, and entered the township of that name. It is a small borough; but was anciently a renowned city, and is known in history by the name of *Elbestin*. The name of its river is *Elezrek*, or the Blue River, and is the same as the *Chhân* or *Jihân*\*, the source of which is close to an Armenian village in the vicinity.

\* "There can be no doubt that the *Jihân*, or *Jyhoon*, was the ancient *Pyramus*, wherever that river may have discharged itself into the sea; and, if the conjecture be correct, that it has changed its former course, one cause of that change is sufficiently manifest in the volume of earth and sand that it still continues to roll down from the interior. This great quantity of deposit has produced a plain of sand along the side of the gulf, somewhat similar in shape, and equal in size, to that formed by the *Ghiuk Sooyoo*; but the elbow, where the current that sets round the gulf quits it, is obtuse, and without any shoals. This river, half a mile from its mouth, is 490 feet wide, and is the largest of all the rivers on the south coast of Asia Minor. Xenophon, in his First Book of the *Anabasis*, gives it (the *Pyramus*)

This town had walls formerly; as it is related of it in the history entitled "Pearls for the Threads of the History of the Turkish Empire," (درة الاسلاك في دولة الاتراك) that in the year of the Hegira seven hundred and fifty-four, in the days of the Sultan, the upright king, Saleh, son of the Sultan, the protecting king, Mohammed, son of Calavon, marched forth the Emir Seif Oddin, Arghon, Elkamili, the depositary of the Imperial power in Aleppo, and with him the troops of Aleppo, for the city of Elbestin, in quest of the Emir Craja, son of Dilghadir, Prince or Chief of the Turcomans; to seize him, and take all they found with him, scattering the collection of his multitude, and hastening the amputation of his root and branch. On arriving at the city, they found it empty of Sakman; for the Prince, as soon as notice reached him, fled, with all his attendants, and escaped. The invaders immediately quartered themselves in its palaces; and thence went forth daily, to destroy its walls, and raze its monuments. Soon its streets became as a last night's dream, and its frequency as the morrow of a departed caravan.—Still, the traces of its ancient buildings are apparent, and the sites of its churches and convents are marked by heaps of stones.

We staid here two days; and on the morning of Holy Thursday we set forth; and, having proceeded three hours' journey, came to the bank of the River Jihān, to cross it by a ford known only to the people of the country. It was at the height of its overflow, in consequence of the melting of the snows; and as it was found impossible to take us over by fording, they unloaded the packages from the backs of the animals, and the neighbouring peasants, who were all Turkomans, stripped naked, and, distributing among themselves the smaller burdens, carried them across the river on their heads. For the heavier, they brought two large timbers, which they bound together, forming them like a boat or raft: and on this, and others of the like, they placed the bales; which they dragged, thus loaded, from the bank of the river to the deepest part, by means of buffaloes. Then loosing the buffaloes, they pushed off with the rafts to the opposite shore; and, discharging the bales, returned to take others by the same conveyance, until they had carried over the whole of our luggage. Many of the persons were busied, till night came on, in carrying over their goods on their

the breadth of a stadium, or 600 Greek feet, at the place where it was crossed by Cyrus; but we need not conclude, from thence, that it has so materially diminished. Xenophon, probably, expressed himself in round numbers of this river, as well as of the *Cydnus* at *Tarsus*, and the *Sarus*, where the army crossed, to which he respectively assigns the breadth of two and three plethra (200 and 300 feet); whereas the former is no more than 160, and the latter but 270 feet wide, near their mouths."



horses. There remained myself, our Lord the Patriarch, and the Metropolitan Gerasimus, who had made up our minds to pass in the boat, which was to be towed up for us, as safer and more convenient. As soon as it came, they loaded it, and we went on board. No sooner had the buffaloes drawn it into the deep, than it inclined with us, first on the right, and then on the left; deluging us with water on both sides, to above our girdles. The bales fell down from their places; and had it not been for the attendance of some Armenian people in the water, and the favour of the Almighty, we should have been altogether drowned. The spectators called, "Alas!" and gave us up for lost, and shouted and hallooed; for the river runs with a strong and deep stream. Those who were able, hastened to our assistance; and by the intercession of all the Saints, they saved us, and put us on shore, deprived of our senses like dead persons. On recovering, we cursed our condition, from fright, terror, and drowning. We stripped ourselves of all our clothes, and covered ourselves up with our cloaks only, almost perishing with cold; and it was a most especial bitter night for us, particularly as we could procure no fire-wood, and our other shirts and clothes were all packed up. However, we spared no expense in obtaining what was to be purchased for our restoration to vital warmth: but it was impossible for us to rise from the spot where we were seated: there we remained, just as we sat down, till the next morning.

Early on Good Friday, the caravan proceeded: but we staid behind, with those travellers on horseback whose bundles had fallen into the water. Having beaten up the neighbourhood, they engaged the peasants to draw out their packages. This delay was very convenient for us, who staid, till near the approach of noon, drying our goods and wardrobe in the sun. We then mounted our horses; and again, on this day, suffered great hardship from the roughness of the road. Indeed, we had as yet seen nothing equal to it: for this route by Zeitoun (the well-known Armenian town) is notoriously bad, all the way from Eli Bostan to Marhash. It winds on ridges of hills; and through valleys, the bottom of which is covered with rapidly-flowing streams, issuing down from the tops of the mountains; and here and there are springs, throwing out water like rivers. Withal, the path is narrow, admitting but of one horse to pass at a time; and, O heavens! if any of the baggage-cattle happened to totter, and its feet to slip, it would tumble the whole descent, with its burden, down to the bottom of the valley. And how many burdens were carried away by the River Jihān! for the whole border of this river is without the smallest flat, to make a bank. We did not

arrive at the station till after night-fall; and it was only angels, undoubtedly, that carried us. This road is all but impassable by day-time; how then were we saved along it by night? The harassing difficulty of the route was particularly great for our Lord the Patriarch, being a corpulent man: and it was impossible to escape the jolting by walking on foot; for when we alighted to walk, we stumbled on brooks rushing down from the heights with the force of large rivers, which we were unable to pass without again mounting our horses: and in this way we reached at length the station, which was at a mill, between two mountains, in the middle of the valley; but both ourselves and our horses were nearly dead with fatigue. As soon as our company, who had for the most part preceded us, were aware of our approach, they came forth to meet us at a distance, with lanthorns and torches.—These two nights were equivalent to all that we had suffered during our absence from home, in vexation and labour; and *actions are judged of by their ends.*

On the morning of Holy Saturday we rose early, to pursue our way, which lay over mountain-ridges covered with deep snow. The mud was therefore equally deep in those parts where the sun had effect. And this mountain-track we pursued till noon; when we descended into the Valley of Zeitoon, with its vineyards. We passed by the Pilgrimage of *Sob Kerabid*, that is, of Mar Johanna, or St. John the Baptist, which is visited by the Armenians from Aleppo. It is an ancient dome, in the midst of hot springs; into which a company of Armenians, who were with us, went to bathe. These waters are beneficial in all chronic diseases. In the afternoon, we came opposite to Zeitoon; and there halted. *Zeitoon* is situated on the flat of a hill, and its houses are built of brick. We sent and fetched some wine from the town; but we could find no eggs there, nor cheese, nor meat; which we wanted for the next day, being Easter Sunday: for Hasan Pasha's men had plundered the whole of this country. We were surprised at the name of this town, Zeitoon; and at first supposed that it was from the great number of olive-trees around it they had so named it. But the case is quite the reverse; for there are indeed immense woods surrounding it, but not a single olive-tree is to be seen in the neighbourhood.

## BOOK XVIII.

## SYRIA.

## SECT. I.

*MARHASH.—OSMAN DADA.—BORGE.—ACCOUNT OF METROPHANUS,  
ARCHBISHOP OF ALEPPO.—ARRIVAL AT KELIZ.*

ON the morning of the Passover we moved forward. Our breakfast was on cheese, a mould of which had been kept by us since we left Wallachia; and on bacon, which had been given to us at Sivas. Our road this day was again very rugged, over huge mountains like walls, on which we were told they cut the wood for Aleppo. We coasted, for the most part, the River Jihān; and how often did it happen, from the narrowness of the path, and the great overflow of the river, that our road was entirely covered with water; and that the beasts, with their burdens, were fairly carried away by the stream, only some being recovered with great exertion? In the afternoon we came to a bridge near *Marhash*, over the Jihān; and we alighted. From this place we began to see the red soil of Aleppo, and the (سندیان) oak, almond, olive, and pomegranate tree in the orchards; and we now smelt the air of Aleppo. *Marhash* is a large borough, with abundant waters, and a handsome castle on the flat of a hill. Here we ate salad and greens, and (الكماء) the white mushroom. We left on Tuesday morning; and not crossing the ford of the River Ak Soo, or "White Water," through fear of its depth from overflow, we went round by the bridge; and had to exert ourselves much, to wade through the rice-grounds; for all these lands are laid under water, for the rice-plantation. In the afternoon we came to an ancient stone minaret, where, it is said, was formerly a large town, called *Osmanjik*, or *Osman Dada*; and near to the pillar is an ancient khān.

ON Wednesday morning we proceeded on our road; and again suffered great hardship, in consequence of the great quantity of mud and clay, and the waters of the rice-grounds. The poor baggage-cattle used to sink to their necks, and their burdens would fall from their backs; and then the carriers had to wade,

with their clothes, in the mud and water, to drag them out and reload them: and it was with the utmost difficulty that we got through, and entered the famous *Durenda* pass or strait, which is a narrow defile between two mountains. On clearing this, we arrived at the top of the mountain, at the place of division of the two roads, to *Intab* and *Keliz*; where a part of the caravan separated from us, to take the *Intab* road, whilst we joined with those for *Keliz*. We soon came to the vine-grounds belonging to the two districts; and in the afternoon reached the town called *Borge*, and celebrated for its tower.

On the morning of Thursday after Easter, we passed by the town of the Vineyards; and came to the boundaries of vine-plantations and grounds of *Keliz*. The Turkomans were now assembling from all parts of our country, on their departure to the regions of *Sivas* for the summer and their (بيللا) summer quarters. We looked at them with great interest, and had a grand review of them: and truly it is they who are the cultivators of the earth and its fruits, and the source of our joy and happiness. In the evening, I alone arrived at *Keliz*, as a courier عيش كالمبش الي يبتئيت عيش كالمبش: but they would not believe me; and when they looked on me, they were like persons confounded, and not trusting to their senses: for all accounts from us had been interrupted; and it had been asserted of us, that we had been killed in *Wallachia*, during the war of *Constantine*; of which we have given the history, and in the course of which every person found in the convent which we once inhabited was unsparingly slaughtered. They rejoiced at our arrival among them; and we united together in thanking God, and praising his Holy name, for our safety.

I immediately wrote letters to *Aleppo* and *Damascus*, and the other towns of *Syria*; and we sent them by a runner, to inform them of our approach: and our return in this way proved to be the more fortunate course; for our original intention was no other than to go from *Tocat* to *Cæsarea*, and thence to *Adana*, *Antioch* on the *Madik*, and *Antioch* of *Syria*; only we found no companions for that route; and we had no design of coming at all to *Aleppo*. This was because of the multiplicity of wicked and scandalous acts perpetrated among the Christians by the enemy of God, *Metrophanus*, son of the priest *Beshāra*, Metropolitan of *Aleppo*, whose consecration to that See was a judgment of God on its people. For to what purpose did he use the opportunity of the absence of our Lord the Patriarch, but for evil, and the tyranny of his arm, and for numerous frauds and extortions? particularly, during the government of *Abshir Pasha*, he put forth a claim that there were owing to him, by them, some six or seven thousand piastres,

as we were told: and he drove the Pasha to collect this money from them. This the Pasha did by bastinado and slaughter, making the Metropolitan palace into a barrack for his Aghas, an office of extortion, and a prison: whilst the Metropolitan himself was moved to compassion for none of his flock, but harshly persisted in his tyrannies and abominations, defiling the character of the prelacy by his actions, and permanently injuring the Christian interest. The whole of the money, however, Abshir took himself, and used it to pay the Sarja and Sakman, without giving the Metropolitan a single piastre. Observe the actions of this impious wretch and abandoned of God! observe his impiety and hypocrisy! which he carried to such a pitch, that he even extended his fraud and extortion to the abuse of the register of the (خام) raw silk which they collected every year from the Christians, at the Feast of the Nativity, for the poor—an excellent custom, which had existed since the time of the former Patriarch, Ephthimius, known by the appellation of Kurma; and in the time of our Lord the Patriarch, when he was Metropolitan, had come to increase. But now, in his days, this infidel has been the cause of its being laid aside, for the reason we alluded to; for, by the register, they began to lay hold of the Christian; saying to him, “You gave last year (suppose) five garments’ value of raw silk [or, You gave more or less]; and this shews the value of your property, as you were considered to give a tithé of what you possessed.” This and other such hideous transactions he was guilty of, to an extent which, in description, it would be tedious to pursue: and he became bold and barefaced in his vices and deformities, in his drunkenness and other irregularities, making the very sound and name of Greek a jest and derision among the other nations. In the time of the Patriarch Kurma he used himself to administer the Church revenues, and managed its property with his own hands; but at the beginning of the Metropolitanship of our Lord the Patriarch, it was recommended to him to appoint forty Vakeels or Deputies, two of whom should annually stand before God and serve the Church, from the day of the festival of the Forty Martyrs till its anniversary. And this affair having been thus established, the temporalities of the Church prospered, by the blessing of God; its cellars were filled with oil from year to year; wax torches were stored up in its recesses; and its treasury was furnished with every thing needful; until the time of the person we are speaking of, and his Metropolitanship, which befel as a visitation from God upon the same. Then the business was so changed, that the Vakeels began to be appointed by legislative degrees, by orders of the Pasha, by the preponderance of contests and animosities, and by the weight

of purses of money and protections, to the effect of overwhelming the Church with thousands of debts:—God reward them as they merit! All these affairs and circumstances came to our hearing at Keliz; and we were greatly angered, particularly our Lord the Patriarch, who ceased not to execrate the Metropolitan, and to curse him, praying vengeance upon him with all his heart.

At the beginning of his Metropolitanship, when he first began to practise his vices and enormities, the Patriarch had sent to cut him off from the priesthood: but he went to his holiness at Hemah, and employed many persons to intercede for him; promising before God, and swearing the most sacred oaths, that he would renounce wine and spirits, and all intoxicating liquors: and after we had written and taken on his account legal bonds to this effect, backed by the grandees and doctors of Hemah, the Patriarch pardoned him. On this he sued for a fine, before the Magistrates, against the Christians of Aleppo, for having read the Istatikon of his deprivation and excommunication; being supported in this suit by his son and relatives. Afterwards, on returning, in the company of our Lord the Patriarch, to Aleppo, he relapsed into his former state, and broke his oaths in secret. Thus he was continually disordered; and from his great assiduity in the abuse of inebriating beverage, he became afflicted with diseases and sicknesses: but still he held on, until God at length destroyed him by the dysentery (بدا الزنطارية); as will shortly appear, in the course of this history.

I had in the mean time written a letter, by the courier, to my own house, and cautioned my family not to spread the news of our coming; but I desired my sons Ananias and Constantine to let me see them, to satiate my longing desire for them after such a distance of time; it being now seven years, all but three months, since I had parted from them: for we had positively settled not to go to Aleppo, but from Keliz to direct our steps to Damascus. No sooner, however, had my uncle Elhodge Elias, with my sons, set out and come to join us, than the report was spread in Aleppo; and immediately numbers of friends, Christians, Priests, Deacons, and other classes, hastened their steps towards Keliz, to visit us; and greeting us with the most cordial salutations, they intreated us to arise and come to their city; for that the rarity of the visits of our Lord the Patriarch to them was an imputation on their character, and that they should be disgraced before all the other towns, when it was heard of his near approach to their city, and yet sudden turning aside from it, though his own place and country. As for the late Metropolitan, the averted from God, the ravenous wolf, that scattered

the flock of Christ, and delivered them into the mouths of wolves; as soon as he heard of our arrival, he fell sick of a fever, and died to all appearance; but it proved to be a trance, from which as he recovered, he sent to excuse himself from attending us, by reason of his infirmity.

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## SECT. II.

### *SOLEMN ENTRY INTO ALEPPO.—CONDUCT OF THE ARCHBISHOP OF EMESSA. VISIT OF THE METROPOLITANS.*

WE performed Mass in Keliz on New or Low Sunday, with all joy and exultation: and in this place we staid the length of fifteen days. Having been perseveringly solicited by the visitors from Aleppo, and by those of the Priests and Ayans who were come to ask his blessing, the Patriarch at last inclined to their desire, and consented to go to Aleppo; but on condition that he should collect among them his proper dues; and that whatever he spent in the service of the Pasha, and all the presents, should be at their cost: and to this they engaged themselves one with the other. We set out therefore from Keliz with few things, leaving the rest there; and arriving near Aleppo, at the village Bilirmon, we alighted there, to remain till evening, and make our entrance privately. But the Christians, speedily hearing of our approach, came out in entire bodies of every sect, to meet us; and flocked upon us troop after troop, in multitudes. If we had entered Aleppo just as we came up, it would have been more convenient and more quiet; for whilst we alighted to stop at the village, the concourse and sally of the people increased, and the affair became so urgent, that we were forced to arise and move towards the city. The women had come forth as far as the Khanakia; and we were unable to pass over the bridge Bâsh Cubba for the pressure of the crowd, and the throngs of those meeting us: nor, but for the Janissaries and Yaskias who walked before us with staves, should we have passed on at all. When we came to the Turb Elmesihin, we saw from a distance that the Fazâ or Campo was entirely filled with people, and it was with great difficulty that we moved onward. To the church, in conformity with the usual practice, we found it impossible to proceed, both on account of the multitudes, and because evening was come on; though the Priests of the various congregations were ready, from their love and respect for the Patriarch, to receive us in their robes—God be bountiful to them! The Metropolitan also, who has been

already so often mentioned, came to meet us, quaking and trembling at his condition, for which he grieved and lamented audibly: and God is witness, that, from the change of his person and countenance, we should not have known him. He came walking, and was supported by four bearers, as he knelt and supplicated; and, through the closing in of the crowd, he was nearly trampled on by the people's feet. In this way we entered the Metropolitan palace; where we yielded ourselves to repose, and threw off all the cares of travelling from our minds, praising God for our safety and happy arrival in our native country, and for being again united with our lovers, companions and friends. Our entrance into the imperial and well-guarded city of Aleppo\* was on Thursday evening, the twenty-first of the month Nisân.

\* "The city of Aleppo, including its extensive suburbs, occupies eight small hills of unequal height, the intermediate valleys, and a considerable extent of flat ground; the whole comprehending a circuit of about seven miles. Besides the wall, the city was formerly fortified with a broad deep ditch; which, at present, is, in most places, filled up with rubbish, or converted into garden-grounds. On the north side is Bab al Naser, formerly called The Jews' Gate; but that name was changed by the son of Saladin, Milek al Daher, who rebuilt the gate more superbly than it had been before. Under it is a lamp, constantly burning, near an iron grate; and the Turks may often be observed to stop there for a few minutes, and to mutter certain prayers or ejaculations. According to the Missionaries, it was once the residence of the Prophet Elisha; and the lamps are kept burning in commemoration of this saint. The castle of Aleppo is, by the natives, deemed absolutely impregnable, if not attacked by surprise, or surrendered by treachery. The city is supplied with good water from two springs which rise near Heylan, a village about eight miles distant to the northward. It is conveyed thence, by an aqueduct, partly on a level with the ground, in some places covered, but mostly open; and partly subterraneous, refreshed by air-shafts. After making several turnings, the aqueduct enters the city on the north-east side; and the water, by means of earthen or leaden pipes, is distributed to the public fountains, baths, seraglios, and to as many of the private houses as choose to be at the expense. The public fountains are neat, plain buildings, with large arched windows, guarded by an iron grate. The gardens are separated from each other by low stone walls; and are supplied from the river, by the aid of Persian wheels. Aleppo, although encompassed by hills, is well ventilated, and enjoys a pure penetrating air. The westerly winds, predominating in the summer, serve to moderate the excessive heats; which, were it not for this kind dispensation of Providence, would render the country in a great measure uninhabitable, considering the cloudless sky, the intense power of the sun, with the reflection from the white chalky soil, and the stone walls of the houses. The olives produced at Aleppo resemble the Spanish olives, but are not quite so large. The annual produce is little more than sufficient for pickling. The gardens afford several varieties of grapes; particularly a small white grape, reckoned superior to the rest. The large grapes produced in the houses, upon the vines that cover the stairs or arbours, are of beautiful appearance, but have little flavour. The ripe grapes begin to appear in the market in September; but the height of the vintage is not till November. The pistachio-tree is cultivated with great industry; and the nuts are reckoned superior to those produced in any other part of the world. Besides a considerable consumption of them at home, large quantities are exported to Europe. The pomegranate is common in all the gardens. There are three varieties of this fruit; one sweet; another very acid; and a third, that partakes of both qualities agreeably blended. The number of inhabitants has been computed at three hundred thousand. The language universally spoken by the natives is the vulgar Arabic."

RUSSELL'S *Natural History of Aleppo.*



On the eve of the following Saturday we made a procession of the whole Priesthood, with the Deacons, at the time of the *Εἰσοδον*, according to the custom of this country, in grand commemoration of the Martyr St. George, whose festival was on the morrow ; and thus our Lord the Patriarch was met on this eve by all the Priests of the various congregations, in their copes ; and was conducted into their churches with the utmost veneration and respect. The next day we performed Mass with a grand procession, and a distribution of wax tapers to all applicants ; and the Christians, God bless and prosper them ! met together in great solemnity, to do honour to our Lord the Patriarch, whom they vied with each other in entertaining at dinner and supper ; having arranged among themselves, that when he dined at one place he should sup elsewhere. And so eagerly did they press forward for the honour of entertaining him, that at times it happened that two or three were at one and the same moment in preparation of a banquet. Nor were their good works and charities less multiplied and abundant. Against their Metropolitan, for his conduct towards them, they still came with complaints : and the Patriarch lamented their case ; whilst the Metropolitan himself continued stretched on the bed of sickness.

The courier whom we had sent to Damascus was now returned, and had brought us news of the greatness of their joy at our approach and personal safety ; which they expressed to us in letters ; conveying also a request, that his Holiness would speedily come to them, to take in hands the reins of government, and management of their affairs ; for that they were become like vine-stocks after the vintage. At the same time, they also complained of the Metropolitan of Emessa, son of Amish, a second Judas, and of the enormities which he had committed among them, and the injury he had done them. For they had sent and invited him to dwell with them, as deputy ; and he went and performed Mass in the Patriarchal See, occupying the Patriarch's throne, and wearing the sacco, consecrating to holy orders and standing at the *Καθέδρα*—all this without the permission of the owner of the See. They accused him of performing unlawful marriages for money ; and of perpetrating great enormities, greater even than those of the Hemahian, the Metropolitan of Aleppo. When he heard of the approach of our Lord the Patriarch, he was ashamed and confounded ; for he had been continually reporting of us, that we had been killed, and could never possibly return ; and he had been telling the people, that he was now the person to exercise Patriarchal authority over them ; thus ungratefully proving treacherous to his lord and master, who ordained him Priest, and consecrated him Bishop.

And as the Metropolitan of Aleppo was afflicted with the love of drunkenness, this man fell a prey to the temptation of hoarding money, and hardness of heart and avarice; as we shall relate in his history; which, if it please God, we will give at full length.

Afterwards he fled from Damascus, and repaired to the Convent of Sidenaiia, where he remained: and apprehending the rage of the inhabitants of Damascus against him, because he had forced them to contribute large sums of money to the Governors, and knowing their complaints against him to their spiritual master, he employed himself in writing to the Governors petition upon petition to their prejudice, from his retreat at Sidenaiia; until we sent him a letter, commanding him to arise and come to Aleppo. Hither also repaired, to present to us their salutations, Kyr Melatius, Metropolitan of Terapolis; Kyr Nicolaus, Metropolitan of Akkar; and Kyr Naocaptēs, Metropolitan of Ladikia. In the mean time, letter came upon letter from Damascus, beseeching the Patriarch to arise and reach them, and adhere to them with his suite; until at length our purpose was fixed; and having sent and fetched the remainder of our baggage from Keliz, we began to pack up, and start upon the journey towards them. On this, some of the Christians of Aleppo came in, to ask us to take away their Metropolitan from them, that they might breathe and rest, during his absence, for a while. Then our Lord the Patriarch held a meeting on this account, and on the affairs of the Vakeels, all of whom he deposed from their offices, substituting others: and on reckoning the debt remaining due by the Church of Aleppo, they found it to be seven thousand piastres. All the Church property, the copes, and the materials for Mass, were pledged with the owners of the piastres: and all these depredations had been committed by the Metropolitan, to supply himself with money, over and above the sums which had been paid to him and for him by account. What then could the Patriarch do with him? He gave him into the hands of the just Governor, to requite and punish him. And now he asked the Patriarch that he might go with him to Damascus: but the Patriarch refused, by a providential direction of the Almighty, as it will hereafter appear: and we left him to the care of the imps of Satan.

## S E C T. III.

*DEPARTURE FOR HEMAH.—ARRIVAL AT DAMASCUS.—RE-CONSTRUCTION OF THE PATRIARCHAL PALACE.*

WE went forth from Aleppo, in company with the Mecca pilgrims, on Thursday the twenty-first of the month Hazirân; and on arriving at *Hemah*, we were encountered by tidings of good fortune. The case was, that in Damascus there were two great men of the grandees of the city; one named Abd' Ossalâm, Kakhia of the Janissaries; the other, Abd' Olbâki, Yâsgi of the Janissaries. These men had been very rebellious and headstrong against the Imperial government; and had maintained a secret correspondence with Hasan Pasha Eljelali, in opposition to the Vazir. When the said Hasan Pasha perished, the Vazir sent a Khatti Sherif to Kadri Pasha, Pasha of Damascus, whom we mentioned formerly as being Pasha of Silistria; commanding him, by some stratagem, to cut off their heads. He invited them, in consequence, to the palace; and having beheaded them, sent off their heads to Constantinople: and we now saw in Hemah the persons who were travelling with them. We rejoiced at this greatly; for it was a magnificent boon to us, to judge by what we were told afterwards of these men; namely, that they were watching the hours for the arrival of our Lord the Patriarch; and we were far from having wherewith to satiate their avarice. But God was pleased to put an end to their existence. These, then, who were the chiefs of the rebellion, having perished, the Vazir sent urgent injunctions to the said Kadri Pasha to cut off the heads of all those poor wretches among the Janissaries who had been long remarked for their obdurate animosity against the Sultan and his Vazir: and a multitude of them having been beheaded, the rest fled into Yemen, Egypt, and other countries of Arabia. Antecedently to this, the Vazir had sent two Shozbahi Capicols, with their men: the one Shozbahi of the twenty-sixth Oda, the other of the thirty-second Oda, with from six to seven hundred men; and having removed the Damascus Janissaries from the guard of the castle, he garrisoned it with these alone. The conduct of the former was now subjected to scrutiny; and the wrath of God fell upon them, for the numerous acts of tyrannical cruelty they had exercised on the people; being restrained by no ruling authority, and having no commander:—and thus God granted to the Vazir to have his will of them; and all this fell out to our great good fortune, praise and thanks to the Almighty!

When we arrived at Emessa, the wicked Metropolitan of that place, that

second Arius, came out to meet us; for he was come away from Sidenaiia by the employment of deceit and hypocrisy: but we made him no reproaches about any thing; on the contrary, we smiled at him, took him with us, and comforted his heart, that we might obtain our purpose from him, and accomplish our judgment on him before his enemies, by assembling a council on his conduct and person. When we were gone two days from Emessa, I, in private, began to admonish and chide him, reminding him of his sinful acts one by one; but he met my reproaches with subterfuges and denials.

At last, we entered the fortified city of Damascus\*, on the morning of Friday

\* “The city of Damascus is encompassed with walls, extending about two miles from east to west, and a mile and a half from north to south; but the suburbs are much larger than the city: that to the north is small; part of it is called the Meidan, where they have an open place for riding, and other exercises; and there are likewise several burial places and gardens in it: but on the south, the suburb extends for two miles, and is inhabited chiefly by Turcomen: it is called Babel Elah [The Gate of God], because the gate at the end of it leads both to Jerusalem and Mecca. From the former it is computed to be six days’ journey; that is, about a hundred and twenty miles. The Barrady, and two or three streams of water that are brought from it, run through several parts of the city. Damascus does not answer within to its outward appearance: the streets being all narrow, there is a foot-way on each side of them, and a lower way in the middle for horses and cattle, just large enough for one beast; which serves also to carry off the water, after rain. Most of the houses are built, for a few feet from the foundation, with hewn stone; the rest with unburnt bricks: their palaces are very magnificent within, and are built round a court, but make no manner of appearance without; and it is very rare that more than a dead wall is seen from the street. The bazaars or shops make a better appearance, which have wide streets between them; and many of them are open only to foot-people: they are covered over at top with roofs or arches, which are a shelter from the sun, and keep them cool. They have water in such abundance at Damascus, that all parts are supplied with it; and every house has either a fountain, a large basin of water, or at least a pipe or conduit. The waters, indeed, of Damascus are the great conveniency and ornament of the city, and of the places about it; and the division of them is very curious. These waters have two sources; the Barrady before mentioned, and a river called the Fegé. After these streams are united, the river is called the Barrady, till it comes within two leagues of Damascus; and then it is divided, by art, into eight streams. This division of the waters into so many streams, which run so near to one another, may be looked on as a very extraordinary thing; and the place is so pleasant where they begin to widen at the field of Damascus, that it is very much frequented as a place of recreation, where neither verdure nor trees are wanting to make it a most agreeable scene.

“The Pasha of Damascus conducts the caravan to Mecca that goes yearly from Damascus. He has a body of Janissaries, under their Aga: out of these they take what they call the Capicules, who are guards to the gates of the city; each of them having a gate allotted to him, and a certain district near it, over which he has a sort of absolute power.

“The Patriarch of Antioch ordinarily resides at Damascus, who has under him forty-two Archbishops and Bishops. This Patriarchate is worth forty purses a-year; which revenue arises partly out of a tenth of what the Bishops receive from every family throughout the whole Patriarchate, which, from each house, is from four to twenty shillings a-year; and partly out of what he receives at Antioch, Damascus, and the country about them, which is his own peculiar diocese; being fifteen piastres for a license to bury, and five for every marriage, which all the Bishops receive in their own dioceses.”

the first of the month Tamoz, being met by the Christian community with all veneration and respect, and with joy, gladness, and exultation. We now began, first of all, our service to the Pasha, by waiting on him: as we also waited on all the Ayans of the town, with presents of wax-tapers, sugar, and cloths. Then we commenced paying our debts. The first on the list we owed, was to the house of the Khoja Nasir 'Oddeen; the whole amount of which, by legal judgments, was nine thousand and odd piastres; which we paid, writing a discharge between us and them: to another creditor we owed two thousand piastres, and paid him; to another, two thousand five hundred; to another, a thousand; and to another, five hundred: and in this way we paid about fifteen thousand piastres. The Patriarchal house also claimed certain sums of money, and cloth, and musk, and fur, &c. We expended on the Pasha, and on the rest of the servants of the grandees, more than three thousand piastres. The house of the Patriarch, and the (قاعة) court enclosure, had crumbled to ruin; for the most part being built of bricks, and the wood having decayed with age. We therefore razed them to the ground; and built a new palace suitable for ourselves, with cells for the Clergy, and porticoes, houses of privy with water running through them, (مخادع) store-houses, and paved courts. The (قاعة) court-yard we paved with materials of various sorts and colours; and I sent to Aleppo for yellow and green tiles, expending on this pavement, and the pond in the centre, about six hundred piastres. In front of the palace I erected a facing of black and white stone, from the foundation to the top; and on it I set a spring and fountain, formed with variegated mosaic and coloured marble, flowing with water, which, breaking as it falls, cheers with its sound the heart and mind, and dispels melancholy from the brain. In its structure, I set up two pillars of marble, twined and rounded after the fashion of the ancient Greek pillars: for I took the master, and shewed him some pillars, at the door of the Mosque called the Genezari, outside the Toma Gate, the bases of which are مسجد like the Grecian bases. The two pillars, with their pedestals, cost thirty piastres; and are, at this moment, an object of the greatest admiration to the beholder. All this had relation to the saying of the sayer, 'that the masters of this time and age are unable to work like the ancient workmanship.' In the centre of this place I set a porphyry table, an ell and a half in length, and three in breadth, with a frame round it of white marble and black قاري: and in this black and white facing I set the date, in three lines of poetry, formed with the beautiful new-glazed tile, in such a manner, that no one should be able to alter it, or adapt it to a different sense, in any part, from

beginning to end. Over the door of the portico I placed a yellow slab, with the date of the building upon it in Greek, and in Grecian characters, for the Children of Greece to read. The court enclosure was dark; and I therefore opened two high windows into it. In the corner of the summer-house, which is called Mishráca (مشراقه), I built a water-closet, with a high cupola and arches, and water-basins all round, in imitation of the privies of the grandees of Damascus, which they build of grey stone. To the court enclosure I opened a large window; and placed in it a solid iron window-frame, with a latch, of the weight of six and thirty pounds; whereas in the place of it there was formerly wood. Near to it I opened a secret door into the grey stone porch; and made this door like the surrounding materials; so that, when it was shut, no one knew it was a door. I enlarged and heightened the gate of the court, building it up with grey stone: and all these gates and doors I framed with the wood of the Syrian and white mulberry-tree, that they might not decay by length of time, making solid work. The porch behind the court enclosure was all vaulted: and I widened the court, and paved it with black marble. Here was the water-cistern, strongly built up with black marble, and collected by me into one, from the several which used to exist in the houses of the neighbours: and near to it was made a private door for the domestics. From the court-yard there was taken up more than a mountain of earth; for we removed the soil, and put stone in its place. The method of building at Damascus is with قصرمل and red earth, their earth being burnt; and not like the building at Aleppo, with its peculiar earth and lime. For the pounding of the earth a hundred piastres did not suffice us. The pond on the premises used to be very large, with gardens all round it: but I reduced it in size, and increased the open ground for walking. For the lemon and orange trees I made enclosures, like the mouths of wells, with stone, having a (برواز) selvage, a pretty piece of workmanship; and I paved round them, including the whole court-yard. All along the walls I set an (ترراط) edging of black and white (بلاط) tiles, for the people to sit on: and the whole place, from being narrow and confined, became spacious and roomy. The beauty of the (قاعة) court-yard, with its lake and fountain, was a subject of talk in the city of Damascus; and many of the grandees came from time to time to see it. We expended on the whole of this building about three thousand piastres. Of all its embellishments, nothing would be so worthy to excite your desire and envy, my Brother, as the beautiful rows of narcissuses, hyacinths, and other flowers, placed on the steps of the fountain, from top to bottom, with the water breaking amongst them; the

(فناي الجمر) wine-bottles on the banks of the pond, all round, with the water-pails meeting each other;—and then to see us sitting in the new portico in front, drinking to our God, with our cups in our hands. And I pray to the Almighty that He will move every reader of my poor history, and every hearer, to the visitation of the Holy Jerusalem, and to the view of this admirable spot, which I had so well learnt how to arrange: and certainly, if a whole treasury of gold had been in our possession, its entire expenditure would have passed through our hands, and this edifice would have stood as a memorial to future ages, for men to beg a blessing and a reward for us from the bountiful Sovereign of the universe; for though the money we had with us was the produce of Christian alms, yet its employment on these good works was undoubtedly a most meritorious act.

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#### SECT. IV.

##### *THE PATRIARCH'S KHAN IS REBUILT AT DAMASCUS.—DECEASE OF THE METROPOLITAN—AND ERECTION OF A DIVAN KHANAH AT ALEPPO.*

THERE was belonging to the Patriarchate, a khân, which had been bequeathed to it, opposite the porch door of the Patriarchal palace: and over it, in stories, were apartments for the poor: but it had latterly become an abode for prostitutes; and many attempts had failed to drive them out, for their hypocrisy, and the vices and enormities they were continually committing. But I expelled them at once; and having levelled the whole building to the ground, I raised it again from the foundations, making it two stories high; the lower story consisting of nine large and roomy workshops, and the upper of eight; something handsomer, and more spacious. The yearly rent of the khân having been formerly only five and twenty piastres, now rose to more than a hundred and twenty: but I laboured excessively at its re-construction, especially on account of the vast quantity of earth within it:—and God give us refuge from the Damascus edifices! You have no sooner made a hole in a vault, than the whole wall, both above and below, is in ruins. On this khân we expended about two thousand piastres. For the pounding and sifting of the earth alone, one hundred piastres did not suffice us. To this building I made a small door, like that of the Metropolitan palace at Aleppo; and over the threshold of one of the shops I wrote the date of its construction.

In our absence, the Aga had settled in the old Patriarchal palace, and made it

his lodging, having been admitted by the gate of the oven ; and it was with great difficulty that we drove him forth. I then closed up the two gates with stone, and made a single new gate for entrance ; the outside being handsome, and deeper than the Metropolitan palace-gate at Aleppo ; and formed with large polished stone, with a wicket-gate ; and another similar to itself, inside ; both resembling the gates of a castle. And now, thanks to God ! the inmates no longer fear that any one will break in upon them ; for no one's hand has strength to break the gate ; so deep are its pannels, deep enough to hide the whole body of a man. For the rest, the masters and able workmen were about two years employed at the building of the palace : but the khân we made all our endeavours to finish before the winter, by multiplying the masters and labourers, who were, in all, from sixty to seventy persons : and it was completed in the space of eighty days ; at which the Moslem lords wondered much. For if the work had been for them, the operatives would not have done it in two years ; but as these were all Christians, they were ashamed before us, and worked with their whole hearts at the charitable undertaking, more particularly as it was for their countryman, their Church, and their Patriarch.

It was the custom for the house of the Patriarch, from the time of the former Patriarchs, to receive every week two loads of wine from Sidenaiia. This custom in our absence was interrupted ; but I laboured much, and exerted myself, until I set it on foot again.

Soon after our arrival at Damascus, there came the Metropolitan of Saida, the Metropolitan of Beirout, the Metropolitan of Baalbec, and the Metropolitan of Terapolis to us, to present their salutations to our Lord the Patriarch ; and his Holiness then dismissed them in their various directions, to collect the Noria, or contributions, for him as usual. He himself went on a visit to Sidenaiia, on the first of the month Ilôl, the opening of the year SEVEN THOUSAND•ONE HUNDRED AND SIXTY-EIGHTH of the world : and I staid in his place in Damascus.

Six days after the Festival of the Cross, a courier reached us from Aleppo, with great news, full of joy and gladness ; informing us of the death of the Metropolitan of Aleppô, on the thirteenth of Ilôl, after a short illness, in which all his bowels were voided, and by which he surrendered life amidst his tears and lamentations. All rejoiced at his death ; and God visited his people, and freed and released them from trials and temptations. The arrival of the courier with us was in the afternoon : I instantly dispatched couriers on horseback to Sidenaiia, to carry the news to our Lord the Patriarch ; and he received it after supper,



before he was gone to bed. He was elated with joy—not taking pleasure in the Metropolitan's death, but in the release of the inhabitants of Aleppo from his wickedness; and rising, he immediately performed a *Παράκλησις* to the Mother of God, in thanks and praise to her, who brought him these happy tidings in her convent. I then sent to impart the joyful intelligence to the rest of the Heads of the Clergy of the *Ἰπαρχία*, who were all highly incensed against him.

At this time, an idea occurred to our Lord the Patriarch, that he would apply himself this year to the concoction of the holy *Μύρον* or ointment; and not merely on general grounds, but because there remained of the ointment made by the late Patriarch Joachim, son of Ziâdah, scarcely more than one gallon: and we now therefore wrote down the names of the drugs and (*عقاقير*) aromatic roots in a book, and began to buy and collect them; sending to obtain from Egypt the oil of balsam.

At the commencement of the Fast of the Nativity I passed over to Aleppo, where I remained till the tenth of the month Adar. I had begun here, also, to build a Divan Khanah, which was absolutely requisite, and two vaults for prisons and the (*مونه*) stores; both on account of what passed, in my absence, of frights, horrors, alarms, plunder and rapine, on the part of the lord Ahmed Pasha, as we mentioned formerly, and but now from fear of Hasan Pasha and Murteza; and also because there had fallen to my purchase a beautiful marble pillar for cutting into slabs, together with three stone arches of grey, yellow, and black stone, at an easy price of about two and thirty piastres. Thus the undertaking prospered, and the edifice was completed in a manner suited to the plan. I was building in Damascus what I have mentioned, at the same time that in Aleppo they were carrying on this building in my absence.

I then passed back to Damascus, in company with the (*مقاصد*) Pilgrims for Jerusalem; and joined my father; and kneeling down to his Holiness, received his blessing.

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## SECT. V.

### PREPARATION OF THE HOLY MYRON.—SIX SEVERAL CONCOCTIONS.

WE now set about completing the affair of the holy ointment; and having collected all the materials and utensils for Palm or Passion Week, we pounded the drugs in the (*هاون*) mortar, for five concoctions. We pounded the parts of

each concoction, and placed them in a large paper by themselves, writing the name upon them.

These were the parts of the first:—Of *دار شيشعان وهو نوار ابي زهر القندول* one hundred and twenty drachms; of red cassia-wood, sixty drachms; of Yakouti amomum, sixty drachms; of liquorice-root, thirty drachms; of the *ذريه* reed, thirty drachms. Of these we bruised and broke to pieces those which required it, as appointed in the book: then they are steeped in holy water and old wine, being covered to the depth of two or three fingers in a clean vessel, on the eve of Palm Sunday, to be boiled on the morrow. In the original copy of the prescription, only one part is prescribed; for example, of the flowers of *تندول* forty drachms, whereas we made it thrice as much, that is, one hundred and twenty drachms, and so of the rest. As I have given an account of the ingredients in the first concoction, so I shall hereafter do of the others.

On the Friday preceding the Saturday of Lazarus, our Lord the Patriarch, after Morning Prayers, proceeded, with the Heads of the Clergy and the Priests, to the Church of St. Nicolas; and having performed prayer over the fire-grate, and an *Αγιασμός*, he sprinkled with it the place, and the two new fire-grates which had been set up, towards the east, in the middle of the said church, upon the pavement; which they therefore covered with clay, that it might not be injured: and hither were brought two large brazen vessels, after being whitened.

On the morning of Great or Holy Monday, after prayers, the Patriarch went, as before, with the Heads of the Clergy, the Priests, Deacons, and laity, to the said church, and made a beginning of the service. We then brought the materials of the first concoction, which we had steeped over night in holy water and old wine of the country, in the proper vessel; and they were emptied into the large pan. Over them was poured the quantity of eight and twenty pounds of pure oil, and as much old Damascus wine, with holy water: and each time the Patriarch added an ingredient, he chaunted, saying: “In the name of the Father, and of the Son, and of the Holy Ghost, one God.” Then he used a leaf of *(غار)* laurel, a leaf of *(اس)* myrtle, a leaf of *(حصالبان)* rosemary, and a small quantity of the male rosemary. The old wine and the holy water he threw in to prevent the oil from burning in the pan; and the leaf of laurel and rosemary for the sake of the scent. We engaged, to assist us, two physicians of the town, and gave the direction to them; as the management of such operations is their art and profession: for otherwise, who unassisted could attain his end? the holy divine traditional directions having been forgotten for a number of years.

We had prepared and broken up, as fuel, some dry wood of the oak. The first thing our Lord the Patriarch took in hand, was three clumps of wood, with three stalks of hemp, and three lighted tapers, which he placed in the grate : then he wetted a part of the remaining fire-wood with hot holy water, which was set over the second grate for this purpose : then he placed it over the lighted tapers with a portion of the hemp, after having sprinkled the grate with the Ἀγιασμός ; and he lighted up the fire in the two grates. One of the Priests sat on a chair opposite the grate, to maintain the fire ; wetting the wood, piece by piece, with the aforesaid hot water, and lighting it by little and little, so as to keep up a gentle flame ; as it is regulated in the book, which says, “It is necessary that the attendant on the fire should be watchful, and keep it burning at a gentle rate. When the grate is hot, he must sprinkle on it some of the warm water ; and be cautious not to throw on it any cold water ; nor must he ever cease stirring.” And according to this direction the Priest acted, constantly stirring with a wooden ladle with a long handle, for fear the liquid should boil over and run away, setting fire to all around. Every now and then he put into it a quantity of the warm holy water before mentioned, as it is directed in the book :—“Whenever the water is diminished, you must add to it some of the tepid water, by a little at a time ; and beware of using cold.”

From the moment the fire began to burn, our Lord the Patriarch in his Epitrachelion and Omophorion, the Heads of the Clergy in their Epitrachelia and Omophoria, and the Priests in their Epitrachelia, were reading the holy Gospels ; and the Deacons, with their girdles, were chaunting the Epistles, and Prophecies, and Psalms of David, and all the other chaunts and prayers, all of them with their heads uncovered, from the beginning of the lighting of the fire until the evening. So also the Deacons, with their fans, were fanning the cauldron, and making the changes of dress : and a large torch was burning in a candlestick before the grate.

The indication, when you wish to know whether the water is all gone that was mixed with the oil in the cauldron boiling over the fire, is, by observing as long as the oil يبقنى bubbles some water still remains in it ; but as soon as the bubbling ceases and is gone from it, and the oil is at rest, then is the time to add to it what you please of the warm water. When you have stirred the mixture, and find that the aromatics and odours have been well mingled with the oil ; and when you perceive that the strength of these aromatics and odours is gone forth into the oil, and its smell is good ; take it off from the fire, and leave it the whole

night, till the next day, to cool. Thus we did; and placing over the mouth of the cauldron a large towel, we tied it fast, lest any thing should fall into it. On the morrow we strained the oil through a clean napkin; and removed it into another vessel, as it is ordained in the original prescription. The aromatics are sifted like grain, and are removed into another vessel by themselves.

On this day we got together the ingredients for the second concoction: they were the best bitter costus, sixty drachms; the red rose of Irak or Jor, cleared of the stalks, sixty drachms: white makasiri sandal, sixty drachms; ladanum, Jaoli frankincense, ginger, cloves, and عيدانه, of each a drachm: and dry (قسط) costus, thirty drachms. The whole is bruised small, particular pains being taken to break up the wood; and over all is poured sufficient holy water to cover the mass, which we thus steeped from Holy Monday at noon till Tuesday morning, when we took it, and put it on the oil which had been boiled the day before. The Patriarch lighted the fire, as we mentioned the first time: the stirring was kept up; and water, when wanted, was added, by little and little, from the warm holy water: and the boiling was continued full four hours. Then we took off the mixture, and left it till the afternoon to cool; when we strained it as before, and put away the drugs, with those of the first concoction. In the mean while, the Heads of the Clergy and the Priests recited the Prayers; and the Deacons, with their fans, performed the changes till the end.

We had been steeping the ingredients for the third concoction since an early hour of the morning of this day; and having brought them, we put them over the oil, as it had been already boiled and purified; and the Patriarch again lighted the fire. This is the quantity of the ingredients of the third concoction: ذرنب sixty drachms; picked bark of the red cassia, twenty drachms; (جوزبوا) nutmeg, fifteen drachms; the best spikenard العصافيري الجيد thirty drachms; the best (قرنفل) cloves, thirty drachms; (بسباسه) mace, thirty drachms: and we boiled them from the afternoon of Tuesday till the evening. Then we took the mixture off the fire, to cool, and strain it as usual on the Wednesday morning, separating and laying aside the aromatics in a heap.

We had pounded the requisites for the fourth concoction, on Tuesday: they were these: صيب جيدا دارصيني cinnamon and cloves, thirty drachms; the best red Arabian myrrh, sixty drachms; عود هند خالص choice lignum aloes (وهو بخور العود) thirty drachms; the best Irak saffron, thirty drachms. Of these we bruised those which required it; and having poured upon them water enough to cover them, and more, we steeped them through the Tuesday night in the holy

water, until Wednesday morning, when we laid them on the thrice-boiled oil, and boiled it again, with the usual slow fire, from morning till noon. The same ceremony was observed as the first time, in reading verses, flapping fans, &c.; and we then removed the mixture from the fire, to cool; purified it; and put the aromatics aside by themselves, in a heap.

Afterwards, we collected the ingredients for the fifth concoction; which were as follows: the best red Falak astrac, one hundred and twenty drachms; which we put to the boiled oil, with three pounds of despumated honey, and holy water as before. We then set the whole on the fire, on the Wednesday afternoon, till the evening, until all the moisture of the water was gone from it, and the bubbling had entirely ceased; and its scent was good. The indication and trial of this was, that the physician who presided over the operation brought a new cotton-wick, and, having dipped it in the boiled oil, applied it to the flame of a taper; and when lighted, it did not flicker or spirt. We now knew, therefore, that all the watery moisture was evaporated from the mixture; and we took it off from the fire. In this interval of time we had pounded the ingredients for the sixth concoction; which were, دار صيني cinnamon or قرفة cloves, one hundred and eighty drachms; the finest scented Asafiri spikenard, sixty drachms; the best red bark of (سليخة) cassia, thirty drachms; (بسباسه) mace, twenty-four drachms; the best عود الهندي القافلي Kakoli lignum aloes, sixty drachms. These we reduced to a powder, which we bolted through a silk sieve; and afterwards the Patriarch threw it on the boiled oil, and mixed them together. The physician then added the oil of balsam, which was one hundred and fifty drachms, in a brazen vessel, held over the fire till it melted. Together with it he added fourteen miscals of the purest powdered musk, and an equal quantity of the best amber; mixing these two up together in a like portion of the old myron, which the Patriarch laid on the boiled oil, and stirred the whole: and we covered up the mixture till the morrow.

This night, a great and evident miracle appeared from some of the images on the door of the tabernacle of this church; and this was, that, soon after dark, they poured forth virtue, that trickled from them like a stream of water; at which we were astonished.

## S E C T. VI.

*CONSECRATION OF THE MYRON.—ERECTION OF A NEW PULPIT.—THE CASIDA OF IBN 'ODDIB.*

ON the forenoon of Holy Thursday, the Patriarch attended in the church, and began to pour the myron into new glass-vessels which had never been used; whilst all, with their heads uncovered, were chaunting the *Τροπάριον*, and “The Lord is my pastor, &c.”; and we put them aside in rows. Then the Heads of the Clergy, and Priests and Deacons, went and robed with our Lord the Patriarch; and came and took the vessels, singly and in couples, in procession, with torches preceding them, and seven pairs of fans, with which the Deacons fanned, behind them; and all chaunting, “Have mercy on me, O God, &c.”; until they entered with them into the inner Mariamiya Church; and having placed them on the holy table, they began the Mass. At the time of carrying round the body, the Priests carried the vessels of myron round before it, as it is directed to be done; and the Deacons followed with their fans, until, having re-entered the church, they replaced the vessels on the holy table; when the Patriarch bent his head, and recited over them, to the end, the usual and appointed prayers. After Mass, we deposited the vessels under the holy table, until the morning of Easter Sunday; when we took them, and laid them up in the myron treasury.

For this Easter festival I made a new pulpit, with four handsome gilt pillars, and a cupola, in the inner Mariamiya Church; and the first thing I read in it was the Gospel for Easter. Before this, I had sent to fetch from the Church of Beirout a piece of a marble slab, a large squared and polished stone; and I laid it over the table. This, which was previously very small, I had removed; and set in its place a new table, with arches, pillars, and a marble column in the middle. On it I wrote the æra, and placed on it the said slab; and it came to make an extremely beautiful appearance. Thus likewise, the next year, I placed over it a stone cupola, with four marble pillars, of a handsome octagonal form, with rings of brass, shining like gold, with *كبر*, above and below, of the same metal, resembling the workmanship of the ancient Romans, and headed each in the same shape, with four entablatures to face on all sides; on the front one of which I wrote the æra. We fortified the cupola with two iron shafts, from arch to arch, to prevent its shaking: and expended on it altogether above four hundred piastres.

I set up also another large pillar of fine marble, of an octangular shape, with

a fountain at the top of it, for the Priests to wash their hands. The three doors of the tabernacle I made of mulberry-tree, to shut and fasten; not as they were before, mere doors. The myron treasury or repository is in the door porch of the chapel of the Saints Cyprianus and Justinus, which issues upon the treasury, in the *كلين* of the wall built by the Romans, and was of great depth. I now made to it a floor of division, with a trap-door of walnut-tree, and put the large (*قراية*) flagon of myron below, and the smaller vessels above: and made for it a pure iron door, with a lock to fasten it, with a stone door outside, on which they lay (*جبصين*) mortar, that its place might not be known.

A certain Priest of Damascus, the Khori Johanna Ibn 'Oddib, had composed verses on all these circumstances and incidents, and particularly on the preparation of the divine myron, forming a Casida; in which he celebrates the praises of our Father and Lord the Patriarch, Kyr Macarius of Antioch; saying:

IF you wish, O brother! to make yourself acquainted with an agreeable history, which may cause you an increase of grace,  
 Listen! My subject is the beginning and sequel of the Patriarchate, possessing the golden word,  
 Of the Father and Lord Patriarch, Kyr Macarius of Antioch, the Aleppian.  
 When approached the death of the late Patriarch who preceded him,  
 Euthymius the Greek, a Sciot by birth,  
 He sent and called him to Damascus, and appointed him his successor  
 To the Apostolic See of Peter, the supreme in station, with the consent of the  
 Heads of the Clergy of the province, of the dignified Priesthood,  
 Of the assembly of Ecclesiastics, and of the whole congregation of the Orthodox.  
 This was on the eleventh of the month Teshrin Elavval,  
 In the year Seven thousand one hundred and fifty-six since the first man.  
 He staid in Damascus about nine months, and went forth then to visit his province.  
 He returned to Damascus, from Aleppo, after he had spent two years of his Patriarchate,  
 And again resided here for three years;  
 After which he set out for the city of Aleppo, seeking a passage into the country of the Christians,  
 In company with his son, the blessed Archdeacon Paul,  
 And those of the Priests, Deacons, and disciples, who joined them.  
 The reason was, the accumulation and multiplicity of debts and pledges

Which encompassed his See by the conduct of the fraudulent.  
 The duration of his absence was full seven years,  
 During which he encountered all kinds of evils and enthralling hardships.  
 But God brought him back safely in the end, after hope had been cut off;  
 And on Friday morning the first of the month Tamo<sup>z</sup>, in the year Seven  
 thousand one hundred and sixty-seven, the affliction ceased.  
 This, indeed, was a day full of great joy,  
 When sorrows and cares gave way to permanent cheerfulness.  
 No sooner were our ears saluted with the voice of his admirable instruction,  
 Than our souls revived after a long trance.  
 He had great trouble, on account of the payment of the debts;  
 And cleared all the holy vessels that were pledged.  
 On the eve of the commencement of the month Teshrin Essani,  
 The Archdeacon his son sent letters to the city of Beirout,  
 And brought us, by order of his father, a beautiful stone, perfectly white and  
 polished,  
 With which he renewed the holy altar in the bright tabernacle of the Mother  
 of God;  
 And we began again in the Lord to be joyful, congratulatory, and cheerful,  
 And to move from feast to feast with perfect delight.  
 Then he began collecting vessels, drugs, and (عقاقير) aromatic roots,  
 For the concoction of the holy myron, the reverend and the venerable;  
 And he did a good work, for which he will be remembered to the end of  
 time, conferring a blessing on every person who is anointed with it and  
 believes.  
 He inquired into what was left of the myron prepared by the Patriarch  
 Ibn Ziadah,  
 And found no more than a قرابة قزاز flagon-full.  
 He began the operation on Great Monday, the first day of Passion Week;  
 Continuing it till Holy Wednesday in the evening, when it was completed.  
 It was done in the presence of the whole body of Prelates and dignified  
 Priests,  
 And of the Deacons and Servitors and Monks.  
 The Patriarch was robed in his Omophorion and Epitrachelion,  
 And read the Gospels, with Glorias, Kyrie Eleisons, and Halleluias.  
 So, also, the Heads of the Clergy, dressed in a similar manner,



Read, together with the Priests, the Gospels, Epistles, and Psalms in chaunt.  
Some of the Priests and Deacons sat attending to the fire ;  
Others were employed in stirring the mixture, not neglecting at the same  
time to glorify God.

The Deacons chiefly were fanning with their fans, and singing Halleluia ;  
And all, both within and without, were in admiration.

And now the Chapel of St. Nicolas became like a royal garden,  
Being beautified and perfected in the midst of this great and splendid mystery.

And, oh ! the wonders that took place in it on the eve of Holy Thursday,  
When the divine virtue flowed abundantly from the images ;  
And all the assembly, both great and small, beheld it,  
And praised the Omnipotent God in his Holy Trinity.

The whole Christian Church afterwards, with the women and children, pressed  
forward,

To give glory to God, and to ask the benediction of the Patriarch.

Some of them took of the ashes, for a blessing to themselves, and a protection  
to their children ;

And some took of the refuse of the drugs, for the cure of diseases.

Others took of what was cleared away from the myron and the skimmings,  
For the sanctification of the bed-ridden, and cure from العاهات murrain.

On Holy Thursday, which was the sixteenth of Nisan,

Of the year Seven thousand one hundred and sixty-eight of the world,

Our Lord the Patriarch made a grand procession ;

And the Heads of the Clergy and Priests carried the vessels with perfect  
reverence,

Whilst the Deacons carried the fans and the rosaries بزفونة, and flapped in  
the midst of chaunts and hymns.

They removed the myron from the Church of St. Nicolas to the Inner Church ;  
And placed it on the main altar, called Alfâzila.

At the great Eisodon, they carried it round وزبحوه بنائيه

In the whole of the great church, and returned to the exalted city :

And after the Lord Patriarch had read over it the appointed prayers,

We deposited it under the splendid high altar.

On Holy Saturday the Archdeacon erected a new gilt pulpit,

In the beautiful and venerable great Inner Church ;

And in it he read the Gospel of Easter, for the first time ;

As the celebration of the Mass was held that day, in this edifice.  
 Afterwards, the vessels of the myron were carried to its proper store;  
 And it was laid up, as usual, in the ancient place prepared for its custody,  
 Which is behind the door of the Chapel of Saints Ciprianus and Justina.  
 Here the Archdeacon made a new second floor,  
 Placing the whole of the myron, including the old flagon, under it and upon it.  
 On the vessels I wrote the date of the preparation, in large letters.  
 To the said treasury the Archdeacon had an iron-door made,  
 On which he set a lock for security.  
 This was finished and perfected at the present fortunate æra,  
 The year One thousand six hundred and sixty of the Incarnation of Our Lord  
 the Messiah.

Well done, then, the three things which were made new for us—  
 A holy table, the divine myron, and our preacher's pulpit!  
 And we thank Our Lord and Saviour, Jesus Christ;  
 And pray him, by the intercession of his to be every way lauded Mother,  
 That he prolong to us the life of our Lord the Patriarch,  
 In health and stability, free from all doubt and suspicion;—  
 And preserve the Archdeacon his son, of exalted worth;  
 Granting him all his good hopes, and increasing his piety and grace;—  
 May he continue to him his offspring, his beloved Ananias, the Deacon;  
 And inebriate him with a virtuous joy at his admirable son Constantine!  
 Let every one, who reads or hears this composition, pray for its author a  
 reward,  
 In the name of Khorî Hanna, Ibni Rizk 'Illah, Ibn 'Iddhib.

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## SECT. VII.

### *COUNCIL ON THE METROPOLITAN OF EMESSA.—HIS EXCOMMUNICATION AND DEATH.*

IN regard to the Metropolitan of Emessa, Ibn Amish, it may be proper not to pass over in silence the disgrace that befel him: for we assembled, on his behalf, a Council, at which were present Meletius Metropolitan of Terapolis, Philippus Metropolitan of Beirout, Eremia Metropolitan of Seidon, Nicolas Metropolitan of Akkar, Neophytus Metropolitan of Ladikia, Gerasimus Metropolitan of Zabdani,

and Gregorius Metropolitan of Horan; all the Priests of Damascus; all the Ecclesiastics, and the Ayans, in the Church of St. Nicolas: and all judged him, and established against him, to his face—That he, first of all, stood in the Cathedra: secondly, that he robed in the Narthex, after the manner of Despots (Patriarchs): thirdly, that he ordained Priests and Deacons: fourthly, that he consecrated, to be a Nun, a worldly person, naming her Simeona; (for not finding any Nun to be her surety or godmother, he made a certain Monk, named Simeon, to be her godfather;) and this was done when she was already dead, after the departure of her spirit, for the sake of her succession: fifthly, that he was continually giving forth and saying, “The Patriarch Macarius will never live to return; I am your Patriarch:” and sixthly, that he celebrated unlawful marriages, within the four degrees of consanguinity, both in the city and in the country, to take money. Such enormities and evil practices as these they brought against him, without number; and all unanimously sentenced him to suspension from the priestly office, and excommunication, till repentance. The form of this was written in an Istaticon, which we sent to the whole *Ἰραρχία* or province: and all rejoiced at it, for he was to all of them a razor with his tongue. This was the form:

“PRAISE TO GOD ALWAYS!

“Macarius, by the mercy of God Almighty, Patriarch of Antioch and of all the East.—It being the date of Sunday the eight and twentieth of the blessed month Ab, in the year Seven thousand one hundred and sixty-seven from the creation of the world, conformable to the month of August, and to Dzi 'l Higgeh of the year One thousand and sixty-nine of the Hegira, a Holy Council was held in the presence of me, who have put my signature and seal at the top and bottom, and in the presence of the Heads of the Clergy of the province of Antioch, in the city of Damascus, in the Church of St. Nicolas, whose signatures and seals are attached at the end; and their meeting and declaration were directed against Athanasius the Metropolitan of Emessa—That he had come to Damascus and occupied the Patriarchal chair, without the command of the Patriarch, and without their counsel or consent; that he had said Mass in the Patriarchal church, and put on his robes outside in the porch; that he had consecrated Priests and Deacons without the permission of the Lord of the See; that he had stood in the Cathedra, to which no one ascends but the Patriarch; that he had dared to utter falsehoods against his brethren the Heads of the Clergy; that he had celebrated unlawful marriages in the city and country, and pronounced them

lawful, on receiving money—this charge being proved against him, to his face, in presence of the said Holy Council, the Priests of the city, the several orders of Ecclesiastics, and the Ayans of the congregation; moreover, that he had gone to the Sidenaiia Convent, had mounted to the chair, and performed Mass without permission, after the Priests, Ecclesiastics, and Ayans of the congregation had sent to forbid him so to do; but he would not refrain. Before this, many enormities had been evidenced against him, and registered on his account in the journals, having been established before his face: Wherefore I, Macarius, Patriarch of Antioch, in conformity with the ordinances of the Christian law, by command of the Almighty, and of the Sultan, have adjudged that this man, viz. the above-mentioned Athanasius, be cut off from all and several the degrees of the Priesthood, having no power or authority for the performance of Mass or any other Priestly function, nor to put the Epitrachelion round his neck: and should he transgress our prohibitions, let him be anathematized, and excommunicated from the glory of the Father, and of the Son, and of the Holy Ghost, and from the holy assemblies, until he return and repent, and free his credit from what he has plundered to himself from the Patriarchate, from the Church, from the funds, from the fees, from the living, and from the dead.—And on this, the Holy Meeting separated. Farewell.”

After this, the Metropolitan fled from Damascus by night; and went to Aleppo, where he remained a year and two months, persevering in his hypocrisy, until the Almighty hurled him to destruction on the eleventh of Teshrin Essani, cut off and excommunicated as he was: and the Arabian country lost a Bachman, I mean, Ibn Ahmah, whom may the Creator reward according to his deeds! His own couriers brought to us the welcome news of his decease.

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## SECT. VIII.

*THE PATRIARCH MAKES A VISITATION OF HIS DIOCESE.—GREAT DEARTH OF PROVISIONS.—NEW REGISTRATION FOR THE KHARADGE AT DAMASCUS.*

As to our Lord the Patriarch, having staid at Damascus a year and four days, he departed, in the night of the fifth of Tamozi, for Sidenaiia; whence he passed to Raas, Beirout, Terapolis, and Hemah, wholly occupied with the affairs of his flock. At Aleppo he arrived on the seventh of the month Iyar; having spent the

Easter holidays at Hemah, and consecrated for them a Metropolitan in the person of the Khori Neophytus the Sciot, who was one of the Deacons of the Patriarch Euthymius, and from the same country. This ceremony took place on Procession Monday, the second day of the glorious Passover, in the year Seven thousand one hundred and sixty-nine, in the presence of Antonius Metropolitan of Baalbec, and Gerasimus Metropolitan of Zabdani. The Patriarch's arrival at Aleppo was the cause of happiness, congratulation, and joy; for there was in that city a Pasha, called Elkhaski, a tyrant and an extortioner, who went to unheard-of lengths in oppressing the people of Aleppo. And this year there had happened a great dearth, extending over most countries, even to Romelia, Wallachia, and Moldavia, as we were told: and particularly felt in Arabia; so much so, that the مكوك makkuk or eleven pounds and a quarter of wheat, in Aleppo, reached the price of one hundred piastres, and could not be had; and so of the other grain. The like was the case in Syria: only the blessed God was merciful to Damascus, in its Pasha, who at this season ruled over it. This was Ahmed Pasha, son of the Vazir Elkuprili, who sent and fetched from Egypt a great quantity of corn, rice, and other grain; a thing which had never happened before; for it had never been the practice for wheat to be exported from Egypt: but he, being a Vazir, the son of a Vazir, had it given to him; and at the same time that the sack of the corn of the country was sold to the countryman at eighty, he bought it at forty and less. If it had not been for this, the people would have eaten one another. As it was, there were days when the price of a pound of bread, made up of all sorts of grain, of the raspings of bones, of (زبل) dung and so forth, rose (God have mercy upon us, and save us!) to three piastres, and even to three piastres and a half; and could not be had at that price, the bakehouses being choked up with crowds of people. Whilst the Pasha of Damascus was performing such acts of bounty as we have mentioned, Elkhaski was doing quite the reverse; and our Lord the Patriarch, through fear of his tyranny, was wasting his days at Hemah, and in the country round about. But soon, this tyrant's wickedness being arrived at its height, God hurried him off to vengeance; for the Sultan (whom God assist!) and the Vazir, having been apprised of his tyranny, were enraged against him, and sent and took him and put him to death: and the joy of the Almighty was shed over Aleppo and its inhabitants; among whom, now, our Lord the Patriarch made his entry with tranquil mind. The Aleppians were delighted at his arrival: and it happened that the very same evening they hanged a man called Abo Joseph

Bâyi, in whose house was the باش العرانيه. This man perished with Judas, and his execution was gladness to all the people of the town.

In regard to myself, I remained as his deputy, in the place of my father, at Damascus; waiting on Ibno 'l Vazir as usual, and associating with all his Agas and Kakhias. When the officer who collected the kharadge passed, the Jews complained against the Defterdar who was in Damascus, being the person who collected the kharadge for the support of the pilgrims, for having taken from them last year one thousand piastres beyond what was commanded by the Sultan. Ibno 'l Vazir was angry with him, in consequence; and, having demanded his accounts, determined on a fresh registration of the Christians and Jews.

Now our Lord the Patriarch had sunk from the kharadge of Ghaza one hundred and forty-one names, in the time of Abshir Pasha; for this Pasha loved him much; and every Pasha of Damascus is authorised to sink the kharadge of Ghaza one hundred and one names and upwards. The Christians of Ghaza were most of them turned Moslems; and still they were charged with the kharadge of the conquered. They therefore combined together, and came and fell at the feet of our Lord the Patriarch; who was moved to compassion towards them, and sank from them what we have mentioned; so that there remained on their account forty names, and no more. But he expended for this purpose about two thousand piastres: the diminution, however, he effected. When the Christians of Damascus heard of this, they were all in commotion; and said to the Patriarch, "You sink the capitation of men who are not of your province; how then are we to be treated?" So he applied his cares and endeavours, and sank from them one hundred and twenty names: from the people of Cara, fifteen names; from the people of Mazonia, fifteen names: and for this purpose they laid out from four to five thousand piastres. Afterwards, through the absence of our Lord the Patriarch for these years, there being no beneficent person to stop the violation of this arrangement, the above-mentioned Defterdar, on coming to Damascus, and learning this, used it as a pretext against them, every year, to take from them, after the fulfilment of their kharadge, one thousand piastres and upwards, until the present time. Now, therefore, the Mutribgi of Ibno 'l Vazir went forth prepared to take the census, and attended by a scribe who was an associate of ours; whose heart we contented, so that he wrote according to our desire: and this was a mercy from God; for otherwise, if he had reckoned the Priests, Deacons, children, and abortions, as is directed in the Boyolerdi, or imperial mandate, with which he was furnished, it would have been

a thing of no good. The capitation kharadge of the Christians of Damascus was, at this period, four hundred and eighty names; the kharadge of the Baalbekkians, twenty; and that of the people of Kafarbihim, a like number. The officer now pushed on his census with such vigour, that a stream of persons went out before him, attended by certain old men, from street to street, and from house to house. In secret, we had given them warning to remove the hesitators and abortions from appearance. In the mean time, the Aga took his station at the entrance of the district, or at the head of the street, and made an admonition, warning, and commination to the principal persons and most knowing and influential of that quarter, not to conceal any one. He, therefore, who was bold of heart, and was not inscribed, being known only to ourselves, passed unnoticed; but the timid stumbled on their own betrayal. The Yasgi had with him a book of blank leaves, inscribed, at the top of each page, with the names of the different tribes of the Damascans by themselves, and of the tribes and people of the country and البركندا by themselves; and under the proper title he wrote down each person's name. If he was اعزب brotherless, and not married, and had no property, the Aga passed him over; but he wrote down every one that was اعزب and غليب, and had property. In this way we strengthened our hearts, with the power of God Almighty; and made up the census of the Damascans at no more than four hundred and seventy; and they were thus freed from the annual extortion of the Defterdar. The Baalbekkians were numerous; but we annulled a great part of them, and wrote them down, with the consent of the Aga, at no more than forty-three names; though they exceeded one hundred and fifty, but poor in the extreme. The people of Kafarbihim, who were about two hundred in town and country, we set down at sixty only: and in like way we managed the rest of the titles. As to the affair of boys arriving at the years of puberty; whatsoever boy of these he found, we interceded for him, and satisfied him on his account, either with a piastre, or with two; taking from him a paper, with his signature, for a token, that he might not seize him a second time: for after finishing his register, the Aga, with his servants, started on the search; and seizing whomsoever he found, mulcted his family, and the people of that quarter, for not giving in his name. We, as far as was in our power, contented his heart to the termination of the affair, and the full collection of the kharadge: only I expended a great فتح, and all was in the quest of a heavenly prize and reward. If it had not pleased God that I should be present this year at this affair, the burden would have increased

much ; but, through the Aga's great love for us and his intimacy with us, contracted by means of gifts, presents, and entertainments, he would not listen, in our prejudice, to the speeches of our enemies, nor of the heretics, who, out of their hatred and jealousy, whispered the most malicious insinuations against us. Thus terminated the registration ; as well the Defterdar being content with us, as all the Kakhias and Agas of the Pasha, who had each of them recommended us to the kindness of the Mutribgi.

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### SECT. IX.

*APPOINTMENT OF IBN'OLVAZIR TO THE GRAND VAZIRSHIP.—REGULATION OF SUNDRY CHURCH MATTERS BY THE ARCHDEACON.—HIS RE-UNION WITH THE PATRIARCH AT ALEPPO.*

SHORTLY afterwards came the removal of the Pasha from his office ; his father sending after him, to make him Vazir in his place : and he set off with the couriers, with one hundred and fifty horses. He had been engaged in a war against the natives of Maan and of Shahâb ; and had fixed, that, to be admitted to an amnesty, they should pay five hundred purses to his Highness the Sultan ; for the receipt of which sum he left, on the spot, Caplan Pasha, Pasha of Terapolis, with his own troops, and the troops of Damascus. In two days he arrived at Hemah, and travelled day and night till he arrived at Adrianople ; where he saw his father, at whose death he was appointed to succeed to the Vazirship.

During this year that I was Vicegerent to the Patriarch, in conjunction with Kyr Nicolaos, Metropolitan of Akkar, five of the Priests of Damascus died. At the beginning of the Patriarchate of our Lord Macarius, there were thirty Priests ; of whom, up to the present time, fifteen have died—God have mercy on their souls ! At the obsequies of the five, and after their interment, I performed all the rites usual in this country ; giving to the assistants wine and biscuit, and making them drink three rounds to the souls of the deceased. On the tomb or vault of the Priests I laid down a large polished stone, on which I inscribed the dates in Greek. On the tomb also of the Monks I placed a large black stone, to mark the spot.

I established the custom of keeping a register of the names of the deceased ; placing in the tabernacle a book, in which are written the names of those who



die, from day to day throughout the year; so that they are commemorated, by means of it, at every Mass; and the friends of the defunct are warned of the fortieth day, the half year, and the anniversary, to perform obsequies for him, or Mass. After the conclusion of the year, his name was crossed out; and this regulation was to be enforced by the Candilaphthes.

The officiating Priests were in the habit of encroaching on each other in the service of their weeks, burying the dead, baptizing infants, and consecrating tapers without permission from the Prefect of the week, and without the permission of the Vice-Patriarch: but I prohibited them from this, ordering that all the Church business, which arose in the course of the week, should be discharged by the officiating Minister of that week, with the approbation of the Vicegerent; and in this there proved to be a clear advantage to all, a maintenance of due regularity, and an annihilation of the previous dissensions and animosities. I also prohibited the country Priests from performing the duty of the town Clergy, and encroaching upon them; and compelled them to restrict themselves to the discharge of the business of their communities in the villages and country districts.

I enforced the practice, that the Heads of the Clergy should throw incense over the deceased and round his corpse, then to the Assistants, according to the custom of this country, and afterwards to the Clergy.

The Christians on the festivals were in the habit of pressing forward to the participation of the holy mysteries, without confession: having sent, therefore, and obtained from our Lord the Patriarch an Istatikon, I compelled the masters of confession to make a subscription with their names, and to sign papers to be distributed to their disciples who should confess to them, whether men or women; and the Priests and Deacons communicated the mysteries to none without a sealed paper: so that thus the Church was recalled to order.

In Damascus there were superintendants of the kharadge, men of old standing, wicked infidels, with no fear of God, whom it was found impossible to remove from their office, because every year they contrived to bribe the Kharadgi or Collector, and by his protection secure themselves in their places; whence they haughtily exercised their authority over the poor and wretched, leading a luxurious life from year to year on the purse of the Christians. However, I exerted my endeavours at the present time, and succeeded in removing them; replacing them with four others, venerable for their seniority, religious men, and fearing

God : and through their means there was great quiet this year, and much profit to the poor.

It had been usual for the Sheikh or Mayor of the Christian districts to be himself a Christian, and to be appointed with the assent of the Patriarch and his fellow-Christians : but, in our absence, that authority had been usurped over them by an accursed person, one remote from God, and injurious both with hand and tongue ; who had thrown the affairs of the Christians into much confusion, and completely subverted all order and regularity, by his addiction to wine, and his concealment when sought after ; and none had power to remove him. We, however, removed him, to the entire deprivation of his office ; and I appointed another in his place, a man who, during the time of his retention, reduced all things to peace and quietness.

Whenever a new Pasha came, it was usual for the district of the Christians to be required to furnish a certain number of lodgings. On the arrival of Ibno 'l Vazir I exerted myself vigorously ; and by laying out a sum of ready money, and pledging some bales of goods, I purchased a number of houses ; which I fitted and arranged, disposing them after the manner of the most respectable lodgings : so that by this means both parties were relieved and delighted, and the houses of the Christians were saved from being ruined by the Soubashi and his followers, and from the intrusion of the Sheikho 'l Khara. In the mean time, I opened my hand in generosity, and in giving to eat and drink, as is suitable for the conduct of the Patriarch's Vicegerent, and for the Patriarch's house : and the effect of this was, that my word prevailed with every one ; and with the public in general, whatever the Deacon said passed current. All this was done by my father's desire.

During the expedition of Ibno 'l Vazir against the natives of Shahab and those of Maan, much pillage and great losses occurred to all their connexions, whether Christians, Moslems, or Jews : but, to the utmost of my power, I benefitted our community, and repelled these injuries from them.

The Christian women had a hideous custom, which they had introduced in our absence ; and this was, that when any one died, or news came of any person's death, they sallied forth at the beginning of the night, with their families and friends, carrying torches, and, amidst continual shouts of 'Walwalà !' going round to all the houses of their relatives. I sent therefore, and obtained from our Lord the Patriarch an Istatikon of excommunication against whosoever should do this :

and if any proved obstinate, and did so, I permitted no Priest to perform the funeral rites to the dead body till it stank, nor until they had paid their fines to the Church of God : and I finally put a stop to this bad custom.

This blessed year I incurred great loss and excessive expense, on account of the extraordinary dearth of provisions, and the consequent assaults of the poor on the Patriarchal palace, into which they pressed without my having the power to bar them or shut them out ; as also on account of the kharadge, as has been already mentioned. And the twelve months were not elapsed, before my breath was gone ; when, panting with labour and anguish, I made an effort to escape from this painful situation ; and went forth from Damascus on the evening of Thursday the fourth of the month Tamoz, four days after Ibno 'l Vazir, in company with his Kakhia, Sâlih Aga ; who was directed to follow him, with his heavy luggage, his goods, and treasure. Between this officer and me there had existed much intercourse ; and I interceded with him, to a great extent, on behalf of the Christian community : of which number was a Priest, linked with ten persons from Maaloula, at whose place had been killed one of the *دالاتية* of Ibno 'l Vazir. As delinquents suspected of the murder, these men had been brought and incarcerated in the castle prison ; where the poor wretches remained a whole year, without once having their heads shaved, in the greatest misery ; and where two of them had died : for a mulct had been imposed on them, part only of which they had paid, leaving the entire payment unaccomplished. A great number also were in the Pasha's prison, from the country of the Druzes ; and many others, on suspicion only, had been confined, as those mentioned above, nearly a whole year, crowded one upon another. For all these, whether Christians or Moslems, I ceased not to intercede, until he had compassion on them all, and pardoned them, by presenting their list for pardon to Ibno 'l Vazir : and by the Divine inspiration, their gaolers set them every one at liberty.

Thus I departed with him from Damascus, in company of our friends ; and we entered Aleppo after him, on Monday the fifteenth of the month Tamoz. Here we were united with our Lord the Patriarch, and received a blessing from his Holiness : and may the Lord of all Glory, and the God of all Majesty, preserve, at our entreaty, his valuable life ! May he prolong his existence in an old age, abounding in good works and attended with tranquillity of mind, with release from debt, and a freedom from unpleasant apprehensions ! May he benefit us by the blessing of his holy prayers ; and guide his pure supplications to our good, and to

the good of all the rest of the Christian flock ; and not shew us to him, nor shew him to us, in the day of evil ; by the intercession of Our Lady the Virgin, the unsullied Mother of God, of St. Peter the greatest of the Apostles, and of all the Saints! Amen! Praise to God always!

THE completion of the copy of this Book was on this day, the Nineteenth of the Month Iyar, of the Year ONE THOUSAND SEVEN HUNDRED AND SIXTY-FIVE of the Divine Incarnation.

FINIS.

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they were fifty thousand ; and were just come, packed in boxes, from the Queen and King of Sweden. On our wondering at their multitude, he informed us, that within the Emperor's palace are artificers who prepare for him seventy thousand muskets annually, which are laid up for perpetuity in the stores. This is only what is done within this city : but as for the arms which are prepared for him in most of the provincial towns, they are beyond computation ; and those which are brought to him besides from every country of Europe, every year, are innumerable. He mentioned also, that the English (الانگاز) had just now sent him three wonderful guns, from which, when discharged, no sound issues : they are made of certain springs and machinery, the contrivance of the Franks. Every evening during this summer we used to go to see the gun-artificers ; for they were in the practice of collecting all the guns which they were manufacturing, and ranging them along the edge of the Palace Hill that abuts upon the river, close to each other : then, filling them with powder, they set a train which communicated with them all as they lay in one row, and fired them with a long rod of iron heated in the fire. Those which were sound among them remained in their places : the unsound instantly flew to pieces, from the great quantity of powder with which they were loaded. All the Emperor's troops are firemen ; I mean, armed with firelocks.

As to the news from the Emperor, it was reported that he was stationary in the city of Smolensko up to the twenty-first day of the month Ayyar (ايار), on which is the festival of the Emperor Constantine ; when he removed thence to the country of the Poles, after he had divided the troops with him into three parts. He went himself with the middle division. They were delayed much, in consequence of the thawing of the rivers, and the great quantity of inundations and mud and rain. The troops generally, as reported, were in advance of him the distance of three days' march ; having arrived at the large river called Barozof (باروزوف), which was formerly the boundary between the frontiers of the Muscovites and the Poles. News had been spread, that the Poles had taken a position on this side, fearing a passage might be effected there ; and had fortified it with mounds of earth, cannon, and the main portion of their army ; and that they had blown up all the roads with gunpowder. This was in consequence of their weakness, and the little courage they felt to meet the enemy. The Emperor, therefore, sent a number of Archons to pass the river, at a distance of fifteen days' march higher up and lower down. These encountered the Polish troops near these passages and the mounds, and,

charging them, killed them all, taking all their cannon and baggage. As soon as the Emperor came up, he caused seventy bridges to be thrown over the river, constructed of wood, for the passage of the troops. In the middle he erected a large bridge, with a huge high wooden tower at the top, commanding every side; and fortified it with cannon and troops, that he might be secure from danger, as far as concerned the passage of the river, and have all the roads on that side open to him. He marched himself in person on the road towards the city of Vilna; which was under the command of Radzivil; but on account of the roughness of these roads, beset with forests and mountains, they returned, with a great part of the guns of the artillery, to Smolensko, being unable to effect their transport. The main body of the Emperor's Archons, with their troops, went on before; and, spreading over the Polish territory, made the conquest of a great tract of country, by sword and by treaty. If any place stood a siege, they put to the sword all its inhabitants, set fire to the houses, and laid the whole place in ruins; committing the most excessive cruelties, in order to strike the enemy with fear and dread. This year no one appeared to oppose them, nor was it heard that the Poles were assembling in any place, nor was there any mention of a Polish army or any force, but their memory seemed to be wholly extinguished: for the Poles, from the first until now, had entertained hopes of succour from the Turks and Tartars, and had been endeavouring to rouse them by repeated embassies, but not one came to their help. From their great pride and obstinacy, however, they would not make peace; though they were perplexed, against whom they should endeavour to maintain the war; whether against the Emperor, or against his Archons, or against the army of Novogorod, or that of the King of Sweden, or against Chmiel; God had sent a curse of annihilation upon them; their counsels were confounded, and their direction was perverted.

Whenever there came from the Emperor any news to Moscow that his armies had conquered a place or defeated a body of troops, immediately they rang the bells of the Patriarchate, one and all, and rejoiced and exulted; and the Patriarch came down to put on his robes after Mass, with all the Heads of the Clergy present, and the Archimandrites and the Priests in the Sobor; and they performed a *Παράκλησις* in supplication for the Emperor, and thanks to God for his assistance and the victory. It was not guns, or drums or fifes, or any thing of that kind, but bells and *Παρακλήσεις*. We were astonished at this their



religiousness and faith; but they acted, on these occasions, only in conformity with their constant custom, as we often witnessed it.

At this time began to arrive, in wagons, numbers of captive soldiers of the Polish army, loaded with irons. Having presented them to the Patriarch and the Vazir, they threw them into the different prisons; and dispersed others of them, by command of the Emperor, over all the country, to be kept in irons. Of this matter we will say more hereafter.

On Friday the thirteenth of Tamouz, our master said Mass in the Church of the Convent; as also on Sunday the sixth after Pentecost, and on the following Monday. In the afternoon and evening of this day they rang the great bell, as also on the morrow; and held a great solemnity in commemoration of St. Vladimir, king of Kiov and of all the Russian countries, who in his conduct resembled the Apostles: for when he embraced the faith at the hands of the sister of Basil the Macedonian, Emperor of Constantinople, and was baptized, he took the name of Basilius; and having baptized the inhabitants of all the Lesser Russia, that is, the country of the Cossacks, he afterwards came with St. Peter, the first Metropolitan of Moscow, and making himself master of this country, drove the Tartars from it, and divided it among his twelve sons. He baptized, during his time, the greatest part of the inhabitants of these countries; and having built a large city, called it, after his own name, Vladimirov, a place we have spoken of heretofore. It is this place of which History reports, that when Timourleng came into this province, he built the castle belonging to it, and there deposited his treasures. This we now ascertained, from the mouth of Basilius Luka Simoyov, who some time ago embraced the Christian faith; upon my asking him about it.

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#### SECT. XIV.

##### *THE FORTY CHIEFS OF THE DOG-FACED TRIBE.—CEREMONY AT THE NOVODIEVITZA CONVENT.—GOLDEN CROSS OF THE ANNUNCIATION.*

ON the evening of Thursday the nineteenth of Tamouz, the Patriarch of Moscow invited our master; and they put on their robes together, as usual, in the Church of the Archangel, and performed a funeral service for the late Emperor Michael, as they had done before; that is, a *Μνημόσυνον*; and on the morrow, a Mass; and went up to banquet in the hall. As we came down, we met some of the tribe of the Martyr Christophorus, of whom we have before

spoken, standing in the road of the Patriarch, to shew themselves to him. Their figures were more disgusting, meaner, blacker, and more diminutive than those of the persons of the same tribe whom we mentioned as having seen in the week of the Cheese Lent. They were forty persons, each commanding a thousand of their countrymen. Their garments were skirted coats of coloured cloth. They had, hanging from their breasts, suns of yellow brass; signifying that they were Kniazes, as we immediately ascertained. The Patriarch inquired of them as to their numbers: they replied, "We are come, to the number of forty thousand, at the call of the Emperor to us for our assistance; and we are the provosts over them." Then he asked them concerning the distance of their country. They replied, "It is five thousand versts; and we have been more than four months travelling, to arrive here." He asked them their different ages, and discovered among them many that were above a hundred years old. They eat all kinds of fish, and raw venison; and human flesh, when they can obtain it. For this reason, they were quartered outside the city, in the woods and fields, and had many guards set over them. He said to them, "With what do you make war?" They answered, "With these bows and arrows." We looked at their arrows; and were much astonished, none of us having ever seen the like. They are of three or four kinds: some are only pointed with iron; others have, behind the point, two fins turned backwards, like rows of iron pins; so that when the arrow has been shot into any one, these points spread within the flesh, and the arrows can by no means be extracted: others have points of a vast length. As for the bows, they are a piece of nerve, like wood; and stretched and strung in such a manner, that none but the stoutest can draw them. When the Patriarch perceived that I was instigating our master to question him concerning these people and their circumstances, and that we were in amazement at their appearance, he came forward, and, taking me by the hand before the Ministers and the assembled crowd, called the savages, as if to eat me, that he might have his laugh and sport with me, whilst I was shuddering and quaking for fear. So he did also with others, as well as myself. Of all those that he sported with, he actually delivered one, who was a Deacon, belonging to the Servian, into their hands. As soon as they laid hold of him, they tore his clothes to tatters, in scrambling for him; and it was with difficulty that he was rescued out of their hands, by redeeming him with fish and money, which the Patriarch gave them as his price. The poor Deacon, from fright and horror, lay ill for a long time afterwards.

On the eve of the festival of St. Elias the Prophet, they performed the Matins over night. In the morning were completed the three years since our departure from Aleppo, and a year since we had begun our residence in Muscovy. They rang the bells for a procession, accompanying them also with the great bell: and one of the Heads of the Clergy went forth in procession to the outside of the city, into the plain, to an ancient church, dedicated in the name of St. Elias; where he said Mass, and then returned. As to the Patriarch, he too went out in procession, by the Imperial Gate, to the oratory, and made a supplication for the Emperor. Then he passed on to a new church in the midst of the markets, dedicated in the name of St. Elias, in the vicinity of the residence of the Metropolitan of Novogorod; where they performed the Ἀγιασμὸς and the Mass, and he returned.

In the evening of the following Friday, the Patriarch sent to invite our master; and we went with him, in the coach, to the convent called the Novodievitza Monastir; that is, the Convent of the Young Girls, outside the city, at the distance of three versts; a place we have already spoken of, having during the Great Lent performed a funeral there. We went thither now; because on the morrow, which was Saturday, was the commemoration of the feast of the Translation of the Image of Our Lady which performed miracles, from the city of Smolensko to the convent. We alighted outside; but the Patriarch alighted in his great pavilion, composed of tent within tent, and surrounded by a numerous guard of janissaries. All the wives of the Grandees of the empire came in their coaches; and the greatest part of the citizens assembled there, taking up their quarters in the houses of the village outside. The assembly was vast; and there were buyers and sellers, and market-stalls, in abundance: for it is a very great festival with them, and they have a great love for this convent. On this account, all the Nuns who are in it are either the daughters or widows of Grandees, and are very rich; for it is their custom in this country, when a convent is large, like this, not to admit any Nun into it, unless she settles upon it a considerable sum of money. As all the Nuns in this convent are exceeding rich, the convent itself, consequently, is become very rich, as the Patriarch of Nikon told our master this evening; saying, "There is nowhere in the Muscovite dominions a convent equally rich with this." We assisted in it at the small Ἐσπερινόν, and went away to sleep in one of the inns outside. The Patriarch of Moscow lodged in his own pavilion; the rest of the men and women, in the houses in the village: for they admit no one to sleep in the

convent, whether male or female. After the two Patriarchs had put on their copes, and the Priests and Deacons had come out to the *Ναρθηξ*, they performed a *Παράκλησις* for the Emperor, and came down to incense the church, as usual. After they had done, they put off their copes; and the Deacons came out with the tapers, and the choristers chaunted before the Patriarch till he entered his pavilion. After the third hour of the night, by the striking of the convent clock, they rang the bells; and arising to Matins, we entered the church. They began chaunting the Evening Psalm in responses, as usual; and at the *Δόξα*, all the Archimandrites, the Priests, and the Deacons, took a *Κηρόν*, or wax taper, and went in and robed; and came out at the *Εἴσοδον*, and entered the sanctuary, as they chaunted "O Divine Light." Then they came out at the Litany, and stood round the Patriarch, with the chief of the Archimandrites at their head. When the Deacon had said the Prayer for Vigils over five large black cakes, the Patriarch recited the Benediction: then the Abbess advanced, and gave to each Patriarch one; afterwards, cutting the others into pieces, she distributed them to all the Grandees. After the Evening Prayer was closed, they sat down; and a Lesson was read from the History of the Mother of God. Then they arose, and the bells were rung for Morning Prayer. All the prayers this night were performed in full chaunt. Having finished the Morning Prayer, we went out of church to our several abodes.

On this night the Patriarch conversed much with our master; and, amidst other topics, he informed him concerning the golden cross on the Church of the Annunciation in the Imperial Palace; telling him, that it was worth one hundred millions of gold. Not only is the cross itself of great value; but the roof also of the church, together with the nine cupolas, their vanes and railing, is entirely covered with pure gold, the thickness of a finger. We could not believe this: he did not however, tell any falsehood; for when he saw that we were astonished and confused at hearing it, he said, "The expense and treasures to so great an extent, which the Prince Vasili, son of Czar Ivan, laid out on the building of the white walls of the city, amounted to no more than the value and expense of this cross, the roof, and the cupolas:"—and in this assertion all men are agreed; for the cross appears indeed small from below; but when one of the crosses of the Sobor Church broke, and its fragments lay before us, we ascertained that its length was more than four cubits, and its breadth three, with the thickness of a span: as to the ball, or apple; at its base, not one of us was able, from its largeness, to embrace it with both our arms. When,

however, they set it up in its place, it appeared very small, by reason of the height of the church, as it assuredly must: but the Church of the Annunciation is higher than the Sobor, for it is built upon vaults of a great height. The cross is not gold inlaid upon wood, as the other crosses of the other churches; but is all of pure gold, cut and burnished, and shining like the diamond. At its base, above the apple, is a half circle turned upwards, resembling the moon. We know that those acquainted with the subject used to say, there is nothing dug from the mines heavier than gold; and that every piece, of a span in length, a span in depth, and a span in breadth, is a quintal in weight: we know not whether it be a quintal of Aleppo, Damascus, Istamboul, or of Greece; but they say that it is four and forty okkas, and the okka is four hundred drachms. Now we calculated that every dinar is a drachm and two carats. Let the reader, then, make out the account, if he is able; for I yield to the difficulty. I asked the Grandees of State, the Grandees the Interpreters, my companions the Secretaries of the Emperor, and many others, to be informed how many quintals it was; or how many poods; but not one of them knew, for it is one of the secrets of their Emperor.

Similar to the wonder we have mentioned, and one indeed of the wonders of the world, is the new Imperial Treasury in Moscow, for its splendour, and the astonishment it excites in every person. Then the Patriarch informed us, that in the last week he had sent to the Emperor forty thousand poods of gunpowder.

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## SECT. XV.

### *CONVENT OF ST. SABA.—FEAST OF THE CROSS.—ORIGIN OF THE NAME SARACEN.—BENEDICTION OF THE WATERS:*

To return:—After the clock had struck the third hour of the day, the Patriarch invited our master to his pavilion; and having both mounted into his coach, they went to a convent, by the name of St. Saba, situated in the midway between the city and the other convent. The Empress had newly built it; and had settled in it Russian, that is, Cossack Nuns, whom the Emperor had brought from Smolensko, and from the city of Mohilov. It was said that Radziwil had used to treat them with great kindness and munificence; because his wife Miriam, the daughter of Vasilij Beg, of Moldavia, being of the orthodox faith, loved them much, and was constantly praying with them. When the Emperor made

the conquest of that country, he apprehended the malice of Radzivil and the Poles against them, and brought them hither with the utmost veneration and respect. They were about seventy Nuns, mostly maids of rank and property, with faces shining like the sun, and beautiful clothes and ornaments. They wore long veils over their faces, and trailed their mantles on the ground, possessing with the utmost dignity a neatness of person and a nobleness of deportment. Afterwards, the Emperor cleared the convents of them there, through his fear for their safety; and sent and had them all brought together to this place, till at last they amounted to about three hundred Nuns. Then he removed all the Muscovite Nuns from the large Convent of the Girls, distributing them among the Women's Convents in the city; and settled here all these Cossack Nuns, in one body. He was actuated to do this by his own love for them, as well as by that of his Empress and of the Patriarch, and by the delight they all took in hearing their chaunts and prayers, which expel from the heart all uneasy thoughts, as we shall afterwards have occasion to shew. When we arrived at their convent, they came out to meet the Patriarchs with chaunting; and walked before them to the church, where the Patriarchs put on their robes. In the mean time, there arrived from the city one of the Metropolitans, accompanied by the Priests and the Deacons, with the pictures and the banners and the tapers, walking in great procession. The two Patriarchs came down to meet them, and they all went together to the convent. After we had ascended to the church, they performed the *Ἀγιασμός*, then the Mass; and the two Patriarchs went out and prayed to the images on the outside of the door of the convent; whilst the others set out on their return to the city, as they had come, in procession. Remark this great fatigue they were to undergo: as for us, we returned to put off our robes, and left the church. The Abbess made a present to the Patriarchs, according to custom, of images of Our Lady, inlaid with gold; together with large cakes of black bread, from the pantry of the Nuns.

Then the Patriarch ascended his coach; and having seated our master in another, all over crystal, he invited him to one of his villas and palaces, seven versts distant from the city and three from this convent, across the River Moscwa. Here he gave a princely banquet to all the Grandees of the empire, the Heads of the Clergy, the Archimandrites, and the Priests and Deacons, both great and small. Afterwards, he set out on his return, with his attendants around him, and the janissaries before him. On our approach to the city, they rang





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