



TURKEY — PLATE I.

Richheatow Rectory

PICTURESQUE
REPRESENTATIONS
OF
THE DRESS AND MANNERS
OF THE
TURKS.

ILLUSTRATED IN
SIXTY COLOURED ENGRAVINGS,
WITH DESCRIPTIONS.

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BY W. LEWIS, FINCH-LANE, CORNHILL.



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PREFACE.

NOTHING, says the Chevalier D'Ohsson, in his valuable inquiry concerning the Ottoman Empire, ought to be considered as more interesting than an acquaintance with different nations. Their religion, their history, their manners, and their customs, are worthy of the attention of every one. The more considerable a nation is in itself, the more connections it has with others, the more important its political situation, the more it deserves to be known, both by its neighbours, and those countries connected with its government or commerce.

We admire, and with reason, the rapid progress which that part of Europe, over which Christianity has spread her benign influence, has made in every department of science. It has thrown a ray of light over the most distant periods of antiquity, dissipated the clouds which obscured the origin of ancient nations, investigated the concerns of those which have risen from their ashes, while the spirit of inquiry has hitherto scarcely reached a nation, which sprang up on the borders of the Caspian Sea in the thirteenth century, and has, for near four hun-

dred years, acquired the possession of, and still reigns over, the most beautiful part of Europe, while its forces have often thrown terror into the most powerful of its neighbours.

We know, even in this enlightened age, hardly more of the Ottoman empire than its vast extent and local situation. The illusion and errors, which have resulted from faint, distant, superficial, and slight inquiries, have, with respect to some authors, afforded us only phantoms, which, being looked and acted upon as realities, have been thrust forward as the religion, laws, and manners of the Turks.

It is, indeed, as Monsieur D'Ohsson justly observes, very difficult to penetrate the thick clouds which surround this uncommunicative nation. The prejudices of religion have raised a barrier, which has been still further strengthened by physical, moral, and political causes.

The present work, then, has at least the merit of being both interesting and valuable as to its objects; and these objects are, to delineate with fidelity the various modes of dress and peculiarity of customs now existing among this singular nation, and its various dependencies; and to accompany such portraits with appropriate and accurate descriptions. With respect to the latter division, much is not to be expected from the very narrow limits to which it was necessary to confine the descriptive part of this work. But it was impossible to enter more in

detail upon the subject, without writing almost a volume instead of a page. The merits of this work depend upon the accuracy and beauty of the drawings, and the truth of the colouring; and for other inquiries we must have recourse to the laborious and curious researches of D'Ohsson, D'Herbelot, Dallaway, Olivier, Tott, Montague, Tournefort, and various other writers. From these sources, indeed, added to the manuscript notices of Monsieur Dalvimart, the present descriptions have been drawn up; nor has that admirable work, the Arabian Nights, been neglected, at least where any circumstance mentioned in it has been confirmed by the testimony of other writers. We may indeed depend upon any description we meet with in that singularly-interesting work, relative to oriental nations. They all carry with them the genuine stamp of originality, and are rendered authentic by the concurrent testimony of other authors.

There is another reason too, if it may be allowed to look forward with something like a prophetic eye into the womb of time, that will perhaps give an additional value to this work. As a nation, the Turks seem drawing near to their dissolution. The power, and it may be, the ambition and wants of the surrounding kingdoms, is not small; they look with an eager and longing eye towards that most beautiful part of the world; and the half-drawn sword appears ready to strike at the Ottoman crescent, which, meteor-like, sparkles with a dazzling lustre, and

seems equally evanescent ; at least, when comparative weakness is opposed to comparative power.

The Drawings, from which these plates have been engraved, were made on the spot, about four years ago, by Monsieur Dalvimart, and may be depended upon for their correctness. They have been most accurately attended to in the progress of the engraving ; and each impression has been carefully coloured according to the original drawing, that the fidelity of them might not be impaired.

Respecting the orthography of the peculiar names of the Turks, no one standard has been adhered to, because no one standard exists ; each writer spelling the names as his ear may have caught the sounds. Thus the different companies, or divisions, of the Janissaries are called Odahs and Ortas ; and it is the same respecting other names.

The Publisher has only to add, that he has endeavoured to make this work superior in point of elegance to his other publications of this nature ; and has only to hope for a patronage equal to that he has hitherto been honoured with.

PLATE I.

THE KISLAR AGA,

OR FIRST BLACK EUNUCH OF THE SERAGLIO.

IN the various and complex government of the Grand Signior's Seraglio, no person holds a more important office than the Kislár Aga; the business of this person being to direct and take care of every thing belonging to the females of the place. As he has the whole interior management of their apartments, he has various opportunities of ingratiating himself with the Sultan; and thus he often becomes a most powerful friend, or enemy, to the other great officers. The story of throwing the handkerchief is not a fact, according to most modern writers. The fortunate fair one, whom the Sultan honours with his regard, is informed of the circumstance by the Kislár Aga; and this, among the Sultanas, is reckoned the highest mark of respect.



TURKEY — PLATE 2.

PLATE II.

A SULTANA, OR ODALISK.

THE Seraglio itself, of which this female is a principal inhabitant, is an irregular building of vast extent; and contains in all at least six thousand persons, many of whom indeed live in the city, and go there only during the day. It is not, in its extended sense, confined to the female apartments, for within its walls there are six large divisions for the divan, halls of audience, and various other departments; besides very extensive gardens. The grand gate of entrance is called Babahoomajùn, or the Sublime Porte; which is now also applied by foreigners to the Sultan and his government.

The females of the Seraglio consist chiefly of Georgian and Circassian slaves, and are of course admitted when very young. It is a custom among the great men to present the Sultan with virgin slaves, through the hopes that these may hereafter promote their interest.

Although the females in the Seraglio amount to more than five hundred, yet the Sultan generally chooses six or seven, called Kaddins, who alone have the privilege of producing an heir to the throne: and the first, who has a son, is styled the Favourite. The other slaves are styled Odalisks, from Oda, a chamber; and this plate represents one of these.



TURKEY — PLATE 3.

PLATE III.

OFFICERS OF THE GRAND SIGNIOR.

THESE officers, who are in their dress of ceremony, which consists of rich silks, trimmed and lined with valuable furs, and with a singular crested plume on their heads, are called Capidji Bachi, and are for the private service of the Sultan. To them is attached the honour of carrying the bow-string, when the monarch orders them ; and their appearance therefore, with that instrument in their hands, is dreaded by all.



TURKEY — PLATE 4.

PLATE IV.

A TURKISH WOMAN

IN A PROVINCIAL DRESS.

No dress can possibly be better calculated to conceal the person than that worn by the Turkish females, both in Constantinople and the country, whenever they appear abroad. No woman is ever seen without her maharmah, which is generally formed of muslin; one part of which fastens under the chin, and encloses the head; the other crosses the mouth and nose, and admits only space enough to see from. They also constantly wear a feredjè, which entirely envelopes their whole person.



TURKEY — PLATE 5.

PLATE V.

LADLE-BEARER TO THE JANISSARIES.

THIS singular character is a person of greater consequence than his office, if we are to judge from European manners, would lead us to suspect. The sense of honour is not, as with us, attached to their colours; they might lose them without much danger of disgrace; but the loss of their ladle and kettle is almost irreparable, and they esteem it as their greatest calamity. In order to avoid this, every odah, or regiment, of which there are an hundred and one, has two of each. When both are taken by an enemy, they consider the regiment as destroyed, and a new one is formed, to whom new ladles and kettles are given. These ladles and kettles are never removed without receiving some military honours. When the Ladle-Bearer goes round, according to Mons. Dalvinart, to serve out the soup or messes, he is always escorted by a guard.

The Janissaries themselves also have a wooden spoon, with which they eat their pilàv, and which they wear in their caps instead of feathers; and they as much look upon these as a part of the military dress as an European would a sword.



TURKEY — PLATE 6.

THE CHIEF OF THE ULEMAS,

OR PROFESSORS OF THE LAW.

ALL, who make the law a profession in Turkey, are distinguished, at least when they have any office, by the largeness of their turbans. There are regular gradations, by which they must rise ; and no one can hold a place of any importance, unless he has first filled an inferior office. They must first have been Sohtas, or students ; then Muderris, or chief of a college ; after this they become Naibs, or clerks to some Cadi or judge ; then Cadis. Mollohs, or superior judges, is the next step. Of these there are various ranks till they may become judge of Mecca. They then have a right to be Istambol Effendissi, or chief officer of the police in Constantinople, and last of all, arrive at the grand dignity of Kadiasker, or superior judge of Europe and Asia. It is not, however, to be imagined, but that these different degrees are frequently passed over by those who possess either rank, power, or interest. And, indeed, there are some particular families, who almost assume a right, by a kind of inheritance, or patrimony, to some of these high dignities. The Sultan can appoint them directly ; but even then the forms are so far complied with, that the person receives the commissions for all the inferior offices at the same time that he does for the superior. This, however, sometimes causes great murmurs among the Ulemas, or professors of the law.



TURKEY — PLATE 7.

PLATE VII.

A MUSICIAN,

BELONGING TO THE GRAND SIGNIOR.

THE opinion, that has been formed of the Turkish music by different people, has been very various. Some have represented it as harsh, unskilful, and disagreeable; while others, on the contrary, have asserted that it is pleasing, and possesses a strong power over the passions, especially when accompanied with their engaging style of dancing. One author has even preferred it to the Italian.

This difference of opinion may be accounted for; because the Turkish military music forms a combination of the most discordant sounds, while that used within the houses is excessively soft, and has a melancholy expression, by which the Turks are much affected. Their music however is generally performed in unison, and their instruments consist of a violin with three strings, a viol d'amour, a flute still softer than the German, a sort of tabor and Pan's pipe, and a mandoline strung with wire, having a very long handle. The Italian music has however been a little introduced lately.

This portrait represents one of the Grand Signior's Band in his usual habit. He is in the act of playing upon a mandoline, something similar to the modern lyre, or Spanish guitar, though it has fewer strings than the latter, and a much longer neck than either.



TURKEY — PLATE 8.

PLATE VIII.

A DOMESTIC

BELONGING TO THE GRAND VIZIER.

UNTIL the reign of the present Sultan, the office of Grand Vizier was not only the most important in the whole state, but was even able to control the sovereign's will. The three last Viziers have however been circumscribed in their power, although their office is still attended with nearly as much pomp and magnificence as formerly.

The officers and domestics of the Grand Vizier are very numerous. The portrait here given is of one in his full dress, with his yellow boots and yataghàn, a sort of curved knife or short scimitar. The first of these is reckoned a great privilege, as the common people are forbidden to wear boots or slippers of a yellow colour. The yataghàns, which are also sometimes accompanied by large pistols, are generally very richly ornamented, but without any marks of taste.



TURKEY — PLATE 9.

PLATE IX.

A TURK

IN HIS CHALL, OR SHAWL.

THIS is the dress of a Turk, whenever he ventures abroad on foot : but this, among the higher ranks, is never done in the streets of Constantinople. The cloaks are generally ornamented with rich and valuable furs, and the challs, or shawls, are also very richly worked. The male dress of the Turks is regulated by sumptuary laws, and is distinctive of the different classes, but the females are permitted to wear any sort of ornaments they choose.

The Turks of any considerable rank in life consider it as a degradation to be seen walking ; and they constantly go about the city on horseback, accompanied by a numerous train of servants on foot. Some very pompous and rich individuals have been known to have above an hundred in their train. These are always as richly dressed and as numerous as possible at any of their feasts, particularly that of the Beyram.



TURKEY — PLATE 10.

PLATE X.

A P A G E

OF THE GRAND SIGNIOR.

THE Pages of the Sultan, who hold a much more important office than is to be inferred from what we mean by the same name, at least they often arrive at the most important dignities, are appointed in a very peculiar manner.

There is, in the large suburb of Constantinople called Pera, an extensive building or palace, in which a considerable number of boys are maintained at the expense of the government. These are called Ichlogans. From this body are the pages chosen. They are here attended by Codjas, or masters, who teach them the Turkish, Persian, and Arabic languages, and the art of writing. Some of them are also instructed in various other accomplishments, and in those offices that are required of them, when they shall be employed about the Sultan's person. Many of them, however, are brought up for the inferior situations of the Seraglio ; these are called Adjem-Oglan. Most of them are the children of Christian captives, and they are very carefully instructed in the precepts of the Koran.

The Ichlogans, who have made the best use of their time, and who appear to possess the most abilities, are admitted in the number of pages : they then rise in succession, and often occupy the most important offices in the seraglio : and by the favour of their Sultan, and the presents they often receive from those whose interest they espouse, sometimes become very rich.



TURKEY — PLATE II.

PLATE XI.

FIRST DRAGOMAN.

THE class of Dragomen, or interpreters, is very numerous in Turkey : but more particularly so in Pera, the great suburb of Constantinople, and which it almost rivals in beauty as well as extent, being near two miles long. These men are absolutely necessary for the transaction of all business between foreigners and Turks. There are also a certain number, sometimes even thirty, attached to the different ambassadors, and having once become such, they continue their office for life. In consequence of their number in Pera, the confusion of language there is excessive. It is astonishing with what facility some of these Dragomen have acquired and speak six or seven different languages. A great number of those, who live at Pera, are descendants from Venetians, who formerly came in the trains of the ambassadors from that state.



TURKEY — PLATE 12.

PLATE XII.

THE MUFTI,

OR CHIEF OF RELIGION.

IN no part of the world have the ministers of religion more power than in Turkey, particularly the higher orders. In the grand Mufti, or Scheik-islam, is combined almost the supreme power of the law as well as of religion. On all questions of a doubtful nature he is consulted even by the Sultan himself, who promulgates no law, does not declare war, or levy any tax, until he has received the Mufti's sanction ; and his decisions are called fetfas. It is the Mufti who girds on his sabre at his coronation, reminding him at the same time of his duty to promote the welfare of religion. To counterbalance, however, this vast power of the Mufti, which would otherwise be equal to that of the Sultan, the latter is able to depose, banish, or even to put the Mufti to death, should he displease him. Hence he is, too frequently, the mere slave of the Sultan. The Muftis in the different parts of the empire are all appointed by the grand Mufti, who resides at Constantinople, and they here act in a double capacity ; as expounders of the Koran, and law-givers ; but they can never be appointed judges, although they form a part of the body of Ulemas.

The contempt, which all Mussulmen have for those of a different religion, shews itself in the courts of justice, where the evidence of a Jew or a Christian is not often admitted, and when it is, that of one Mussulman has more weight than the positive evidence of ten, who profess a contrary religion.



TURKEY — PLATE 13.

PLATE XIII.

A GREEK WOMAN

OF THE ISLAND OF MARMORA.

THE dresses of most of the modern female Greeks, who inhabit the different islands of the Archipelago, as well as those in the sea of Marmora, are for the most part extremely elegant and becoming. And the one given, of an inhabitant of the isle of Marmora, with her child by her side, is highly picturesque and striking.

The island of Marmora, according to Strabo, was known to the ancients by the name of Proconesus. The inhabitants are all of the Greek church; though for a short time a few years ago, those of the village of Klassaki professed Islamism, in order to avoid the capitation-tax: but the Turks did not like the experiment; and, for fear of the example, they doubled the tax. The consequence was a return to the Greek church.

PLATE VIII.

A GREEK WOMAN

OF THE ISLAND OF MARMORA.

The dresses of most of the modern female Greeks, who inhabit the different islands of the Archipelago, as well as those in the sea of Marmora, are for the most part extremely elegant and becoming. And the one given of an inhabitant of the Isle of Marmora, with her child by her side, is highly picturesque and striking.

The island of Marmora, according to Strabo, was known to the ancients by the name of Proconnesus. The inhabitants are all of the Greek church; though for a short time or two years ago, those of the village of Massali professed Islamism, in order to avoid the capitation-tax; but the Turks did not like the experiment; and, for fear of the example, they doubled the tax. The consequence was a return to the Greek church.



TURKEY — PLATE 14.

PLATE XIV.

TURBAN BEARER

TO THE GRAND SIGNIOR.

THIS officer holds a very conspicuous place in several of the grand processions of the Sultan, who has always two turbans carried before him. They are placed on a sort of tripod, and borne in the right hand by the two officers appointed for that purpose. This ceremony, which at first only originated for the purpose of giving the Sultan an opportunity of changing his turban, if he chose, has now become a matter of ostentation. And as the different officers of state and others pass them, they make a most profound reverence, while the Turban Bearers take care to incline the Turban a little to the right or left, as they receive the homage. This is particularly the case when a fresh Sultan comes to the throne, and goes to have his sabre girded on; a ceremony which always takes place in the mosque of a little village called Youb, in the neighbourhood of the city. On the morning when it is performed, the streets from the seraglio to Youp are lined on both sides with Janissaries in their red shoes, large blue trowsers, and bonnets, which they are then obliged to wear, but without arms. All the officers proceed on horseback, surrounded with attendants on foot, and the Janissary Aga by far exceeds the rest in splendour and magnificence.

These officers and the Janissaries mutually compliment each other, while all pay the most humble respect to the Sultan's turbans, which are very rich, and ornamented with feathers.



TURKEY — PLATE 15.

PLATE XV.

A J E W.

IN no country does that persecuted race enjoy more privileges than it does at Constantinople. The Jews are put upon the same footing with Turks; and even in some instances have greater liberty. They profess their own religion, and are judged by their own laws, unless they appeal to the law of the country. They consequently possess a great degree of respectability and great riches, because a very considerable part of the trade passes through their hands, most of the rich merchants being Jews. Almost the whole management also of the affairs of the rich indolent Turks is intrusted to some person of this tribe; and every thing is transacted by them. Externally, indeed, they do not appear, probably through fear, with much magnificence; but great pomp and luxury are to be seen in their houses. Such is the account given by Dallaway in his travels. But a late French writer, Citizen G. A. Olivier, in speaking of the Jews, says, "They present themselves under far more unfavourable colours than in Europe. More ignorant, more poor, more fanatic, they give themselves up to even the lowest sort of trade." The abuse, however, which he loads them with, is rather unfavourable to his justice as an historian.



TURKEY — PLATE 16.

PLATE XVI.

A TURKISH WOMAN

IN THE DRESS WORN AT CONSTANTINOPLE.

IN Plate IV. there was given a portrait of a Turkish female of one of the provinces ; the one here represented is that of a female as she appears in the streets of Constantinople. It is different from the former.

The feredjè is universally in that city made of green cloth or other stuff, with its long square cape quilted and covered with green silk.

The beauty of the Turkish, but more particularly of the Circassian or Georgian women, is proverbial ; but in most of them it must be confined to the face. From the mode of sitting on their sofas they stoop very much, and walk awkwardly ; and the immoderate use of the warm, or even hot bath, with continued indolence, produces such relaxation as to spoil a form, which nature made equal to their faces. The latter are remarkable for symmetry and complexion. Their nose is Grecian, and their eyes, though generally small, and either black or dark blue, are brilliant and piercing. The custom too of drawing a small line above and beneath the eye-lash, adds to the effect. They stain the nails both of their fingers and feet of a bright rose colour. Hence probably arose Homer's epithet of— *Ροδοδάκτυλος Έως* ; “ The rosy-fingered morn.”

A TURKISH WOMAN

IN THE DRESS WORN AT CONSTANTINOPLE

In Plate IV. there was given a portrait of a Turkish female of one of the provinces; the one here represented is that of a female as she appears in the streets of Constantinople. It is different from the former.

The head is universally in that city made of green cloth or other stuff with its long square cap quilted and covered with green silk.

The beauty of the Turkish, but more particularly of the Constantinian or Georgian women, is proverbial; but it must be confessed that it must be confined to the face. From the mode of sitting on their sides they sleep very little, and make an awkward; and the immediate use of the hands, or even hot baths, with continued debauches, produces such relaxation as to spoil a form, which nature made equal to their lack. The latter are remarkable for symmetry and complexion. Their nose is straight, not too large, though generally small, and either black or dark blue, are brilliant and piercing. The corners too of the eyes are small and beneath the eyelids, which adds to the effect. They stain the nails both of their fingers and feet of a bright red colour, though probably more Homer's epithet of "red now as wax." The very dignified



TURKEY — PLATE 17.

PLATE XVII.

A HAMAL,

OR COMMON PORTER.

THESE men are very numerous, particularly at Pera, where they are employed in removing the various goods and merchandize. Those, who are of Armenian origin, are reckoned the strongest, and carry an immense weight; sixteen of them, (according to Dallaway,) with their arms in some manner interlaced, will frequently carry up the steep declivity from the quay of Galata a cask of wine of such immense weight, suspended by a pole, that each person must support near three hundred pounds. The mode, in which they individually carry, is seen in this plate, and differs from the English, who confine the burden entirely to their shoulders, while the Turks distribute it between the shoulders and the hips.



TURKEY — PLATE 18.

PLATE XVIII.

SUBALTERN OFFICER

OF THE JANISSARIES.

THE whole body of Janissaries is divided into one hundred and one companies, or ortàs, in numerical order ; and each of them has its different officers, who are equally attached to the army and the kitchen. The Tchorbadgi, or colonels of companies, signify givers of soup. The Achetchi-Bachi are majors, and principal officers of the kitchen. Each company has one ; and he who is attached to the Janissary Aga, is major-general. This plate represents an inferior officer of the corps, who is in the act of taking down the names of the men as they pass. This is the common mode of writing among the Turks, who seldom use a table.



TURKEY — PLATE 19.

PLATE XIX.

W O M E N

OF THE ISLAND OF ANDROS.

THE dress of the females of this island, like most of those in the other islands of the Archipelago, is very pleasing and interesting, especially when worn by the young and beautiful: and the Grecian beauty perhaps cannot be excelled. This island takes its name from Andros, the son of Anius, one of their kings; although it was also known by the ancients by several other names. It was here that Bacchus had a temple, near which was a fountain, whose waters annually during the Ides of January tasted like wine. "I have witnessed (says Anacharsis) those transports of joy, with which these feasts of Bacchus inspire the mind. I was on the deck of a vessel returning from Eubœa, my eyes fixed towards the east to watch the first rays of the rising day, when a thousand shouts burst from the island of Andros. The opening day discovered an eminence crowned with an elegant temple. The people were collected from all sides towards it, and first lifting their hands towards the sky, they prostrated themselves to the ground, and gave themselves up to the most unrestrained emotions of joy. We landed, and were drawn from curiosity towards the hill, where a multitude of voices exclaimed, 'Hasten, and taste these streams of wine, which flow from the temple of Bacchus; till this instant they were formed of the purest water.' Bacchus is the author of this miracle, and every year, on the same day and at the same hour, he performs the same prodigy, which lasts during seven days."



TURKEY — PLATE 20.

PLATE XX.

A S A K A,

OR TURKISH WATER-CARRIER.

It is a singular thing, that the business of a water-carrier should afford a dress so ornamented; but it is, in fact, much less expensive than the furs and robes of the superior ranks. Almost all the common people (for the dress of the Turks is distinctive,) have a short jacket, ornamented with gold or silk twist, trowsers of cloth which reach and fit close to the middle of the leg, which is in other respects quite bare. They wear red slippers, and have a broad belt round their bodies. Water is constantly carried about the streets both of Pera and Constantinople, and the Sakàs carry it in leathern buckets.



TURKEY — PLATE 21.

PLATE XXI.

AN ALBANIAN.

THE immense extent of the Turkish empire, from the coast of the Gulph of Venice on the west, to the end of the Black Sea on the east, from Russia and Poland on the north, to the Mediterranean on the south, contains a great variety of national characters. The present plate represents an Albanian, who inhabits one of the most western parts of the Turkish dominions, with his yellow boots, his golden girdle, and his pipe, which, as he stands, reaches to the ground.



TURKEY — PLATE 22.

PLATE XXII.

AN EGYPTIAN ARAB.

THE varieties of female dress in most of the eastern nations can never be distinguished, when they are in the streets, both from their veils and the long cloaks, in which they are concealed. At Cairo they conceal the head and part of the body by a large black veil; and those, who can afford rich habits, are always covered with a large wrapper. The veil, which is always the first concern with the women, for it is the very last part of their dress they would part with, is formed of a long triangular piece of linen cloth fitted to the head, and falling down before, so as to cover all the face, except the eyes. At Cairo this is always black, and very large. All the oriental women wear drawers, and the poorer sort in Egypt wear little else but these drawers, and a long blue shirt.



TURKEY — PLATE 23.

PLATE XXIII.

AN INHABITANT

OF THE COAST OF SYRIA.

THIS Plate, which represents the dress of an inhabitant of the coast of Syria, is also very similar to that worn by the Asiatic Janissaries. It is highly picturesque, and very different from the Janissaries of Constantinople. In many eastern countries the climate is very variable, and the inhabitants therefore are obliged to clothe themselves warmer than Europeans perhaps might think it necessary, and to put on several kinds of dress, one over the other, that they may either lay them aside or resume them at their pleasure, as the temperature of the atmosphere varies. The blue cloak thrown over the left shoulder is for that purpose.



TURKEY — PLATE 24.

PLATE XXIV.

A D E R V I S E .

THE enthusiasm with which Mahomet so well knew how to inspire his disciples gave rise, among the believers of the Koran, to a great number of different sects, each of which, in the eyes of a credulous people, seemed absolutely detached from the world by the austerity of their way of life.

The different orders of Dervises originated in the two sects of Ebu Bekir and of Ali; and they were all probably founded by men of the most enthusiastic or ambitious minds. Each gave his own name to the sect he formed, adding at the time the appellation of *Pir* or *Scheik*. Their followers took the name of Dervises, a Persian word, which means the sill or threshold of a door, and thence inferred a mind filled with humility, desirous of retreat, and persevering in practice; a character for which these anchorets are celebrated. The number of these societies, or at least of the most considerable, is now about thirty-two; and the difference in the various orders extends even to their dress. The Dervises use chaplets, which they hold as sacred. Each of these is composed of thirty-three, sixty-six, and ninety-nine beads, which is the number of attributes they ascribe to the Deity. Some orders always carry them in their hands: others attach them to their girdles, but all are obliged to use them many times a-day with the particular prayers.



TURKEY — PLATE 25.

PLATE XXV.

A TURK

IN A PELISSE.

THESE robes, called pelisses, are now very generally worn in Constantinople. The common artificers, soldiers, and countrymen, not only have pelisses of lamb or sheep skins, of the furs of cats, or squirrels, &c. which they wear in winter, but also made of the skins of wild foxes and hares; the latter are generally worn by the common citizens: the price of these varies according to the colour, quality, and length of hair. The ermine, the common martin, the white fox, but particularly the sable, are found in the wardrobes of rich and distinguished people.

The Turks very often change their outside habits at different seasons of the year, and it is never the business of fashion, but etiquette, to assume, or leave off, the various robes. The days are fixed every year by the Sultan. The day he changes his sort of fur, which is generally on a Friday, when he goes to the mosque, an officer of the seraglio goes in form to the Grand Vizier's, and acquaints him of it, when the whole court immediately do the same.



TURKEY — PLATE 26.

PLATE XXVI.

A BEDOUIN ARAB.

THIS singular body of Arabs never inhabit any town, but constantly live under tents. They are the genuine Arabs, and it is only among these that we may look for the customs of the early ages. By living almost entirely by themselves they still retain their distinctive character. They generally obtain a livelihood by rearing and selling camels, as many of the tribes disdain agriculture. Like other nations, who lead a wandering life, they are addicted to plunder and robbery, particularly when they perceive travellers passing the deserts in small parties. They are divided into numerous tribes, each of which have different customs, particularly in their way of life. All the Arabians have black beards, upon which they pride themselves.

The Scheicks, or superiors, always appear on horseback or on a dromedary.

The Bedouins, who wander about the desert, can go a long time without water; instances have been known of some persons being five days without, and yet did not materially suffer. The present plate is from the drawing of a Bedouin, in the vicinity of Alexandria; he is represented as in quest of plunder.



TURKEY — PLATE 27.

PLATE XXVII.

A FEMALE BEDOUIN

OF THE DESERT, WITH HER CHILD.

THIS may be considered as the companion of the last plate. The dress, though not elegant, is not uninteresting. The Arabian women of the desert wear a number of singular ornaments; large metal rings in the ears, others of the same kind upon the ankles and arms, pieces of coral hung about them, and also necklaces of all sorts. They sometimes even hang small bells to their hair, and the young girls fix them to their feet. And it is not an uncommon custom amongst the Bedouins, as with the more civilized Arabians, to puncture different parts of the body, and insert a blue dye.

A PHRYGIAN BRIBOULY

OF THE BRIBOULY, WITH HER OWN

This may be considered as the companion of the last plate. The dress, though not elegant, is not unbecoming. The Arabian women of the desert wear a number of singular ornaments: large metal rings in the ears, others of the same kind upon the wrists and arms, pieces of coral hung about the neck, and also necklaces of all sorts. They sometimes wear large small bells to their tails, and the young girls are seen to their feet. And it is not an uncommon custom amongst the Bedouins, as with the more civilized Arabians, to practice different parts of the body, and insert a blue eye.



TURKEY — PLATE 28.

PLATE XXVIII.

AN OFFICER

OF THE JANISSARIES.

THROUGHOUT the whole extent of the Mussulman empire the military government forms the basis of the constitution. Each individual, with the exception of the ministers of religion, may be considered as a soldier, who is always ready to take up arms and march under the banner of the Prophet. And we may indeed consider the whole nation as a large armed body, of which the Sultan is the generalissimo. The Mussulman soldiers are divided into two classes; the Spahis, or cavalry, and the Janissaries, or infantry. The latter are dispersed throughout the different parts of the empire, and although they have their different officers, and constantly receive pay like regular troops, yet they follow other trades and professions. This plate represents an under-officer of Janissaries in his common dress.



TURKEY — PLATE 29.

PLATE XXIX.

A FEMALE DANCER

AT CONSTANTINOPLE.

ALTHOUGH both music and dancing are forbidden by the Mussulman religion, these amusements are tolerated by the government. The female dancers, who are generally either young slaves, or the wives of Mahometan musicians, hardly ever appear in public places. They go to the houses of individuals, where they dance, in the same way as the men, either alone, or in pairs. They are very loosely dressed ; and their heads are always covered with a veil. With castanets in their hands, and their eyes alternately languishing and piercing, they put themselves into the most free and voluptuous attitudes.

There always are also in the houses of the great, as well as in the seraglio, a certain number of young slaves, who are practised in dancing to amuse their mistresses as well as their masters. In these different amusements, however, there is nothing noisy or tumultuous. They are indeed restrained by the regulations of the police, which is very strict in this respect ; and no person is allowed to have an entertainment with dancing and music, without permission of the magistrates.



TURKEY — PLATE 30.

PLATE XXX.

A DERVISE OF SYRIA.

THE various institutions of the Dervises are established upon different principles. Each founder gave a distinctive character to his sect, by the statutes, regulations, and practices, which he appointed. The differences, which we may remark in them, extend even to their dress. Each order has its particular costume; and in most of them we may observe a difference even between the Dervises and their Scheiks, or superiors, particularly in their turbans, the form of their dress, the colour and nature of the stuff of which it is made. The Scheiks generally wear a robe of white or green cloth, while very few Dervises are permitted ever to wear cloth. A species of felt, called *aba*, which is manufactured in some of the towns of Anatolia, is the usual material of their dress. Those among the Dervises, who are most actuated by zeal, voluntarily undergo the most austere acts. In order to prevent their falling asleep, some of them will sit during the whole night in the most inconvenient and irksome positions. They will often sit with their knees and hands fastened by a leathern strap round their neck as close up to their face as possible. Others will tie their tuft of hair by a cord to the ceiling, so that they cannot lie down. This plate represents the form of their hair.



TURKEY — PLATE 31.

PLATE XXXI.

A T A R T A R.

No nation throughout the eastern part of the world has preserved the various customs of their ancestors more strictly than the Tartars: a people as singular in their mode of life as they are honourable in their dealings, and hospitable in their disposition. Accustomed, from the nature of their climate, to bear the most intense cold, they will frequently make campaigns of great length, when an European army could not keep the field even for a day. Their horses too are equally hardy, and will bear a degree of fatigue under which the Arabian horse always fails. The Noguais, or those who inhabit the valleys of the deserts, are a most simple people, and always dwell under tents.

The Tartars have different degrees of rank. First is the royal family, then those of Chirin, Mansoor, Sedjood, Arguin, and Baroon: and the ancient Mirzas form the high nobility, according to the above order. There is one singular custom among the Tartars, which is not common in other parts of the east; and that is wearing black dresses for the death of any one. This is always observed in Tartary, particularly on the death of the Cham.



TURKEY — PLATE 32.

PLATE XXXII.

AN ARMENIAN.

THE Turks are not the only nation who live at Constantinople. Its inhabitants consist also of Greeks, Jews, and Armenians, and hence there results a great variety in manners, language, and religion. The Armenians form about one-twelfth part of the population. They reside both in the interior of the city, and in the suburbs, particularly in Pera. They are almost all merchants, and some of them to an immense extent, and possess warehouses and correspondents in almost every part of Asia. Their manners are in general very correct, and their engagements may be depended upon, although they are esteemed avaricious. The Armenian is very exact in the performance of every thing relative to religion ; and this body of men may be esteemed as containing some of the most useful subjects of the Ottoman empire. These are now almost the only remains of that once powerful and flourishing nation, so noted for the wealth and luxury of its monarchs. The country of Armenia itself no longer retains any vestiges of its former splendour ; and the inhabitants, under the pressure of a foreign yoke, are forced to fly far from their native homes, to escape a tyranny they have laboured under for more than three hundred years.



TURKEY — PLATE 33.

PLATE XXXIII.

A YOUNG PRINCE,

HEIR TO THE THRONE.

MINORITIES are unknown in the Turkish government; in which also the Salic law is in full force. Neither sons, under a certain age, nor daughters, are raised to the throne. If the Sultan dies before his son has attained a proper age, his brother, or nearest relation, assumes the government, to the exclusion of his own offspring, who are then usually condemned to pass the remainder of their lives in confinement, unless they by chance afterwards ascend the throne. This was the case with the last Sultan, Abdul-Hamed, who, on the death of his brother Mustapha III. 1775, was transferred from a prison to the throne, to the exclusion of his nephew, now the reigning Sultan. Abdul-Hamed, however, was more liberal in his treatment of his nephew; and he both suffered him to be at liberty, and superintended his education. And Selim III. repays his uncle's kindness, since his accession, by a similar treatment of his two sons, who were both minors at the death of their father. This plate is a portrait of one of them, who will succeed to the throne, if the present Sultan has no sons, or leaves them minors.



TURKEY — PLATE 34.

PLATE XXXIV.

TWO JANISSARIES,

IN THEIR DRESS OF CEREMONY.

THE formation and first establishment of that vast body of men, the Janissaries, is said to have taken place during the reign either of Osman I. or Morad II. They were at first composed of boys, who were sent as tributes from Macedonia, Bulgaria, and the different Greek provinces. Being sent at a very early age, they were brought up to the Mussulman religion, and were called "*Hadjèm-Oglàr,*" *the children of strangers.* This tribute, however, was soon altered to the more convenient one of money, and this corps has since been supplied by volunteers. Hence called, "*Yeni-tcheri,*" *new soldiers,* and by Europeans corrupted to Janissary.

The pay of these troops differs in time of war or peace. In the latter it is much less. Their numbers, though very great, are not well ascertained, as the title is hereditary; and many get enrolled, while they continue the exercise of their trade, in order to enjoy certain privileges. Each Janissary has a certain indelible symbol marked in the flesh of the arm by means of gunpowder, to shew the *Odah,* or regiment, to which he belongs. These differ: the first has a crescent; the thirty-first, which serves at sea, an anchor. This is reckoned the most honourable. Some of them wear, when full-dressed, a large felt cap, with a square piece falling half way down their backs. In the front there is a socket of copper, originally for feathers, but now it is the place for their spoon.

TWO JANISSARIES

IN THEIR DRESS OF CEREMONY

The illustration and first establishment of that vast body of men, the Janissaries, is said to have taken place during the reign either of Osman I or Murad II. They were at first composed of boys who were sent as tribute from Rhodania, Bulgaria, and the different Greek provinces. Being sent at a very early age, they were brought up to the Muhammadan religion, and were called "Janjani-Oghlan," the children of strangers. This tribute, however, was soon altered to the more convenient one of money, and this corps has since been supplied by voluntary recruits called "Yeni-ochak," new soldiers, and by Europeans captured in Janissary.

The pay of these troops differs in that of war or peace. In the latter it is much less. Their number though very great, are not well maintained, as in this it has diminished, and many are enrolled, who, during the exercise of their trade in order to enjoy certain privileges which Janissary has a certain number granted in the flesh of the arm by means of a powder, to show the Oghlan or recruit, to which he belongs. These children the first has a ceremony, the thirty-first which serves as an anchor. This is followed the most honorable. Some of them wear, when substituted, a large felt cap, with a square piece falling half way down their backs. In the front there is a socket of copper, originally for feathers, but now it is the place for their



TURKEY — PLATE 35.

PLATE XXXV.

CAPIDJI BACHI.

IN Plate III. there is given a representation of two Capidji Bachis in their dress of ceremony. The present plate shows one of the same officers in his common dress. They are the private officers of the Sultan, and enjoy very advantageous and lucrative situations. They are sometimes raised to the dignity of a Pacha with two tails. The Capidji Bachi must be distinguished from the Capidji, the latter being only common porters, who attend at the exterior gates of the palace.



TURKEY — PLATE 36.

PLATE XXXVI.

A N U S H E R.

THAT body of men, to whom Europeans give the name of Ushers, is of very great use in the court of the Grand Signior, and other oriental monarchs. They are possessed of some rank, though not so honourable as the officers of state. There is a chief usher, who presides over them, and the Sultan scarcely ever stirs, without some of this body to attend him. They form a considerable part of the splendour and state of his court, and are employed in various departments. In that excellent work, the Arabian Nights, in which the manners, customs, and characters of oriental nations are pourtrayed in so extensive a manner, and yet with such exactness and truth, there are various descriptions, in which the different employments of these officers are mentioned.



TURKEY — PLATE 37.

PLATE XXXVII.

A FEMALE

OF THE ISLAND OF NAXOS.

THE Isle of Naxos, of which this plate represents an inhabitant, is separated from that of Paros, so famous for its marble, by a very narrow strait. It is the largest of all the Cyclades, and can vie with most of them in fertility, although its shores present only bold, barren, and almost inaccessible mountains, to all who approach it. But these mountains are only so many barriers, which nature has formed, to oppose the violence of the winds ; and thus preserve the riches of its plains and vallies, so famous for their fruits and wines. The inhabitants of Naxos have been remarked, even from the earliest times, for their love of liberty. The men were brave and generous, the women modest and beautiful ; but under the Turkish government little of their ancient spirit remains. The dress of the females is singular, yet, in many respects, elegant, particularly the head-dress, which may vie even with the correct taste of the present British fashions.



TURKEY — PLATE 38.

PLATE XXXVIII.

PRIVATE SECRETARY

TO THE GRAND SIGNIOR.

THE excessive indolence of the Turks is well known ; and where every person, who can afford it, has his secretary and other domestics, that he might not be compelled to exert himself, it is not to be supposed that the Grand Signior himself should be deficient in these attendants ; in fact, there is hardly a purpose in life for which he has not an officer appointed. Of these officers the present one is by no means unimportant, as from the knowledge he possesses of what passes in the interior, he must, of course, be of experienced fidelity ; and he certainly possesses the marks of secrecy and reserve.



TURKEY — PLATE 39.

PLATE XXXIX.

A SOLDIER.

BESIDES the regular and constant soldiers, comprehended under the classes of Janissaries and Spahis, there are several others, which are more particularly raised during the time of war: The present plate represents what may be called a soldier of the new establishment, that is, as distinguished from the Janissaries and Spahis. There have also been established for some time past a corps of about thirty thousand men, called Topchis, or gunners. They are infantry, and receive rather small pay. They are scattered all over the empire, and whenever they receive their orders, are obliged to repair to the different places appointed for them to assemble.



TURKEY — PLATE 40.

PLATE XL.

REIS EFFENDI.

THE office of Reis Effendi unites what in Europe would be called Secretary of State, High Chancellor of the Empire, and Minister for Foreign Affairs. From the great extent and importance of his employment, this officer is reckoned one of the first in the Turkish empire. Every order of the Porte, which is not immediately connected with the finances or military operations, passes through his hands, and must have his signature. He negotiates and confers with all the foreign ministers who are at Constantinople. In fact, every thing relative to foreign affairs, as well as all the administration of the interior, passes through the hands of the Reis Effendi. But even with all this power and business he is obliged to consult the Grand Vizier, and follow his directions. If, however, he is thus obliged to be obedient to the orders of the Vizier, the Reis Effendi by these means transfers the responsibility, and consequently the danger, of every act to that officer.



TURKEY — PLATE 41.

PLATE XLI.

AN INHABITANT

OF THE ISLE OF SIMIA.

SIMIA is one of the numerous islands scattered all over the Archipelago. It is at a very small distance from the Asiatic coast, and a little to the north of the island of Rhodes. Most of these islands were formerly the cause of frequent wars, and were sometimes subject to one power, sometimes to another, and many of them were often also independent of all. They have now, however, for a length of time, been subject to the Turkish government, which derives an annual tribute from each of them.

It has been remarked before, that the dress of the women in many of these islands was extremely picturesque and becoming. The present, perhaps, is only partially so, on account of the concealment of the lower part of the face; as well as on account of the form of the body, which is too undeterminate, and therefore appears ill-formed.



TURKEY — PLATE 42.

PLATE XLII.

AN INFERIOR OFFICER

OF THE JANISSARIES.

SEVERAL plates have been given of the different officers of this singular and extensive corps, in their various dresses, namely, plates XVIII. XXVIII. and XXXIV. and indeed they might be extended to almost any length, as, besides the great variety arising from the numerous officers, and the different provinces to which they belong, the Janissaries themselves are not restrained in the colour of their clothes. They must, however, generally wear large blue short trowsers, red slippers, and a peculiar bonnet.



TURKEY — PLATE 43.

PLATE XLIII.

A S P A H I.

THE Turkish cavalry consists, for the most part, of Spahis, though there are other corps of horse-soldiers. The establishment of the Spahis is the most ancient in Turkey. They formerly were reckoned the principal strength of the Ottoman empire. They were then almost always in the field, and accustomed to discipline and fatigue. They are now very different. The Spahis are much more scattered over the different provinces than the Janissaries; and are almost all married and settled. They exercise different professions, and often apply themselves to the culture of land. They receive a daily pay, have their different officers, and are obliged to assemble, properly armed and equipped, on the first summons, under the colours of their district. This drawing was made from a Spahi belonging to one of the Asiatic provinces.



TURKEY — PLATE 44.

PLATE XLIV.

A MEMBER OF THE DIVAN.

THE Divan, or council of the Grand Vizier, was formerly composed of only six other viziers or pachas of three tails; to whom, when the law was to be consulted, it was usual to add the Mufti. But when Selim III. ascended the throne he abolished this council, and created another, to which every important business is entrusted. It consists of twelve of the first and most distinguished officers of the government. The Grand Vizier and the Mufti are the presidents; one as connected with the temporal affairs of the empire, the other, as the interpreter of the law. This plate represents one of the other ten members.



TURKEY — PLATE 45.

PLATE XLV.

SWORD-BEARER

TO THE GRAND SIGNIOR.

IN the grand ceremony of girding on the sabre, which takes place on the accession of the Grand Signior, and of which a short account is given in the description to Plate XIV., the officer of sabre-bearer forms a very important part. The Grand Signior proceeds on horseback between two rows of Solacks, armed with bows and arrows, and so called from drawing the bow with their left hand; and surrounded by numerous attendants on foot, who also accompany the sabre-bearer. This office is always held by the Selictar Aga, who is dressed in a superb habit of cloth of gold, which is almost the only Turkish dress that fits close to the shape of the body. This officer carries the imperial sabre on his shoulders, till he comes to the little village of Youb.

The Selictar Aga is also the chief, or commander, of a corps of cavalry called Selictars, who are not so much scattered over the empire as the Spahis, nor are they near so numerous.



TURKEY — PLATE 46.

PLATE XLVI.

A D E R V I S E.

THE Dervises, as was mentioned in Plate XXIV., are divided into thirty-two sects ; and there is not perhaps one of them, of which the regulations or practices are more curious than those of the sect of Mewlewys, of which Djelal-ud-dinn Mewlana was the founder. This sect is particularly distinguished by the singularity of their mode of dancing, which has nothing in common with the other societies. These Dervises also have peculiar prayers and practices. When they perform their exercises in public it is generally in parties of nine, eleven, or thirteen persons. They first form a circle, and sing the first chapter of the Koran. The Chief, or Scheik, then recites two prayers, which are immediately succeeded by the dance of the Dervises. They all leave their places and range themselves on the left of the superior, and advance towards him very slowly. When the first Dervise comes opposite the Scheik he makes a salutation, and, passing on, begins the dance. It consists of turning rapidly round upon the right foot with the arms widely extended.



TURKEY — PLATE 47.

PLATE XLVII.

A TURKISH FEMALE

OF PERA.

PLATE XXVI. was a representation of a Woman at Constantinople, as she appeared in the streets enveloped in her maramàh and feredjè. The present plate is the portrait of a female living at Pera, as she appears in the interior, or harèm. Her beauty, according to European ideas, would consist chiefly in her face ; as the immoderate use of the warm bath, together with their mode of life, and manner of sitting, completely destroys all elegance of form, while the situation of the girdle, unlike the Grecian style, increase this appearance even to a disgusting excess. If it were not for this circumstance, the manner of dress would by no means be so unbecoming or inelegant.



TURKEY — PLATE 48.

PLATE XLVIII.

THE CONFECTIONER

TO THE PALACE.

ALTHOUGH we are ignorant in a great measure of what passes in the Grand Signior's kitchen, yet we may conclude that the culinary and confectionary arts are not very bad, from what may be observed in various parts of the city. They are indeed carried to a great degree of excellence.

The cooks' shops, the confectioners, and the fruiterers, throughout Constantinople, are all very well supplied, and kept with great neatness. The liquor called sherbet is in constant use, and is carried about the streets for sale, cooled in ice, during most part of the year : and is not at all expensive. It is generally composed of conserves and preserved fruits dissolved in water, to which so great a quantity of musk is added as nearly to destroy the flavour of the fruits.



TURKEY — PLATE 49.

PLATE XLIX.

THE CHIEF USHER

TO THE GRAND SIGNIOR.

IN Plate XXXVI. we have described the nature of the numerous body of Ushers in the court of the Grand Signior; we here give a representation of their commander, or chief; an officer of great power and importance, at least on some occasions. One of their employments, among others, is to present every one, who is introduced at court, or approaches the foot of the throne; and, on some particular occasions, this is only done by the chief usher himself.



TURKEY — PLATE 50.

PLATE L.

AN ICHLOGAN.

IN Plate X. there was given the portrait of a Page of the Grand Signior. The present plate represents one of the Ichlogans, a body of young men from whom the pages are selected. The nature of this institution has already been explained in the description of the before-mentioned plate. A great number of them are also brought up in the interior of the Seraglio, besides those in the suburb of Pera; and the white eunuchs, to whose care they are entrusted, frequently treat them with the greatest severity.



TURKEY — PLATE 51.

PLATE LI.

A TCHOCADAR.

IF we limit our ideas of ostentation and magnificence to what we are accustomed to see in most parts of Europe, we shall have but a faint conception of the extent to which it is carried in Turkey. Nor is it confined only to the Grand Signior and his officers of state, whose attendants are very great : but every person who can afford it constantly employs a great number of domestics, called Tchocadars : and on particular occasions the Turks will ride on horseback along the streets of Constantinople, followed by ten or twenty, and those who are very rich, even by an hundred of these attendants on foot.



TURKEY — PLATE 52.

PLATE LII.

THE CAPITAN-PASHA.

THIS officer is the high-admiral, and has the supreme command of the Turkish navy. Until the appointment of the present officer, their marine was in a most wretched state from the end of the war with Russia, but has lately been very much improved. Europeans superintend the building of ships. The Capitan-Pasha goes every spring into the Archipelago to receive the capitation-tax from the different islands, and to free the sea from pirates, but as it always is on a fixed day, the latter part is quite useless. The present High-Admiral enjoys the unbounded confidence of the Sultan, whose slave he originally was. His authority and power are very extensive, as he has the appointment of every thing, relative to the navy and arsenals. And, under his management, the Turkish navy has been very much improved. The Turks, however, dislike the sea-service, and therefore as many Greeks as they can get are employed, who indeed make better sailors.



TURKEY — PLATE 53.

PLATE LIII.

A BOSNIAC.

PLATE XXI. contained the portrait, and exhibited the costume, of an inhabitant of Albania. The present plate illustrates the character of an inhabitant of Bosnia, a part of the Turkish empire, as far to the westward, and about three degrees to the north of Albania. And although these two provinces, or kingdoms, may be considered by no means as remote from each other, the national character and costume appear essentially different.



TURKEY — PLATE 54.

PLATE LIV.

A SAILOR.

It has before been observed, that the Turkish navy, although rather numerous, is not very formidable. The Turks themselves are averse to the sea, and many of their best sailors are Greeks: but even these are in general ignorant of the science of navigation, although they possess much practical skill in seas they are acquainted with. The thirty-first Odah of the Janissaries, whose symbol is an anchor, is employed in the sea-service; but these form only a very small part of the marine, and are chiefly employed in fighting.

When the service of the state requires it, the Sultan orders a levy to be made from all the Greek islands, which are required to furnish a certain number of sailors. These however are used only for the purpose of manœuvring the ships; the Mussulmen who are on board are employed either in attack or defence.



TURKEY — PLATE 55.

PLATE LV.

STOOL-BEARER

TO THE GRAND SIGNIOR.

It is the business of this officer constantly to attend the Sultan, when he gets on horseback, and to assist him in mounting, which he does by means of the low stool which is carried for that purpose. Indeed, so much state and pomp always attend his actions, that he never appears, unless in disguise, without being surrounded with attendants, whose business extends to the most minute ceremonies.



TURKEY — PLATE 56.

PLATE LVI.
AN ATTENDANT

OF THE HAREM OF THE GRAND SIGNIOR.

WITHIN the walls of the Seraglio, and especially within that part called the Harem, which is set apart for the females attached to the Sultan, no small degree of authority is necessary to keep good order and prevent quarrels, particularly when great numbers of females are confined to one spot, without any one object but to decorate their persons, and to endeavour to please their sublime master. The business of the lady who is the subject of this plate is to preserve such order, and to punish the Odalisks, so called to distinguish them from the favourites of the Sultan, as will be mentioned in the last plate of this work.



TURKEY — PLATE 57.

PLATE LVII.

A TURKISH LADY

IN HER WEDDING-DRESS.

THIS Plate exhibits the back of a female on the day of her marriage, which ceremony cannot take place but on the eve of a Friday. On her wedding-day the bride dresses herself in the richest clothes she can procure, and puts on all the jewels and other valuables she is possessed of. Both red and white paint is used in considerable quantities, while the eye-brows and eye-lids are stained black. They also take care to place, with great art, flowers, pearls, and jewels both among the hair and the braids, which hang down behind, as shewn in this Plate.



TURKEY — PLATE 58.

PLATE LVIII.

BOSTANDJI-BACHI.

THIS officer is the chief of the very numerous body of men called Bostanjis, whose employment is much more extensive and various than their name imports, as it literally means "Gardeners." Their number amounts to several thousands, and out of them is formed the body-guard of the Sultan. They superintend all his gardens and palaces, and always accompany him in his sea-excursions. They are indeed most excellent rowers, and are always employed as such in the Sultan's caïque, or barge, which is steered by the Bostandji-Bachi.

This officer possesses considerable power. Besides having such a multitude of men under his command, he exercises his authority over all the police of the capital, and on the water as far as the entrance to the Black Sea. He has also the civil jurisdiction of the Seraglio. The Bostandjis are all mussulmen, they receive considerable pay, and are almost all married.



TURKEY — PLATE 59.

PLATE LIX.

THE GRAND-VIZIER.

THIS officer is possessed of the first situation in the Turkish government. He is appointed by the Grand-Signior, in whose name he conducts every thing. The most important affairs are entrusted to his charge, and he possesses the power of life and death over all. But as his authority and power are so great, he is also equally responsible not only to the Sultan, but the people, who not unfrequently demand his head, when unfortunate events, in themselves perhaps quite unconnected with this officer, or at least beyond his controul, happen to take place. A frequency of conflagration, a sudden dearness or scarcity of provisions, the defeat of an army, in short, any calamity whatsoever is a sufficient reason for the loss of his head.

There have however been some limits put to the power of the Vizier during the reign of Selim III. He cannot order the head of any great character to be taken off but by the authority and sign-manual of the Sultan himself, nor of a military man without the consent of his commanders.

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 want of business or severity of disposition, the defect of
 any, in short, any ordinary whatsoever, is a sufficient
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TURKEY — PLATE 60.

PLATE LX.

A SULTANA, OR KADDIN.

IN the description to the second Plate there is a slight sketch of the Seraglio, and its inhabitants, particularly respecting the females. The Plate itself is a portrait of a Sultana, or Odalisk, a term by which all the females are distinguished except the few (about seven) who are raised to a superior rank, and are called Kaddins, or Kadeuns. When the Sultan dismisses any one of these, either from caprice or satiety, which he does by sending her to the old Seraglio, another Odalisk takes her place. This, of course, is an honour eagerly sought after. One of the reasons, perhaps, of the Sultan's not marrying is, that he thinks himself of a superior rank to other mortals, and that he shall degrade himself by forming any connexion of so intimate a nature with what he looks upon as an inferior being.

