US GEOLOGICAL SURVEY

APR 13 2012

RESTO VIRGINIA

Osterley Park.

George Frederick Kunz.
The Six
VOYAGES
of
John Baptista
TAVERNIER,
A Noble Man of FRANCE now living,
THROUGH
Turky INTO Persia,
AND THE
EAST-INDIES,
Finished in the Year 1670.
GIVING AN
Account of the STATE of those Countries.
Illustrated with divers Sculptures.
Together with a New Relation of the Present
Grand Seignor's SERAGLIO,
By the same Author.
Made English by J. P.

To which is added
A Description of all the Kingdoms which Encompass the
EUXINE and CASPIAN SEAS.

By an English Traveller, never before Printed.

LONDON:
Printed for R. L. and M. P. and are to be sold by John Starkey at the
Miter in Fleet-street, near Temple Bar, and Moss's Pitt at the
Angel in St. Paul's Church-Yard, 1678.
TO THE

RIGHT HONOURABLE

Sr Thomas Davies, Kt.

Lord Mayor of the City of London.

My Lord,

T cannot be thought that the Author of these Travels had he not verily believ'd that thereby he had eminently serv'd his King and Country, would have adventur'd a Dedication to so great a Monarch as the King of France: Wherein he presumes to tell him, that he was the person that had brought him from the Indies the fairest Jewels that at present adorn his Crown, for which & several other services done the Kingdom, His Mty. honoured him with the Title of Noble. And indeed it is not probable that a Potentate so wise and so discerning, had he not been convic'd of the merit and good service of his Subject, would have receiv'd him with that esteem, or have honour'd him with that
that Title which he bestow'd upon him. As for the Truth of what is here compriz'd, there is his own Affèveration to his Prince of the Exactness which he has observ'd in that particular; which there is the less reason to misdoubt, in regard he has been publick in the World for some time without the least blemish of Contradiction. Be pleas'd then, My, Lord to consider the quality of this Work, and as you are in high Dignity, governing that Famous City which has so great a share in the Traffick of the Oriental world, vouchsafe it your acceptance, as it is now made serviceable to this City and the whole Nation by

My Lord

Your Lordships

most obedient Servant

J Phillips.
TO
THE MOST ACCOMPLISH'D,
AND
EMINENTLY LEARNED
DR. DANIEL COX,
Doctor of PHYSICK.

SIR,

Since 'tis the Mode of the Age, that no Book comes forth without a Dedication, I hope I shall not be blam'd for addressing these Travels to your Self, as being the Person that has contributed so much to the Ornament and Perfection of the whole Work. Hereby have I sav'd the labour of making Encomiums upon an Author, of whom You have testifi'd your Approbation, by the Encouragement You gave the Publisher. Nor is it reasonable, that Tavernier coming into England, should prefer others before a person that hath shew'd him particular kindnesses. For my part, after I had taken a Prospect of your personal Candor, I knew not where to give so choice a Stranger better Accommodation: not without some regard to my self; since I could not think that a 2 he
The Epistle Dedicatory.

he who had been so kind to the Original Author, would be an Enemy to his Interpreter. Upon which score, as I presum'd at first, I hope You will pardon the farther presumption of styling my self,

Sir,

Your most Humble Servant,

J. PHILLIPS.
THE CONTENTS OF THE Persian Travels.

The First Book of Monsieur TAVERNIER's Persian Travels. Of the several Roads from Paris to Ispahan the chief City of Persia, through the Northern Provinces of Turky.

Chap. I. Of the Roads from France to the hither parts of Asia, and the places from whence they usually set out for Ispahan. Pag. 1
Chap. II. Of the Road from Constantinople to Ispahan, which the Author kept in his first Travels into Persia. 3
Chap. III. A continuation of the Road from Constantinople to Ispahan, from the Borders of Persia to Erivan. 10
Chap. IV. A continuation of the same Road from Erivan to Tauris. 15
Chap. V. A continuation of the Constantinopolitan Road from Tauris to Ispahan, through Ardeuil and Casbin. 24
Chap. VI. The ordinary Road from Tauris to Ispahan, through Zangan, Sultany, and other places. 26
Chap. VII. Of the Road from Smyrna to Ispahan, through Natolia. 32
Chap. VIII. How the Author was rob'd near Tocat, and of a certain sort of a rare and fine Wool, which he first brought into France. 40
Chap. IX. Of the Road from Kerman to Ispahan, and the fortune of Nazar Mahomet-Ali-Beg. 42
Chap. X. Of the Caravanseri's, and Government of the Caravans. 45
Chap. XI. Of the breeding, nature, and several sorts of Camels. 49
Chap. XII. Of the Coins and Money of Persia. 50

The Second Book of the Persian Travels of Monsieur TAVERNIER, containing the several Roads from Paris to Ispahan, the Capital City of Persia, through the Southern Provinces of Turky, and through the Deserts.

Chap. I. The second Voyage of the Author from Paris to Ispahan, and first of his Embarking at Marseilles for Alexandretta. 53
Chap. II. The Description of Aleppo, now the Capital City of Syria. 57

Chap.
The CONTENTS of

Chap. III. Of the several Roads in general from Aleppo to Bagdat, and particularly of the Road through the Great Desert. Pag. 60

Chap. IV. Of the Road from Aleppo to Bagdat, through Mesopotamia and Assyria, which I travelled in my third Voyage to the Indies. 66

Chap. V. A Continuation of the Road from Nineveh to Bagdat, together with the Story of an Ambassador call’d Dominico de Santis. 72

Chap. VI. Of the Road which the Author kept, when he travelled the fourth time into Asia, to go from Paris to Ormus. And first of his Voyage from Maricelles to Alexandria. 78

Chap. VII. A Continuation of the Road which the Author kept in the four Voyages into Asia, and particularly of his passage upon the Tigris from Nineveh to Babylon. 82

Chap. VIII. A Continuation of the Road from Bagdat to Balfara, and of the Religion of the Christians of St. John. 87

Chap. IX. A Continuation of the Road from Balfara to Ormus. 94

Chap. X. Of the Author’s first Voyage, and the Adventures of the four French-men. 95

The Third Book of the Persian Travels of Monsieur Tavernier, containing the Author’s Sixth and Last Voyages, and the Roads through Turkey into Persia, through the Northern Provinces of Europe. With a Description of several Countries, lying upon the Black and Caspian Seas.

Chap. I. Of the Author’s sixth and last Voyage from his setting out of Paris, to his Landing at Smyrna. 99

Chap. II. A Continuation of the Author’s sixth Voyage, as he travelled from Smyrna to Baghdad. 102

Chap. III. The Road from Aleppo to Tauris, through Diarbequir and Van. 103

Chap. IV. Another Road from Aleppo to Tauris, through Geziré and other places. 108

Chap. V. The Road from Aleppo to Baghdad, through the Small Desert, and through Kengavar. 109

Chap. VI. Another Road from Constantinople to Baghdad, by the Euxine or Black Sea; with some Remarks upon the principal Cities thereabout. 113

Chap. VII. The Road from Warlow to Baghdad, over the Black Sea, and from Baghdad to Mocho; with the names of the principal Cities and Islands of Turkey, according to the vulgar pronunciation, as they are called in the Language of the Turks. 115

Chap. VIII. Remarks upon the Trade of the Island of Candy, and the principal Isles of the Archipelago; as also upon some of the Cities of Greece adjoining; with a particular Relation of the present condition of the Grand Signor’s Galleys, belonging as well to the Isles as to the Continent. 118

Chap. IX. A Relation of the present State of Georgia. 123

Chap. X. A Relation of the present State of Mengrelia. 125

Chap. XI. Of Comania, Circassia, and of certain people which they call Kalmouchs. 126
The Persian Travels.

Chap. XII. Of the Ceremonies and Customs of the people of Comania and Circassia. 139
Chap. XIII. Of the lesser Tartars, call'd Nogaies, bordering upon Comania. 132

The Fourth Book of the Travels of Monsieur Tavernier, being a Description of Persia.

Chap. I. Of the Extent of Persia, and its Division into Provinces. 141
Chap. II. Of the Flowers and Fruits of Persia, of Turquoises and Pearls. 144
Chap. III. Of the Beasts of Service, of the Fift and Fowl of Persia. 145
Chap. IV. Of the manner of Building in Persia. 147
Chap. V. A Description of Isfahan, the chief City of the Kingdom and Dominion of the King of Persia. 148
Chap. VI. Of Zulphia, a City separated from Isfahan by the River Senderou. 155
Chap. VII. Of the Religion of the Persians; of the great Feast of Hocen and Huflein, and the Camel-Feast. 160
Chap. VIII. Of the Religion of the Gours, the Relicks of the ancient Persians, Adorers of Fire. 163
Chap. IX. Of the Religion of the Armenians, and of their principal Ceremonies; and how the Armenians Consecrate and Administer the Sacrament. 169
Chap. X. Of the Ordination of their Priesthood; and their Austerities. 170
Chap. XI. Of their Baptism. 171
Chap. XII. Of the Marriage of the Armenians. 172
Chap. XIII. How the Armenians Bury their Dead. 173
Chap. XIV. Examples of the Constancy of the Armenians, in maintaining their Religion against the Persecutions of the Mahometans. 174
Chap. XV. Of the Author's Reception at the Court of Persia in his sixth and last Voyage, and what he did there during his stay at Isfahan. 177
Chap. XVI. Of the Honours and Presents which the Author receiv'd from the King of Persia. 179
Chap. XVII. How the King was pleas'd to divert himself in the Author's Company. 181

The Fifth Book of the Persian Travels of Monsieur Tavernier, being a Politick and Historical Description of Persia, with the Roads from Isfahan to Ormus.

Chap. I. Of the Genealogy of the Kings of Persia, of the last Race. 195
Chap. II. Of certain particular Actions which denote the Virtues and Vices of the Kings of Persia, from Sha-Abas the first, to Sha-Soliman, the present King. And first of Sha-Abas the Great. 202

[ * 2 ] Chap.
The CONTENTS of

The First Book of the INDIAN Travels. What Roads to take in Travelling from Iffahan to Agra, from Agra to Dehly and Gebanabat, where the Great Mogul resides at present: And how to Travel also to the Court of the King of Golconda, to the King of Vifapour, and to many other places in the Indies.

Chap. I. The Road from Iffahan to Agra through Comron, where is particularly described the manner of Sailing from Ormus to Surat. Pag. 15
Chap. II. Of the Customs, Money, Exchange, Weight, and Measures of the Indians.
Chap. III. Of their Carriages, and the manner of travelling in India. 17
Chap. IV. The Road from Surat to Agra, through Brampour and Se- ronage. 30
Chap. V. The Road from Surat to Agra, through Amadabat. 36
Chap. VI. The Road from Iffahan to Agra, through Candasbar. 43
Chap. VII. The continuance of the same Road from Dehly to Agra. 48
Chap. VIII. The Road from Agra to Patna and Daca, Cities in the Province of Bengala, and of the quarrel which the Author had with Cha-Ell-Kan, the King's Uncle. 51
Chap. IX. The Road from Surat to Golconda. 69
Chap. X. Of the Kingdom of Golconda, and the Wars which it has maintain'd for some few years last past. 63
Chap. XI. The Road from Golconda to Malikpatan, or Mafalipatan. 69
Chap. XII. The Road from Surat to Goa, and from Goa to Golconda, through Vifapour. 71
Chap. XIII. Observations upon the present State of the City of Goa. 74
Chap. XIV. What the Author did during his stay at Goa, the last time he went thither, in the year 1648. 78
Chap. XV. The Story of Father Ephraim, and how he was put into the Inquisition at Goa by a surprize. 85
Chap. XVI. The Road from Goa to Malikpatan, through Cochin, here described in the Story of the taking of that City by the Hollander. 88
Chap. XVII. The passage by Sea from Ormus to Malikpatan. 90
Chap. XVIII. The Road from Malikpatan to Gondicot, a City and Garrison in the Province of Carnatica; and of the dealings which the Author had with Mirgimola, who commanded the King of Golconda's Army, with a discourse at large concerning Elephants. 91
Chap. XIX. The Road from Gonzicot to Golconda. 100
Chap. XX. The Author's return from Surat to Ormus. 105

The Second Book of the INDIAN Travels. Containing an Historical and Political Description of the Empire of the Great Mogul.

Chap. I. A Relation of the last Wars of Indoftan, which gives an insight into the present Estate of the Empire and Court of the Moguls. 106
Chap. II. Of the Sickness and supposed Death of Cha-Jehan King of India, and the Rebellion of the Princes his Sons. Pag. 108

Chap. III. Of the Imprisonment of Cha-Jehan, and how he was punished by Aurenge-Zebe his third Son, for the injustice he had done Prince Boulaki his Nephew, the Grand child of Jehan-Guir, to whom as to the Son of the Eldest Son, the Empire of the Mogul belong'd. 111

Chap. IV. Of the flight of Dara-Cha to the Kingdom of Scindi and Guzerat, of the second battle which he fought against Aurenge-Zebe, his being tak'n Prisoner, and Death. 114

Chap. V. How Aurenge-Zebe caus'd himself to be declar'd King, and of the flight of Sultan-Sujah. 116

Chap. VI. Of the Imprisonment of Sultan-Mahomed, Aurenge-Zebe's Eldest Son; and of Sultan Soliman-Checkou Eldest Son of Dara-Cha. 117

Chap. VII. Of the beginning of Aurenge-Zebe's Reign, and the Death of Cha-Jehan his Father. 120

Chap. VIII. Of the preparations against the Feast of the Great Mogul, when he is weigh'd solemnly every year. Of the richness of his Thrones, and the magnificence of his Court. 122

Chap. IX. Some other observations upon the Court of the Great Mogul. 124

Chap. X. Of the Commodities which are brought, as well out of the Dominions of the Great Mogul, as out of the Kingdoms of Golconda and Vifapour, and other Neighbouring Territories. 126

Chap. XI. Of Diamonds, and the Mines and Rivers where they are found; and first of the Author's Journey to the Mines of Roolconda. 134

Chap. XII. The Author's Journey to the other Mines; and how they find the Diamonds there. 137

Chap. XIII. A Continuation of the Author's Travels to the Diamond Mines. 139

Chap. XIV. Of the diversity of Weights used at the Diamond Mines; of the pieces of Gold and Silver there current; and the Rule which they observe to know the price of Diamonds. 140

Chap. XV. The Rule to know the just price and value of a Diamond of what weight severer, from three to a hundred, and upwards; a Secret known to very few people in Europe. 142

Chap. XVI. Of Colour'd Stones, and the places where they are found. 137

Chap. XVII. Of Pearls, and the places where they sell for them. 145

Chap. XVIII. How the Pearls are bred in the Oysters, and how they sell for them, and at what time. 146

Chap. XIX. Observations upon the fairest and largest Diamonds and Rubies, which the Author has seen in Europe and Asia, represented according to the Figures in the Plates; as also upon those which the Author sold to the King, upon his last return from the Indies; with the Figure of a large Topaze, and the fairest Pearls in the World. 148

Chap. XX. The forms of twenty Rubies which the Author sold to the King, upon his last return from the Indies. The first part of the Plate shews the weight, extent, and thickness of every Stone. 149

Chap. XXI. Of the Coral, and yellow Ember, and the places where 'tis found. 151

Chap. XXII. Of Musk and Bezzar; and some other Medicinal Stones. 153

Chap. XXIII. Of the places where they find their Gold, both in Asia and America. 156

Chap. XXIV. The Relation of a notable piece of Treachery, whereby the Author was abus'd when he Embark'd at Comorom for Surat. 157

The
The CONTENTS, &c.

The Third Book of the INDIAN Travels.

Chap. I. Of the particular Religion of the Mahometans in the East-Indies. Pag. 159
Chap. II. Of the Faquirs, or poor Mahometan Volunteers in the East-Indies. 160
Chap. III. Of the Religion of the Gentiles, or Idolatrous Indians. 161
Chap. IV. Of the Kings and Idolatrous Princes of Asia. 163
Chap. V. What the Idolaters believe touching a Divinity. 164
Chap. VI. Of the Faquirs, or poor Volunteers among the Indians, and of their Penances. 165
Chap. VII. Of the Idolaters Belief touching the State of the Soul after Death. 167
Chap. VIII. Of the Custom among the Idolaters to Burn the Bodies of their Dead. 168
Chap. IX. How the Wives are Burnt in India, with the Bodies of their deceased Husbands. 169
Chap. X. Remarkable Stories of Women that have been Burnt after their Husbands decease. 171
Chap. XI. Of the most Celebrated Pagods of the Idolaters in India. 173
Chap. XII. A Continuation of the Description of the principal Pagods of the Indian Idolaters. 177
Chap. XIII. Of the Pilgrimages of the Idolaters to their Pagods. 179
Chap. XIV. Of divers Customs of the Indian Idolaters. Ibid.
Chap. XV. Of the Kingdom of Boutan, whence comes the Musk, the Good Rhubarb, and some Furs. 182
Chap. XVI. Of the Kingdom of Eipra. 186
Chap. XVII. Of the Kingdom of Alem. 187
Chap. XVIII. Of the Kingdom of Siam. 189
Chap. XIX. Of the Kingdom of Macallar, and the Ambassadors which the Hollanders sent into China. 191
Chap. XX. The Author pursues his Travels into the East, and Embarks at Mengrelia for Batavia. The danger he was in upon the Sea, and his arrival in the Island of Ceylan. 194
Chap. XXI. The Author's departure from Ceylan, and his arrival at Batavia. 195
Chap. XXII. The Author goes to visit the King of Bantam, and relates several Adventures upon that Occasion. 196
Chap. XXIII. The Author's return to Batavia. His Revisiting the King of Bantam. And a Relation of several extravagancies of certain Faquirs in their return from Mecca. 199
Chap. XXIV. Of the war of the Hollanders, with the Emperor of Java. 202
Chap. XXV. The Author Buries his Brother; and is again quarrel'd with all by the General and his Council. 203
Chap. XXVI. The Author Embarks in a Dutch Vessel, to return into Europe. 204
Chap. XXVII. The Holland Fleet arrives at St. Helens. The Description of the Island. 207
THE DESIGN OF THE AUTHOR.

Where he gives a brief Relation of his first Travels through the best parts of Europe as far as Constantinople.

If the effect of Education may be liken'd to a second Birth, I may truly say, that I came into the World with a desire to travel. The daily discourses which several Learned men had with my Father upon Geographical subjects, which my Father had the reputation of understanding very well, and to which, though very young, I was with much delight attentive, inspired me betimes with a desire to see some part of those Countries, which were represented to me in the Maps, from which I never could keep off my Eyes. By two and twenty years of Age, therefore I had seen the fairest Regions of Europe, France, England, the Low Countries, Germany, Switzerland, Poland, Hungary, and Italy; and I spake indifferently well the Languages most necessary and most generally spoken.

My first journey was into England, where at that time Reigned King James; from thence I pass'd into Flanders to see Antwerp, my Father's Native Country, and so into the Low Countries, where my inclination to travel became the stronger, by reason of the great concourse of Strangers which I met at Amsterdam, that crowded thither from all parts of the World.

Having seen what was most considerable in the United Provinces; I pass'd into Germany, and when I came to Norimbergh, by the way of Frankfort and Ansurgh, the noise of the Armies that were marching into Bohemia to retake Prague, infall'd into me a desire to go to the Wars, where I might learn something that might be useful to me in the series of my travels. I was not above a days journey from Norimbergh, when I met a Colonel of Hesse, whose name was Hans Bremer, the Son of Philip Bremer, Governour of Vienna, who engag'd me to follow him into Bohemia. Some time after I bore the same Colonel company to Vienna, who presented me to the Governour of Raab, his Uncle; then Viceroy of Hungary also, who receiv'd me into his Family as one of his Pages. For it is a usual thing in Germany for Gentlemen's Sons to serve in that quality till five and twenty years of age, and seldom to quit that service, till they have a Commission for a Corner, or Ensigns place. Four years and a half I serv'd the Viceroy, when the Prince of Mantua came to Vienna, to engage the Emperor in certain
The Design of

designs of his own without success. At that time the Count of Arc, whole Sitter the Viceroy had marry'd, was chief Minister to the Prince of Mantua; and coming to visit the Viceroy at Javarin, I was appointed to attend him during his stay there. Upon his departure, he told the Viceroy, that the Prince of Mantua had no person about him that understood the Language, and that therefore he might be sure that the Prince would take it for a great kindness, to permit me to attend his person during his stay at the Emperor's Court. This was a thing easily granted to the Count of Arc; who thereupon carry'd one along with him to Vienna, where having had the good fortune not to displease the Prince, he testify'd to me at his departure, that he should be glad to see me at Mantua, where he would not forget the services I had done him. This presently infused'd into me a desire of seeing Italy, especially upon the opportunity that offer'd it self not long after.

For Monsieur de Sabran, the King of France's Envoy to his Imperial Majesty, being to go for Venice, and desirous of one that understood the German Language to bear him Company, I laid hold of the occasion, so that in eight days we got to Venice. While we stay'd at Venice, I took a view to my great satisfaction, of that most Celebrated City, and in regard it is in many things like to Amsterdam, as in Situation, Greatness, Magnificence, Commerce, and Concourse of Strangers, my being there did but still reinforce my inclination to Travel.

From Venice I went to Mantua with Monsieur de Sabran, where the Prince being glad to see me again, gave me my choice of an Ensign, or of a place in the Company of the Ordonnance of the Duke his Father. I accepted the latter, as being glad to be under the Command of the Conde de Guiche, who was then Captain. At the Siege of Mantua I had like to have been slain, but for the goodnese of a Cuirass which I had chosen out of the Princes Magazin, being hit with two Bullets above and upon the left pap, which had enter'd, had not my Arms been excellent proof: So that after I was recover'd of my Bruises, a longer stay at Mantua did not agree with my desire to travel.

Therefore some time after the Siege was rais'd, I took leave of the Prince, who gave me an honourable Pa's, by vertue whereof five or six Horfe-men bore me Company back to Venice. From Venice I went to Lauretta, from Lauretta to Rome, from Rome to Naples, from whence returning to Rome again, I stay'd there ten or twelve days. After that I went to see Florence, Pisa, Ligorn, and Genoa, from whence I Embark'd for Marseille.

From Marseille I hafted to Paris, where I could not stay long; for being desirous to see Poland, I pass'd once more into Germany through Switzerland, after I had tak'n a survey of the principal Towns of the Cantons. I went by the Rhine by Water, to visit Strasburgh and Brifhak; thence by Land croffing Suabia, I pass'd through Ulme and Anfurbah to go to Munich. There I saw the Magnificent Palace of the Dukes of Bavaria, which William the fifth began, and which Maximilian his Son finish'd, in the heat of the Wars that troubl'd the Empire. From thence I went the second time to Norimbergh, and Prague, and leaving Bohemia I enter'd into Silefia, and pass'd the Oder at Breflaw. From Breflaw I went to Cracovia, one of the greatest Cities of Europe, or rather a Town compos'd of three Cities, the ancient Seat of the King.
of Poland. From thence, keeping the Vistula upon the left hand, I went to Warsaw; and saw there the Court of King Sigismund, which is a noble and splendid Habitation.

From Warsaw I returned to Brezlaw, taking the Road toward the Lower Silesia, designing to visit one of the principal Officers of the Emperors Houfhold, who was my particular acquaintance. But about two Leagues from Glasgow, meeting with Colonel Butler, a Scotch Gentleman, Colonell of one of the Emperors Regiments of Horfe, who afterwards kill’d walesleyme in pursuance of the Orders he receiv’d, I gave over my first intended journey. His Wife was a great lover of the French, so that being earnestly oblig’d by both together, I could not withstand the testimonies of their kindnes. There I understood that the Emperour was going to Ratisbone with his Son Ferdinand the Third, to Crown him King of the Romans; so that I, who had seen the Coronations of the Kings of Hungary and Bohemia, being desirous to see the third Solemnity also, took leave of my Colonel, and hasted to Ratisbone.

At that time arriv’d to Ratisbone several Jewellers, one of which came to his end by an accident so tragical, that all the whole Court pity’d his untimely fate. He was the only Son of one of the richest Merchants of Europe, that liv’d in Frankfort, whose Father had sent him with Jewels to sell at the Coronation. For fear of being Robb’d he had conveigh’d them before into the hands of a Jew in Ratisbone, his Correspondent, to be deliver’d to his Son at his coming. This young man arriv’d at Ratisbone, went to the Jew, who told him that he had receiv’d a small Casket of Jewels from his Father, which he might take away, when he pleas’d. At the fate time the Jew invited the young man to drink, and carry’d him to a publick Houfe upon the Key of the City, where they continu’d till about an hour after day was shut in. At this time, both going out together, the Jew led the young man through a private Street where few people pass’d by, and there having stabb’d him five or fix times in the Belly with a Dagger, left him wallowing in his Blood. A while after, one of the Emperour’s Trumpets going that way in the dark, stumble’d at the Legs of the unfortunate youth, who still breath’d, and fell upon his Body. At first feeling his hands wet, he thought it had been some drunken fellow that had eas’d his stomach; but upon second thoughts, imagining it might be some wounded perfon, he ran and call’d the Officers, who coming with Lanthorns, beheld the tropick fpectacle of a young man wallowing in his own gore. Thereupon the Officers carrying the Body to the fame publick Houfe, as being next at hand, his face was no sooner wash’d, but the Woman and Maid of the Houfe knew him to be the fame young man that had been there drinking with the Jew not long before. But as for the young man he presently expir’d, without being able to make the least discovery. However the Jew was fetti’d that evening, and being feti’d, confessed the Crime. The Imperial Laws ordain, that a Jew for killing a Christian should be hung upon a Gibbet by the Heels, and that two fierce Dogs should be hung by him in the fame manner, to the end, that the Dogs in their madness should tear out his Bowels. But the Jews made such pretexts to the Emprefs that the Sentence was chang’d, though the punishment was not much less rigorous. For his fleft was torn with red hot Pincers from several[2] parts
parts of his body, in several Streets of the City, and boyling Lead pour'd into the raw wounds; after which he was broken alive upon the wheel, at the publick place of Execution.

Being upon my departure from Ratibone, I met with Father Joseph, Resident there for the King of France, who knowing me in Paris, propos'd to me to go along with the Monsieur, the Abbot of Chapè, Brother of the Marshal de Austmont, and Monsieur St. Liebau, who were then intending for Constantinople, and so for Palæstine. I lik'd the proposition well, and immediately put my self into the Society of those two Gentlemen, from whom I never separat'd till they departed for Syria from Constantinople.

But before we left Germany, we resolv'd to see the Court of Saxony, whither we got in a few days. By the way we pass'd through Freyberg, a small City, but well worth seeing, for the beauty of the Electors Tombs, and most splendid and magnificent both for Materials and Workmanship in all Europe. From thence we went and view'd the flately Caffle of Auguftburgh, leant upon a high Mountain, where-in among other things there is a great Hall, adorn'd from top to bottom with nothing but Horns fallen to the Wall; among the rest is the Head of a Hare with two Horns, lent the Elector by the King of Denmark for a great Rarity. In one of the Courts of the Palace stands a Tree fo large in Body, and spreading out the Branches at fo wide a distance, that they will cover three hundred sixty five Tables with their shade. And that which makes this Tree more wonderful is, that it is only Birch, that rarely grows to that Immensify.

Drefde is the Residence of the Elector, a little City, but a very neat one, and well fortify'd; with a Stone Bridge over the Elbe, that parts the Old and New Town. The Palace is one of the largest and faireft in Germany. But it wants a Piazza before it, the principal Gate stand-ing just at the bottom of a narrow Lane.

From Drefde we went to Prague, which was a third time that I saw that great and fair City, or rather three Cities together, only separated by the Molda, that throws it self into the Elbe, some five or fix Leagues below.

Having travers'd Bohemia, and touch'd upon the corner of Moravia, we enter'd Austria, and came to Vienna, resolv'd there to Embark with all speed, because the Winter came on.

We stay'd one day at Presburgh to see the great Church, and some Relicks which they shew'd us, and from thence fell down to Altenburgh.

Altenburgh is a City and Province belonging to the Count of Arach. It was the Childs part of one of the Queens of Hungary, who upon her death-bed bequeath'd it to one of the Lords of her Court, upon condition that he and his Successors should always keep such a number of Peacocks; for defect whereof, the Territory should revert to the Crown.

Thence we came to Signet, from whence I took a little Boat and haf't to Raab, where I did my Devoirs to the Viceroy, who was glad to see me, and gave noble entertainment to the Mefieurs de Chapè, and de St. Liebau. Here we stay'd eight or ten days for the Bafhe of Bud's Answ're, whether he would give liberty to two French Gentlemen, to pafs with their Train through his Garrifon or no; which being return'd such
the AUTHOR.

such as we could desire, we Embark'd at Comorra in a sort of Brigan-
tines well fitted for defence and convenience.

From Vienna to Javarin we laid three days upon the water, by reason
of the great turnings and windings of the Danaw. Leaving Javarin
we lay at Comorra; and from Comorra we row'd to Buda in two days.
For the Road by Land is seldom travell'd, in regard that the Frontiers
of both Empires are full of Thieves and Boothaylers. In fair weather
you may go from Buda to Belgrade in less than eight days, but we were
forc'd to stay longer upon the Water, in regard of the Cold wea-
ther.

It is the custom in Hungary, that in all Roads little frequented by
Strangers, not to take any Money of the Traveller; For the Burghers
lodge and entertain them civilly, for which the Burgo Matter at the
years end repays them out of the publick stock. But besides, that they
are not troubl'd with many passengers; Hungary, which is one of the
beast Countries in Europe, affords provision at so cheap a rate, that
to Belgrade it costs us not above two Crowns a day for fourteen
people.

Buda stands upon the right hand of the Danaw, about half an hours
travelling from the River. The Basil being advis'd of our arrival, sent
his Squire with led Horses, and several Slaves in very good Live-
ries to conduct us to the Town. And though we stay'd twelve days
before we could speak with him, by reason of his being sick at that
time, yet he allow'd us a fair provission of Mutton, Pullets, Rice,
Butter, and Bread, and two Sequins a day for small expences. He
was a comely person, and of a handsome carriage; and at our depart-
ture, he sent fix Caletbes with two Spahi's to conduct us to Belgrade,
with order to defray our expences, which would, by no means be
accepted.

Coming to Belgrade we found the Sangia as rude, as we had found
the Basil civil before. For he made a ridiculous demand of two hun-
dred Ducats a Head, and for fifteen days prolong'd the contest. But
at length I so terrify'd him, by threatening to lend our Complaints to
the Ottoman Port, of his ill usage of two Gentlemen, kinsmen to the
Embassador of France, that he was contented with fifty Ducats for
all. Belgrade is situate upon a point of Land, where two great
Rivers, the Danaw and the Sava meet, and is furnish'd with Wine,
Bread, and all sorts of provisions at a cheap rate.

From Belgrade we took some Saddle Horses, some Coaches for Adri-
anople, as every one like'd best. We past'd through Sophia, a large and
well peopled City, the Metropolis of the ancient Bulgarians; and the
residence of the Basle of Roumel. In it stands a fair Mosque, which
hath been a Christiian Church, built with so much Art, that three
men may go up to the top of the Steeple, and not see one an-
other.

From Sophia we came to Philippoli, between which Town and Adri-
anople we met with two Troops of Tartars well mounted. When
they law us, they made a Lane for us to pass through them, with a
design most certainly to have fall'n upon us; since they could not
hope to do any good upon us; but by surprize and number; for they
were ill provided of Weapons, and we rarely well Arm'd. There-
upon we alighted and Barricado'd up our selves with our Chariots.
The Design of

In the mean time we sent our Spahi's to the Commander of those Tartars, to tell them, we would not stir 'till they were gone; and that being Soldiers as they were, they could not hope for any booty from us. The Commander answer'd, that he had divided his men in that manner only to do us Honour; but since we declar'd they should be gone, they requested us but to lend them a little Tobacco. A boon which we readily granted them, and so we pass'd on.

We came to Adrianople the three and twentieth day after we parted from Belgrade. Adrianople takes its name from the Emperor Adrian, being formerly call'd Orestes. It is pleasantly situated at the mouth of three Rivers that throw themselves into the Archipelago. The old Town is not very big, but the Turks daily enlarge the Suburbs, being a place which the Grand Signors very much delight in for the pleasures of Hunting and Hawking, especially at the wild Duck and Heron.

The fifth day after we departed from Adrianople, and the forty second after we departed from Vienna, we happily arriv'd at Constantinople, and crossing through the City over to Galata, went to the Ambassadors's House. While we staid there to winter, we made a small Voyage to the Dardanells, to the Ruins of Troy, where we beheld nothing but Stones, not worth the while of going so far to see. Another day we took three Barks and Sail'd to Calcedon, that lies upon the Sea. There is in it a very ancient Church; and they shew'd us the Room where the Council was held, with the same Chairs which were then made use of. Now it is only a Monastery, where two Bishops after they had shew'd us what they could, handomely entertain'd us.

Then we went to view Pompey's Pillar at the mouth of the Black Sea. Concerning the Channel of which Sea, I must make one Observation; that though there be no part of the Sea but has one Current, yet this has two quite contrary one to another. That part next to Europe carries the Vessel to the Black Sea; and that next Asia brings it back again to the Mediterranean. So that you have no more to do but to cro's over from one Shore to the other.

The Winter being over, the two French Gentlemen pursu'd their Voyage for Alexandria. But for my part, I having another design in my head, staid at Constantinople, in expectation of a Caravan, which the people told me from Month to Month was coming. I was then ignorant, and did not understand that every year there were five or six Caravans that went from Bursa. Besides, that sometimes eight or ten Merchants travelling together, might go safe to Isfahan. Which ignorance of mine made me stay longer than I intended. At length, after I had continu'd eleven Months in Constantinople, I departed with a fair and numerous Caravan for Isfahan, which was the first time I travell'd into Asia. After that I made five others, wherein I had time better to understand the Qualities of the Countries, and the Genius of the People. The three last times I went beyond Ganges, to the Island of Java; so that for the space of forty years, I have travell'd above sixty thousand Leagues by Land, never returning but once into Europe by Sea. And thus in my six Voyages, and by travelling different Roads, I had the leisure and opportunity to
to see all Turkey, all Persia, and all India; particularly the famous Diamond Mines, where no European had been before me. Of these three great Empires therefore have I resolved to make an ample and exact Description: and I will begin with the several Roads which may be taken from Paris into Persia.

Place the Cuts as they are Paged.

Persian Travels.


Indian Travels.


[9 Cuts.]

[14 Cuts.]

These
Thefe Computations are made, supposing a French Crown to be in value
Sterling 54 pence, or 4s. 6d. the reputed Par, and that 12 Deniers
make a Sous, 20 Sous a Liver; whereof 3 make an Ecu. By which
Computation 10 Sous is its value 9d. and 10 Deniers 3g.

<table>
<thead>
<tr>
<th>Persian Money</th>
<th>French</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Baffi 3 Abaffi's and 1 Chayet</td>
<td>18 Sous, 6 Deniers</td>
<td>01 04 2 3</td>
</tr>
<tr>
<td>2 Mamoudi's</td>
<td>1 Ecu</td>
<td>00 04 0 6</td>
</tr>
<tr>
<td>2 Chayets</td>
<td>1 Abaffi</td>
<td>00 04 0 3</td>
</tr>
<tr>
<td>Casbeké Simple</td>
<td>1 Mamoudi</td>
<td>00 08 0 3</td>
</tr>
<tr>
<td>Double Casbeké</td>
<td>5 Deniers, 1 Half-penny</td>
<td>00 01 2 0 1 5</td>
</tr>
<tr>
<td>Bifti 1</td>
<td>11 Deniers</td>
<td>00 00 0 3</td>
</tr>
<tr>
<td>Chayets 1</td>
<td>2 Double Casbekés</td>
<td>00 00 0 6</td>
</tr>
<tr>
<td>1 Or</td>
<td>5 Double Casbekés</td>
<td>00 04 0 1</td>
</tr>
<tr>
<td>1 Toman</td>
<td>5 Abaffi's</td>
<td>00 06 1 1</td>
</tr>
<tr>
<td>46 Livers, 1 Denier, ½ Piaffers</td>
<td>3 09 00 0 7 7</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Indian Money</th>
<th>French</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>L</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Arins 5</td>
<td>1 Ecu French, within 8 Sous</td>
<td>04 06 0 3</td>
</tr>
<tr>
<td>Demi-Larins 10</td>
<td>21 Livers</td>
<td>00 02 0 3</td>
</tr>
<tr>
<td>Roupy of Gold</td>
<td>30 Sous</td>
<td>00 00 0 1</td>
</tr>
<tr>
<td>Roupy of Gold</td>
<td>6 Deniers</td>
<td>00 01 0 4</td>
</tr>
<tr>
<td>Pecha</td>
<td>16 Sous</td>
<td>00 00 0 3</td>
</tr>
<tr>
<td>Half Roupy</td>
<td>7 Sous, 6 Deniers</td>
<td>00 06 0 3</td>
</tr>
<tr>
<td>Quarter of a Roupy</td>
<td>Demi-Piftol (in Gold a Pifol) is 11 Livers</td>
<td>08 03 0 4</td>
</tr>
<tr>
<td>Pagods</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fano's 6</td>
<td>1 Ecu</td>
<td>00 04 0 6</td>
</tr>
<tr>
<td>Cheda Money 1, 2</td>
<td>2 Sous</td>
<td>00 00 0 1</td>
</tr>
<tr>
<td>Cheda 3, 4</td>
<td>4 Deniers</td>
<td>00 01 0 3</td>
</tr>
<tr>
<td>Achen Gold</td>
<td>16 Sous, 8 Deniers</td>
<td>00 00 0 3</td>
</tr>
<tr>
<td>Macassar Gold</td>
<td>23 Sous, 8 Deniers</td>
<td>00 00 0 3</td>
</tr>
<tr>
<td>Camboya Silver</td>
<td>4 Sous</td>
<td>00 00 0 3</td>
</tr>
<tr>
<td>Siam Gold</td>
<td>7 Livers, 1 Sous</td>
<td>00 00 0 3</td>
</tr>
<tr>
<td>Siam Silver</td>
<td>32 Sous, 4 Deniers</td>
<td>00 00 0 3</td>
</tr>
<tr>
<td>Afem Silver</td>
<td>23 Sous</td>
<td>00 00 0 3</td>
</tr>
<tr>
<td>Tipoura Silver</td>
<td>22 Sous</td>
<td>00 00 0 3</td>
</tr>
<tr>
<td>Arakan Money</td>
<td>21 Sous</td>
<td>00 00 0 3</td>
</tr>
<tr>
<td>Pegu Silver</td>
<td>20 Sous, 6 Deniers</td>
<td>00 00 0 3</td>
</tr>
<tr>
<td>Gold Fanos 15</td>
<td>1 Real</td>
<td>00 00 0 3</td>
</tr>
<tr>
<td>Afem Fanos 22</td>
<td></td>
<td>00 00 0 3</td>
</tr>
<tr>
<td>China Gotlitchut</td>
<td>15 30 Livers</td>
<td>00 00 0 3</td>
</tr>
<tr>
<td>China Silver pieces</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Japon Gold, No. 1</td>
<td>59 Sous, 8 Deniers</td>
<td>00 05 0 2 3</td>
</tr>
<tr>
<td>No. 2, 3</td>
<td>87 Livers, 10 Sous</td>
<td>00 05 0 2 3</td>
</tr>
<tr>
<td>Japon Silver pieces</td>
<td>29 Livers, 31 Sous, 4 Deniers</td>
<td>00 04 0 2 3</td>
</tr>
<tr>
<td>Silver Ingots, No. 1</td>
<td>30 Sous</td>
<td>00 04 0 2 3</td>
</tr>
<tr>
<td>2</td>
<td>24 Livers, 10 Sous</td>
<td>00 04 0 2 3</td>
</tr>
<tr>
<td>3</td>
<td>8 Livers, 10 Sous, 7 Deniers</td>
<td>00 04 0 2 3</td>
</tr>
<tr>
<td>4</td>
<td>4 Livers, 5 Sous, 5 Deniers</td>
<td>00 04 0 2 3</td>
</tr>
<tr>
<td>5</td>
<td>3 Livers, 10 Sous, 11 Deniers</td>
<td>00 04 0 2 3</td>
</tr>
<tr>
<td>6</td>
<td>3 Livers, 8 Sous, 8 Deniers</td>
<td>00 04 0 2 3</td>
</tr>
<tr>
<td>7</td>
<td>1 Liver, 5 Sous, 1 Denier</td>
<td>00 04 0 2 3</td>
</tr>
<tr>
<td>8</td>
<td>1 Liver, 9 Deniers</td>
<td>00 04 0 2 3</td>
</tr>
<tr>
<td>A Telle</td>
<td>16 Sous, 4 Deniers</td>
<td>00 04 0 2 3</td>
</tr>
<tr>
<td>Mufcovy Gold</td>
<td>4 Livers, 5 Sous</td>
<td>00 04 0 2 3</td>
</tr>
<tr>
<td>Mufcovy Silver</td>
<td>20 Sous, 1 Denier, ½ Piaffer</td>
<td>00 04 0 2 3</td>
</tr>
<tr>
<td>1 Sous</td>
<td></td>
<td>00 04 0 2 3</td>
</tr>
</tbody>
</table>

T H E
THE FIRST BOOK OF MONSIEUR TAVERNIER'S Persian Travels, Containing the several ROADS From PARIS to ISFAHAN the Chief City of PERSIA, Through the Northern Provinces of TURKEY.

CHAP. I.

Of the Roads from France to the hither parts of Asia, and the Places from whence they usually set out for Isfahan.

Man cannot travel in Asia, as they do in Europe; nor at the same Hours, nor with the same cave. There are no weekly Coaches or Wagons from Town to Town; besides, that the Soil of the Countries is of several natures. In Asia you shall meet with several Regions until'd and unpeopled, either through the badness of the Climate and Soil, or the sloth of the Inhabitants, who rather choose to live miserably, than to work. There are vast Deserts to cross, and very dangerous, both for want of Water, and the Robberies that the Arabs daily commit therein. There are no certain Stages, or Inns to entertain Travellers. The best Inns, especially in Turkey, are the Tents which you carry along with you, and your Horts are your Servants, that get ready those Necessaries which you have bought in good Towns. You set up your Tent in the open Field, or in any Town where there is no Inn; and a good shift too in temperate weather, when the Sun is not too hot, or that it does not rain. In the Caravansera's or Inns which are more frequent in Persia than in Turkey, there are persons that furnish you with Provisions, and the first come are best served. As for Turkey it is full of Thieves, that keep in Troops together, and way-lay the Merchants upon the Roads, and if they be not very well guarded will certainly rob them; nay many times murder them. A mischief prevented in Persia, by the well order'd convenience which is provided for Travellers. To avoid these dangers and inconveniences, you are oblig'd to lay
The Persian Travels

Book I.

for the Caravans, that go for Persia or the Indies, which never set out but at certain times, and from certain places.

These Caravans set out from Constantinople, Smyrna, and Aleppo. And it is front one of these Cities that a Traveller must set out, that intends for Persia, whether he keeps company with the Caravans, or will hazard himself alone with a Guide, as once I did.

I will begin with Constantinople, from whence you may go either by Land or Sea; and either by Land or Sea there are two ways to go. The first of these by Land is that which took with Monsieur Chapu, and Monsieur St. Lieuen. By the way take notice, that Vienna is the half-way near-upon between Paris and Constantinople. The second Road is less frequented, but is less inconvenient and less dangerous: for there are no need of the Emperor's Passports, which he does not grant very freely: besides that here is no fear of the Pirates of Tunis or Agerie; as when you embarque from Marseille or Ligorn. If you intend this way, you must go to Venice: from Venice to Amoena, from whence several Barques are bound every Week for Ragusa. From Ragusa you sail along by the Shore to Durrazzo a Sea Port of Albania; from whence you travel the rest of the way by Land. From Durrazzo to Alibusola, distant three days journey, from there to Monfever, just as far; from Monfever you may either take the left hand through Sophia, and Philippopolis, or the right through Ingulchebr, three days journey from Monfever, and ten from Adriunople, from whence in five days you reach Constantinople through Selenea.

This last way is part by Sea and part by Land: but there are two other ways altogether by Land, above and below Italy, according to the direction which Antiquity made of the two Seas that almost encompass it. You may embark at Venice, and plying along the Gulf which is free from Pirates, you must double the Cape of Matapun, the most Southern Point of all Europe, to enter into the Archipelago. The other way is from Marseille or Ligorn, from whence several Vessels are bound for the East. The safest way is to go along with the English or Holland Fleets, that usually arrive at Ligorn either in the Spring or in Autumn, and part just against the Morea, to the several parts whither they are bound. As the Wind serves, those Fleets sometimes make Sail between the Island of Elba and Italy, and by the Tower of Messina: sometimes below Sicily and Sardinia, within fight of Malta. Thus you must come within fight of Candy, whether you are bound for Constantinople, Smyrna, or Alexandretta, from whence it is but three days journey to Aleppo: from one of which three Cities, you must necessarily begin your journey, if you intend for Persia.

Some take Egypt in their way, using through Alexandria, Cairo, and Damietta, whence several Vessels are bound for Joppa; or St. John's of Acre, which is not far off: from thence to Jerusleum or Damfever, and from thence to Bagdad or Babylon.

If you will venture in a single Vessel not plying for the Fleets, you may hire a Vessel from Ligorn to Napels, from Napels to Messina, keeping along by the Shore, and lying a-shore every night. I took this way, and went from Messina to Syracuse, where are to be seen the most remarkable footstepes of Antiquity. 'Tis like a City under ground, and near to it is a great Rock which has been made hollow, at the bottom whereof if a man whisper, they that are at the top may hear him. They call this Rock Diomiths the Tyrant's Ear: for being at the top, he canly understand what the People said of him below; and discovered the Counsels of the chief Men of Syracuse, whom he kept prisoners there. Syracuse has nothing of that splendour which renown'd it when it was the Miftrres of all Sicily, and when Grecses, jealous of her power, made War upon her. But the Soil is very plentiful, and the Gallies of Malta very often take in their Provisions there. Near the City is a fair Convent of Capuchin Friers, going out of which you may walk for half an hour between two very high Rocks, where there are several little Cells with every one a Garden, where the Friers sometimes retire, and it is certainly one of the most pleasing Solitudes in the World.

From Syracuse I went to Malta, where you must wait for some Ship that is bound for the East.

CHAP.
Of the Road from Constantinople to Ispahan, which the Author kept in his first Travels into Persia.

It is seldom that any Caravans go from Constantinople into Persia, but from Bursa they go every two Months: Bursa is the Capital City of Bithynia, not above three days journey from Constantinople, or a little more. These two Roads meet at Chabangi, where you may be from Bursa in two Days: and I will only speak of the Roads from Constantinople to Ispahan. This Journey is to be undertaken either with the Caravans of Camels, or else ten or twelve Men in a Company, well mounted and well armed.

From Constantinople, you cross over to Scutari, upon the Coast of Asia. Setting out from Scutari, the first days journey is very pleasant, over Fields gayly painted with Flowers in their season. At first for some time together, on both sides the way, you fee nothing but fair Sepulchers with their Pyramids, and you may easily discern the Women's Monuments from the Mens. For there is a Turban upon the Pyramid of the Mens Sepulcher, but the Pyramids of the Women's Monuments are trimm'd with the Head-Attire which is worn by the Women of the Country. That Evening you must lye at Cantali; a Village of Bithynia, the next Day at Gebisa, anciently Lybisa; famous for the Tomb of Hannibal. In that place there are two good Inns, and two fair Fountains.

The third Day you come to Isnicb, which is thought to be the ancient Nicca; one part of the City is built upon the declent of a Hill, the other part upon a Plain that reaches to the Sea, and makes the Golf of Isnicb. The Haven consists of two Moles made of Free-stone, and three great Enclofures encompass'd with Walls, which leave instead of four many Arsenals, wherein there are Store-houses full of large Timber, for building Houses and Galleys. The Country round about being an excellent place for Hunting, and the Soil bearing rare Fruits; and rich in Wine, caus'd Sultan Amurath to build a Seraglio in the highest part of the Town, from whence there is a prospect at the same time both over the Sea and the Country. The Jews inhabit the greatest part of the Town, dealing chiefly in Timber and Corn. When the Wind serves, you may go from Constantinople to Isnicb in seven or eight Hours, there being no danger in the passage.

The Fourth Day you stay at Chabangi, a small Town built upon the side of a Lake, call'd Chaban-Gigul, where there are two Inns. From the beginning of the Lake for two Leagues together you travel partly over Mountains, partly by the Lakeside, where in some places the Horfe will be up to the Belly. This Lake is not above ten Leagues in compass; but it yields great store of large Fish, insomuch that I have bought a Pike two Foot and a half long for three Souls. Many Emperours have had a Defign to make a Cutt out of this Lake into the Sea, for the more eafe transporting to Constantinople the Timber which grows upon the Mountains near the Lake. And if the Grand Vifir, who by a Miracle dy'd in his Bed, and left his Son successor to his Employment, had liv'd some few Years longer, he had no question added this to the rest of thofe famous Works that eterniz'd his Memory.

Departing from Chabangi, you come to lye at Night upon the Bank of a River call'd Zacara, which runs Northward and falls into the Black Sea. It is a River plentiful in Fish, and you cross over it with a wooden Bridge. There is neither Town, nor Inn in that place; but a League from the River is a great Town call'd Ade, the chiefest part of the Inhabitants whereof are Armenians. Thither we sent for excellent good Wine, and other necessary refreshments.

From that River to Canedy, where you lye the next Night, and have your choice of four Inns; you travel all the day in the Merfhes, over wooden Bridges and Causeys.

Tuskebofar is the next place, a small Village with two Inns. From thence to Cor- genfar, a great Town, with one Inn; built upon a River, where there is great store of Fish taken, which the Inhabitants call Born-mablonky, that is to say, the
Fifth with the long Note: It is speck'ld like a Trout; but of a better taff, and more eftem'd. Polis, or Polis; is a City feated at the foot of feveral Mountains, the Inhabitants whereof are for the moft part Greeks. These Mountains are very high, and extend themf elves along the Road for two days journey. They are full of feveral forts of Trees, which are freight and tall like Firr-trees; and divided by fo many Torrents, which it would be hard to pas over, were it not for the Bridges that the Grand Vifier Kuprieh caud'd to be built. In regard the foil of thefe Mountains is very fat, there would be no drawing for the Horfes after great Rains or the melting of the Snow, had not the fame Vifier caud'd all the Ways to be Pav'd and Pitch'd, even as far as Conftantinople. A Work of great Charge, in regard there is not a Flint in any part of the Mountain, and for that the Stone is to be fetch'd a great way off. There are abundance of Pigeons as big as Hens, and of an excellent taff, which not only pleas'd our Appetites, but afforded us very good Pafftime to fhoot them. Between the City and the Mountain, there is a Plain about two Leagues in length; near to which, there glides a River that waters it, and very much contributes to its fertility. It is an excellent Soil, and produces all things neceffary for Humane Life. Upon each fide of the way I counted above twenty Churchyards. For it is the custom of the Turks to bury near the Highway, believing that the Travellers pray for the Souls of the deceaf'd. Upon every Tomb, there is to be feen a Marble Pillar, half fix'd in the Earth: of which Pillars there are fo great a number, of various Colours, that it is from thence conjectur'd, that there were a very great number of Chriftian Churches in Polis, and the parts thereabouts. They affured me likewife, that there were a vat quantity of thefe Pillars in the Villages up and down in the Mountains, which the Turks every day pull down to fet upon their Tombs.

Bendouloir is a Village in the Mountains, where there is one Inn.
Gerrador is beyond the Mountains, where there are two Inns.
Cargemar has two Inns, and lies in a good Country.
Cargadour, is a Town where there are two Inns.
Cofizar is a Village with one Inn.
Tecia is a great City fixtuated upon rifting Hills, that joyn to very high Mountains. Upon the Winter Weft, there appears a fair Champain Country, water'd by a Stream that falls into a River of a greater bignefs, call'd Gufelarmac. Upon the higherft of the smaller Hills toward the East, there is a Fortrefs, where a Baffa reides; and in the Town is one of the faireft Inns upon the Road. The greatef part of the Inhabitants are Chriftian Greeks, who have the advantage to drink excellent Wine, with which the Country furnifhes them in abundance.

Agfensfaloo fixtands upon a River, and there is an Inn and a fair Mofque in it.
Oseman is a little City, feated at the foot of a Hill upon which there stands a strong Caffle, and below two very commodious Inns. The River Gufelarmac, broad and deep, washes the South-side of the City, which you crofs, over one of the faireft Bridges that ever was seen. It confifs of fifteen Arches, all of Freight, and is a Work that fhow's the Grandeur of the Undertaker. Somewhat at a distance from the Bridge stand fix Corn-Mills all together, with little wooden Bridges to go from one to another. This River falls into the Eufln Sea, about eight days journey from Oseman.

Acilar is a great Town, where there are two Inns.
Delikiras is a great Village, with one Inn.
These Four Days Journeys are very dangerous, by reafon that the Ways are narrow, and commodious for Robbers. They are very numerous in this Country; and therefore understanding that we were way-laid, we fent and defir'd a Convoy of the Baffa, who lent us fifty Horfemen.

Anafia is a great City, built upon an acfent in the hollow of a Mountain. It has no propfpect, but only from the South over a fair Plain. The River that runs by it comes from Tecia, and throws it felf into the Black Sea, four days journey from Anafia. You crofs it over a wooden Bridge, fo narrow that not above three perfons can go abreft. To bring fresh Water to the City, they have cut a League into Rocks as hard as Marble, which was a prodigious Labour. On the Weft-side, upon a high Mountain, ftands a Fortrefs, where they can come by no other Water than what
what they prefer to in Cisterns when it rains. In the middle of the Mountain is a fair Spring, and round about it are several Chambers cut out of the Rock, where the Dervishes make their abode. There are but two Inns, and those very bad ones, in Amsela. But the Soil is good, and bears the best Wine and Fruits in all Nata.<n> Amsabach, is the name of an Inn, distant a quarter of a League from a great Town where they fetch their Provisions.

Tocatt is a great Town near to a Mountain, upon which there stands a Castle. The River that comes from Tocatt washes the Houlies, and we caught excellent Fish in it. In that place is another of the fairest Inns upon the Road.

From Tocatt you may travel in one day to Tocat, where the Road from Smyrna to Iphian meets.

Tocat is a good fair City built at the foot of a very high Mountain, spreading it self round about a great Rock that stands almost in the midst of the Town, upon the top whereof a high Castle commands the neighbouring parts, with a good Garrition in it. It is very ancient, and the remainder of three others that stood there in former times. The City is very well inhabited with Turks, who are the Lord Controllers, Armenians, Greeks, and Jews. The Streets are very narrow; but the Houlies are indifferent well built; and among several Mosques, there is one very magnificent, which seems to be newly rear'd. There was also a very fair Inn going up, which when I left traveller'd that way, was not quite finish'd. There is one thing more particular and more commodious at Tocat, which is not to be found in any Inns upon the Road. That round about all the Caravans' in the Town, there are Lodgings which they let out to Merchants, that desire to be by themselves out of the noise and hurry of the Caravans, whiles they stay at Tocat. Besides that, in those private Lodgings you have your liberty to drink Wine, and provide for the rest of your Journey; which is not so easily done in the publick Inns, where the Turks will have an eye upon the Merchants, to draw Money out of their pockets. The Christians have twelve Churches at Tocat, and there refides an Archbishop, that has under him seven Suffragans. There are also two Monasteries for Men, and two for Women; and for fourteen or fifteen Leagues round Tocat, the Country is all inhabited by Armenian Christians, but very few Greeks being intermix'd among them. The greatest part of these Christians are Trademen, and for the most part Smiths. A fair River runs about half a quarter of a League from the City, which rises near to Erzerom, and is croos'd at Tocat over a very beautiful Stone Bridge. Upon the North-fide of the City, it waters a Plain three or four days Journey in extent, and two or three Leagues broad. It is very fertile, and replenish'd with fair Villages very well peopled. A man may live very cheap at Tocat: the Wine is most excellent, and all sort of rare Fruits very plentiful. It is the only place in all Asia where plenty of Saffron grows, which is the best Commodity you can carry to the Indies, where a Pound, as the Years fall out, is worth thirteen or fourteen Florins, though the Wax that prefers it, be as much in weight as the Saffron. This City, with the Lands belonging to it, usually is the Dowager Sultana's Joynture. There is only an Apo and a Cady, that command there in the behalf of the Grand Signor; for the Bajha, from whom they receive their Orders, lives at Sivas, which is the ancient Sebastia, and a very great City, some three days journey from Tocat. In short, Tocat is one of the most remarkable Thoroughfares in the East, where are continually lodg'd the Caravans from Persia, Djuhequar, Bagdad, Constanitople, Smyrna, Synopsis, and other places; and here the Caravans turn off, as they are variously bound. They that are for Constanitople, take to the Winter West upon the right hand; they that are for Smyrna, incline to the Summer West, upon the left hand. When you get out either way out of Tocat, there is a Toll-gatherer, that counts all the Camels and Horses that pass by, and exacts for every Camel a quarter of Rixdollar, and for every Horse half as much. As for the Horses or Camels that carry the Passengers or their Provisions, they pay nothing. This continual concourse of the Caravans trolls the Money about at Tocat, and makes it one of the most considerable Cities of Turkie.

Setting out of Tocat to go to Erzerom, you discover a little Village so situated under a Hill, as if the Mountain lay a top of it; and between that Mountain and the River, the Road is very narrow where the Caravan is to pass. In this Road it
was, that we met the Grand Vifier returning from Hunting, with a Train of four hundred men: fo soon as he perceiv'd us, he fli'd off all his men to give us liberty to pafs by. But among all the Company, there was not above four Franks upon which he particularly call'd his Eye, which made him fend for the Caravan Bachti to know who we were. The Caravan Bachti, to avoid the ill Consequences of jealoufly which the Vifier might have of the Franks, at a time when the Grand Vifier made War in Persia, told him we were Jews, at which the Vifier, thiking his Head, reply'd only that we did not look like fuch, and happy it was for us that he took no farther notice. For it was twenty to one, but that upon better consideration he might have fent after us to have flop'd us. But when he came home to his Lodging he found a Capitgflaying for him, with Orders from the Grand Signor to take off his Head, which were prefently executed. For Amurath being troub'd for the losf of his Army, had no way but to revenge himfelf upon the perfon that had the command of it.

Notwithstanding that the Caravans refte at Tocat, yet they flay likewise two or three days at Charkliqueu, which is not above two Leagues ditant from it; for Charkliqueu is a great Town in a lovely Country, between two ferti! Hills, where there grows excellent Wine. It is for the moft part inhabited by Chriftians, who are generally Tanners. The fine blew Goat-leather Skins being deftrf in Tocat, and the Parts thereabout. It is thought the Water contributes very much to their Art. For Tocat is as famous for the blew Goats-leather Skins, as Dianbequir and Bagdat are for the red, Moufjul or the ancient Niniveh for the yellow, and Ourfa for the black. About two thousand Paces from this Town, in the mi'dft of a Plain rifes a vaft Rock, upon the North-fide whereof you affend about nine or ten fteps into a Chamber with a Bed, a Table, and a Cupboard in it, all hewn out of the Rock. Upon the West-fide you affend other five or fix fteps that lead to a little Gallery, about five or fix Foot long, and three broad, all hewn out of the Rock, though it be of an extraordinary hardnes. The Chriftians affirm that St. Chryfopfam made this Rock his retiring-place during his Exilement, and that he had no other Bed or Bolfter than the Rock it felf, in a place where they faw the print of a Man's Body. Hence it is, that the Caravans, confifting for the moft part of Chriftian Merchants, lay at Charkliqueu, to pay their Devotions to this Rock, where the Bishop of the place, attended by fome Priests, with every one a Taper in their Hands, goes and lays Mafs. But the main Reafon is, becaufe there grows excellent Wine in this place, which being cheaper by half here, than it is at Tocat, obliges the Armenians to stop here, to provide themfelves for the refte of their Journey.

Two Leagues from Charkliqueu, you crofs over very high Mountains, with Precipices on both fides. It is the custom of the Armenians, when they hear of the approach of a Caravan, to ride out two or three days journey to meet their Country-men and carry them fresh Provisions. Thofe of Charkliqueu coming to meet our Caravan, three of the Armenians took a large Mornings-draught, which made them fo Pot-valiant, that they would needs ride before to the Town alone by themselves; but by the way they were fet upon by fix Horfe-men that came from the North, where there are higher Mountains than thole which we were to crofs. Immediately the Thieves darted their Half-Pikes at the Armenians, in fo much that two of them fell down mortally wounded, and the other fay'd himfelf among the Rocks, but the Thieves got their Horfes and Goods, which were valu'd at ten thoufand Crowns. The Caravan at the top of the Hill beheld the misfortune of thofe poor men which their own folly had brought upon them, but could not help them, by reafon of the narrowness of the ways; besides, that the Thieves knowing all the by-turnings, were prefently out of fight. And therefore it is a dangerous thing to leave the Body of the Caravan, either by faying too far behind, or running too faft before: and fome have fuffer'd for diilancing themfelves not above five hun- dred Paces from it.

The Caravans do not make their Journeys all alike; but come to their Stages sometimes sooner, sometimes later, according as they meet with Water and Inns, or places fit to pitch their Tents in, to which places the Natives bring Provifion and Provender from the Mountains. There are fome places where there is a necefsity to provide Straw and Barley for two or three days. If you travel in May, when the Grafs is high, it costs nothing to feed the Horfes and Camels. For as soon
soon as the Caravan is lodg'd, the Servants go and cut the Grave from off the Hill, where it is much better than upon the Plains. But while the Beasts feed only upon Grass they are much weaker, and cannot travel so far as at other times.

From the Mountain where the Armenians were set upon, you come to Amous, a little Village upon a River, which you cross, over a Bridge of Wood.

Going out of Amous, you cross a large Plain, at the end whereof you lodge upon the Bank of a fair River, call'd Tansanlou-fou, which falls into the River of Tous.

Having pass'd this River, you ascend a high Mountain, which the People of the Country call Kara-bahir-beagniendren, or, the Mountain that stops the Grand Signors; for it is very rugged, and you must of necessity alight, to ascend it. In that bad Way two Horses that carry'd each of them two Bales of English Cloth burst under their Burthen, which prov'd excellent Food for several Tartars that were before us, and were pitch'd in the place where we intended to have lodg'd our selves; so that we were forc'd to go a quarter of a League farther. These Tartars when they heard of our two dead Horses, made immediately to the Mountain fifteen or sixteen of them with all joy imaginable, to devour it. They bleach the Horses, and when they came back (for I stay'd to see them) they brought every one a great piece of Flesh between the Saddle and their Horses backs. For by that means the Flesh mortifies, and bakes as it were, through the motion and heat of the Horse, and so they eat it without any more ado. I saw one of them that took a piece of thofe Horses Flesh, and after he had beaten it soundly between two nafty Linnen Clothes, with a piece of a Stick, set his Teeth in it, and devour'd it with a very greedy appetite.

Upon the top of the Mountain which I have mention'd, there is a Plain, and in the mid'st of the Plain a Fountain call'd Gesme-beler, or, A Fountain of Crystal; near to which, on the South-side, there stands a Village.

From the place where we lodg'd, we came to a little Town called Adras, the Inhabitants whereof are all Armenians.

Alsider is but two Leagues from Adras, and is but a Village.

Idber is another Village in the Mountains, where the Caravan generally stays one or two days; as well to pay the Custom, which is the fourth part of a Rixdollar upon every Camel, and half as much for every Horse; as for the excellency and cheapness of the Wine, where every Man provides for himself.

Twice we pass'd by and paid nothing, in regard that the Caravan was too strong for the Toll-gatherers; and were it not that they stay for the Wine, they might go directly forward without paying any thing.

Leaving Idber, we came to another great Town in the Mountains; all the Horses are hewn out of the Rock upon which it is seat'd, as are also all the Stair-Cales. From this Village, having pass'd a River, over a wooden Bridge, at the end whereof there stands an Inn, you come to Zuacap, another Village, from whence through very narrow passages, where you are forc'd to unload the Camels, and carry your Goods upon Men's Shoulders for thirty Paces together, you come to encamp in a little Plain. It lies at the foot of a high Mountain, which they call Dymebell, beyond which lies the Town Konerd-Asa, after which you cross three Rivers; one fordable, the other over two Bridges, and then you come to a Village call'd Garmeru.

From Garmeru you go to Souchien, another Village; from Souchien to Losur; from Losur to Chouaguen, which are two very handsoom Towns.

I saw an Old Man at Chouaguen who was above a Hundred and Thirty Years old, who when Sultan Amourath besiegd Bagdad, gave his whole Army as much Oats as serv'd them one whole day. In recompense whereof, the Sultan exempted him and his Children from all Taxes and Tolls for their Lives.

Leaving Chouaguen, you come to a high craggy Mountain which is call'd Angiedess, or, The Bitter Mountain. The Way being narrow, the Caravan is forc'd to travel single; and then it is that they count all the Horses, and all the Camels; every Horse and every Camel paying to the Caravan Master a certain Duty, which amounts to a good Sum if the Caravan be numerous. One part of that Money is to pay seven or eight Armenians, that guard the Caravan all the way; another part...
Having pass'd this Mountain, you come to lodge in a Plain which they call Siganderefs, and from thence to Erzerom you meet only with three Villages by the way, Achkala, Ginnis, and Higis, which are the Caravan's Stages. During these three last days journeys, you keep all along the Banks of Euphrates for the most part, which is yet but narrow, taking its course Northward of Erzerom. This a wonderful thing to see the vast quantities of large Asparagus that grow all along the River, with which you may load several Camels.

A League on this side Erzerom the Caravan is constrain'd to stop; for the Officer of the Custom-House accompany'd with the Bahsa's Lieutenant, comes here and eyes all the Bales and Chefts with a cross Cord, upon which he puts a Seal, to the end that when the Merchants come to the Town, they may not be able to take out any Bags of Money, or any pieces of Stuff on purpose to hide them till they go away. The particular Bufinels of the Bahsa's Lieutenant in meeting the Caravan, is to see whether the Merchants be well provided with Wines. And if he desire any Bottles, whether it be then, or in the City, where they are not affaim'd to visit every Merchant, there is no refusing them. For there grows no Wine at Erzerom, all that is drank there being a small Wine of Mingrelia, which is always green: which forces the Merchants to furnish themselves with Wine at Tocat, which they may do sufficiently to last them into Peris. The Officer of the Custom-House generally allows the Caravan three days to rest; during which time he sends to the principal Merchants some Fruit and other small Refreshments, by which he is no loser. After the three days are over, he comes and opens all the Bales and Chefts, and takes a particular account of all the Merchandizes. This Search and the changing of Beals, caueth the Caravan to stay generally twenty or five and twenty days at Erzerom.

Erzerom is a frontier Town of Turkie toward Persia. It is situated at the end of a large Plain environ'd with Mountains, the Plain being beautifull'd with many fair Villages. If you take in the Castle and the Suburbs it may pass for a City, but the Houses are all built of Wood, without any neatness or proportion. There are some Remains of Churches and of the ancient Buildings of the Armenians, by which you may conjecture that it never was very beautiful. The Fortres stands upon a high ground, with a double Wall, square Towers close one to another, and a pitiful Moat. The Bahsa resides there but in a very ill House, all the Buildings about the Fortres being in a bad condition. In the same Enclosure there is a little rising Ground upon which they have rais'd a small Fort, wherein the janitary-Area lives, and where the Bahsa has no Power. When the Grand Signor has a mind to the Head of this Bahsa, or any other considerable person in the Province, he sends a Capig, with orders to the janitary to fend for the Person to the little Fort, where the Execution is presently done. One Example herof I saw in my last Travels into Persia: For the Bahsa of Erzerom not having lent Twelve thouand Men so soon as the Grand Signor requir'd them for his Wars in Cadiy, the same Capig that brought the Sentence of his Death, had the same Order for the Execution of the Bahsa of Kars; and meeting this Capig upon the Road in a Village, upon his return for Companions, he would needs shew me whether I would or not, the Heads of the two Bahsa's, which he was carrying to the Grand Signor in a Bag.

Between the first and second Gate of the Fortres are to be seen four and twenty Pieces of Cannon, most excellent Guns, but lying one upon another without Carriages. They lie at Erzerom to be ready upon all occasions when the Grand Signor makes War against the Persians.

There are in Erzerom several great Inns; this City, like Tocat, being one of the greatest Thoroughfares in Turkey. The Country about it bears Wine, but not very good, and in regard the People are strictly forbid to drink Wine, the Merchants are forc'd to buy it very privately, for fear it should come to the knowledge of the Cadi. Though it be very cold at Erzerom, Barley grows there in fourty days, and Wheat in fifty, which is very remarkable. The Cutooms paid there for the carrying out of the Gold and Silver, and upon all other Commodities, is very severe. Silk, that comes out of Persia, pays four and twenty Crowns for a Camel's
Camel's Load, which is eight hundred Pounds. For in the mountainous Countries a Camel's Load is no more; but in the plain and even Countries they make'em carry above ten hundred weight. A Load of Indian Callicuts pays a hundred Crowns; but the Loads of Linnen are much heavier than those of Silks. As for other Commodities, they pay Six per Cent. according to their value.

From this Stage the Caravan lets forward to a Fortresse call'd Haffan Kala, where you must pay half a Piaffer for every Camel's or Horse-load going from Erzerum to Erivan, but returning you pay but half as much.

Leaving this Fortresse, you must go and lodge at a Bridge near to a Village which is call'd Choban-Cupri. Over this Bridge, which is the fairest in the whole Journey, you cross two Rivers which there meet, one is the Kariv, and the other is a Stream that falls from a Mountain call'd Binguel, both which disburthen themselves into the Aras. The Caravan usually stays a day or two at this Bridge; because the Caravan divides it self at this place, some continuing on the High-road, others taking the Road of Kars, as well to avoid fording the Aras several times, as the paying a great Duty upon the great Road, where they exact four Piaffers upon every Camel's Load, and two upon every Horse-Load, whereas at Kars you are dismissed for half so much.

I went Kars Road twice; but it is longer, and more troublesome than the other. As soon as you leave the Bridge, for the first four days you travel over woody Mountains, and very defert Countries, where you meet but with one Village; but coming near Kars the Country is more pleasant, and well manured; bearing all sorts of Grain.

Kars is in 78 Deg. 40 Min. of Longitude, and 42 Deg. 40 Min. of Latitude; in a very good Soil. The City is very large, but thinly peopled, though Provision be very plentiful and very cheap. But the Grand Sigeror always choosing that place to rendezvous his Army, whenever he intended to recruit it, and to lodge his People there which he sent to build Villages; the King of Persia has ruin'd all the Country, as he did at Sulfa, and in many other Frontier places, for nine or ten days journey together.

From Kars to Erivan the Caravan makes it nine days journey, and lyes where it can find most convenience, there being no certain Stages. The first days journey ends at a Monastery and a Village, the one no less deferted than the other. The next day you come to the Ruines of a great City, call'd Anikagae, in the Armenian Language the City of Ani, which was the name of an Armenian King that was the Founder of it. By the Wall, on the East-side, runs a rapid Stream that falls from the Mountains of Mingrelia, and empties it self into the River of Kars. This City was very strongly situated; being plac'd in a Merith, where are to be seen the Remains of two Caftles that only led to the Town. There are the Ruines of several Monasteries; among the rest two that are entire, suppos'd to be Royal Foundations. From thence to Erivan for two days journey, you meet with only two Villages; near the last of which you ride by the side of a Hill, whither when the Caravan paffes by, the People bring Horfes from several Parts to be fold. The Great Road from the Bridge, where the Caravan parts, lyes thus:

Two Leagues from the Bridge, on the right hand toward the South, lyes a great Mountain which the People of the Country call Mingol. In this Mountain there are abundance of Springs, and from one fide of it it falls Embrares, from the other fide the River of Kars, which empties it self into the Aras fourteen or fifteen Leagues on this fide Erivan. The Aras, which the Ancients call'd Araxes, falls from other Mountains Eastward of Mingol, which after many windings through the Upper Armenia, where it receives many other Rivers that swell its Streams; it discharges it felf into the Caspian Sea, two days journey from Shamaki, upon the Frontiers of the ancient Medes.

The whole Country is inter-cut by the Rivers Aras and Kars, and several other Streams that fall into them, inhabited by very few, but what are Christians; those few Mahometans that live among them being so superstitious, that they will not drink the Water of any of those Rivers, nor wash in them; believing them impure and defil'd by the use which the Christians make of them. They have their particular Wells and Cifterns by themselves, which they will not suffer a Christian to come near.
Comefour is the first Village where you lodge after you leave the Bridge of Choban-Kupri, going to Erivan.

Haliciacara is the next Stage to Comefour: this is a great Town also inhabited by Christians, but the Houses are built all under-ground like Caves. Coming thither the seventeenth of March 1655, the Snow was so deep that there was no travelling, so that we were forc'd to stay there eight days. But the Customers of Erzerom understanding in what a bad condition we were, came in person with five hundred Horles to make way for us, and sent for the Country-people round about to clear away the Snow. But it was not so much out of Kindness to us, as for his own Interest. For a new Officer being to succeed him upon the 22d of March, and our Caravan being very numerous, he would have left above a hundred thousand Crowns, had we not come to Erzerom before that day. Many of the Passengers were almost blinded by continual looking upon the Snow, the colour whereof very much dims the Sight: for preservation whereof the Travellers are wont to wear black Cyprefs Hoods, made on purpose, over their Faces. Others wear fur'd Bonnets, fring'd about with Goats-hair, which being long, falls over their Eyes, and does altogether as well as the Hood.

The Caravan is usually twelve days upon the Road, from Erzerom to Erivan. Leaving Haliciacara, you ford the Aras three times, and cros's the next day again: for it winds exceedingly. A League and a half from the place where you ford it the fourth time, upon the top of a high Mountain stands a Fortrefs call'd Kaghifgan, which is the last place which the Turks poises on that Side. The Customers that live there come to the Caravan to take their Toll, which is four Piaffers for every Camel loaded, and two for every Horse loaded. In the year 1655 the Caravan lodging about a League from the Fortrefs of Kaghifgan, the Mountains adjoining being inhabited by Christian Armenians, there came to us a poor Bishop attended by fifteen or sixteen persons, among which there were certain Priests, who brought us Bread, Fowl, and Fruit, defiring the Charity of the Merchants, who recomppend'd them to their Satisfaction. About four or five Months after, this Bishop had one of his Eyes strick'd out by a Fanfary. That wicked Fellow came to the Town where the Bishop liv'd, and lighting upon the Bishop, ask'd him for Money, which because the Bishop had none to give him, in a rage he flabb'd him in the Eye with his Dagger. Complaint was made to the Aga, who 'tis thought would have punish'd the Offender, but he fled, and left the Bishop without remedy of satisfaction.

From the last place where we encamp'd near the Aras, we went and lodg'd the next day upon the fame River, in the sight of a Village not above a quarter of a League. The next day we cros's the River that runs from Kars, and parts Turkie from Persia. The next day we stop'd upon the Banks of Aras, half a League from a little Town; and this is the last time you see this River which you are constrain'd to pass so often.

Leaving Aras, we came to lodge in a Plain, in fight of a Town which is not far distant. The next day the Caravan lyes in the Field, and the next day it comes to a place where there are three Churches, whence it is but half a days journey from Erivan.

CHAP. III.

A Continuation of the Road from Constantinople to Isphan, from the Borders of Persia to Erivan.

The first Place worthy Observation, entering into Persia thorough Armenia, is that which they call the Three Churches, three Leagues from Erivan; which Three Churches, are three Monasteries distant one from the other. The biggest and the fairest is the Residence of the Patriarch of the Armenians. There is another to the South of that, about a Muskett-shot distant, and another a quarter of a League from it toward the East, which is a Nunnery.
Nunnery for Virgins. The Armenians call this place Egmiasin, or the Only Daughter, which is the Name of the chief Church. You may find in their Chronicles, that it began to be Built about three hundred Years after Christ, and that the Walls being rais'd to a good height, the Devil came in the Night and pull'd down what they built up in the Day; which he did for several Years: but that one Night Christ himself appeas'd, and that from that time the Devil sence'd to molest them any more; so that they finish'd the Church. It is dedicated to St. Gregory, whom the Armenians have in very great veneration. And there is a Table of Stone, whereupon, according to their Chronicles, Christ restit when he appear'd to St. Gregory. They that go into the Church, kifs this Stone with a very solemn Devotion.

The Second is built in honour of a Princess that came with forty Virgins of Quality to visit St. Gregory. This Lady an Armenian King caus'd to be thrown into a Well full of Serpents; but the receiv'd no harm. For the liv'd therein 14 Years by a great Miracle, and from that time to this, the Serpents that breed thereabouts never did any harm. That Idolatrous King had a design to have enjoy'd that Princess, who was very handson, and all her Companions; but they overcame him by their Virtue: who thereupon, seeing he could not have his Will, put them all to Death.

The Custom of all the Armenians, as well those that come out of Persia, as those that travel into Persia, is to perform their Devotions at the three Churches; and the Caravan stops usually five or six days, during which time they Confes, and receive Absolution from the Patriarch.

The Patriarch has under him forty seven Archbishops, and every Archbishop has under him four or five Suffragans, with whom he lives in a Convent, where there are several Monks under their Jurisdiction. So soon as they have paid their Mafs, which is generally done an Hour after Day, they all go to work, and to dig and delve for their living. The Revenue of the Patriarch is 600000 Crowns or thereabouts: for all the Armenian Christians that are above fifteen Years of age, ought to pay him yearly five Sous. However there are many that do not pay him, by reason of their poverty. Yet their defect is supple'd by the rich, who sometimes pay him two or three Crowns a Head. But this Money does not stay in the Patriarch's Pocket: nay he is sometimes behind-hand; for he is engag'd to relieve the poor Armenians, who have not wherewithal to pay the Carage, which is an Annual Tribute that they owe to the Mahometan Princes, to whom they are subject: Otherwise necessity would force them to become Mahometans; and they, their Wives and Children would be liable to be sold, which the Grand Patriarch labours all he can to prevent. Every Archbishop sends him out of his Dioces what is necessary to be rais'd for that intent. So that the Patriarch does but receive it with one Hand, and pay it with the other; making no Profit to himself of a Revenue which he has out of 400000 Villages, which the Archbishop of St. Stephen's affirm'd to me to be under his Jurisdiction.

As I return'd from Persia in the Year 1655, I came to the Three Churches about the end of February; the Caravan stay'd there eleven Days, as well by reason of the great Snows that followed the Ways, as for that the Armenians resolv'd to keep their Carnival there, and after that to perform their Devotions. The next day I went to visit the Patriarch, who was sitting crofs-leg'd upon a Mat. There were four Archbishops, and nine Bishops sitting about him in the fame posture, among whom there was one that spake very good Italian. I stay'd with him three Hours; and while we were discoursing together, in came one of the Monks of the Covent, who had not spoken to any perfon whatsoever in Two and twenty Years, by reason of a Penance that was impose'd upon him. Never did Man appear so meager and deformed; but the Patriarch lent for him, and by his Authority commanded him to break Silence, which he did, by speaking at the fame Instant.

The Saturday before Shrove-Sunday the Patriarch invited all the Caravans; as well Masters as Servants, to hear Mafs the next day, and then to dine at the Covent. Mafs being concluded, the People were brought into a long Gallery, about 15 or 20 Feet broad, there being a Table on both sides, made of several Stones, and Benches next the Walls. At the upper end of the Gallery stands a Table four Feet square, over which is a vaulted Roof sustaine'd with four Pillars, which serves for
for a Canopy: in the midst whereof is a Chair set for the Patriarch, who from thence has a full view of both sides the Gallery; with two other Chairs of each hand, for two Archbishops: the other Archbishops, Monks, and Guests, sit at the long Tables. The Meat which they brought was several sorts of Pilaw, and several Dishes of Fish, among the rest excellent Trouts. The Pilaw was brought in forty wide Plates, so well fill'd and so large, that they were every one as much as a Man could carry. They were all set down upon the Ground before the Patriarch; who then Pray'd and gave Thanks. Then six Bishops with Ladies took out the Meat out of the great Platters, and putting it into lefser, serv'd both the Tables. Every one had also his earthen Pot of Wine, which was very good, and was fill'd again when it was empty. The Patriarch and the two Archbishops eat nothing but two Eggs, and a few raw Herbs; no more did the other Archbishops that sat at the Table.

At the end of the Feast, a Bishop comes with a Paper and Pen and Ink in his Hand, and asks of every one what he pleases to Subcribe for the Benefit of the Church; then every one proposing, according to his Devotion, the Bishop writes down the Names of the Persons, and the Sum which they mention; which he comes and gathers the next day. There are some rich Merchants that will give two Tonnats, but the meanest Servant will give an Or. The Bishop having done writing, the Table was clear'd, and then they brought us Melons and other Fruits. In a short while after the Bells rung to Evening Service, and the People went to Church.

After Evening Service the Patriarch sent for me to behold a Combat of Buffalos, of which there are great Store in that Country, some serving to Till their Ground, while the Female ones yield Store of Milk, of which they make Butter and Cheefe, and which they mingle with all sorts of other Milk: There are some of these female Beasts that will give two and twenty Pints of Milk a day.

They brought us into a wide Enclofure, to behold the Sport, wherein there were eight Buffalos. To provoke them one against another, they threw them a Red Cloth, which puts them into such a Rage, that there were two that dy'd with the Stroke of their Horns upon the Place, and there were none of the rest which were not very much lam'd. The Sport being at an end, they bring a great Quantity of Wood, which they pile together on purpose to set it on Fire. When the Wood was heasp'd in as big a Pile as they intended, one of the Archbishops presented a Taper of white Wax to all the Company, both Masters and Servants, who every one agreed with him what they should give the next day for their Tapers. The Tapers being lighted, the Patriarch with a Stick like a Bishop's Crofer, march'd before, singing an Hymn, attended by all the Persons both Ecclesiastic and Secular, till they had in that manner walk'd three times about the Pile. When the Pile came to be lighted, there was great rejoicing who should have the Honour. One of the Merchants offer'd a quantity of Oyl, for Lamps for the Church; another our did him, and a third proffer'd more than he; and the Honour of Lighting the Pile was given to him that offer'd most. Immediately upon that every one put out his Taper: For they esteem it a most precious Pius; believing that the lighting of one of those Tapers in a Storm, and throwing it into the Sea, is a present Charm against Shipwreck. For lay they, The Virgin Mary, forty days after she was brought to Bed, went to Jerufalem with Joseph and her Son; and going into the Temple met old Simon, who taking the Child in his Arms, began to sing the Song, Lord now let thy Servant, &c. the Song being ended, all the People began to cry that Christ was born, and to publish it about the City. Now in regard it was Night, every one ran out with Torches in their Hands, and some made Fires before their Doors, where Christ was to pass along. This Festival among the Armenians is like that of Candlemas-day; and they call it in their Language, Ter en Areche? Where is the Lord? The Armenians, Masters and Servants, drank all Night to make an end of their Carnival, while the Patriarch was busy in dressing up the Church with its gayest Ornaments.

I could not believe there had been so much Riches in the Christian Churches under the Power of the Mahometans. It is not a hundred Years since this Patriarchal Church was in a much meaner Condition: But since the great She-Abas put the Armenians upon Traffick, they have very much enrich'd themselves: For as they got great Gains, so they made great Vows, and gave largely to the Church: wherein
wherein there are now as rich Ornaments as in any Church of Christendom. The Choir of the Church was hung round with a Venetian Tiffue of Gold. The Pavement also of the Choir and the Body of the Church, together with the Steps to the Altar, were spread with rich Tapestry. For they all put off their Shoes before they go into the Church; nor do the Armenians kneel as in Europe, but stand all the while upright. When they hear Mass, they sit after the Mode of the Country, but when the Leffons are reading they stand up. All the Service-time their Heads are cover'd, unless at the Elevation of the Host, for then they take off their Bonnets, and kiss the Earth three times. There was upon the Altar a Crofs, with fix Candlesticks of Gold; and upon the Steps to the Altar four Candlesticks of Silver five Foot high. After they had sung several Hymns, the Patriarch feated himself in a Chair cover'd with Silk Tapestry, four Archbishops fitting with their Backs to a Pillar at his right hand. The Service was solemnly perform'd by an Archbishop, with two Bishops on each fide of him. After the Archbishop had made certain Prayers, he took the Book wherein he had read the Gospel and gave it the Patriarch, the Archbishops, Bishops, and all the People to Kiss. On the one fide of the Cover of that Book there are two Relicks enchas'd, which are cover'd with Crytal, which was the fide of the Book that was given to be Kiss'd. The Ceremony being ended, many went to Kiss the Patriarch's Hand, and fo retir'd.

Ten Leagues from Erivan, toward the North, appears a great Lake, wherein there is an Island, upon which is built a very fair Covent. The Monks that live there, live fo austere a Life, that they never eat Fift or Flesh above four times a Year: neither do they fpeak one to another, but upon those four Days. The reft of the Year they feed only upon Herbs, which they gather out of the Garden: for fay they, it is not Fasting, to eat either Butter or Oyl. The Bread which they eat is brought from the neighbouring Villages: and the Island is replenifh'd with all forts of excellent Fruits.

On the one fide of the Lake nearer to Erivan is a large Plain, wherein there are fix Monfteries. One of which is entirely hewn out of the Rock, with the Pillars that fustain it, being feated in a very hard Rock. The Armenians call that Church Kickari in their Language, and the Turks in theirs Giucurothiche, that is, See and away. In this Church, according to the Traditions of the Armenians, is kept the Lance wherewith the Side of Chrift was pierc'd; the Figure whereof I caus'd to be drawn upon the Place. The Armenians have this Lance in great Veneration, faying, that it was brought thither by St. Matthew.

Five Leagues from Erivan, towards the South-Eaft begins the Mountain Arawat; which will be always famous for being the refifting-place of Noah's Ark. Half a League from that Mountain, where the Plain begins to grow level, fands a Church upon a little Hill, clofe by which are feveral Pits like Wells. They report that it was into one of thefe Wells that Cerda, an Armenian King, caus'd St. Gregory to be thrown, becaufe he would not Worfip his fale Gods. Between this Church and Erivan they are always feen the Ruines of the Ancient Artaxat, the Seat of the Kings of Armenia, which demonstrate that it has been a great City: besides, there appear the Ruines of a fair Palace.

Erivan lies in 64 Degrees, 20 Minutes of Longitude; 41 Degrees, 15 Minutes of Latitude; in a moft plentiful Country of all things neceffary for Humane Life, but especially abounding in good Wine. It is one of the beft Provinces of all Persia, and yields the King a very large Revenue, as well by reafon of the goodnefs of the Soil, as for being the great Thoroughfare of the Caravans. The yearly Revenue of the Governor only, otherwife call'd the Kan of Erivan, amounts to above 20000 Tomans, which make 240000 Livres. This City lying upon the Frontiers of both Empires, has been taken and retaken by the Turks and Persians, feveral times. By which means the old City being ruin'd, they have built a new one, 800 Paces on this fide, upon a Rock, at the foot whereof, upon the West-fide runs a rapid Stream: it is call'd by the Name of Sangu-Gwa, and in many places it is deep and full of Rocks. You cros it, over a fair Bridge of three Arches, in which are built little Chambers, where the Kan retires in the heat of the day. It is full of Fift, especially Troufs, which nevertheless are dear enough. This River comes from a Lake called Gigagan; about 25 Leagues from Erivan; toward the North,
North, and falls into the Aras, that runs not above three Leagues off to the South. Though this City be fortified to the West by the River, yet it is never the stronger, by reason of the Hills on the other side which command it: and in regard it is built upon a Rock, the Moats of the Fort are not above three or four Foot deep. In some places the City is firc'd with a double Wall with several Towers; but the Walls being only of Earth, as are most of the Houfes, the Rain does more mischief, than the Cannon would do. That part of Erivan to the North-West, is a kind of Suburb, but far better inhabited than the City: for there live all the Merchants and Artificers, together with the Christian Armenians, who have four Churches there, with a Monastery. And of late years they have built also a very fair Inn in the same Quarter. In the City there only lives the Kan, with the Military Officers and Souldiers; the Kan's Lodgings lying upon the River. The Governor is a Perfon of great Power, and has always sufficient Forces about him to guard the Frontiers. The Summer being very hot at Erivan, he lies in Tents upon the Mountains during the Heat. When a Caravan arrives, he is forc'd to give the King advice thereon: and if any Ambassador come thither, he is bound to maintain him at his own Expence, and to caufe him to be conducted to the Territories of the next Governor, who is oblig'd to do the fame. So that Ambassadors are not bound to be at any Expences in the Territories of the Kingdom of Persia. Four Leagues from the City are high Mountains, where the Natives that inhabit the hot and Sun-burnt Countries toward Chaldea, come twenty thousand together, to seek out good Pasturage for their Cattel, and about the end of Autumn return again into their own Country. I cannot compare this Mountainous Tract, whether for its Valleys and Rivers, or for the nature of the Soil, to any Part that I have seen, better than to that portion of Switzerland, which is call'd the Country of Vaux: and there is a Tradition among the Natives, That certain People that inhabited between the Alpes and Mount Jura, and which compos'd a Squadron of Alexander's Army, having serv'd him in his Conquests, settled themselves in this part of Armenia, which they found so like their own Country. From Tocat to Taurus the Inhabitants are for the most part Christians. Which large Tract of Ground being that which the Ancients call'd the Province of Armenia, 'tis no wonder to meet with fifty Armenians for one Mohometan. There are many ancient Armenian Families in Erivan, which is their native Country; but they are ill us'd by the Governors, who being far distant from the Court, do what they please. This City not being far remote from the Province from whence the Silks come, is the place where all the Buyers and Sellers refort. But neither in Erivan, nor in any other part of Persia are the Merchants put to open their Bales at the Custom-Houfes, as in Turkie. They only pay certain Duties toward securing the Highways; which Duties they call Rades, and those that gather them Raders. The Kans or Governors of Provinces in Persia are civil to Strangers, especially to thofe that they like, or that shew them any thing of Curiosity. The first time that I went into Persia, I took a young Watch-maker with me, and coming to Erivan, I carried him to the Kan who was then Governor. It was at a time when Watches were very rare in Persia; and the Kan, understanding what Trade the Young Man was of, told us he was the first Watch-maker that ever had been in Persia: Thereupon he brought the Young Man a Watch to mend; and that he might have the pleasure of seeing him work, he lodg'd us in a Chamber next his own, and made us drink with him every day; for he was a true Toper, and compell'd us to drink with him from four in the Afternoon till near Midnight, in a place which he had made on purpofe, in his Garden, to take off his Glaffes. This was he, that having deliver'd Erivan to Sultan Amurat, went along with him to Constantiople, and became his Favourite for teaching him to Drink. Amurat left a Garrison of 22000 Men in the City; but Sha-Sefi the Persiai King begirt it prefently with a strong Army; and planting himfelf securely under one of the Hills that command the City, he batter'd it incessantly with eight Pieces of Cannon: the fourth day he made a Breach, and though he had the repute of a Coward, he was the first at the Assault, and took the City: and because they would not yield at his Summons, he put all the Garrifon to the Sword. For which Amurat, was quit with Sha-Sefi afterwards, though not in fo noble a way; for entering a Viftor into Bagdat, he put all the Persians to the Sword, after he had given them his Word to the contrary, and promis'd to spare their Lives.
The Platform of Erivan and the Suburbs.

A. The Town and Fort.
B. The Suburbs, inhabited by the Armenian Christians.
C. The Church.
D. The Convent.
E. The River of Sangui-cija.
F. The Stone-Bridge.
G. The Highway for the Caravans.
H. The Fort which Sha-Sefi built to batter the City.
I. The River that falls from the Mountain.
K. The Highway to Tauris.
L. The Way to Teflis the chief City of Georgia; and the Way to the Mountain where the Kan of Erivan goes twice a Summer to drink.

CHAP. IV.

A Continuation of the same Road from Erivan to Tauris.

It usually takes up ten days journey for the Caravan to go between Erivan and Tauris; and Nakhivan is almost in the mid-way between both. The first days journey you travel thorough large Plains low'd with Rice, and water'd with several Rivulets. The next day you continue to travel through Plains of the same nature, in sight of the Mountain Ararat, which is full of Monasteries, leaving it upon the South. The Armenians call this Mountain Mesfsenfar, The Mountain of the Ark; because the Ark of Noah rested upon it. It is as it were unfast'en'd from the other Mountains of Armenia, and from the half-way to the top, it is continually cover'd with Snow. It is higher than any of the neighbouring Mountains; and in my first Travels I saw it for five days journey together. So soon as the Armenians discover it, they kiss the Earth, and lifting up their Eyes to Heaven, say their Prayers. Yet you are to take notice, that the Mountain is hid in Clouds for two or three Months together. In the Plains that you cross in this second days journey, to the Southward a League and a half from the Highway, is to be seen a Work of great Art; being the Ruines of a Magnificent Castle, where the Kings of Armenia were wont to reside in the time of their Hunting Divertiments; more especially when they continu'd their Sports at the Mallard and Heron. The next day we lodg'd near to a Village where there was good Water, which constrain'd the Caravan to stay there; there being none to be met with for ten Leagues farther. The next day you must travel one by one through the Plains of a Mountain, and cross a large River nam'd Arpa-fou, which falls into Aras. It is fordable when it is low; but when the Snow melts and swells the Stream, you must go a League out of your way to the Southward to cross it, over a Bridge of Stone. From thence you go to lodge near a Village call'd Kalifakend, where you are forc'd to fetch your Water a good way off. The first days journey is through a Plain, at the end whereof you meet with an Inn, call'd Kara-bagler, standing upon a Rivulet; which was finish'd in 1664. The Head of this Rivulet springs three or four Leagues higher toward the North; and half a League below Kara-bagler, the Water congeals and petrifies; and of those Stones is the Inn built. The Stone is very light; and when they have need of it, they make Trenches all along the Stream, and fill them with the same Water, which in eight or ten Months turns into Stone. The Water is very sweet, and has no bad taste; yet the Country-men thereabouts will neither drink it, nor water their Grounds with it. The Armenians say, that Seng the Son of Noah caus'd the Rock to be hollow'd, out of which this River issues; which four or five Leagues from its Head, and two from the Inn, falls into Aras. From this Inn to Nakhivan is but a small Journey. Nakhivan, according
according to the Opinion of the Armenians, is the most ancient City of the World; built about three Leagues from the Mountain upon which the Ark of Noah refted: from whence it also takes its Name; for Nakh in the Armenian Tongue signifies a Ship, and Sisvan, relating or referring. 'Twas a great City, now wholly ruin'd by the Army of Sultan Aburath. There are the Remains of several rare Mosques, which the Turks have deftroy'd; for the Turks and Persians deftroy one another's Mosques as fast as they fall into one another's possession. This City is very ancient, and the Armenians report that it was in this place where Noah went to live, when he went out of the Ark. They say further, that he was Buried here; and that his Wife has a Tomb at Marante upon the Road to Tauris. There runs a little River by Nakhivan, the Water whereof is very good; the Spring whereof is not far distant from the Head of the River of Karabagler. The Armenians drove a great Trade in Silk formerly in this Town, which is now very much abated: however, there is a Kau which has the Command there. All the Country between Erivan and Tauris was wholly deftroy'd by Sha-Abas King of Persia, and the flight of that Name; to the end that the Armies of the Turks, not meeting with any subsiftance, might perifh of themselves. To this purpose, he sent all the Inhabitants of Zulfa and the Parts adjoining into Persia, Old and Young, Fathers, Mothers, and Children, with which he planted new Colonies in several parts of his Kingdom. He sent above 27000 Families of Armenians into Guilan, whence the Silks come; and where the hardness of the Climate kill'd abundance of those poor People, that were accufon'd to a milder Air. The moft considerable were sent to Isfahan, where the King put them upon the Trade of Silks, and lent them Commodities, for which they paid upon the return of their Markar's, which suddenly fet the Armenians upon their Feet again. These are they that built the City of Zulfa, which is only separated from Isfahan by the River of Senderon, calling it New Zulfa, to dilinguifh it from the old City, which was the Habitation of their Anceftors. A third part of the People were diffuf'd into other Villages between Isfahan and Seiraz. But the old People dying, the young ones generally turn Mahometans: so that now you can hardly meet with two Chriftian Armenians in all those fair Plains, which their Fathers were fent to manure. Among the Ruines of Nakhivan appear the Ruines of a great Mosque, which was one of the moft flately Buildings in the World: which fome fay was built in memory of Noah's Burying-place. As you depart out of the City, near to the River that runs by it, appears a Tower, which is an excellent piece of Architecture: It is compof'd of four Diumo's join'd together, which support a kind of Pyramid, that seems to be fram'd of twelve little Towers; but toward the middle it changes its figure, and lefiening like a Spire, ends in a Point. The Building is all of Brick, but as well the out-side as the in-side is over-spread with a kind of Varnifh of Parfet, wrought into Flowers, like Embof'd Work. 'Tis thought to have been an Edifice fet up by Temur-laeng, when he had Conquer'd Persia.

Between Nakhjevan and Zulfa, on each fide, as well to the North as to the South, there are ten Coverts of Chriftian Armenians, diftant about two or three Leagues one from the other. They acknowledge the Pope, and are govern'd by certain Religious Dominicans of their own Nation. And to keep up their Religion, they fend from time to time, to Rome, certain Children born in the Country, to learn the Latin and Italian Tongues, and other neceffary Sciences. It is thought there are in this Quarter above fix thousand Souls that absolutely follow the Doctrine of the Church of Rome; only that they fing the Office and the Mass in the Armenian Tongue, that all the People may hear and understand them. The Archifhop, being chofen, is fent to Rome to be confirm'd. He resides at a great Town, which is one of the moft lovely places in all Asia; the Wine and Fruits that grow there are very delicate, besides the abundance of all other things neceffary for Humane Life. Every Covent stands near a great Village: the chiefefl where I have been twice, is Abravener, the second Abragomex, the third Kerna, the fourth Soletak, the fifth Koubagkchen, the sixth Giouk, the seventh Cioumex, the eighth Araghouche, the ninth Kauzak, the tenth Kifouk, which lies upon the Frontiers of Cardifan or Assyria. Here it is, that the Armenians believe St. Bartholomew and St. Matthew to have been Martyr'd, of which they pretend to fhow fome Relicks at this day. Many Mahometans came thither out of Devotion, especially fuch as are troubl'd with
with Fevers. There are two or three of those Covents, where they civilly entertain such Christians as come out of Europe; though the Monks, there, are very poor. They also live very austere Lives, feeding upon nothing but Herbs. That which makes them so poor, is the often change of Tyrannical Governours, whom they are oblig'd to present with large Gifts. But in regard they cannot give much, those Governours have no kindnes for them; for which reason, being instigated by those other Armenians who are able to oblige them, they use them to severely that they are often forc'd to complain to the King; which I have many times seen done at Ipshahan.

A League and a half from the chief of thefe Covents there is a high Mountain, separated from all the rest, which rifes like a Sugar-loaf, as doth the Pike of Temrift. At the foot of this Mountain are certain Springs, that have the virtue to heal thole that are bit by Serpents; in so much that Serpents carry'd to that place will dye immediately.

When the Caravan is ready to set out from Nakhjivan for Zulfa, which is not above a days journey from thence, the principal Armenians usually go out of the way to the Covent of St. Stephen, which lies to the South.

Now the Road from Nakhjivan to St. Stephen's lies first to a great Village call'd Ecclifa, where live the richest Armenians, that drive a great Trade in Silk, and have built them a very fair Church.

Two Leagues from Ecclifa you must cross the River Aras in a Ferry-Boat, being as it were squeeze'd between two Mountains in that place: Once I went over upon the Ice. About two Musket-hots from thence, you must cross, over a Bridge, another River that falls into the Aras. From the foot of the Bridge you begin to ascend a little Hill, at the top whereof you meet with a great Village, call'd Shambé, all the Inhabitants whereof, as well Men as Women, grow Mad at 18 years of age; but it is such a Madness that is not mischievous. Some believe it to be the Punishment of Heaven, for that their Forefathers in these Mountains persecuted St. Bartholomew and St. Matthew.

From hence to St. Stephen's it is not above a League, but the Way is very troublesome. St. Stephen's is a Covent built not above 30 Years ago. It stands upon the Mountains, in a barren place, and of dificult access. But the reason why the Armenians chose that place before any other, is because that St. Bartholomew and St. Matthew retire'd thither in the time of their Persecution. They add, that St. Matthew did a Miracle in that place: for that there being no Water there before, he only trook his Stick upon the Ground, and presently there arose a Spring. This Spring is about half a quarter of a League from the Covent, under a Vault with a good Door to it, to keep the Water from being wasted. The Armenians go to visit this Spring in great Devotion, having laid the Water into the Covent with Pipes. They also lay, that in this place they found several Relicks which St. Bartholomew and St. Matthew left there, to which they add a great many others; among the rest a Crofs, made of the Bafin wherein Chrift wash'd his Disciples Feet: In the middle of the Crofs is a white Stone, which, as they report, if you lay upon a sick person, will turn black if the person be likely to dye; and recover its former whitenefs after the death of the party.

A Jaw-Bone of St. Stephen the Martyr.
The Scull of St. Matthew.
A Bone of the Neck, and a Bone of the Finger of St. John Baptist.
A Hand of St. Gregory, who was the Disciple of Dionysius the Areopagite.
A little Box, wherein they keep a great number of pieces of Bones, which they believe to be the Relicks of the Seventy Two Disciples.

The Church is built in the form of a Crofs, as are all the Churches of the Armenians: in the middle whereof rifes a fair Dome, round about which stand the Twelve Apostles. Both the Church and Covent are of Free-Rone, and though the whole Edifice be not very big, there has been abundance of Gold and Silver wafted upon the Walls: many Armenian Families have been very much endame'd thereby; for the Women were so devout, that unknown to their Husbands they lod their Jewels, and their very Cloaths, to defray the Expences of Building.

The firft time that I was at St. Stephen's, in the company of some Armenians, two Bishops, attended by several other Monks, came out to meet us, and led us into
into a great Hall, where we were very well treated. For it is the custom of the Armenians, a little before Meals to present their Guests a large Cup of Aqua-vita, with Sweet-meats of all sorts, besides Citron and Orange-peels candied, in seven or eight Porcelain-dishes, laid in a great China-Basin. This is a little Prelude to excite the Appetite; for the Armenians, both Men and Women, will empty great Cups of Aqua-vita. After Dinner they go to Church, where they sing certain Hymns: when you return, there are a sufficient number of Mattresses or Quilts to lye upon; for they use no other sort of Beds over all. After, only at Night you spread a Carpet upon a Quilt, and shut the Door. We saw not the Archbishops all that Evening, only at Church.

About Midnight all the Bells rang, and every body rote to go to Church. I believe it was more than usual, because it was Shrove tide; for both the Office and the Mass were both concluded by break of day. Between eight and nine in the Morning the Cloth was laid; before which time we saw abundance of the neighbouring Country People, who brought Wine, Fruits, and other Provisions, and presented all to the Archbishops.

While we were at Breakfast news came that a certain Bishop was dead, in his return to the Three Churches; whither he was sent by the Patriarch to gather certain Duties due from the Villages. Immediately the Archbishops rising from the Table with all his Assistants, and having made a Prayer for the Dead, sent a Bishop and fix Monks to fetch the Corps; who returning a little after Midnight, the Body was presently laid in the Church upon a Carpet spread upon the Ground, with the Face turn'd toward the Altar. In the mean time, a great number of Wax-candles were lighted, and all the rest of the Night two Monks watch'd by turns to Pray for the Dead. Early in the Morning the Archbishops, the Bishops and all in Religious Orders, paid the Office for the Dead, which lasted half an Hour; and at the end of the Mass they brought the Corps to the Altar, so that they made the Feet of the Corps to touch it. Having so done, they took off the Linnen Cloth that cover'd his Head, at which time the Archbishop anointed him in six places with the Holy Oyl, laying certain Prayers every time. Then they cover'd him again, and laid other Prayers which last'd half an Hour. Thrice Ceremonies performed, they carry'd the Corps out of the Church with Crofles and Banners, and every one a Taper in his Hand. As the Corps pass'd by, one of the Bishops put a Paper in his right Hand, containing these Words, *I came from the Father, and I return to the Father.* Being brought to the Grave, upon a little Mountain near the Convent, and set down, they laid other Prayers which last'd a quarter of an Hour. In the mean time a Bishop going down into the Grave, took away all the Stones and made the place smooth, after which the Corps was let down wrapt in a large Linnen Sheet. Then the Bishop, according to their custom, rais'd his Head a little higher than his Body, turning his Face to the East. Which being done, the Archbishop and Assistants took every one a handful of Earth, which the Archbishop blest, and giving it to the Bishop, he strew'd it over the Body. Then the Bishop coming out again, the Grave was fill'd up.

From St. Stephen's there is a descent for a League together to Aras, by the side whereof you are to keep along till you come to Zulfa, where you come into the high Road again. There is another way quite over the Mountain, which is the nearer way by a League, but 'tis very troublesome and toilfulm, and therefore the last frequented.

But to return to the High-Road from Nakcivan; half a League from Nakcivan you meet with a River which falls into Aras, which is to be cross'd over a Stone-Bridge of 12 Arches, though there be but little Water, unless it be when the Snow melts, or the Rains fall. In a Meadow, next the Bridge, where we lodg'd one time that I travel'd that way, there is a Spring of lukewarm Water, which will loofen the Bellies of them that drink it. At this Bridge it is that the Toll-gatherer comes and takes his Duties, when the Caravan stays not at Nakcivan. You must pay ten Asulls for every Camel's Loading, or nine Livres, which is for the securing the Highways. Thise Duties are demanded in many places of Persia without searching the Packs. The Governors also in their Provinces are made to answer for every Robbery committed: which makes it so safe travelling in Persia, that you need not keep with the Caravan, unless you will your self.
From this Bridge to Zulfa is but one days journey; which Town being altogether ruin'd, shews the reason wherefore the Caravan lodges upon the Bank of the River five hundred Paces on this side.

Zulfa, the ancient Habitation of the Armenians which Sha-Abas carried into Persia, is a Town squeeze'd between two Mountains, through which the Aras runs, leaving but little Land on either side. It carries no Boats till about two Leagues below, (for upward it will hardly bear a piece of Timber) and in regard the Country grows low and extends itself into Plains, there is no fear of Rocks, the course of the Stream being very quiet. There was a fair Stone-Bridge, which Sha-Abas caus'd to be broken down; when he wholly destroy'd the Town, that it might be no harbour for the Turks. Neither by the Ruines, nor by its Situation, doth it appear to have been a City of any ancient Beauty; the Stones were clapt unskilfully together without Morter, so that the Houfes were more like Caves than Houfes. The North-West side was mought inhabited, there being nothing on the other side worth taking notice of. The Lands about Zulfa being very fertile, there are certain Armenian Families return'd, who live very quietly. Cogia Nazar, one of the chief Armenians that went out of Zulfa, growing rich by Trade, and being in great reputation with Sha-Abas, and Sha-Sefi his Successor, who made him Kletoner, or Chief Judge of the Armenian Nation, built two great Inns; for the Honour of his Country, in Zulfa, upon each side of the River one. He spent above an hundred thousand Crowns, but dying left two remarkable Pieces of Work unfinished.

Half a League on this side Zulfa, before you crofs a Torrent that falls into Aras, you may take your choice of two ways to go to Tauris. The one upon the right hand, leading to the South-East, which is the ordinary Road; the other upon the left hand, toward the North-East, which we took eight or ten in company together on horseback, the last time I went to Atbabun. We left the Caravan, that takes the great Road, and never goes the other way, because it is full of Rocks and Stones that spoil the hoofs of the Camels. However I was willing to fee a new Country, which I shall defcribe before I come to the great Road.

From the Torrent where we left the Caravan, we went forward, and lay at a Village not above a League and a half off.

The next day, after we had kept along by the Banks of the Aras for five or six Hours, we came to Aftaban, which lies a League from the River, where we staid above two Days to divert our selves. This is but a little City, but a very neat one; where there are four Inns, and every Houfe has its Fountain. The great plenty of Water makes the City very fruitful in all things; more especially in good Wine. This is the only Country in the World that produces the Romans, for which there is a vaft utterance all over Persia and India. The Romans is a Root that grows in the Earth like Liquorice, and is not much bigger. The ufe of it is to dye Red, and this is that Red which gives that beautiful tincture to all the Calicuts that come out of the Mogul's Country. Though the Roots which are pull'd out of the Earth are very long, yet they cut them into pieces not above as long as a Man's Hand, for the better accommodation of Carriage. It is a wonderful thing to behold at Ormus whole Caravans laden with this Romans, which they Ship off from thence to the Indies.

The Root is full of Juice, and yields a very high Tincture; for I remember that an Indian Vessel that was laden with it, being cast away in the Road of Ormus, where the Bags of Romans floated, the Sea look'd of a red colour for several days.

Departing from Aftaban, it behov'd us to provide our selves with Straw and Barley for our Horses, understanding that we should meet with none at all that days journey. From thence we travel'd upon a decent for an hour together to the River Aras, which we crofs'd in a Boat; and all the rest of the day we travel'd through Mountains; over Torrents and Stones. That Evening we lay upon the Bank of a small Stream.

The day following, after we had travel'd through a spacious Valley for two or three hours, we ascended a high Mountain, at the top whereof we met with two or three pitiful Houfes, where we flopt that day.

The next, which was the fifth after, we left the Caravan, we travel'd upon a decent
defect for two or three hours, till we came to a great Village neatly situated, where there grows excellent Fruit. There we repos'd for an hour or two; and from thence we came to a great Stone-Bridge on a River where there is no Water but when the Rains fall. It falls into the Lake Roomi; but the Water of the River is so few and ill-tafted, especially when it is low, that it is not to be drunk. About a quarter of a League from the Bridge are three long Stones set in the Ground like Pillars: the Natives say that they were plac'd there for a Monument, in the same place where Darius the Son of Hystaspes was elected King by the cunning of the Gentleman of his Horfe: from whence to Taurus is but half a League. The Mountains of the Medes which we cross'd in this Road, and those which run along toward the ancient Persians, are the most fertile in all Persia. They bear Corn and Fruit in abundance; for upon the high Mountains there are fair Plains low'd with Wheat, which are extraordinary fertile. The Springs which rise there, and Rains which fall give a frether beauty and a higher tuft to what grows there, more than in any other part of Persia that wants Water; and the products of those Fields are of a higher price.

Now for the great Road. The Caravan having cross'd the Stream where we left it, lodges the next Night upon the Banks of Aras, over which it ferries the next Morning. It does not go thorough Zulfa, though it be so near it; because that on the other side of the City there are three Leagues of Water very bad and unfrequnted. For which reason you must leave Zulfa on the right hand, which is not much out of the way. After two hours travel you go by a Bridge which is call'd Sugian; after which you come upon Heaths encompass'd with high Rocks. All this days journey you meet with no Water, but only one little Fountain, and the Water is so bad that the Beasts will hardly drink it.

The day following you travel through an even Country, but very barren: where you meet with nothing but a forlorn Inn; though it be a place where Coft has been beetow'd, and built all of Free-stone, that was fetch'd a great way off. The next Stage is Marante, famous for the Buruing-place of Noah's Wife. The Town is not very big; resembling rather a Thicker than a City: but the situation is very pleasant, in the middle of a fertile Plain adorn'd with several well people'd Villages. This Plain does not extend above a League round about Marante, the Country beyond it being all barren. However it is not altogether unprofitable: for being a continual Heath, it affords feeding for the Camels, which are there bred for the Caravans. Which is the reason that there are so many Camel-Masters at Sugian and Marante, who furnish great part of the Road. At Marante you must pay thirteent Ababbis, or four Crowns for every Camel's Load, for the security of the Road.

Leaving Marante, you lodge the next night a League from Sophiana in a buffy Plain, where the Water is worth nothing; after you have travelld a mix'd Country, barren enough, where you meet with but one Inn in a Valley: but it is a very fair one. Sophiana is an indifferent large City, which you cannot fee till you come within it, by reason of the great number of Trees planted in the Streets and round about it, which makes it look rather like a Forrest than a City.

The next day, which is usully the tenth days journey from Erivan, the Caravan, having cross'd fair, large and fertile Plains, arrives at Taurus. Thofe Plains are water'd with severall Streams that fall from the Median Mountains; but the Water is not all of the fame goodness, for there is some which cannot be drunk.

In the mid-way between Sophiana and Taurus, Iyes a Hill, from whence you have a prospect over those Plains, upon which the Army of Sultan Amourab Encamp'd, when he beieg'd Taurus. The news coming to Shs-Sefi King of Persia, that he had burn'd it, and was marching further into the Country with a hundred thousand Men, Let him come, said he, without any disturbance, I know how to make the Turks pay for their Insultion without any great trouble. They were then not above fifteen days march from Ishabun, when Shs-Sefi turn'd the course of all the Streams both before and behind, which only run from certain Springs, and are brought in Cuts or Canals into the Inland-parts of Persia, where there are no Rivers: By which means the whole Army of the Turks perisht for want of Water in those vast unwater'd Countries where they had engag'd themselves too far.

Taurus lyes in 83 Degrees, 30 Minutes of Longitude; and 40 Degrees, 15 Minutes of Latitude, in an open place where there is not a Tree to be seen; and environ'd
environ'd with Mountains on every side, but only upon the West. The furthest Mountain is not above a League from the City; but there is one which almost touches it, being only separated from it by the River. 'Tis a good Country, and fruitful in Corn; there is good Paffurance, and great Store of Pullé. Some think that Tauris was the ancient Ecbatana, the Metropolis of the Empire of the Medes. It is at this day a great City and well peopld, as being the Mart for Turkis, Muscovy, the Indies, and Persia. There are an infinite number of Merchants, and vast quantities of all sorts of Merchandize: particularly of Silk, which is brought out of the Province of Gualen, and other places. There is also a great Trade for Horses, which are handsom and cheap. Wine, Aqua-vite, and indeed all sorts of Provions are cheap enough; and Money trolls about in that place more than in any other part of Asia. Many Armenian Families have got great Estates there by Trade, and understand it better than the Persians. A little River, the Water whereof is very good, runs through the middle of Tauris; it's call'd Schein-kase, over which there are three Bridges to cross from one part of the City to the other.

The most part of the Buildings in Tauris are of Bricks bak'd in the Sun; the Houses not being above one or two Stories high at most. The tops of the Houses are terraced; the Roofs within are vaulted, and plaiñtered with Earth mix'd with chop't Straw, which they whiten afterwards with Lime. In the year 1638 the City was almost ruin'd by Sultan Amurath; but it is almost all rebuilt again. There are in it Bazar, or Market-houses, which are well built, and many Inns very commodious, two Stories high. The fairest is that of Mirz-a-Sadié, Governour of the Province, who caus'd it to be built with a Market-house adjoining, to which he has added a Mosquee and a Colledge, with good Revenues.

The great Trade of Tauris renders it renown'd over all Asia: for it has a continual Traffick with Turkis, Arabians, Georgians, Mægreleans, Persians, Indians, Muscovites, and Tartars. The Bazar or Market-houses, which are cover'd, are always full of Goods: for there are some which are peculiar to the Handicraft-Trades; the most part whereof are Smiths, such as make Saws, Axes, Files, and Steels to strike Fire, with Tobacco-toppers belonging to them. Some there are that make Pad-locks: for the Eastern People fasten their Doors only with wooden Bolts. There are also Turners, that furnish the neighbouring Parts with Spinning-Wheels and Cradles: and some Goldsmiths, that make trusses of Silver. But there is abundance of Silk-weavers that are Artificers, and work very neatly; and indeed there are more of those than of any other Trade. Here it is that they dress the greatest part of the Shagrin-Skins that are vended so plentifully all over Persia; for there are none unles it be the Country-people, but wear Boots or Shoos of Shagrin-Leather. This Leather is made either of the Hides of Horses, Affes, or Mules, and only of the hinder part of the Hide: but the Affes Hide has the belt grain.

There are to be seen at Tauris, Ruines of the flately Edifices round about the great Piazza, and the neighbouring Parts: they have also let run to ruine four or five Molques of a prodigious height and bignens. The most magnificent and the biggest stands as you go out of the Town, in the Road to Isfahan. The Persians will not come near it, but look upon it as defil'd, and a Molque of He-reickets, in regard it was built by the Soumis, or the followers of Omar. 'Tis a vast Structure fairly built, the Front whereof is fifty Paces broad, with an alcent of eight Steps. It is lin'd without with Brick-work variish'd with different Colours; and adorn'd within with very fair Painting A Fantique, and abundance of Cifers and Arabians Letters in Gold and Azure. Upon two sides of the Fore-front are rear'd two Minaretts or Towers very high, but not very wide, yet with Stairs to go up to the top. They are lin'd with variish'd Brick-work, which is the usual Ornament of the Persia Buildings: and at the top stand two Cupoles, form'd like the Turbans which the Persians wear. The Gate of the Molque is not above four Foot wide, cut out of a great transparent white Stone, four and twenty Foot high, and twelve broad. Entering at the Door of the Molque, you come into a spacious Duomo, thirty fix Paces in Diameter, rais'd upon twelve Pillars within, and supported by sixteen without, which Pillars are very high, and fix Foot square. Below there is a Balustrade or Rails that run round about the Building, with Doors to go from
from one side to the other: and the Foot of every Pillar, which is of white Marble, is hollow'd into little Niches equal with the Floor, where the People put their Shoes, when they go farther to their Devotions. Theinside of the Walls is varnish'd in Squares of several Colours, with Flowers, Gifers, and Arabian Letters intermix'd, and wrought in Embos'd Work, so well painted, so well gilded, that it seems to be but one piece of Work, cut out with a pair of Scissors. From this Duomo you pass to another leffer, but more beautiful in its kind. The lower part is of transparent white Stone, of the same nature with that in the Front, cut in great Panes like a Door that never opens. This Duomo has no Pillars, but eight Foot high, it is all of white Marble, where are to be seen Stones of a prodigious length and breadth: The inside of the Vault is a violet Enamel, painted with all sorts of Flowers in Flat-work, but the outside of both the Duomo's is cover'd with vernish'd Brick-work, and Flowers embos'd A la Moresque. Upon the first the Flowers are black upon green; upon the second, white Stars upon black: which diversity of Colours is very pleasing to the Eye.

Near the Door out of which you enter into the leffer Duomo, on the left hand, stands a Chair of Walnut-tree curiously carv'd, and fasten'd to the Wall; it stands upon a Platform rais'd fix steps high, without any Canopy. On the right hand stands another Chair of the same Wood, and an exquisite piece of Workmanship; with a kind of State over it of the same Wood, fasten'd to the Wall. There is a little Rail about it; and the Platform is four steps high. On the South-side of the Mofquee there are two white transparent Stones, which when the Sun shines upon them look red: And sometimes after the Sun is set, you may read at those Stones by the reflexion of the Sun-beams.

Just against the Mofquee on the other side is another Front, which is the only Remain of a ruin'd Building. It was the abode of the Sheek-Sman, or the Chief Priest. There had been large Baths which belonging to it, but they are all destroy'd; some others there were of less note, which are not look after.

In the great Piazza of Tauris and in the parts adjoyning, stands a fair Mofquee, a Colledge, and a Captle, which fall to decay; these Buildings being forfaken; by reason they were made use of by the Souani's, which were followers of Omar. Near the same Church is a ruin'd Church of the Armenians, whether they say St. Helena sent the true Cross. There is another Mofquee, which was formerly a Church dedicated to St. John Baptist, where they say one of his Hands was preserve'd a long time.

The Capuchins have a very convenient House at Tauris, for Mirza-Ibrahim Governor of the Province, whole credit is equal to the Kadi of Tauris, which is the chiefest Command in Persia, favours him very much with his protection. This Governor has made himself very considerable at Court, and very much respected by the King for his indefatigable pains, and his extraordinary agility in augmenting the King's Revenue: having found out such ways for that purpose as never entered into the thoughts of any that preceded him in the same Employment. He is very curious to learn all the Noble Sciences, which is a quality very rare among the Persians: He also takes great delight in the Mathematicks and Philosophy, dis courting often with Gabriel de Chino, Governor of the Capuchins Covent in Tauris. But the great desir of which Mirza-Ibrahim had to have his two Sons taught by the said Gabriel, was the chief motive that made him so favourable to that Covent. He bought the Friers a place to build their House, and liberally furnish'd them for the Expendence of the Work.

When the Sun sets and rises, there are a certain Company of People who are oblig'd to make a hideous noize with Drums and Trumpets in the Median, or great Piazza of the City. They stand upon one side of the Piazza in a Gallery somewhere rais'd, which is a custom observ'd in all the Cities under the Persian Government.

As you go out of Tauris upon the North-side, there is a Mountain close by, there being only the River between it. The name of it is Eindeli-Zedini, and formerly there stood upon the top of it a fair Hermitage of the Armenians; which the Mlometans have converted into a Mofquee. At the bottom of the Mountain stands a Fortres and a Mofquee, which they let go to ruine, because they were built by the Ottomans. A little farther upon the brink of the Precipice stands a Monastery, near to which are two Caves, where are certain Sepulchers and Marble Pillars lying.
lying along upon the Ground. There are also in the Molquee certain Tombs of the ancient Kings of the Medes, the Remains whereof shew that the Work was very Excellent.

Upon the Road from Tauris to Ipsaban, about half a League from the utmost Gardens, between severall knaps of the Mountain which you leave upon the right hand, upon the top of the highest of all, where there never was any Water, and where it is impossible to bring any, appears a Bridge fifty Paces long, the Arches whereof are very fair ones, but it falls to decay. It was a Mollab that built it, out of what design no perfon knew: nor can you come to Tauris upon that wide, but you must fee that Bridge, because there is no other way, there being nothing but Water and Precipices on either hand. Afterwards he confess'd that he built it out of meer Vanity, knowing that Sha-Abas, the first of that Name was to come to Tauris. The King indeed came some time after, and seeing an uþprofitable Bridge upon the top of a Mountain, he demanded who built it, and what was his design. To whom the Mollab return'd this Answer, Sir, said he, I built that Bridge, that when your Majestie came to Tauris, you might inform your self from the mouth of him that built it. By which it appear'd, that the Mollab had no other ambition than to oblige the King to speake to him.

A League from Tauris to the Weft, in the middle of a Field stands a great Brick Tower, call'd Knochamon. It is about fifty Paces in Diameter, and though it be half ruin'd, yet it is very high. It seems to have been the Dungeon of some Castle, there being very high Walls round about it; which though they be but of Earth, nevertheless appear to be very ancient. It is not certainly known who built this Tower, but the Arabians Letters upon the Gate afford us some reason to conclude that it was a Mahommetan Structure. In the year 1641 there happen'd a terrible Earthquake in Tauris and the parts thereabout, by which many Houses were overturn'd, and this Tower then cleaving from the top to the bottom, a good part of it fell down, and fell'd up the hollow within-side.

Besides the little River that runs by Tauris, there is another bigger to be crost, about half a League from the City, over which there is a very fair Stone-Bridge. Near to it flands a Sepulcher, cover'd with a little Duomo, where the Persians lay that the Sifter of Iman-Riza lyes interr'd; and they have it in great veneration. The River that runs under the Bridge comes from the Mountains of the North, and falls into the Lake Ruomi, thirteen or fourteen Leagues from Tauris. They call it Agi-sen, or Bitter-water; for the Water is very bad, and without any Fith. The which is fifteen Leagues in compass, has the fame quality, the Water being blackish: the Fith that happen into it out of other Rivers that fall into it, presently become blind, and in a short while are found dead by the Shoar. This Lake takes its name from a Province and a little City, which are both call'd Ruomi, being not above eleven Leagues from Tauris.

In the middle of the Lake, upon the way that leads to a little City call'd Tokriam, there is a little Hill that rises insensibly, the ascent whereof is very smooth, and out of it there rife many little Springs. The farther they run from the Head, the wider grow the Streams: and the Earth which they water is of two distinct qualities: the first Earth that is dig'd serves to make Lime, the next to that is a hollow spungy Stone, that is good for nothing: but under that again is a white transparent Stone, which you may see through as through Glass, which being smooth and polih'd serves to adorn the Houfes. This Stone is only a congelation of the Waters of these Streams; for sometimes you shall meet with creeping Animals congeal'd within. The Governor of the Province sent one piece to Sha-Abas, as a great Prefent, wherein there was a Lizard congeal'd of a Foot long. He that presented it to the Governor had twenty Tomans, or three hundred Crowns; afterwards I offer'd a thousand for the fame Piece. In some parts of the Province of Mazandran, where the Euxin Sea stretches farthest into the Persian Territories, there congeal'd Stones are to be found, but not so frequently as near the Lake Ruomi; and you shall many times find pieces of Wood and Worms congeal'd in the Stones. I brought away a Camels-loading of these Stones, and left them at Marseilles; till I could find what use to put them to.
C H A P. V.

A Continuation of the Constantinopolitan Road from Tauris to Isphahan, through Ardevil and Casbin.

From Tauris to Isphahan the Caravan makes it generally twenty-four days journey.

The first day you cross over dry Mountains, and four Leagues from Tauris you meet with one of the fairest Inns in Persia. This Inn Shia-Sehz caud's to be built; it is very convenient, and large enough to lodge a hundred persons with their Horles. Over all Persia, especially from Tauris to Isphahan, and from thence toOrmuz, you meet every day with Inns at an equal distance.

The next day you ascend a Mountain, in very rugged and narrow way. At the foot of this Mountain there are two ways for the Merchants to choose that will go to Isphahan. They that will go the ordinary road and the direct way through Kom and Kachan, leave a Lake upon the left hand that parts the two Roads; and they that will go through Ardevil and Casbin, two other good Cities, leave the Lake upon the right hand, and coast along by the side of the Mountain. From Tauris to Ardevil it is not above a dozen Leagues; and having passed the Lake, the Country is very good: Which is the Road I intend to describe first.

Ardevil being at to final a distance from Tauris, lies almost in the same Degrees and Minutes of Longitude and Latitude. This City is famous, as well for being the first Market that come from Guilan, from which it is not far off; as also for the Sepulcher of Shia-Sehz, the first of that Name, King of Persia. The avenues to it are very pleasant, being as it were Alleys of great Trees, which are called Tehmar, planted in a freight line, at a due distance. It is of a moderate bigness, and seated in a lovely opening of the Mountains. The next to the City, which is called Sevulan, is the highest in all Media. The Houses of Ardevil are built of Earth, as are most of the Houses in the Cities of Persia: but the Streets are very uneven, dirty, and narrow. There is but one which is handson, at the end whereof is built the Armenian Church. A little River runs through the middle of the City, which descending from the neighbouring Mountains runs from East to West. It is by Industry brought into many Cutts to water the Gardens, and in many places there are very fair Trees planted, which are very delightful to the Sight. The Meydan or Market-place is a very great one; more long than round; where stands a very fine Inn, upon one side, which the Kom caud's to be built. There are several others in several parts of the City, which have the Prospect over several lovely Gardens, especially that which belongs to the King; to which you go through a long and flatly Walk of four rows of Trees, at the end whereof stands a large Gate that gives you entrance. Though the Country about Ardevil be proper to bear Vines, yet there are none thereabouts; nor is there any Wine made till about four or five Leagues from the City. The Armenians that dwell in the City are very well for'd with it; though there be no place in all Persia, where there is so much Caution to be us'd, either as to the Importing it, or the Drinking it; both which must be done very privately: Which proceeds from the Mahometan Superstition; the Persians having to peculiar a Veneration for that place, that they believe it a Sin to suffer Wine to be publicly drank therein.

The People come in Pilgrimage from all parts of Persia to the Sepulcher of Shia-Sehz; which together with the vast Trade of Silk, makes Ardevil one of the most considerable Cities of all Persia. There are several other Buildings added to the Mafjirze wherein he lies inter'd; the Entry whereof faces the Meydan, to which it is joyn'd upon the South-side with a large Portal. The Gate is chain'd with Chains fasten'd a-crois with great Rings; which if any Criminal Offender can but touch, and enter into the first Court, he is safe; for no person can apprehend him. This is a large Court, yet more in length than breadth, without the Wall whereof that looks upon the Market-place, several Shops are built for Merchants and Traders.
Out of this Court you pass into another which is less, and paved with broad Stones, with a Rivulet running through the middle. The Entry into it is through a Door, fortified with iron Chains like the former, and is made at a corner of the great Court upon the left hand. It brings you presently under a Portico, where there are fair Balconies raised after the fashion of the Country. These Balconies are full of several People; either Pilgrims, or persons whose Crimes constrain them thither for Sanctuary. In that place you must leave your Stick and your Sword, before you go any farther; and give something besides to a Mullah, who is always attending there with Books.

In that second Court through which the Rivulet glides, on the one side are Baths, on the other Granaries for Rice and Corn; and upon the left hand, at the end of the same Court, there is a little Door which brings you to a place where the Royal Alms are distributed to the Poor, Morning and Evening; being just against the King’s Kitchens. This Gate is cover’d with Plates of Silver; and in the Kitchens there are about thirty Ovens contriv’d in the Wall, with as many great Caldrons to dress Pilau and other Food, as well for the Poor as for the Officers of the Mosque. While these Alms are distributing, the Master-Cook, who commands all the rest, sits upon a Chair cover’d with Plates of Silver, and fees that every thing be done in order. He fees to the measuring out the Rice every day for the Kettles, and caufes the Vituds to be divided in his own fight: For there is an excellent Oeconomy in the King’s Houfe.

At the end of the Portico beyond the first Court there are two Gates, one beyond another, both cover’d with Plates of Silver; between those two Gates on the right hand appears a little Mosque, where are the Tombs of several Persian Princes of the Blood Royal. You must have a great care not to tread upon the Thresholds of the Gates; for it is a Crime not to be expiated without a severe Punishment. From hence through a little Lane, you come into the Body of the Church, richly hung with Tapestry, and let about with high Desks, where ly three or four great Books, wherein the Mullahs, or Doctors of the Law read continually, having Stipends to officiate in the Mosque. At the end of the Body of the Mosque, is a little Octagonal Monument, like the Choir of a Church, in the midst whereof stands the Monument of Sba-Sefi. It is only of Wood, but curiously curv’d and inlaid. It exceeds not the height of a Man of an ordinary stature, and seems like a great Chest, having four Apples of Gold let up at each corner. It is cover’d with a Crimfon Satin purified with Gold; and all the other Tombs that are by it, are cover’d with Silks as rich. As well in the Choir as in the Body of the Church, there are abundance of Lamps, some of Gold, some of Silver; but the biggest of all is of Silver, gilded and vermillion’d, and neatly engrav’d. There are also six great Branches of a curious sort of Wood, cover’d with Silver, with great Wax Candles in them; which are never lighted but at their great Festivals.

From the Duomo where stands the Tomb of Sba-Sefi, you go under a little Vault, which encloses another Monument of another King of Persia, whose Name I could not learn. It looks like another great Chest, curiously wrought, and cover’d with Satin. The Roof of the Mosque is adorn’d within with a Painting of Gold and Azure, a la Marieque; on the outside, with a fair Varnish of several Colours, like the fable Mofque at Tauris.

In the adjacent Parts round about Arceuil are several Monuments worth a Man’s fight, being very ancient; and some which are ruin’d; from what remains the care which they took to enrich them with curious Workmanship. A quarter of a League from the City stands a Mosque, in which are the Tombs of the Father and Mother of Sba-Sefi. It is a fair Structure, with Gardens and Courts; in one of which there is a very clear Fountain where they keep Fish.

Arceuil is not only famous, as I have said already, for the Royal Sepulchers which are in it, and for the Pilgrimages which have been made to it from all parts of Persia; but the numerous Caravans of Silk, which sometimes confift of eight or nine hundred Camels, add very much to its Grandeur. For being near to Gualt and Smyrna, from whence those vast quantities of Silk come; and for that the Road from both those places, to Constantinople and Smyrna, lies through this City, there is a continual confluence of Merchants; and all sorts of Merchandizes are here to be had as well as at Tauris.
From Ardeinil to Casbin you travel through a good Country; for every three or four Leagues you meet with little Rivers that fall from the Northern Mountains, and water the Earth. The Caravans is usually five days between Ardeinil and Arion, between Arion and Taron two, between Taron and Casbin two more. Half a League on this side Taron you must cross a great River over a stone Bridge, and half a League beyond you come to Kalkal.

Arion is a little City, Taron and Kalkal are two great Towns; and there are but these three places in all Persia where there grow any Olives, or that they make any Oyl. Leaving Kalkal, you travel over a Plain for three hours, at the end whereof is a Way which you cannot get over in less than four hours. The way is so bad that the Horses and Mules can hardly get up; but for the Camels, they must take the lower Road, which is also very tedious, and full of Stones which the Torrents tumble down, and it is three or four Leagues about. When you are up, the Country is level, and you have not above three Leagues to Casbin.

Casbin lyes in 87 Degrees and 30 Minutes of Longitude, and 36 Degrees and 15 Minutes of Latitude. It is a great City, the Houses whereof are low and ill built; except seven or eight, which are next to the King's Gardens. It has no Walls, and indeed the half City of the is in Gardens. There are three Inns, with Market-places round about; one of the three being large and commodious. It is inhabited altogether by Mahometans; or if there be any Christians, they are very few.

The Soil about Casbin produces Piftaches. The Tree that bears them is never bigger than a Walnut-tree of ten or twelve years old. The great quantity of Piftaches that are exported out of Persia come from Malavert, a little City twelve Leagues from Isphahan, toward the East. These are the best Piftaches in the World, and the Country being of a large extent, produces them in such abundance, that it furnishes all Persia and the Indies.

Leaving Casbin, you come to a little Village where there is but one Inn; and you travel that day fix Leagues through Countries fertile enough, and well water'd.

The next day you travel through a good Country, and in nine or ten hours you come to Denghe. This is a great Village at the foot of a Hill, through which there runs a fair River. It abounds with excellent both White and Claret Wine, where the Travellers take care to replenish their Bottles. But generally they never lie here; being desirous to go on a League farther, for a good Inn's sake, which makes it a handom Stage.

At this Town of Denghe it is where the two Roads from Tauris to Isphahan meet: the first, through Ardeinil and Casbin, I have already describ'd. Hither also come the Caravans that go for the Indies through Meshhed and Candahar, and where they leave Isphahan Road to take the left-hand Way, which carries them Eas'tward.

**CHAPTER VI.**

The ordinary Road from Tauris to Isphahan, through Zangan, Sultanie, and other places.

We must now return again to the Lake fix Leagues beyond Tauris, where they that will take the ordinary short way through Zangan and Sultanie, leave the left hand way of Ardeinil and Casbin. This Lake is usually full of large red Ducks, which are very good Meat.

From thence, after twelve or thirteen hours travel, in which time you meet with three Inns, you come to Karahima, a large Town in a deep Valley, that seems to be well manur'd. There is in it only a small Inn built of Earth, the Doors whereof are so low, that the People are forc'd to creep upon their knees to get in.

The next day you come to another large Village call'd Turcom, where the Soil is fertile, though it be very cold. There are several Caravaners'd built like a long Alley
Alley cover'd, which are only of Earth, the Men lying at one end, and the Horns at another.

The next day you travel over an uneven and desert Country, and in eight hours time you come to Miana, a little City situated in a Marsh, where you pay a Toll for Guarding the Highways. In this City is one of the fairest Inns in all Persia.

Two hours after you leave Miana, you must cross a River, over a fair Bridge which runs to decay; the Arches whereof are hollow within; it is built of Brick and Free-stone, being near as long as Pont neuf in Paris. This Bridge stands almost at the foot of a Mountain call'd Kapleton. Shu-Abas caus'd all the way to be Pav'd, because the Land is so flat and flougy, that when it thaws, or that the leaft Rain falls, it is impossible for the Caravan to pass. Besides, there are a fort of Cantels in Persia, that when it comes to rain in a deep Soil, are not able to keep their Legs: may through the weight of the Burthen which they carry, their very Quarters will rive from their Shoulders, and their Bellies will burst. So that before the way was pavi'd, they were forc'd to spread Carpets in the most floupy ways where thole Camels were to pass: which must be still done in some places, where the Pavement is worn away.

At the lower part of the defcent toward Iphaban, upon the knap of a Hill which stands by it felf, appears an old forfak'n Fortrefs: it is near the Highway, and a River, which falls into the Captian Sea, after it has cross'd the Province of Guilan, where it is cut into several Channels. But generally the Corn and Fruits which grow in Persia by the help of Water forc'd into Channels, are of little efteem, and much cheaper than thole that grow in the Provinces whole Fertility is not Artifcial. Moreover, that fort of forc'd Grain will not keep above a Year; and if you keep it longer, it breeds a Vermin that eats it. 'Tis the fame thing if the Corn be grow'd; and more than that, there breeds a Worm in the Flour, that makes it fo bitter that tis impoffible to eat it.

On this fide the Mountain Kapleton, appear at a distance two others very high, one toward the North call'd Saveland, another toward the South call'd Seland: there is a third, which cannot be feen in Iphaban-Road, being too far out of the way, near the City of Hamadan. These three Mountains are full of Springs, from whence moft of the Streams do fall that water Persia: And the Persians do fay, that formerly there were many more of these Springs, but that about a hundred Years ago ferveral of them have been dry'd up, or otherwife no body can tell what is become of them.

There are ferveral Villages near the Mountain that pay nothing to the King, but are oblig'd to fend him a certain quantity of Rice and Butter, for the ufe of the Moftreets at Ardeoil. They have alfo one great Privilege, That if a Man committs a Murther, and flyes to any of these Villages, he cannot be apprehended, nor can the King himself punifh him.

Leaving the River that runs at the foot of the Mountain Kapleton, you come to a fair Inn call'd Tjhamalaya, built fome years ago: and for feventeen hours after, travelling over a very barren Country, you meet with another Inn, which is call'd Sarcham, standing in a very defert place: which makes the Raders; that lye there to secure the Highways, very inolent, finding themfelves fo far from any Towns or Villages.

From Sarcham you come to a River, by the Banks whereof you travel a good while, till you come to an Inn which is call'd Dique, near a large Village. The Structure is very handifom, the lower part being of Free-stone undulated with red and white, and very hard.

The next day you travel a very uneven Country, till you fall into a deep Valley, at the end whereof you meet with Zangam, a great Town and ill built. However, it has a very fair Inn, which when I went left to Iphaban was fo full, that I had like to have lain abroad in the Rain, but for the Courtefs of two Armenians. From Zangam you go to an Inn, where you must pay the Duties due to the King of Suboxan.

Suboxan is a very large City, which you leave half a Mile from the Road, near to a Mountain. Formerly it had in it very beautiful Moftreets, as may be easily conjectur'd by the Ruines that remain. Many Christian Churches also were con-
The Persian Travels

Book I.

...turned into Mosques; and if you will believe the Armenians, they will tell you, that there were in Sultanie near eight hundred Churches and Chapells.

Three Leagues from Sultanie stands an Inn, and a League farther a great Town call'd Ija, where there is another very commodious Inn, and most excellent Wine.

From thence you go to Habar, an ancient City and of a large extent; but very much ruin'd, inhabited by Armenians for the most part: Here, for the good Wines fake the Travellers stay to recruit their Bottles.

From Habar, after seven hours travel you come to a Village call'd Partin. From Zangas to Partin you reach in two days. It stands in a fertile Plain, where there are several other Villages. It is not above three Leagues broad, being enclos'd on each side, to the East and West, with a row of high Mountains.

Having pass'd this Plain, you come to a barren Country and ill inhabited, which lasts all the day, till you come to Sexar. You pass by the Ruines of a Village, where there are but two Houfes standing, with the Tower of a Mosque, which is very high and slender. Then you come to a Mud-wall'd Inn, built some few years since; and near to that a Cattle call'd Khiara, upon the peak of a Hill, but very ill built.

Sexar is a little City in a Soil that bears excellent Nuts. The Inns that are there, being built of Earth, and being but little, are very handly and convenient, their number supplying the defect of their smallness.

From Sexar, after seven hours travel, you come to a great Inn, call'd Idgioun, which was formerly a nobler place than now it is, standing alone in a Field. Three Leagues from thence you meet with another spacious Inn, call'd Cockeria; and four hours farther you come to the Inn Denghé, where the two Roads meet which I spake of in the foregoing Chapter.

From Denghé to Kom, are three days journey, over a barren, dry, and desert Country, where there is no Water but Ciftern-water, except in some very few places, where it is very good. Four Leagues from Denghé is a fair Inn; and three Leagues farther stands another, about a Mile from a Village to the South, where there grows excellent good Wine, white and red. From this last Inn to Sexar is not above three hours travel with the Caravan.

Sexar is a good City in a fertile Plain, where there are several Villages. The greatest Trade of the Town is in little grey Lamb-skins, the curl whereof is very neat, of which they make Furrs. Two or three Leagues beyond Sexar the Country is very well manur'd, and after you have forded a River half a League from the City, after two hours travel, you come to one of the fairest Inns in all Persia, which was build'd when I went laft to Ijhaban. From thence to Kom it is about seven or eight hours journey, through a dry and sandy Road: but half a League on this side Kom the Land is very good and fruitful.

Kom is one of the great Cities of Persia, in a fat Country abounding in Rice. There grow also excellent Fruits, particularly large and excellent Granates. The Walls are only of Earth, with little Towers close one to another; and the Houfes being only of Earth, are never the handsomer within-side. At the entry into the Town you must cross a River, over a Stone Bridge, and then turning to the right hand over a fair Key, you come to an Inn very well built and very convenient.

That which is most remarkable in Kom is a large Mosquee, 50 les in veneration among the Persians, than the Mosquee of Ardeuil. There it is that you may fee the Sepulchers of Sha-Sefi and Sha-Abas the Second; as also the Tomb of Sidi-Fatima, the Daughter of Imam-Hoce, who was the Son of Holy and Fatima-Zuhra the Daughter of Mahomet. The great Gate of the Mosquee answer's to a Piazza more long than broad, where stands an Inn and certain Shops, which without-side are somewhat beautiful. One of the sides of the Piazza is clos'd up with a low Wall, over which appears the Shore, and a River which you cross at the end of the Piazza. Over the great Portal of the Mosquee stands an Inscription, in Letters of Gold, in the Praise of Sha-Abas the Second. The first place that you enter into is a Court of more length than breadth, which may be term'd a Garden, in regard that on each side of the Alley in the middle, which is pav'd, there are several square Beds of Flowers; yellow Jalmin, and other Plants; which are rail'd in by a Rail that runs all the length of the Alley on each side. It is not an ease thing for the Christians to get
get in to this Court, especially such whole Habits and Aspect they do not like: But as I cloth'd and carry'd my self, I never was deny'd entrance into any place either in Persia or India.

In this first Court, on the left hand as you enter, are little Chambers, where they that receive the Alms which by the Foundation of the Mosque are to be distributed every day, come and eat their proportion, and then go their ways. Those Chambers serve as an Aflinam to those that cannot pay their Debts, as at the Mosque of Ardineil. Neither are these Priviledg'd places like ours, where they that retire mult live at their own Charge: For in Persia they are fed at the Expenence of the Mosque, and being in that manner freed from Care, their Friends more easily bring their Creditors to Composition.

Out of the first Court you pass into a second, which is larger, and all pave'd; and from that into a third, which is square, and raise'd like a Terrass. You enter into it through a large Gate, at the end of an open Passage, where stand the Lodgings of the Mullahs.

Out of that Court by an ascent of Brickwork of ten or twelve Steps, you enter into a fair Court, which is also raise'd like a Terrass; in the midst whereof is a fair Fountain. It is continually fill'd by little Pipes of Water which run into it, and is empty'd by others that carry the Water into several parts of the whole Enclofure. There are some Buildings in this Court, but one of the sides of it is taken up with the Front of the Mosque, which is no displeasing Structure. There are three large Gates belong to it, very well expanded, according to the mode of the Country; with a Brick-wall before, about the height of a Man, with Holes in it for Light, made like a Lazzange. The Threshold of the middle Gate is cover'd with a plate of Silver; and between these three Gates and that of the Duomo, are several Doctors, that hold Books in their hands, and read perpetually.

This Mosque is Octagonal, and at every angle is a small wooden Door of Walnut-tree, varnish'd with grey and yellow. The Tomb of Sidi-Fatima is at the farther part of the Mosque, there being only room for one Man to pass between the Wall and the Tomb. It is encompass'd with a large Silver Grate, sixteen Foot square; the Bars whereof are round, and knob'd in those places where they cross each other; it is lighted by several Lamps of Gold and Silver; which altogether is very pleasing to the Eye. The inside of the Mosque, to the elevation of the Angles that support the Duomo, is compos'd of square Tiles varnish'd over with divers Colours; and the Copola of the Duomo, as also the Vault of the Portico of the Mosque, is a Mosaic piece of Painting in Or and Azure. Upon each side of the Mosque, and near the side where the Tomb of Sidi-Fatima stands, appears a great Hall, where the Royal Alms are distributed to the Poor, which confift of Pilaw and other diet; very well dress'd. From this Tomb you turn to the left hand toward an Afcent, distant five and twenty or thirty Paces; and at the top of this Ascent is a Door, over which there an inscription in Honour of Shâ-Abas the Second. The Door being open'd, shews you the place where the Body of that King repose: and through another Door with a Grate in it, you may discover, under a small Duomo, the Tomb of Shâ-Sefi his Father; which is cover'd with a Carpet of Cloth of Gold. They were continually at work upon the Tomb of Shâ-Abas, which they said, they would make very famous.

I had not been two hours in Kom, but a multitude of People ran by the Inn Gate; all in extraordinary haft. Asking what the matter was, they answer'd me, that it had been a day long design'd for the two Prophets to fight. Thereupon I went to the Piazza, which was so crowd'd, that I had much ado to get to see. In the first place a sufficient number of Tumblers and Puppet-players, divided into two Bands, kept the middle of the Piazza, and made a sufficient Ring for the Combat. Each Band held a Bull by the Horns, one of which they call'd Mahomes, and the other Haly; and whether it were by accident, or by the cunning of the Bull-Masters, after an obstinate Combat, wherein the Beasts foam'd again with heat and rage; Mahomes at length quit the Field, and yielded Haly the Victory. Then all the People shout'd for joy, and all the Piazza was fill'd with the noise of Flutes and Hautboys; and every one coming as if it were to adore Haly, cry'd out, Behold the Works of God, that Haly has made! At length they bring the Bull Haly under a Gate, with his Head turn'd toward the People; where after they have
have rub'd him to refresh him, after a Combat so courageously maintain'd, every one fends him Presents, which are all the Tumblers profit. The Kan or Governor of Kom, who was present with a hundred Horset richly trap'd to behold the Sight, sent the Bull a Present of 50 Tomans, or 750 Crowns. They who accompany'd him, and the chief Inhabitants of Kom, gave him some a Garment, others a Girdle. Neither did the meanest of the People spare to fend or carry him Fruits, or other things, according to their abilities.

The Kan was a Lord who was very civil, and there was no Stranger that did not commend his behaviour, in regard he was so obliging.

So soon as I came to the place, whether it was that he perceiv'd me with a Dutchman that I had brought along from Constantinople, or whether any one had inform'd him that there were Strangers near him, he fent for us, and after he had ask'd us some Questions concerning the occasion of our Travelling, he fent for a Seat and caus'd us to fit down. Then he ask'd us whence we came, and what we did at Isphahan, to which we had anwer'd him, that we went to wait upon the King, he approv'd our Intention, complaining that we had not given him advice of our Arrival. In the Evening he fent us several Delicacies, among the reft, fix fair Melons, and four Bottles of excellent Wine.

He appear'd to me brave and generous a Perfon, that I was very much troubled afterwards for his being in dis-favour with the King, and his death, which ensu'd. For this Kan finding the Walls of the City, which were only of Earth, and the Bridge over the River to be out of repair, without writing to the King, of his own head, laid a flight Imposition upon every Basket of Fruit that was brought into the City. Now there are in all the Cities of Persia, persons who are hire'd to take an account every Week what the Commodities may be worth, and to take care that no more than such a Toll be laid upon any thing, which they tax among themselves, and when they have let the Rate, they caufe it to be cry'd at the beginning of every Week. Shu-Sefi then reign'd, it being the year 1632. The King being inform'd by thefe people of the Impoft which the Kan had laid upon Fruit without his knowledge, was so enrag'd against him, that he caus'd him to be brought in Chairs to Isphahan, where he us'd him with a strange Severity. For at that time the Son of the Kan flood at the King's Elbow, it being his Office to give him his Pipe and his Tobacco, which is a very honourable Employment in Persia. When the Kan came, the King caus'd him to be carry'd to the Gate of the Palace, in the preience of all the People, and then commanded his Son to pull the Hair of his Father's Muftaches by the roots from his Skin. After that he commanded him to cut off his Nofe and his Ears; after that to put out his Eyes, and lastly to cut off his Head. When he had done the Execution according to the King's pleafure, he commanded him to go and take posiffion of his Father's Government, and allowing him an experienc'd Old Man for his Lieutenant, he fent him to Kom with thefe words: If thou govern'st no better than this dead Dog has done, I will put thee to a more cruel death than this.

Leaving Kom, for four hours you travel over a fair Champain Country, after which you come to a Village with five or fix Inns in it. Beyond that is nothing but Sand, till you come to a place call'd Alphahrim, or Fresh-water, where there are three Inns at a distance from any Villages. From Alphahrim to Cachan is fix hours journey through a Corn Country, and for'd with great Villages.

Cachan is a large City, well peopled, and furnifh'd with all things necessary for humane subsistence: There is an old Wall about it which is fall'n down in many places, so that there is no need of seeking for Gates to get into the City. On that fide which looks toward Isphahan the Soil is good, and produces great ftre of Fruit and Wine, which the Fews take care to make. It is reckon'd that there are in Cachan a thoufand Families of Fews; in Isphahan about fix hundred, but in Kom there are not above nine or ten. Not but that there are many Fews in Persia, but those that live in Isphahan, Cachan and Kom, boast themselves particularly of the Tribe of Judah.

There are an abundance of Silk-Weavers in Cachan that are very good Workmen, which make all the belt purify'd Satins mix'd with Gold and Silver, that come out of Persia. There they also covn Money, and make Copper-vessels, which they vend in great quantities at a good distance off. The Market-houles are very fair ones,
Chap. VI. of Monfieur Tavernier.

ones, and well vaulted, the Inns large and convenient: but there was one among the rest which was very magnificent, near the King's Gardens, at the entrance of the City. As well the Inn as the Gardens were made by the order of Shis-Abas, the first of that Name, who was at a vast charge. The Inn is above a hundred Paces square; built of Brick two Stories high, containing twenty-six vaulted Chambers of a reasonable bigness. It was a Structure too fair to be so little regarded, as now it is, being much falls to decay. In the middle of the Court was a Fountain to receive Water, which is spoilt. The Persians and Turks are of that bad humor, rather to build new Houfes than to repair old Buildings. For which reason they have since built at Cachan four or five Inns, as fair and commodious as that of Shis-Abas. This Custom is grown to that height, that the Children are so far from taking care to repair the old Houfes where their Parents liv'd, that they will not so much as live in them after their decease, coreous of the honour of building Houfes for themselves.

Before we leave Cachan you must take notice, that as you travel from that City to Gaidan you cannot avoid travelling thorough Plains for twelve hours together, which are all pure Salt; and there is nothing to be met with by the way, but one Giffen; nor can the Water which is in it be otherwise than very bad.

Leaving Cachan, you cross a Plain of three Leagues, after which you enter in among the Mountains, where you come to a very fair Inn of Brick. From thence you descend a pleasant Vale, where you travel a long time by the side of a River, over a very narrow way. At the end of the Valley you meet a great Wall, which crofses it, and joyns the two Mountains together. This Wall is above a hundred Paces long, above thirty Foot thick, and fifty high. It was the Work of the Great Shis-Abas, whose design it was to stop the Waters that fall from the Mountain, and to make a Receptacle for Water in that place; to serve his occasions. At the foot of the Wall there is a Sluice, which being let down keeps in the Water; but is pull'd up to let out the Water over all the neighbouring Lands to the Plain of Cachan. From this Receptacle to Coron, is about two hours travel.

Coron is a very large Village, and well peopled, in a Soil environ'd with high Mountains, and planted with great Store of Walnut-trees. The Houfes conffit but of one low Story, being built of Flint-stones; but the Inn therein is very fair and commodious. This Village conffits but of one Street, but it is almost half a League long, and very troublesome in the Winter, by reason of a great River that runs through it, and the great quantity of Stones that lye in the way. All about this Village, as in several other places of Persia, there are a great number of Stables; which are a kind of Foxes, that in the night time make an ugly noise; for if but one cry, all the rest will make anfwer, and let up a howling.

From Coron you must travel three Leagues between Mountains, after which you have but twelve Leagues to Isphahan. It is a continued Plain that extends itself beyond the City, and in many places the Soil is very good. At every three Leagues end you meet with Inns. The first is call'd Ashbaha-Abaghanaha; the second, which is the half-way between Coron and Isphahi, is call'd Mchiecound. This place conffits not only of one Inn, for there are many others, so that it resembles a large Village. From Mchiecound you come to Agamira, another Inn; but ill built; and from Agamira, after you have travel'd three Leagues through a fat and fertile Country, you come to Isphahan.

CHAP.
Myrna is at this day for Trade, whether it be by Sea or Land, one of the most celebrated Cities of all the Levant, and the greatest Market for all sorts of Commodities which are transported out of Asia into Europe, or out of Europe into Asia. Hither all the Western Fleets are most regularly bound, that came formerly no farther than Liguria, and from whence, at times most regularly appointed, the fairest Caravans set out.

This City lyes in 50 Degrees of Longitude; and 38 Degrees, 45 Minutes of Latitude; at the bottom of a Gulf in the Archipelago, which is seven Leagues in length, upon the right side of the Isthmus which begins to form the Peninsula of Cilacomen, right against the Land of Schisos. It lyes in that part of the Lesser Asia, which the Greeks posseffed, under the Name of Iconium; at a distance almost equal, between Ephesus and Sardis; and was one of the seven Churches mention'd in the Revelation of St. John. It is at this day a great City, built like an Amphitheater, upon the descent of a Hill that looks toward the Summer-Well. But it is neither so great, nor so beautiful as formerly it was, as may be easily conjectur'd, from the Ruines of certain Edifices that remain upon that Hill, which from the middle to the top, where the ancient City stood, are altogether uninhabited. There are also to be seen the Walls of a fair Castle, and above that the Ruines of an Amphitheater, where they say St. Polycarp was expos'd to fight with Lions. This Amphitheater was not in the form of those other, which are usually round; but it contained but half a Circle, being left open to the Sea-side. The Turks have almost quite destroy'd it: making use of the Stones to build a Fort two Leagues from the City, upon the Gulf, where the passage is very narrow; which the Ships are forc'd to salute as they enter in, and to speak with when they fail out. Moreover, that they might not be put to send for Stones a-far off, they consult'd whether they might not make use of the Stones of the Christians Monuments, as also of those of the Jews, which are near the Shore; but they took very few, whether out of kindness to the Tombs, or whether they did not think them so proper for use as the Stones of the Amphitheater. This Castle had not been long built, but upon an occasion very remarkable. In the last Wars of the Turks with the Venetians, the Ottoman Fleet having been beaten in the Archipelago, the Grand Signor resolv'd to re-fit another to Sea, and thereupon sent to all the parts of his Empire, where he knew any English or Holland Vessels usully were wont to ride, to solicit them to serve him for his Pay. More particularly he aim'd at those Vessels which were in Smyrna, where there were generally more than in any other Port. But the Captains, who rejected his Proposition of fighting against the Venetians, believing that he would put some force upon them, suddenly hois'd Sail and got away; it being at a time when he could not keep them in, having no Castle then built to command them. The Grand Visor sent'd at the request of the Captains, as an affidavit done to his Maffter, and to see that the Ships could come in and go out, without any let or molestation, bethought himself (to the end he might keep them for the future under subjection) of building a Fort upon the Gulf, in such a part where the Vessels must necessarily touch; where now there lye great Cannons level with the Water; which no Vessel can escape. Ever since the Convoys will not come to Smyrna, as they were wont to do, but lye out at Sea, out of the reach of the Fort.

Near to the Sea are yet to be seen some Remains of a Church, two sides whereof seem to have been distinguisht into Chappels by little Walls, which are yet standing: But the Natives doubt whether they be the Ruines of a Church dedicated to St. Polycarp, or of an ancient Temple of Jannus.

Smyrna has been oftentimes ruin'd either by the Wars, or by the Earthquakes which often happen there. One time that I lived there, there happen'd one, which did not last long, but was very terrible. About fifty Paces from the Sea are to be discern'd the Ruines of great Walls two Foot under Water; and at the end of the City
City that looks toward the Winter-West, near to the Sea, appear the Ruines of a Mole, and certain ancient Magazines.

The English Merchants have dig'd among the Ruines of Smyrna, and have found great store of fair Statues, which they transported into their own Country. There are still found some or other every day; but when the Turks find any, they disfigure them prently. It may be conjectur'd, that there was one of a prodigious bigness, by a great Toe broken off of some one, and for which I paid sufficiently, out of the desire I had to buy it. I sent it to Paris to a Perfon of Quality, who look'd upon it as a great Curiosity. This Toe was of a hard white Stone, and well shap'd, and by the proportion whereof, the Figure could not be judg'd to be les than the Colosus of Rhodes.

Upon that side of the City where the Mole was, stands an old Castle of no defence, at the foot whereof the Sea makes a small Creek, where sometimes the Gallies of the Grand Signor ly.

The City is well peopld, containing no les than four score and ten thousand Souls. There are reckon'd no les than 60000 Turk, 15000 Greek, 8000 Armenians, and about fix or seven thousand Jews. As for the European Christians that Trade there, their number is very small. Every one of these Nations has the exercife of their Religion free to themselves. The Turks have in Smyrna fifteen Mosquées, the Jews seven Synagogues, the Armenians but one Church, the Greeks two, and the Latins three. There are also French Jefuits, and Italian Obfervants, or a fort of Grey Franciscans. The Turks, the Greeks, the Armenians, and Jews live upon the Hill; but all the lower part toward the Sea is inhabited only by the European Christians, English, French, Hollander, and Italians. The Greeks have also in the fame Quarter an old Church, and some few small Houfes, where Sea-men make merry.

All these different People of Europe are generally known in Smyrna by the Name of Frank. Every Nation has its Conflul: and the French Conflul has two Vice-Confluls under him; the one at Scalanova, the other at Chio.

Scalanova, or the New Port, is two Leagues beyond Ephesius, and being a good Haven, the Vefffels were wont to unlade there; but the Turk would not permitt it any longer. For that Place being the Dowry of the Grand Signor's Mother, the Vice-Conflul agreed with the Governour of Scalanova, who permitted the Transporta- tion of Goods to Smyrna, which is not above three little days journey with the Caravan: A thing that spoil'd the Trade of the City, and injur'd the Officers of the Custom-Houfe. Whereupon they Petition'd the Grand Signor that no more Goods might be unladed at Scalanova: so that now no more Vefffels go thither, unlefs it be to take in fresh Vifuals.

Chio is one of the greatest Islands in the Archipelago, of which in another place: but the Vice-Conflul that lives there has no more busines there than the other at Scalanova; for the Vefffels that touch there, neither unlade nor export any Goods from thence.

The Quarter of the Frank is only a long Street, one side whereof lyes upon the Sea; and as well for the Prospe& as for the convenience of Unlading Goods, the Houfes upon the Sea are much cheaper than thofe that lye upon the Hill.

The Soil about Smyrna is fertile, and abounds in all things neceffary for humane support; but particularly in good Oyl and good Wine. There are Salt-Pits also half a League from the City, toward the North. The Sea affords great Store of good Fitt; Fowl is very cheap; and in a word, Smyrna is a place of great plenty. There is a lovely Walk all along the Sea to the Salt-Pits, where generally abundance of People walk in the Summer-time to take the fresh Air: and there being more liberty at Smyrna than in any other part of Turkie, there is no neceffity of taking a Fermery along, when a man goes abroad. If a man loves Fowling, it is but taking a Boat, which lands him two or three Leagues from the City, toward the Mountains, where there is too much Game that he can never return empty. For the value of three Sons you may buy a red Partridge at Smyrna, and all other Fowl is proportionably cheap.

But if Smyrna have these great advantages, it has also its inconveniences: the Heats are very excessive in Summer, and indeed they would be insupportable, were it not for the Breezes that come off the Sea: these Breezes rise about ten in the Morning, and continue till the Evening, but if they fail, it is very bad for the
Inhabitants. Besides, there hardly passes a Year but the City is infected with the Plague, which however is not so violent as in Christendom. The Turks neither fear it nor flee it, believing altogether in Predestination. Yet I believe, if the Inhabitants of Smyrna would take care to drain away the standing Puddles that gather in the Winter about the City, they would not be so frequently molested with the Plague as they are. It is most rife in May, June, and July; but the malignant Fevers that succeed it in September and October are more to be feared, more People dying of them than of the Pestilence. In all my Travels I never was in Smyrna at these unfortunate Seasons. There is no Bajthi in that City; it being governed only by a Cadi, who is not so severe to the Christians as in other places. For should he abate his Office, Countenances is at hand, where you may complain to the Mufti, and have relief; who for some good Prefent may be easily prevailed to depose the Cadi, as being glad of the opportunity to displace him, and to put another in his room.

The Customes of Smyrna yield a great Revenue to the Grand Signor, being paid there very exactly. But were there a certain Rate put upon Commodities the Merchants, who would otherwise be losers, would not study so many ways as they do to deceive the Customes: For those Customes lay what Price they please upon Commodities, valuing that at a thousand Crowns, which perhaps is not worth three hundred, being absolute Masters of the Rate. In my last Voyage to Smyrna, four Dutch Women that went thither in our Ship from their own Country, carried a Shoo under their Coats whatever I had of rich Merchandise: for the Turks have such a respect for that Sex, that they will not so much as offer to search them. If a man be taken in dealing Customes, there is no other punishment than to pay double.

The Trade of Smyrna is very great, and the principal Merchandizes which the Franks transport from thence, are raw Silk, which the Armenians bring out of Persia; Chamlet-yarn, and Chamlet or Goats-hair, which come from a little City call'd Angouri, fifteen or sixteen days journey from Smyrna; Cotton twisted; Skins and Cordovans of several colours; Calicuts, white and blew; great quantities of Wool for Maffretles, Tap'tries, quilted Coverlets, Soap, Rhubarb, Galls, Valanede, Scammony, and Opium; which four last Commodities are to be had in the Countries near to Smyrna, but not in great quantities. The Caravans come generally to this Town in the Months of February, June, and October; and depart again to the Countries from whence they came the same Months.

Ephesus not being above a day and a halfs journey from Smyrna, on Horse-back I took an opportunity to go thither. There were twelve of us that journey'd together, Franks and Hollanders, who took three Jauntyres along with us, and three Horses to carry our Provison.

We travel'd this little Journey in the Summer, and setting out of Smyrna about three of the Clock in the Afternoon, we rode through a Country part Plains, and part Hills, till we came to a great Village, where we sup'd.

After we had eat there three hours, we took Horse and travel'd till Midnight, to avoid the Heats: By the way we met with nine or ten Arches, very narrow; which we could not conjecture to be any thing elsc than the Ruines of some Aqueduct. From thence to Ephesus the way is very pleasant, through little Thickets wattled with Rivulets.

A quarter of a League from Ephesus you meet with another Mosquee, which was formerly a Christian Church; built out of the Ruines of the Temple of Ephesus. This Mosquee stands enclos'd with Walls, and you must ascend up to it by two Altents of twelve Steps a-piece, which bring you to a large Passage. From thence you enter into a large Cloyster, the Arches whereof are built with Marble Pillars of several colours, delicately wrought; and the lower part of the Gallery, which runs along three of the sides, that consists of great Squares of Stone. The Mosquee takes up the fourth side upon the left hand, the Gate being in the middle. The Mosquee itself is a wide Arch, supported by five Columns, all of moft exquisite Work. There are four of Marble, and every one of a different Colour; but the fifth is a most rare piece, being of Porphyry, and the bignes of it makes it so much the more to be admired.

Ephesus does not look like a City, being so absolutely ruin'd, that there is not a Houfe standing. It was built upon the defcent of a Hill, in a situation not much unlike
unlike that of Smyrna, at the foot whereof runs a Rivulet, after it has made a thousand Meanders in the Meadows. The City seems to have been very large, for you may discern upon the top of the Gates the compacts of the Walls, with several square Towers, some of which are still standing: and there is one very remarkable, having two Chambers in it, one of which is a very fair one, the Walls and Pave-
ment whereof are Marble.

The famous Temple of Diana stood at the bottom of the Hill, near one of the Gates of the City. There remains nothing of it at present but the great Portal, which is entire. The Vaults of the Arches under ground stand to this day, and are very large, but all full of rubbish. We went in with Lanterns; and though you must creep to get in, by reason that the Wind has almost flopt up the Hole, by gathering the Dust about it, yet when you are in, you may go upright; for the Arches are high and fair, and little the worse. Near the Gate lies four or five Columns upon the Ground, and near to that a Fountain, ten Foot in Diameter, and two deep. The People of the Country report, that it was the Fountain wherein St. John Baptist'd the Christians. For my part, as I have seen in the Indies several Pagods and Edifices much more beautiful than ever the Temple of Ephesus could be; I believe it rather to have been a Ba'nin wherein the People put their Offerings, of which there are several such that belong to the Indian Pagods. The Greeks and Arm-e-
menians, but above all the Franks, when they go to Ephesus always endeavour to break off some piece of that Ba'nin, to carry it away with them as a Relick: but the Stone is so hard, that they can break off but very little at a time.

Not far from the Temple appears another Gate of the City, over which there lies a great Stone seven or eight Foot square, with an embos'd Figure of Q. Curtius that Famous Roman, who threw himself, Horse and Arms into the gaping Earth, for the good of his Country. Many Merchants have offer'd Money for liberty to carry it away, but cannot obtain leave. About five hundred Paces from Ephesus is the Grotto which they call the Seven Sleepers, at the bottom of the same Hill where the City was built.

From Ephesus we went to Scalanova, which is not above two Leagues off. By that time you come half the way, the little River that runs by Ephesus falls into the Sea; in the mouth whereof there are always a great number of Greek Barks fishing for Sturgeon. Of the Spawn of this Fish they make Caviare, and drive a great Trade in it in those Parts: then they take the most delicate and smallest Entrails of that Fish, which they fill with the same Spawn, of which they make a kind of a flat Pudding, as long as a Bisket, which they call Botargo. This they dry in the Smock, and cut it afterwards in slices to eat. Upon this and the Cuttle-fish the Greeks generally feed during their Lent, which is very auferie.

Scalanova is a Port of which I have already spoken, and thither we came by seven a Clock in the Evening; where the Governor of the Place, more civil than usual, the Turks are accustom'd to be, made us very welcome.

In the Evening one of our Janizaries had quarrel'd with one of our Servants, who thereupon had beaten him; and therefore he complain'd to the Fellow's Ma-
ster, who did not give him that satisfaction which he desir'd, thereupon the Turk fludy'd to be reveng'd upon the whole Company. For this reason, upon some pretence or other, he went before, the better to bring about his design. We flaid till the Morning, and then departed early from Scalanova, and by Noon we came with good Stomachs to the Mofque near Ephesus, where we had been the day before: And some of the Company thought it a very convenient place to dine in, the shade; thereupon we lented for our Provisions, with a Boracho of Wine, and anoth-
er of Water, and fell to eating in the Passage into the Mofque, not dreaming any harm. We had not been long at it, when we perceiv'd two or three Turks about two hundred Paces off, who came from a Village very near to the Mofque. I knowing the custom of the Country better than they, told them, that they were certainly coming to pick a quarrel with us, and therefore caus'd them to hide the Bottle of Wine immediately; for it was then the Turks Ramazan, or Lent; during which time Wine is strictly forbidden. These two ill-contriv'd and ill-clad Fellows were the Janizaries of the place, whom the Cadi had lent, upon the information of our Janizary (who knowing we had eaten in the same place before, as indeed we had done, made no question but we would do fo again) thinking to surprize us.
as we were drinking Wine, in a place which they esteem Sacred, and by conquence was among them accounted an act of Sacrilege. Christian Dogs, cry'd they, when they came near us, to eat and drink in a Mosque, and profane a holy place as you do, at a time that renders the offence more criminal! No, cry'd I, answering for the rest, we drink no Wine, we drink nothing but Water, and you may taft it, said I to him that was the most bold; with that I caus'd a Glas to be pour'd out and given him; and I gave one of the Turks a private wink, who understanding it was a promise of gratuity, turn'd about to his Comrades, and cry'd, 'Tis very true, they drink no Wine. However in regard they had Orders to bring us before the Cady, there was no contending. Thereupon I and three others undertook to and answer for all the rest. The Cady revil'd us as bad as the janizary at first; but he was not only surpriz'd, but very much troubl'd, when they all unanimously affirm'd that we drank no Wine, believing they were confederates with us. But I had cunningly flipt eight Ducats into the Hand of the Turk to whom I had made a sign with my Eye, who over-joy'd at fo plentiful a gratuity, had over-Perlised his Comrades not to say any thing against us. The Cady though he did not like their Testimony, yet call'd for Coffee for us, according to the custom of the Country, and sent us to his Lieutenant; who having been often receas'd in the Fift by the Smyrna Merchants, receiv'd us very kindly, and told us that the Cady was but newly come to his Place, and was needy; however a small matter would content him. Thereupon we gave the Lieutenant twenty-five Ducats, who most certainly went snips with the Cady, and so return'd us to our Company, who were much afraid we would not have come off so.

We were resolve'd to return to Smyrna not the same way we came; and fo we took another Road, which was a very pleasant way, partly over firm Sands, and partly thorough Meadowes, where we met with several narrow Dikes very well Pav'd. Then we cross a rugged high Mountain, and lay in a Mahometan Barn.

The next day we return'd to Smyrna, having finish'd our small journey to Ephesus in five days. When we told the Consuls how the janizary had betray'd us, they made their Complaint to the janizary Asa and the Cady, who, for his punishment put him out of the Consul's service, which is an advantageous Employment. For besides that the Consul's janizaries are exempt from the Duties of War, they are well plac'd; for there is never a Merchant that is not beneficial to them some way or other; especially at good times, as New-year-day and other Fes-tivals. Nor could the janizary have been more severly punish'd; for the Turks love Money above all things in the World.

But to return to our matter. The Rendezvous of all the Caravans is generally two Leagues from the City, near a Town call'd Pongarhachi. The day of their setting out being fix'd, every one provides himself for his Journey, and meets the Evening before at the place appointed, to be ready at the hour.

From Smyrna to Teuc, is thirty-five days journey with the Caravan; and the last time I went we made it thirty-eight from Pongarhachi.

The first day we travel'd eight hours through a Country whose prospect was not pleasing, leaving some Villages more than a League from the Road; and we lodg'd in a Park, near the River Paltolus; which is a small River, the Sand whereof shines, and is of several colours. Which caus'd Antiquity to call Paltolus Golden-Sanded. It falls from the Mountain Timelus, and after it has water'd the Territory of Sardis, mixes with the River Hermus, that throws it self into the Archipelago through the Gulf of Smyrna. The Mouth of it is not above two or three Leagues from the City, toward the North.

The next day in fix hours we came to Dargam, a little City in a Plain. All Christians that live not in the Territories of the Grand Signor, and pass that way, once a Year pay Carriage, or a Tribute of four or five Crowns: but the Franks are exempt, both at Dargam and over all Turkie. There resides a Balsam in this City; and we were constrain'd to stop there a whole day, because the Caravan that comes from Persia arriv'd at that time, so that they were forc'd to change their Camels.

The third day, after five hours travel in extremity of Heat, we came to lodge near a paltry Village.
Chap. VII. of Monsieur Tavernier.

The fourth day we travel'd fix hours, and stop'd near to a small River. In the Morning we pafs'd over the Ruines of the ancient Sardis, the Capital City of Lydia, and Seat of King Croesus. There were still to be seen the Ruines of a large Palace and two fair Churches, with a great number of Pillars and Corniches of Marble. This City having held out fix Years against the Army of Tenen-long, who beleaguer'd it; fo soon as he had taken it, in revenge he utterly destroy'd it. There is a Village near Sardis of the same Name, where stood the City, which was one of the Seven Churches mention'd in the Revelation. The fifth day we rode for seven hours through a Country but ill manur'd, and took up our Stage in a Plain upon the side of a River.

The sixth day we pafs'd by the Walls of the ancient Philadelphia, call'd at present Aslachars, which was also one of the Seven Churches of Asia. There is something of Beauty still remaining in those Walls, and the City is very large, but ill peopled. It is situated upon four little Hills, at the foot of a high Mountain over-looking a fair Plain to the North, that produces excellent Fruit. To witness its Antiquity, there is yet the Ruines of an Amphitheater, with certain Sepulchers, from whence the Inhabitants report that the European Christians took out the Bodies that were buried there, and transported them into Europe, believing them to be the Bodies of Saints. It is now all destroy'd, but re-built of Earth by the Turks after their mode. It was formerly one of the principal Cities of Myasia, and in regard it was always very subject to Earthquakes, the most part of her Inhabitants liv'd in the Country. The last time I travel'd that way, in the year 1664, the sixteenth of June, the Turks were feasting and rejoicing upon the News, as they said, which they had receiv'd, of the defeat of the Christians in Candy. But the News was fale, and only contriv'd to encourage the People, for the Grand Signer was then making Levies in those Parts. We lodg'd that day, after seven hours travel, upon the Bank of a small River, a League and a half from Philadelphia.

The seventh day we travel'd eleven hours over a Mountain, where those Trees plentifully grow that bear Galls, and Valanede, which is the Shell or Rind of an Acorn, that Curriers make use of to dress their Leather. We lodg'd in a Meadow on the top of a Mountain which is call'd Igali-bogasfe, or, The Mountain of Robbers.

The eighth day we continu'd our Journey over the same Mountain, which is a very barren Country where there is no Provision to be had. We travel'd but fix hours, and lodg'd near a River in a Plain call'd Sarreoucaqu. This was a great Plain.

The ninth day the Caravan travel'd thorouogh dry Lands, where there is not one Village to be seen, and lodg'd near a Bridge built over a River call'd Coplis-en, in the Plain of Inabhi.

The tenth day, after we had travel'd eight hours over an uneven and barren Country, we stopp'd in a Valley near a River call'd Banafou, the Water whereof is not good. In the Night there arose a Tempest that put us all in a disorder, and the Rain that fell was as cold as if it had been in the depth of Winter. We were wet to the Skins, and were forc'd to throw Coverlets over the Bales to keep the Goods from being spoil'd.

The eleventh day we travel'd through a pleasant Country, between Vales adorn'd with a most delightful Verdure; and we were in view as we pafs'd along of certain hot Baths, though very little regard'd. We lodg'd upon the Banks of a small River, by the side whereof we had travel'd for some hours.

The twelfth day we continu'd our Road for fix hours between the same VALLIES, and lodg'd by a River.

The thirteenth day we travel'd eight hours, and stopp'd near to a Village in a Country call'd Doiiagefe.

The fourteenth, after a Journey of seven hours we pafs'd by the Walls of Aphion-Carassar, that is, The Black City of Aphion or Opium; because it has a Prospect over a fair and large Country well cultivated, where they grow great Store of Poppies, whence they draw their Opium or Aphion, as the Turks call it.

Aphion-Carassar is a great City, dirty and ill built, the ancient Name whereof I could never learn, for the Greeks and Armenians are very ignorant. But according to all probability and the situation of the place, it ought to be the ancient Hierapolis situat'd upon the Meander, a famous River of the Lesser Asia, that winds
winds and turns the most of any River in the World. And indeed we are the more to seek, in regard the Turks change the ancient Names according to their own custom and pleasure, and give no other Names to Rivers than that of the principal City through which they pass; or else deriving their Names from the Colour of their Sands. There is to be seen in that City an ancient Castle of Free-stone upon the Point of a high Rock, separated from the Mountains that are next it toward the South, which make a Semicircle. All the Armenian Christians, Subjects to the King of Persia, passing through Abyion-Caraffar must there pay Carriage, from which they are not exempted, though they have paid it before at Erzerum or elsewhere. The Caravan does not stop at Abyion-Caraffar, as well for that there are no Inns but what are ruin'd, as for that about a League farther there is a place where you have excellent Fish, and very cheap, and they of the City bring Barley, Straw, and other things which the Caravan wants. The Caravan therefore that day lodges upon the Banks of Meander, which is to be cross'd over a Bridge not far distant from a small Village. In this River are great Store of Crawfish and Carps; and the Fishermen will be sure to attend upon the Caravan. I have seen some Carps there above three Foot long.

The fifteenth our Caravan began to part it self, some for Tebat, some for the Road to Aleppo; the one part taking the right-hand Road toward the Winter-East, for Syria; and the other the left-hand Road North-East, for Armenia.

After we were parted, we travel'd two or three hours in sight of one another. They that go to Aleppo, fall into Tarsus, where St. Paul was born, and from Tarsus to Alexandria. But we continu'd our Road to Tebat, and after we had cross'd a great Plain, having travel'd fix hours, we lodg'd in a Merithy place near a small Village. There is one thing remarkable in this Road as in many others, which manifests the Charity of the Turks. For in most of the high Roads, that are far from Rivers, they have let up Cisterns, whither when the Rains fall, the neighbouring Villages bring Water for the Travellers, who would else be very much distress'd.

The sixteenth we travel'd eight hours through a very even Country, but ill manner'd; where we saw a little City call'd Bonlavandi. There are some Mosques, which the Turks have built out of the Ruines of the ancient Greek Churches, from which they have taken Pillars of Marble, and other pieces of Architecture, to adorn their Sepulchers without any order at all, which you meet with very often upon the high Roads; the number is the greater, because they never lay two Bodies in one Grave. There is also in this City an Inn, cover'd with Lead, which is all the Beauty of it; nor do Travellers make any use of it but only in foul weather. We lodg'd a League and a half from the City, and flaid there all the next day.

The seventeenth we travel'd eleven hours through a mix'd and uneven Country, and came to lodge in a Village where there are not above three or four Houses, though there be excellent Pasturage about it. There is no Water, but what is drawn out of three deep Wells; for which reason the place is call'd Euche-derin-glut.

The eighteenth we travel'd not above five hours through defert Countries, and took up our Stage in a kind of a Bog, near a pitiful Village.

The nineteenth, after we had travel'd eight hours through spacious defert Plains, we pass'd through a large Village, the Inhabitants whereof were gone with their Cattel into the Mountains, for the cool Air, during the Summer time, according to custom. There is an indifferent handfom Mosquee of Free-stone; and indeed the Village, the Name whereof the People told me was T'baciolos, has been much bigger than now it is, as may appear by the Ruines. In two hours after we came to lodge beyond it in a Meadow, near a Rivulet.

The twentieth we cross'd over defert Plains, but which seem'd to have been formerly well manner'd; and after ten hours travel, we stop'd in a Bottom near a bad Water.

The twenty-first, for ten hours the Country was all barren and defert, and we came to lodge at the end of a long Plain, near two Wells, the Water whereof was good for nothing.

The twenty-second we travel'd through the fore-mention'd Plain, and met with little Valleys where there was very good Pasturage. The Caravan stop'd near to a pitiful Village, and a nasty Well.

The
The twenty-third day we travel'd not above five hours; because it was the time of the Turks' Beirun, or Exeter, which our Caravan, consisting of Turks, would needs fulfill. That day we travel'd through an indifferent good Country, and well till'd, where we discover'd several fair Villages; and we lodg'd upon a rising Ground, from whence we had a very fair and far distant Prospect.

The twenty-fourth day we travel'd six hours, and came to lodge in a Meadow where the Water was bad. Near to that place, we discover'd a Plain that extends itself half eight or ten Leagues in length, though it be not above one or two in breadth: it seem'd like a Lake; and indeed it is only a salt Water congeal'd, and thick'n'd into Salt, which you can hardly dissolve but in fair Water. This Lake furnishes almost all Natolia with Salt; where you may buy a Wagon-load drawn by two Buffalos for 45 Sous. It is call'd Douflag, or The Place for Salt; and the Baghia of Cochabah, about two days journey from it, gets by it 24,000 Crowns a Year. Sultan Amurath caus'd a Duke to be cut quite thorough it when his Army march'd to the Siege of Bagdat, which he took from the Persians.

The twenty-fifth day we travel'd nine or ten hours, and met not with one Village, the Country being all desert. We lodg'd upon a rising Ground, near a good Fountain call'd Cara-dache-esfmé; or, The Fountain of the Black Stone.

The twenty-sixth day we pass'd through a great Village call'd Tjhek nenagar, in a pleasant situation, but very ill built; and after we had travel'd eight hours, we came to lodge in a delightful Meadow, near another Village call'd Ronoouchdi.

The twenty-seventh day we travel'd nine hours through Countries full of Licorice, and having pass'd a great Town call'd Befrgemnon, we lodg'd in a Meadow.

The twenty-eighth day we cross'd a great River, call'd Jechbi-irmma, over a long well built Stone Bridge. At the end of the Bridge call'd Keffré-kypri stands a great Village, wherein the greatest part of the Houses are built under Ground, like Foxes Holes. We put on farther, and after seven hours travel, we lodg'd below another great Village call'd Mombour, where there are abundance of Greeks, which they constrain ever and anon to turn Turks. The Country being inhabited by Christians, and fit for the Plantation of Vines, there is Wine good and strong; and very good, but it has the scent of the Wines of Arjou. The Village is well situated but ill built, most of the Houses being under Ground, in so much that one of the Company riding carelessly, had like to have fallen into a Hole.

The twenty-ninth day we rode for seven hours through a pleasant Country, where we saw several Villages; near to one of which the Caravan lodg'd in a Meadow, close by a Fountain.

The thirtieth day we rode through a flat Country, well manur'd, and stop'd near a River wherein there was but very little Water: it is call'd Cara-fou; or, The Black River. For two or three days together, at every two Leagues distance we observ'd little Hillocks of Earth artificially rear'd, which they told us were rais'd during the Wars of the Greeks to build Forts upon, for Watch-Towers.

The thirty-first day we travel'd a very uneven Country, but abounding in Wheat, and after we had travel'd nine hours, we lodg'd in a Meadow near a River, which we cross'd next Morning before day, over a Stone Bridge.

The thirty-second day, after we had travel'd eight hours, we lodg'd by a River, where we saw a great number of Tivroums: They are a People that live in Tents like the Ambrians, and they were then leaving that Country to go to another, having their luggage in Wagons drawn by Buffalos.

The thirty-third day we met again with Mountains and Woods, which we had not seen in 18 days before, which had constrain'd us to carry Wood upon our Camels to dress our Provision: We were very sparing of it, and sometimes made use of dry'd Cows dung or Camels dung, when we came near the Waters where they were wont to drink. We travel'd eight hours that day, and lodg'd in a Meadow where the Gras was very high, yet where there had been Hovels formerly standing.

The thirty-fourth day we cross'd a deep and rapid River call'd Jagen, from the Name of the Town next to it. A little above the place where we crossed it, we saw a ruin'd Bridge, which had been built over it.

The thirty-fifth day we travel'd eight hours through a fair Valley well manur'd, and upon the left hand we left a Castle rais'd upon a Rock. The Caravan lay that night upon a rising Ground near a Village.
The thirty-sixth we travel'd through the same Valley for eight or nine hours longer; in this Valley were several pleasant Villages, but we lay by a small River.

The thirty-seventh we travel'd six hours among the Mountains, where there are some very narrow Passages, but store of Water; and we lay in a Vale abounding in Pasturage.

The thirty-eighth we rode for four or five hours over a rugged Mountain in craggy way, at the foot whereof we met with a Village call'd Taqibae; from whence it is but five Leagues to Tocat. And these are all the Roads from Paris to Ifhaban, through the Northern Territories of Turkey.

C H A P. VIII.

How the Author was robb'd near Tocat, and of a certain sort of rare and fine Wool which he first brought into France.

Taqibae is the place where the Persian Caravan ules to meet, when it departs from Tocat to Smyrna; and this is the only place in all the Road where a Traveller ought to stand upon his guard; by reason of Thieves who haunt these Quarters, and are great Matters in their Trade. Once as I came out of Persia they would needs give me a taft of their Art, notwithstanding all the care I took. There were three or four of us that would needs ride before with our Servants to Taqibae, in expectation of the Caravan which was to come the next day; where we set up our Tents upon the Bank of a small River. I had then a good many Bales of Wool, with which I made as it were a double Wall about my Tent: so that there was but one Passage between the Bales, for one Man. In four of these Bales I had a quantity of Musk in head'n Boxes, to the value of ten or twelve thousand Crowns; which Bales I put within-side, so that they touch'd the Tent and my Beds-head. Next Night, it being very dark, the Thieves came, and finding the outward Bales finell so strong of Musk, they thought one of those Bales would be a considerable Booty. The Bales were all ty'd together with a Cord that kept them fast; nor was it eafe to undo them, without a Noise. They wak'd me with their biffle at first, and I sent out my Servants to see if they could catch them; but they would lye so close upon their Bellies, that in such a dark Night as that was as impossible to discovery them. There upon my Servants went to sleep again, and the Thieves to their work; and having with a great deal of ingenuity cut the Cord, they carried away the two Bales. In the Morning four or five of us with a Camel-driver for our Guide pursu'd them, and in half an hour we met with the marks of the Robbery; for the Rogues being mad that they found nothing but Wool, which they thought to be of no great value, scatter'd it in the High-way for two or three Leagues together: so that I caus'd it to be pick'd up again, and loit not above fifteen or twenty Pound. I speak this to caution the Merchants that carry Bales of Silk or other rich Commodities, to beware of these Thieves; for they will come creeping upon their Bellies, and then cutting the Bales with great Razors, will presently empty a Bale of one half of the Goods.

'Tis true, the Wool was of no great value for their use; but it was a sort of rare and very fine Wool, which I carry'd out of Persia to Paris, where such fine Wool was never seen. As to the place where it is to be had, I met with one of the Gners, or Persian that adore the Fire, who when I was at Ifhaban in the year 1647 shew'd me a Sample of it, and inform'd me that the greatest part of this Wool comes from the Province of Kerman, which is the ancient Caramania; and that the best Wool is to be met with in the Mountains that are next to the City that bears the name of the Province: That the Sheep in those Parts have this particular property, that when they have fed upon new Gras from January till May, the Fleece falls off, of it self, and leaves the Sheep naked, and their Skins smooth, like a Pig's that is scalded off; so that there is no need of shearing them, as with us: after they have gather'd
gather'd it, they beat it, and the coarse Wool breaking, the fine only remains. That if you transport it, before you make it into Bales, you must throw Salt-water upon it, which keeps the Worms out of it, and préserve it from rotting. Now you must take notice that they never dye this Wool, it being naturally of a clear Brown, or a dark Asf-colour; and that there is very little of it White, which is also much dearer than the other, as well for that it is scarcer, as because that the Muff's, the Moulah's, and other persons belonging to the Law, never wear any Girdles or Vails (wherewith they cover their Heads when they pray) but White: for at other times they wear them about their Necks, as the Women do their Scarfs.

Into this Province of Kerman almost all the Gaures are retir'd, and they are they that only Trade in this Wool, and have the whole Manufacture of it. They make those Girdles of it which they use in Persia, and some Pieces of Serge, which are almost as fine and transparent, as if they were of Silk. I brought over two Pieces into France, and presented one to the late Queen Mother, the other to the Princes of Orleane.

I could not drive any Trade in this Wool till the year 1654, returning out of the Indies by Sea from Surat to Ormus. To which purpose, I departed from Ormus, and took Guides with me to shew me the way to Kerman, whither I could not get on Horfeback in les than twenty-seven days. I dare say that Alexander the Great did not march this way into the Indies: for in the whole extent of the Country there is no Water to be met with but in some certain places, and in the hollow of some Rocks, where there is not enough neither to water eight or ten Horses. Besides, in some places a man is conftrain'd, by reason of the Mountains, to fetch a great compass about; for a Foot-man that makes his way through those Rocks, shall go farther in half an hour than a Horfe-man can do in four.

Kerman is a large City, which has been often ruin'd by being several times taken and re-taken; nor is there anything handfom in it, but only one Houfe and a Garden, upon which the last can have bestowed a vast expence to make the place delightful. They make there a sort of Earthen-ware which comes very near to Porcelain, and looks as near and as fine. As soon as I arriv'd, I went to visit the Kaus, who made me very welcom, and gave order to the Gaures to furnish me with Bread and Wine, Pullets and Pigeons, which in those parts are fat, and as large as little Capons. The Gaures are they that make the Wine; and to make it more sweet and pleasant, they take away the Stalks, and never pres anything but the meere Grape.

The Kaus was but newly entred into the possession of his Government, and being defirous, according to the custom of the new Government, to have a noble Sword and Dagger, with a rich Furniture for his Horfe, which required some Jewells, I presented him with a Diamond worth eight hundred Crowns, which he caus'd to be fixt in the end of the handle of his Dagger. He also desir'd to have of me as many more Jewells as came to seven or eight hundred Livres: and by the Prefent and the Bargain I facilitated my purchase of the Wool which I intended to buy. Two days after he invited me to his Entry-Feast, which he made for the chief of the City; and knowing I wanted a Mule, he sent me one well worth a hundred Crowns. This is the Nobleft Carriage in all Persia, which the great Petitioners choose before Horses, especially when they are in years. But it was not the Kau alone who was civil to me. A young Lord, who liv'd in Kerman, and was at the Feast, whose Father had been formerly Kau himself, took great delight to converse with me concerning my Travels; and offer'd me his service in a very obliging manner. Now the Persians are very courteous, and great admirers of the Rarities of Forcin Countries; which inclination led the young Lord to enquire of me whether I had any Fire-Arms, telling me he would content me for them to my satisfaction. The next Morning I presented him with a Carbine, and a pair of Pistols that pleas'd him exceedingly; and a little Watch, for which I would take no Money, whereat he seem'd to be not a little triumph'd. However he sent me a Handsome Horfe worth about two hundred Crowns, or twelve Tomans. This young Lord was of a clear humour, civil, accomphli'd, generous, and did every thing with a good grace. So that when he sent me the Horfe, he sent to entreat me withal, if I did not like that Horfe, to come and choose which I lik'd best in his Stable.
The Persian Travels

By the favour of this Lord and the Kan, I made good the Purchase that I intended. For the People began to murmur (knowing what a Parcel I had got together) and told the Kan that I would carry away all the Cloth out of the Country, so that they should have none to let the Poor on work. Thereupon the Kan sent for me, and for those reasons told me I must buy no more. To fend off the blow, I made answer, That it was the King of Persia's desire to try if we could make as fine Cloth of his Wool in France, as they did in England and Holland; and that if it succeeded, I should bring French Workmen into Persia, and so by letting the Trade in his own Country, free him from the Charge of foreign Manufactures. This silenced the Kan, so that I still bargain'd for more. But when I was return'd to Ispahan, the People of the Country would not keep touch with me. However, I wrote fo home to the Kan, threatening withal to complain to the King, that he fearing the King's displeasure, fore'd the Natives to send me my Bargain to Ispahan.

CHAP. IX.

Of the Road from Kerman to Ispahan; and the Fortune of Nazar Mahomet-Ali-Beg.

From Kerman to Ispahan is no less than five and twenty days on Horseback. In those places where there is any Water, the Country is very good; but those places are very rare; for the Road is generally Sandy, and offensive to the Eyes. The chiefest comfort to a Traveller is, that every Evening he meets with an Inn, where there are Citizens, which is a great refreshment in those desert Countries. The most part of those Inns were built some Years since by the special care of Mahomet-Ali-Beg, Nazar, or Grand Master of the King's Houfe and Treafury; a Perfon the most Virtuous of any that Persia can boast of for many Years. He was Generous, and favour'd the Franks in all things, for he lov'd them exceedingly. He faithfully serv'd his King, and defended the People against the Oppreflion and Infolencies of the Great ones; which drew upon him the hatred of many; but still he preferv'd himself by his sincerity and prudence; as by the following Story will remarkably appear.

The Great Sha-Abas the First, being one day a Hunting in the Mountains far out of sight from his followers, met a young Lad playing upon a Pipe by an Herd of Goats. The King asking him some Questions, he answer'd him to the purpose to every one, not knowing who he was. The King surpriz'd at his Reparti's, made a fign to Inman-couli-Kan Governour of Sebiras, who was just come up to him, not to tell the Goat-herd who he was. After that he proceeded to ask him other Questions; to which the young Man answer'd so smartly, that the King could not choose but fland in an amaze. Thereupon the King ask'd the Kan what he thought of the Goat-herds Wit? Who answer'd, that he believ'd if the Boy were taught to Write and Read, it might do good service to his Majesty. Upon that the King immediately caus'd him to be sent to School, where the young Lad being naturally of a solid Wit, clear Judgment, and happy Memory, grew fo accomplisht, and so well acquitt'd himself of severall Employments which his Majesty bellow'd upon him, that the King advance'd him to the Office of Nazar, or Grand Master of the Houfe, and did him the Honour to call him Mahomet-Ali-Beg. The King observing his fidelity, and good management of all things, sent him twice Ambassador to the Great Mogul, and both times was extremely pleas'd with his Negotiation. Mahomet lov'd Justice, and would not stoop to be corrupted by Prefents: A thing which is very rare among the Mahometans. This great Integrity of his made all the Lords of the Court his Enemies, especially the Eunuchs and the Women, who have always the King's Ear. But while Sha-Abas liv'd, there was no person that durst open his lips against the Nazar, so much was he in favour, and that justly, with the King. Sha-Sefi succeeding his Grandfather Sha-Abas, and being very young, the Nazar's Adveraries thought they had now a fair Game to play. Thereupon the Eunuchs,
Eunuchs, who are always at the King's Ear, suggested to him many things to the disadvantage of the Grand Master; but whatever they said, the King gave little heed to their Tales. At length, one day when the King was looking upon certain Skins and Daggers set with precious Stones; one of the Eunuchs told him those were trifles, and then defir'd his Majesty to fend for a Scimitar that the Grand Signor had sent Shab-Abas; all over let with Diamonds. True it is, that the Grand Signor had sent a rich Scimitar to Shab-Abas; but Shab-Abas had defir'd it long before Mahomet's time, and had made a noble Jewel of the Stones that adorn'd it. Therefore upon this Scimitar was fought for in the Treasury, where Mahomet was chief Officer; but not being to be found, the King was troubled, finding it registred in the Book of Prefents. Then certain Eunuchs and Grandees of the Court took their opportunity to rip up Mahomet's Life; they represented to the King how many Inns, Bridges, and Dikes Mahomet had built at his own charge; what a House he had rear'd for himself, fiving for his Majesty to live in: and aggravated withal, that he could not do such great things as thofe, without purloining notably from the Publick Stock; for which he should do well to call him to an account. As they were thus difcourfing, Mahomet came into the Prefence, to whom the King (not receiving him as he was wont to do) fpoke fome hard words about the Scimitar that could not be found: telling him withal, that he would fee if all the rest of the things in the Treasury were agreeable to the Regifter, and then gave him fifteen days time to give in his Account. Mahomet not at all mov'd, reply'd to the King, that if his Majesty pleas'd he might come to the Treasury to morrow: and withal beheld him fo to do, though the King a second time gave him fifteen days. Thereupon the King did go to the Treasury next morning, according to Mahomet's defire, and found all things in good order; having heard before what became of the Scimitar. From thence he went to Mahomet's Houfe, who made the King a mean Prefent: For it is the cuftom, that he whom the King honours with a Vifit, must make a Prefent to his Majesty. After the King had receiv'd it, he walk'd up and down, and view'd the Chambers, Halls, Parlours and Rooms of State; and wonder'd to fee them fo ill fet out with plain Felts, and courfe Carpets; whereas in other Lords Houfes a man could not let his Foot upon any thing but Cloth of Gold and Silk. For the King, as they had fet the Nazar out, expected to have found other things; which made him admire at fo great a Moderation in fo high a degree of Honour. Now at the end of a Gallery there was a Door lockt with three great Padlocks. Of this the King took no notice: whereupon the Monfer, who is the White Eunuch, and chief of his Chamber, as he came back, fhow'd the King the Door that was fo strongly Padlock'd; which made the King curious to have it open'd: withal, asking Mahomet what he had got there lock'd up with fo much care? Oh Sir, faid he, it behoves me to keep that lockt, for there is all the Estate I have in the World. All that your Majesty has seen in this Houfe is yours, but all that is in that Chamber is mine, and I dare affure my felf, your Majesty will be fo gracious as never to take it from me. Thofe words inflam'd the King's curiosity fo, that he commanded the Door to be open'd: But he was strangely surpriz'd, when he faw nothing more within than Mahomet's Sheep-book, that lay upon two Nails, his Scrip wherein he us'd to put his Virtualls, his Bottle for his Water, his Pipe, and his Shepherd's Weeds, all hanging against the Wall. The Nazar beholding the King's affonishment at fuch a Sight, Sir, faid he, when the King Shabad found me in the Mountain keeping Goats, then that was all I had; and he took nothing from me: I beleech your Majesty that you would not deprive me of thefe things neither; but rather, if you pleafe, let me refume them again, and fall to my old Calling. The King touch'd at fo high a piece of Virtue, cou'd himfelf to be difappare'd, and gave his Habit to the Nazar, which is the greatet Honour that the King of Perfia can bestow upon a Subject. Thus Mahomet continu'd, and dy'd honourably in his Employment. This brave Perfon was the Protecor of all the Franky in Perfia: and if any one had done them wrong, upon complaint he did them Juflice immediately. One day as I was hunting Ducks, upon the River of Iphaban near the Nazar's Gardens, with two Servants, fome of the Nazar's people that did not know me fet upon me, and would have taken away my Gun; which I would not let go till I had broke the Stock about the Shoulders of the one, and flung the Barrel at the other's Head. Thereupon I took fome of the Franky
along with me, and complain'd to the Nazar: He teftified his sorrow for what had happen'd, and gave us evident Proofs th'roof, by the blows which he cau'd to be laid upon tho'le that had done me the injury.

Another time, Shu-Sefi being upon his return from Gulfan, his Tents were set up near Zufia in Armenia, where the King flaid to hunt two or three days. Now among the rest of the Courtizans that follow'd the Court, to divertifie the King with Dancing and Mummery, there was one who was perfectly handom, to whom the King had already sent Prelents; which could not be unknown to any Lord 'tis the Count. But the Nazar's Son, for all that, being in the heat of Youth, got this Courtizan to his Tent, and there lay with her: which came to his Father's Ears next day. The Nazar, whether out of his zeal to the King, or whether it was an effect of his prudence to prevent the King's anger, which would have certainly been the death of his Son, caus'd him to be drub'd, after the manner of the Country, and baftinado'd all over, till the Nails of his Toes dropt off, and that his Body was almost a perfect Gelly. Which when the King understood, together with the Young Man's Crime, he said no more, but that the Nazar had done wisely by punishing his Son himfelf, to prevent his Justice.

But to return to the Road from Kerman to Isfahan. The first day that I set out from Kerman, at my Stage in the Evening I met with a rich Monllab, who seeing I had Wine, civilly offer'd me fome of his Ice to cool it. In retaliation, I gave him fome of my Bottle. He invited me to his Houfe, which was well built, with a handifom Garden with Water in it. He entertain'd me with Spoon-meat, according to the mode of the Country; and when I took my leave, he fill'd my Boracho with very good Wine.

The following days I saw nothing worthy observation; the Country being as I have already describ'd it:

Tedd lies in the Road, almost in the mid-way between Kerman and Isfahan, in 93 Deg. 15 Min. of Longitude, and 13 Deg. 45 Min. of Latitude. It is a great Town in the middle of the Sands, that extend themselves for two Leagues round it: so that when you leave Tedd you must take a Guide, for upon the leaft Wind the Sand covers the Highway, whereby a man may be apt to fall into Holes, which seem to have been either old Cifterns, or the Ruines of ancient Buildings. Between the Town and the Sands there is a little good Soil, which produces excellent Fruits, but above all, Melons of several sorts: the Pulp of some is green, of others yellow and vermilion; and some there are, the meat whereof is as hard as a Renneting. There are also very good Grapes, and good Wine; but the Governor will not permit the Inhabitants to make Wine. Some therefore they dry, and of the reft they make a kind of Confection to eat with Bread. There are also abundance of Figs, which are large and well tafted. They diftill vaf quantities of Rose-water, and another fort of Water with which they dye their Hands and Nails red, which they fqueeeze out of a certain Root call'd Hina. There are three Inns in'th City, and feveral Bazar's or Market-places cover'd and vaulted, which are full of Merchants and Workmens Ware-houfes. They also make at Tedd feveral Stuffs of Silk intermix'd with Gold and Silver, which they call Zerbaft; and another fort of Stuff of all pure Silk, call'd Darai, like our smooth flrip'd Taffata's. Other Stuff they make, half Silk half Cotton; others all of Cotton, like our Fustians. They make also Serefs of a particular Wool, which is fo fine and delicate, that it looks handfomer, and is much better than Silk.

Though I had nothing to do, I flaid in Tedd three days, because I met with some Armenians of my acquaintance. In which time I found the general Opinion to be true. For certainly the Women of Tedd are the handomest Women in all Perfia. There is no Feast made, but five or fix of them come to divertifie the Guests with Dancing, who are generally none of the meaneft Beauties and Conversations among them. However it comes to pafs, the Perfian Proverb is, That to live happy, a Man must have a Wife of Tedd, eat the Bread of Yezdecas, and drink the Wine of Schiras.

C H A P.
THE Caravansera's are the Eastern Inns, far different from ours; for they are neither so convenient, nor so handsom. They are built square, much like Cloysters, being usuall but one Story high; for it is rare to see one of two Stories. A wide Gate brings ye into the Court; and in the midst of the Building, in the front, and upon the right and left hand, there is a Hall for Perfons of the best Qualitie to keep together. On each side of the Hall are Lodgings for every man by himself. These Lodgings are rais'd all along the Court two or three Steps high; just behind which are the Stables, where many times it is as good lying as in the Chamber. Some will rather lye there in the Winter, because they are warm, and are roof'd as well as the Chambers. Right against the Head of every Horse there is a Nich with a Window into the Lodging-Chamber, out of which every man may see how his Horse is look'd after. These Niches are usuall so large, that three men may lye in them; and there it is that the Servants usuall dref their Victuals.

There are two sorts of Inns. For some are endow'd; where you may be receiv'd for Charities fake; others, where you must pay for what you call for. There are none of the first, but between Buda and Constantinople. Nor is it lawful for any others to build Such, but only the Mother and Sitters of the Grand Signor, or such Viziers, and Bakhshis as have been three times in Battel against the Christians. In thefe Inns, which are built out of Legacies, there is a very good allowance of Diet to Travellers, and at your departure you have nothing to do but to thank the Benefactor. But from Constantinople to Persia, there are none of those endow'd Inns; only Such where you have nothing but bare Walls. It is for you to provide Utensils for your Kitchin, and a Bed to lye on: as for Provifion, the people bring Lambs, Pullets, Butter, and Fruits in their fteans: or else you may buy it, provided before-hand by the Master of the Houfe. There you alo meet with Bailey and Straw for the Horses, unlefs it be in some few places that I have been at upon the Road. In the Country you pay nothing for your Chambers; but in the Cities you pay something, though it be but a small matter. Usually the Caravans never go into the Towns, which are not able to contain fo many People and Horses. When you come to your Quarters every one looks after his own Chamber, for there is no regard to Poor or Rich: sometimes out of Breeding, or out of Interest, an ordinary Tradesman will give way to a great Merchant; but no man is permitted to leave the Chamber which he has once made choice of. In the night the Inn-keeper shuts up his Gates, being anfwerable for all things that shall be loft; for which reason he keeps a Guard about the Inn.

As for the Persian Caravansera's, they are more commodious, and better built than thofe of Turkie, and at more reafonable distances, throughout almost all the Country. By which defcription of Inns it is cafe to obferve, that though thefe Caravansera's are not fo commodious for the Rich as our European Inns, yet they are more convenient for the Poor, to whom they never refuse to give admittance: no perfon being oblig'd to eat or drink more than he pleafes; but every one being allow'd to spend according to his Stock, without grumbling.

You may travel in Turkie or Persia, either with the Caravan, or else in company, ten or twelve together, or else alone with a Guide. The fafeft way is to go with the Caravan, though you are longer upon the Road, by reason of the flewes of their march, especially when the Caravan conffit of Camels.

The Caravans are as it were great Convoys, which conffit of a good number of Merchants, that meet at certain times and places, to put themselves into a condition to defend themselves from Thieves, that are very rife in Troops in several defert places upon the Road. Thofe Merchants choose among themselves a Caravan-Bahf, who orders them how they shall march, assigns the places of lodging at night, and who with the chief of the Caravan, is a kind of Judge of the differences that
fall out by the way. There is no honest man that covets the employment; for the Caravan-Bafhi, being to discharge several small duties upon the Road, however he behave himself, is still suspected for his fidelity. When the Turks are most numerous, they make choice of a Turk; when the Armenian Merchants are most, they choose an Armenian.

There are two sorts of Caravans. There are Caravans which consist of Camels, which are the most usual; in regard that Camels are cheap, and for that some Camels will carry as much as three Horses, others as much as four or five. But among the Caravans of Camels, there are several Horses and Mules, which the Merchants themselves ride upon; it being very tedious to ride upon a Camel when he only goes a foot-page, but very pleasant when he goes upon his large trot. There are other Caravans that consist only of Horses; and among thefe, if the Merchant have none of his own, he may hire one. The Servants ride upon those Horses that are least laden; but at Smyrna you may meet with several good Horses very cheap, from thirty to fifty Crowns. As for those persons that are either unwilling or unable to be at any expense, they make use of Asses, of which there are enow to be had.

Above all things, you must take care to provide Pack-Horses to carry your Wine; for the Camel-Masters being Mahometans, will not permit you to lade their Camels with any fuch Liquor; that Beast being particularly consecrated to Mahomet, who fo strictly forbad the use of Wine. You put your Wine in Bottles made of wild Goats Skins, with the hairy fide turn'd innermost, and well pitch'd within. There are some of thefe Bottles from which they take off the Hair; but they are not so good, as being feldom without holes.

Thefe Camel-Masters are an infolent sort of people, which you fhall never know how to deal with, unless you can bring them to punishment. There was one that play'd me some of his jades tricks in the Road from Smyrna to Tauris; but when I came to Efrevan, I complain'd to the Kan, who pretently caus'd a hundred Bafnado's to be give'n him upon the fpot. Nor is there any other way to bring thefe Scoundrels to reafon, efpecially at Smyrna and fuch other places, where the Merchants have their Con-fuls, who upon the leaft complaint to the Cadis have Justice done them immediately.

The examples of some of thefe Camel-drivers that have been paid off, keep the reft in good decorum; and they will be very tractable for a good while after.

The Journeys of the Caravans are not equal; sometimes not above fix hours travel, sometimes ten, and sometimes twelve; it being the convenience of Water, which is not every where to be met with, that is the Rule of Lodging the Caravan. At all times the Caravan travels more by night than by day; in Summer to avoid the heat, and at other times, that you may be fure to have day enough to fet up your Tents. For if the Caravan fhould come to pitch in the night, it would be impoflible for them to find where to fet up their Tents, to dress and look after their Beasts, make ready their Kitchens, and provide things neceffary for fo large a Company. True it is, that in the depth of Winter and in the great Snows, they feldom fet out till two or three hours after midnight; and that fometimes they stay till day-break. But in Summer, according to the Journey which they intend, they fetc out either at midnight, or an hour after Sun-feft. The laft time I went from Smyrna the Caravan confifted of fix hundred Camels, and almost the fame number of Horses. Sometimes their number is greater, fo that the Camels going but by one and one after another, a Caravan seems to be an Army; and whether it be in travelling or lodging, they take up a world of Ground. Now by reafon they travel all night in Asia, it happens that the Air is indifferent whollem; and that the Travellers, that lye for the most part upon a Carpet spread upon the Ground, find themselves very little inconvenience'd by it.

The Camels that go into Persia through the Northern Provinces of Turkei, travel like Horses in a Cart, by seven and seven; they are ty'd together by a Cord about the bignefs of a Man's little Finger, and a Fathom long; fatten'd to the Pack-faddle of the Camel that goes before, and to the Head-harnes of the Camel that follows. Thofe little Cords are made no stronger, to the end that if the Camel before fhould chance to fall into any hole, the Camel behind fhould either keep him up, or elfe not be pull'd in after the other. And to the end that the Camel-driver who leads the foremost, may know whether the other fix follow him or no, the left Camel has a Bell about his Neck, which if it ceafe to ring, 'tis a sign that some
some one of the small Cords is broken, and that a Camel has got a mischance. The seventh Camel generally carries the Provisions. For if a Merchant have six Camels laden, he is generally allow'd one to carry his Provision; if he have but three, he is allow'd but half a Camel's load; but if he have nine or twelve, he pays nothing for the carriage of his Provisions of Food, or any thing else that he pleases. Every Merchant with his Servants rides by the Camels that are laden with his Goods, especially in the dark nights; for there are a subtle fort of Thieves, that have a trick to cut the two Cords behind and before, and without any noise drive the Camel out of the way; for having no Hoofs, his Feet cannot be shod, and consequently he makes no noise. As well Merchants, as others, Camel-drivers and Servants, keep themselves from sleeping sometimes by singing, and sometimes by taking Tobacco, and sometimes by discourse.

The Caravan lies in such places as they think most convenient, chiefly near to the Water-side. When the Sun is set, the Shauux, who are a sort of poor people, are diligent to guard the whole Field, and take care of the Goods. They walk up and down, and either in the Arabian or Armenian Dialect they cry one to another, God is one, and he is mercifull; adding from time to time, Have a care of your self. When they see that the time grows near to set out, they give notice to the Caravan-Bajih, who gives order to bid them cry, Saddle your Horses; and after that, to cry again, Load. And it is a strange thing to consider, that upon the second Cry of the Shauux every thing is ready upon an instant, and the Caravan begins to set forward in great order and great silence. Every one takes care to be ready, for it is dangerous to be left behind, especially in those Countries which are haunted with Thieves. The Wages of these Shauux is the fourth part of a Piafter, for a Bale, from Smyrna to Erivan.

When the Stages are long, and that they believe that they shall not get thither by ten or twelve in the morning, every one carries two small Wallets on each side his Horse, and when they come to the place where they intend to Break-fast, they spread a Carpet upon the Ground and fall to.

When you go from Constantinople, Smyrna, or Aleppo with the Caravan, it behoves all people to carry themselves according to the mode of the Country; in Turkie like a Turk, in Persia as a Persian; else would they be accounted ridiculous, nay sometimes they would hardly be permitted to pass in some places, where the least milk carriage makes the Governours jealous, who are easily perfuaded to take Strangers for Spies. Always, if you have upon the Road but an Arabian Velt, with a mean Girdle, whatever Clothes you wear under, there is no danger of passing any where. If you wear a Turbant, you muft of necedit shake off your Hair, else it will never stay upon the Head. As for Beards, they never mind them in Turkie, the greatest being accounted the handomest; but in Persia they have their Chins, and wear their Mustaches: and I remember I have seen one of the King of Persia's Porters, whose Mustaches were fo long, that he could tye them behind his neck, for which reason he had a double Penion. More than that, you must provide your self of Boots according to the custom of the Country: they are made of red, yellow, or black Cordovan, lin'd with Linnen cloth; and in regard they never reach higher than the Knee, they are as convenient to travel in as Shooes. As for Spurs, they never wear any; for the Iron at the upper end of the Stirrop, which is four-square, serves to spur the Horse: so much the better, because it is the custom of all Asia to ride very short.

Before you set out, you must provide your self of several Houeshold-Goods, especially of those Bottles that are call'd Mutarets, which are made of Bulgar Leather; every man carries his own at the Pummel of his Saddle, or else fasten'd to the Crupper of the Saddle behind. Besides these you must buy Barrack's, the most serviceable things in the World: for they will never break, and will hold above fifty Pints at a time. The smaller Bottles serve to put Aqua-vite in: and the Leather whereof they are made, has that peculiar to it self, that it keeps the Water fresh. Then you must provide Food, and make a provisio of Rice and Bisket as far as Tracy: For as for Pullets, Eggs, and such like things, you meet with them almost every where; as also with Provision for your Horses, and new Bread, unless in some few places. You must also carry a Tent with all its appurtenances, with a Mattress; and Clothes to cover the Horses at night, especially in the time of the
deep Snows, wherein you shall find them almost buried the next morning.

When the Caravan comes near the place where it intends to stop, every Merchant rides before to take up a convenient place for himself and his Goods, for which he covets a rising Ground, that if it should happen to rain, the Water may run from the Bales. They also in that case lay Stones under the Bales, and a Cloth over them; and the Servants make a Ditch about the Tent for the Water to run into. But if it be fair weather, there is no care tak'n to let up the Tent: or if it be, 'tis folded up after Supper; to the end the Owners may have the more liberty to look about them, and may be in a better condition to look after the Thieves. But if there be any likelihood of foul weather, the Tent is let stand till the first Cry of the Shaws. The Horfes are ty'd before the Tent with Cords fotten'd to a Nail, and their hinder Legs are ty'd with other Cords, to the end they may not flit out of their places. If it be not feasable for them to eat Grals, you must buy Barley and Straw of the Country-men that come to serve the Caravan there being no Oats, neither in Tarkie nor Perfa.

In dressing your Virtualls, you must follow the custom of the Country; which is, to make a Hole in the Ground, and then kindling a Fire in it, to let the Pot over it.

But the greatest inconvenience which Travellers suffer with the Caravans, is this, that when they come to Waters, which are only Wells, or Cifterns, or Springs, where only two or three can lade up Water at a time. For after the Caravan is lodg'd, the Merchants shall be forced to stay for Water two or three hours together; for that they belong to the Beasts of Carriage, will not suffer any person to take any Water, till the Camels, Horfes, Asses, and Mules are all ferved. Nor is there any contending with these Camel-drivers and Muleters; as for them to be rude fort of people, a Man runs the hazard of his Life by contending alone: of which one Example may suffice for all.

Setting out one day from Bander-Abassi, for Ibrahan, with a Merchant of Babylon, as we came to the Inn where we lay the first night, which was call'd Gharby, the Merchant commanded one of his Slaves who was a Cafer of Mozambique, to fetch him some fresh Water, at the Ciftern, to drink: The Cafer went thither, and return'd without any Water, telling his Master, that the Camel-drivers and Muleters threaten'd to beat him, and would not let him come near the Ciftern. The Merchant either ill advis'd, or not knowing the custom, bid him go back, and kick those that refuse'd him. Whereupon the Cafer returning, and finding the fame refistance as before, began to give ill language to the Camel-drivers, so that one of them happen'd to strike him. Upon that the Cafer drawing his Sword, ran him into the Belly, so that he fell down dead: Thereupon the whole Rabble fell upon him, bound him, and carry'd him back to Bander-Abassi for the Governour to put him to death. The Master of the Cafer, accompany'd by several Merchants, went to the Governour and represented to him the inoffence of those people, and how the business had happen'd. Upon which the Governour took the poor fellow out of their hands, and caus'd him to be kept safe; after that, he caus'd ten or a dozen of those Muleters to be seiz'd, and order'd them to be boundly batinad'd, for hind'ring a Merchant's Servant from fetching Water for his Master. He also put others in Prison; who had not been releas'd so soon, but at the request of those Merchants whole Goods they carry'd, and who stood in need of their service. The Governour 'spun out the bullfinets, on purpose that the rest might be gone: but as soon as they were all depart'd except the two Brothers of the party flain, he told them, he could not do them Justice, because their Brother belong'd to Schirias; so that all that he could do, was to send the Criminal thither. The Master of the Cafer being rich, and loving the Slave, made haft to Schirias, to tell his Story first to the Khan. And I remember, two days journey on this side Schirias, we met in the High-way abundance of poor people, the kindred of the party flain, who were stay ing for the Cafer, to carry him before the Khan, and to demand Justice. Two or three Leagues also from Schirias I met the Father and Mother, together with the Wife and Children of the deceased, who seeing me pass along, fell at my Feet and recounted to me their Grievances. I told them by my Kandachi, that their best and surest way was to take a piece of Money of the Cafer's Master, and so to put up the
the bufnel. This Proposal, that would have been accepted in Christendom, was rejected by those poor Mabometans; in so much that the Father tore his Beard, and the Women their Hair, crying out, That if it were the custom of the Franks to fell the Blood of their Kindred, it was not their custom to do so. When the rest of the kindred came with the Cafer to Schiras, the Kan did all he could to persuade the Widow to take Money; but not being able to over-rule her, he was forc'd to give the Caffer into their hands: and how they us'd him I cannot tell, being con- train'd at the same time, to pafs from Schiras for Ijhaban.

CHAP. XI.

Of the breeding, nature, and several sorts of Camels.

The Female Camel bears her Burthen eleven Months; and her Milk is a sovereign Remedy against the Dropie. You must drink a Pint of it every Day for three Weeks together: and I have seen several Cures wrought thereby at Balsara, Ormus, and in other places in the Persian Gulf, upon several English and Holland Mariners.

So soon as a Camel comes into the World, they fold his Feet under his Belly, and make him lye upon them; after that they cover his Back with a Carpet that hangs to the Ground, laying Stones upon each side, so that he may not be able to rise; and thus they leave him for fifteen or twenty days. In the mean time they give him Milk to drink, but not very often; to the end he may be accustom'd to drink little. This they do alfo to ufe them to lye down, when they go about to Lade them; at which time they will fold their Legs and lye down so obediently, that it is an admirable thing to confider. So soon as the Caravan comes to the place where it is to lye, all the Camels that belong to one Mafter will range themselves in a Circle, and lye down upon their fore Feet; fo that it is but untying one Cord that holds the Bales, and they will slide off gently from each side of the Camel. When 'tis time to lade again, the fame Camel comes and crouches down between the two Burchens, and when they are fasten'd, gently rises up with the Burthen again; which is done without any trouble or noise. When the Camels are unladen, they let them go a-field to feed upon the Heath and Buffles, and half an hour before Sun-fet they return of themelves, unless any one happen to wander; which they will call again with a certain Cry which is natural to them. When they return, they range themselves in a Circle, and the Muleters give to every one little Balls of Barley-meal kneaded, as big as two Fifts. The Camel though he be of a large bulk, eats very little, contented with what he meets with upon the Heaths; where he more especially looks for Thiftles, of which he is a great lover. But it is more admirable to confider with what patience they endure drought: For one time that I crofs'd over the Deferts, where we were 65 days upon the Road, our Camels were nine days without Drink. But what is more wonderful is this, that when the Camel is in the heat of Generation, he neither eats nor drinks for 40 days together; and he is then so furious, that without great care you cannot avoid being bitten by him: And where-ever he bites, he carries away a piece of the Fleth. At that time flies out of their Mouths a white Foam, besides that there appears on each fide of their Chops two Bladders large and fivel'd, like the Bladder of a Boar.

In the Spring time all the Camel's Hair falls off in three days. The Skin remains bare, and then the Flies are very troublesome. There is no way but to Tar them all over: though it be a venturous thing to come near them at that time.

A Camel must be drest as well as a Horfe; but the Camel-keeper never uses any Curry-comb, but only beats him all over with a finall Wand, as Carpets are wont to be dusted. If a Camel he hurt or gall'd under the Pack-faddle, they never apply any thing to it, but only wash it well with Urine, without using any other Remedy.

G     There
There are two sorts of Camels; the one which is proper for hot Countries, the other for cold Countries.

The Camels in hot Countries, such as go from Ormus to Ispahan, cannot travel if the Ground be dirty and slippery; for their Bellies burst, while their hinder Quarters rise from their Bodies. These are small Camels, that carry not above five or fix hundred Pound weight; but they are kept for little, and endure Thirst a long time. They do not rye them Head to Tayl, as they do the great ones, but let them go as they please themselves, like a Herd of Cows. The Camel-driver follows them finging, and sometimes playing upon his Pipe: the louder he sings and pipes, the fatter the Camels go; nay they will stand still when he gives over his Muffick. When the Camel-drivers come to a Heathy Ground, they will give them leave to feed for half an hour, taking their Tabacco the while; and then sing them together again, they set forward. The Camels bred in the Deserts are hand-fom, but very tender, so that they must be gently us'd, and never be put upon long Journeys. However, they eat and drink less than others, and endure thirst more patiently.

The Camels of cold Countries, such as those that travel from Tauris to Constantinople, are large Camels, that carry great Burthens, and will pull themselves out of the dirt: But in fat Grounds and slippery Ways the Drivers are fain to spread Carpets, sometimes an hundred one behind another; otherwise their hinder Quarters are alfo apt to rise from their Buttocks: but if the Road be slippery for too great a distance together, there is no way but to tarry till it be dry'd up and fair. These Camels usually carry a thousand Pound weight: but if the Merchant has any hank upon the Camel-driver, he will lay upon every Camel fifteen hundred weight, thereby making two of three Burthens. This the Merchants do, when they come near the Custom-Houses, especially that of Erzeroum, which is the most severe. The Merchant does this for his own Profit: So that when the Customor mistrusting, demands how many Camels come to travel empty, he makes answer, that they were Camels that carry'd Provision: But the Customor most commonly winks at that good Husbandry of the Merchant, for fear of loosing his Custom, and obliging the Merchant to take another Road.

There is as much knavery among the Camel-drivers, as among our Horse-Couriers. For I remember, that being once at Cabbin, a Persian Merchant, thinking he had bought eight good Camels, was deceiv'd in four which he thought the best: He verily believing they had been fat and in good cafe, but they were only blown up. For these Cheats have a trick to cut a Hole near the Tail, of which the Purchaser takes no notice, and which they know neatly how to sow up again: In this Hole they will blow till they have put up a lean Camel, that he shall appear as fat and plump as the foundefl that ever fed: whereby they often deceive the quickest Fights, especially when the Hair is all off, and that the bare Skin is all rub'd over with Tar.

* A Frank is worth 2 & Sterling.
The Money of the King of Persia. Travels in Persia.
Merchant enters into Persia, whether it be at Erivan or Tauris, where the Money is coined, he is oblig'd to tell what Silver he carry's, to the end it may be melted down and stamp'd with the King's Stamp; under a great Penalty, if discover'd to be a concealer. But if a Merchant's affairs will not permit him to stay at Erivan, or at Tauris, and that he think it better to carry his Money to the Mint of Ispahan; 'tis but taking a Note from the Master of the Mint either at Tauris or Erivan, to attest that he has declar'd the truth of what he carries, and it is excuse enough.

But they that can cunningly carry their Silver to Erivan, when the Seafon is to go to the Indies, make a great profit of the Real; for the Merchants that go to the Indies will give them thirteen and a half, or fourteen Shayez, a piece, for as many as they have. But there are few Merchants that carry their Silver to Ispahan; in regard the Masters of the Mints upon the Frontiers will be sure to present them with a good piece of Silver Plate, rather than let them carry away their Bullion to Ispahan, to have the benefit of Coynage themselves.

They that traffick into Guilan for Silks carry their Silver to Téfis, where the Master of the Mint gives them 2 per Cent. profit for their Silver. The reason is, because it which he gives them for it is a little sophificated; but it passes current all over Guilan.

In the third place, you must observe, That upon the pieces of Silver, as well for the King's Duty as the Coynage of the Money, there is requir'd 7½ per Cent. But upon the Copper Money, not above one half, or 1 per Cent. at most. Whence it comes to pass, that when a Workman has need of Copper, rather than lose time in going to buy it, he will melt down his Caffék's.

There are four several pieces of Silver Coyne, Abaffi's, Mamound's, Shayet's, and Bifli's: but as for the Bifli's, there are very few at present.

The Copper pieces of Coyne are call'd Caffék's, of which there are single and double.

The single Caffék is worth five Deniers and a Half-penny of our Money.
The double Caffék is valud at eleven Deniers.

Four single Caffék's, or two double ones, make a Bifli.
Ten single Caffék's, or five double ones, make one Shayet in value.
Two Shayet's make a Mamound.
Two Mamounds make an Abaffi.

The Real or Crown of France is worth three Abaffi's and one Shayet, and counting a Real at sixty Sous, an Abaffi is worth eighteen Sous, six Deniers. Though to lay truth, three Abaffi's and one Shayet make three Half-pence more than the Crown.

Number 1, and Number 2. Are two pieces, which upon one side bear the Names of the twelve Prophets of the Law of Mahomet, and in the middle this Inscription, La Iblak Allah Mahomet refoul Allah; Ali Vds Allah: on the back-side, The Conqueror of the World, Abas II. gives us permission to coin this Money in the City of Cadhan.

Num. 1. Makes five Abaffi's; and counting our Crown at thirteen Shayet's, it comes to four Livres, twelve Sous, six Deniers.

Num. 2. Makes two Abaffi's and a half of our Money, or forty-six Sous and one Farthing.

Num. 3. Is an Abaffi, which comes to eighteen Sous, six Deniers.
Num. 4. Is a Mamound, worth nine Sous and a Farthing.
Num. 5. Is a Shayet, worth four Sous, seven Deniers, one Half-penny.
Num. 6. A Bifli, worth one Sous, ten Deniers.
Num. 7. The Copper Coyne, call'd Caffék, worth five Deniers, one Half-penny.

These Coyns, unless it be the Caffék, bear no other Inscription, but only the Name of the King reigning when they were coined; the Name of the City where they were coined; with the Year of the Hegyra of Mahomet.

Though all Payments are made in Abaffi's, as well at Ormus and other parts of the Gulf belonging to the King of Persia, as in the Island of Bakren, where is the great Fihery and Market for Pearls; yet there is no mention made but only of Larins.
The Larin is describ'd in the Money of Arabia. Eight Larins make an Or; four and twenty make a Toman.

An Or is not the name of a Coyn, but of a Sum in reck'ning among Merchants. One Or is five Abajps.

A Toman is another Sum in payment: For in all Persian Payments they make use of only Tomans and Ors; and though they usually lay that a Toman makes fifteen Crowns, in truth it comes to forty-six Livres, one Peny and ¼.

As for pieces of Gold, the Merchant never carries any into Persia, but Alman-Ducats, Ducats of the Seventeen Provinces, or of Venice; and he is bound to carry them into the Mint to soon as he enters into the Kingdom; but if he can cunningly hide them, and sell them to particular persons, he gets more by it. When a Merchant goes out of the Kingdom, he is oblig'd to tell what pieces of Gold he carries with him; and the King's people take a Shayet at the rate of a Ducat, and sometimes they value the Ducat at more. But if he carry's his Gold away privately and be discover'd, all his Gold is confiscated.

The Ducat usuall'y is worth two Crowns, which in Persia justly comes to twenty-six Shayets; but there is no price fixt in that Country for Ducats. For when the leaton is to go for the Indies, or that the Caravan sets out for Mecca, as well the Merchants as the Pilgrims buy up all the Ducats they can find out, by reason of their lightness; and then they rise to twenty-seven, and twenty-eight Shayets, and sometimes more, a piece.

The end of the Roads from Paris to Ipahan, through the Northern Provinces of Turky.

THE
THE SECOND BOOK
OF THE
PERSIAN TRAVELS
OF
Monsieur Tavernier:
Containing the several
ROADS
From PARIS to ISPAHAN the Capital
City of PERSIA;
Through the Southern Provinces of TURKEY,
and through the DESERTS.

CHAP. I.
The second Voyage of the Author from Paris to Ispahan: and first,
of his Embarking at Marfeilles for Alexandretta.

The Road from Constantinople to Erivan, which with all those
other Roads through the Northern Provinces of Turkie, the
first time I travel'd into Persia, I have amply describ'd. It
believes me now to treat of the Southern Provinces, and of
those through the Deserts, where there are several Emirs, or
Arabian Princes, of which several are very potent: For there
are some of them that can bring 30000 Horse into the Field,
five of which I have had the honour to discourse, and to oblige them with small
Presents; in recompence whereof they sent me Rice, Mutton, Dates, and Sherbet,
as long as I staid among them.

I embark'd at Marfeilles in a Holland Vessel that carry'd five and forty Guns,
from thence we set sail for Malta. At Malta we staid twelve days to carine the
Vessel, and to take in fresh Victuals. Among the rest we bought two thousand
Quails, for there are a prodigious quantity in the Island: but in two or three days
we found five or six hundred of them destroy'd by the Vermin that pester'd the
Ship.

From Malta we set sail for Laracea, a good Road in the Island of Cyprus, to the
West of Famagusta, which is not above a days journey from it by Land. As we
were making into the Road, about two or three hours after midnight, we perceiv'd
a Vessel close upon us, and both the Ships Company began to cry out, for fear of
falling foul one upon another; but the Vessel there'd clear without any harm on
either side.

In
In the morning we cast Anchor, and went as-hoar. It is a good half League from the Road where the Consuls and Merchants, both English, Hollanders, and French, live in a very pitiful Village. However there is a little Monastery of Capuchins, who officiate in the Chappel of the French Consul; and another of Religious Italians, that depend upon the Guardian of Jerusalem. We ftaid but two days at Laracea; the Captain having nothing to do but to inform himself what busineses they might have for him at his return; it being usual to then to take in fpun and unfpun Cottons, together with coarse Wool for Mattresses.

From Laracea ’till we came in view of the Coaft of Syria, we had the Wind very favourable; but at length coming to prove a little contrary, instead of carrying us to Alexandretta, it cast us to the Northward; two or three Leagues higher, upon the Coaft of Cilicia, toward a Town call’d Paiaffes. Half a League from that City lies a vast Rock, and between that Rock and the Land runs a very high Sea: And here it was that the people of the Country believe that the Whale cast up Jonah again; though the common Opinion reports it to have been done near Joppa in Palestine. All along that Coaft from Alexandretta to Paiaffes, and farther, the way is so narrow and straiten’d by the Mountain, that in some parts the Camel and Horses must dip their Feet in the Sea: and yet you must pass that way of necessity, travelling from Syria to Constantinople. Between Alexandretta and Paiaffes it was, that the Caravans, in a Vessel that carry’d only three hundred Men, miss’d but little of surprizing the Caravans that every Year carries the Tribute of Egypt to Constantinople; which since hath never been sent by Sea for fear of the Multifs. This Knight had landed his Men, and laid them in Ambuscade; but unfortunately his Design was discover’d, so that the Caravan, that might have been easily surpriz’d, stood upon their Guard.

We were near the Coaft, when we discover’d a Skiff with fifteen or sixteen Turks, that were sent by him that commanded four Galleys of Rhodes to demand the Cuthomary Prefent from our Captain. Those Galleys then anchor’d at Paiaffes, and had there discharge’d themselves of their Provisions of War for Bagdat, which the Grand Signor was going to besiege. And it is the custom, that when the Great Turks Galleys are out at Sea, that whatever strange Vessel passes by them must fend them a Prefent, either willingly or by force. When the Baflha of the Sea, who is the Admiral of the Turks, is in Perfon at Sea, the Vessel which he meets is not excus’d for 2000 Crowns: so that when he fets out from Constantinople to cruise, the Vessels of the Franks do all they can to avoid him. There are fome that will feek to ecape in flight of the Galleys, but it has cost them dear. And it happen’d, that one day the Wind flacking, they boarded a Vessel of Marseilles, the Captain and Notary whereof were both feiz’d, and drub’d till their Bodies were almost bruiz’d to a Gelly, and they had like to have dy’d upon it, without being the better in their Purfes; for the rudenes of the Chafftement did not excufe them from paying the Money which was demanded. Whether our Captain knew any thing of this Example, or whether it was out of his natural heat of Valour, he laugh’d at the Skiff-men, bidding them be gone, and telling them he had no Prefents for them but Cannon-Bullets. Thereupon the Men return’d to their Galleys, who foone deliver’d us from the true fear we were in, that the gallantry of the Captain had drawn us into an inconvenience. For while we kept the Sea clofe by the Coaft, to obfcrve the Countenance of the Turks, they weigh’d Anchor, and turn’d their Prows toward Rhodes. However, before they left us they fent us a Broad-side, and our Captain, whatever we could say, fent them another, which render’d us more guilty. For the Turks pretend that when their Navy is at Sea, or only one Squadron, and that a strange Vessel in fight, she is bound to come as near as the Wind will permit her without being hal’d, for which they will otherwise make the Commander pay very severely. The Consuls and Merchants of Aleppo understanding what had pafs’d, very much blam’d the Captain, fearing a worse conquence of the buinfes: But by good fortune, the mis-carriage was stif’d and never went farther.

The fame day the Wind veering to the West-North-West, we fai’d into the Road of Alexandretta, where we came to an Anchor, about a quarter of a League from the Land. Upon the advice which they have out of Christendom, fo soon as they of Alexandretta discover a Vessel, and know what Colours she carries, the Vice-Consul of the Nation to which the Vessel belongs, fails not to advertize the
Confid of Aleppo, by a Note which is carry'd in four or five hours, though it be more than two or three days journey on Horse-back. For they rye a Note under the Wing of a Pigeon, who is taught what to do, and the flies directly to the place whence he was brought. For more surety, they usually fend two, that if the one shou'd miscarry in the dark, which has many times happen'd, the other may supply the defect.

Alexandretta is nothing else but a confid's head of paltry Houfes, inhabited by the Greeks, who keep little Fudling-Schools, for the Mariners and others, the meaner fort of the people: for the Merchants lye at the Vice-Confid of the Nation. There were but two then, the English Vice-Confid and the French, who had each of them a very convenient dwelling. However they must be Men who love Money at a strange rate, that accept of thofe Employments. For the Air, like that of Ormus, is generally fo bad, efpecially in the Summer, in fo much that they who do not dye, cannot avoid very dangerous Diftemper's. If there be any fo strong that they can hold out for three or four Years, and can accomfathom themselves to bad Air, they do well to flay there; for for them to betake themselves to a good Air, is to hazard their Lives. Mr. Philips the English Confid has been the only Perfon that ever liv'd two and twenty Years at Alexandretta: but you must know he was a brisk merry Man, and of an excellent temper of Body; and yet for all that he had been forc'd to be cautious. That which renders the Air fo bad, is the great quantity of standing Pools and Paffhes in the neighbouring Plains, extending to the East and South; but when the great Heats begin to approach, the moft part of the Inhabitants retire to a Village call'd Belan, upon the next Mountain to the City, where there are very good Waters and excellent Fruits. They come alfo thither from Aleppo, when there is any appearance of a Pefilence; and yet there are few people in this Village who are not troul'd with a fort of Fever, that makes their Eyes look yellow and hollow; which they never can remedy as long as they live.

About half a League from Alexandretta, on the right hand of the High-way, juft againft the Meffis on the other fide, is a Tower whereof are to be feen the Arms of Godfrey of Bulloyn. In all likelihood it was built for the defence of the High-way, which is enclos'd between these two Mefliss; whole Exhalations are very noxious.

It is but three little days journey from Alexandretta to Aleppo, and some well mounted have rid it in two. The Franks are not permitted to go thither on Foot. For before that Prohibition, in regard the way was short, every Sea-man that had a hundred Crowns, more or lefs, went on Foot to Aleppo, and got eafily thither in three days, with little expence. Now because they had but little Money to spend, and were willing to dispatch their bufinesfs, they would not fland to give Four or Five in the Hundred extraordinary for what Goods they bought, which was of dangerous confequence to the Merchants. For you must obferve, that when the Ships arrive, the firft Man that either out of Raffinefs or ignorance, gives two Sous more for a Commodity that is not worth a Crown, fets the Price, and cau'ds all the whole Commodity to be fold at that rate. So that the Merchants that lay out ten or twelve thousand Crowns together, are very careful left those Sayers should get before them, and enhance the Price of the Market.

To remedy which inconvenience, the Merchants obtain'd an Order, That no Strangers should be permitted to go a-foot from Alexandretta to Aleppo, but that they fhou'd be bound to hire Horses, and to give for every Horfe fix Paffmers thither, and fix back; which expence would foon eat out the Profit of a poor Mariner's fmall Sum.

Usuall you fly at Alexandretta three or four days, as well to reft your felf, as to make fome little Provisions for your Journey to Aleppo. For though you meet with good Stages at Evening, yet the Januaries will be very glad to eat by the way.

Setting out from Alexandretta, we travel'd over a Plain to the foot of a Mountain which is call'd Belan. There is a wide Gap in the midit of this Mountain, which giving liberty to the North-East Wind, when it blows hard, doth fo enrage the Road of Alexandretta, which is otherwise very calm, that no Ship can ride there at that time. In fo much that all Ships that happ'n to be there when the Wind rises, prefently weigh, and get out to Sea, for fear of being caft away. Almost at the
the top of the Mountain you meet with an Inn; but though it be a very fair one, with Fountains round about it, yet Merchants never stop there, but go on a little farther to a Greek that speaks good Italian, and while entertainment is indifferent good, considering the Country. When you go away, you give him a Crown for your accommodation, which is the manner at other Stages, by a custom, which the Franks themselves have established, will never be left off.

Descending down the Mountain you discover the City of Antioch, built upon a Hill. Formerly the Road lay through that City, but the Janizaries of the place exacting a Piafitter from every person that travel'd that way, that Road is now difused. Antioch once made more noife in the World, being fall'n to ruine ever since the Channel, that ran from the City to the Sea, where Galleys might ride, has been flop'd up by the Sands that have encroach'd upon the Mouth of the Haven.

When you are at the bottom of the Hill toward the North, you discover a Castle built upon a Hill standing by it fell; from whence you have a prospect over a good part of the Plain of Antioch. It is about fifteen Leagues long, and three broad, in that part where the Road lyes. Somewhat more than half the way, you meet with a long Caufeys parted by several Bridges, by reason of certain Rivulets that cross it, without which the Road were hardly passable. The frequent Revolts of Bagdar and Baffara, which the Grand Signor has forc'd so often to beufage, caus'd the Grand Vifir in the Reign of Achmet to undertake this Caufeys, which together with the Bridge was finished in fix Months, that was lookt upon as a Miracle. This was done for the more easeful paffage of the Artillery, and other Provisions of War, that were brought out of Romana and Greece to the Siege of Bagdar, which could never have been done, but for this Caufeys. At the end of this Caufeys stands a Bridge, very long and strongly built, under which runs a River, which, with the other Rivulets that wind about the Plain, forms a Lake toward the South, that is called the Lake of Antioch. This Lake affords a great Revenue, by reason of the Eels that are caught there, which are taken two Months before Lent, and transported to Malta, Sicily, and other parts of Italy.

This Plain is very full of Olive-Trees; which produces that great Trade of Soap, that is made at Aleppo, and transported into Melopotamia, Chaldea, Persia, and the Defert; that Commodity being one of the most acceptable Presents that can be made to the Arabians. Salter-Oyl is also in great esteem among them; so that when you make them a Present of it, they will take off their Bonnets, and rub their Heads, their Faces, and their Beards with it, lifting up their Eyes to Heaven, and cry in their Language, God be thank'd. Therein they have loft nothing of the ancient custom of the Eastern People, of which there is often mention made in Holy Scripture.

About a League and a half beyond the Plain, you meet with a Rock, at the foot whereof is a little deep Lake, wherein they catch a world of Fish that are like our Barbels. I have kill'd them with my Piftol; and found them to be of an excellent taste; though they are not regarded at Aleppo.

Two hours after, you ford a River which is called Afsora; though if it have happen'd to rain, you must stay till the Waters befall'n. Having past the River, upon the Banks whereof you stay to feed your self and your Horses, you come to lyce at a poor Village called Shaquemin, where there is an Inn. Here the Country people bring Provisions of Food to the Travellers; and whether you eat or not, you must pay a Piafitter, according to the custom which the Franks have established. After you have pafs'd the Plain of Antioch as far as Shaquemin, the Horses in Summer are so terribly tormented with a fort of great Flies, that it was impossible to travel three or four hours together, were it not for going out of the Road, either to the right, or to the left, and riding through the Fields, which are full of those Burs that our Clothworkers make ufe of: For in regard they grow as high as the Crupper of the Horse, they keep the Flies off from flinging and tying the Horses.

Leaving the Village of Shaquemin, the Road lyes among Stones; and for half this tedious way, for two or three Leagues round about, you fee nothing but the Ruines of ancient Monasteries. There are some of them which are built almost all of Free-Rone; and about half a days journey toward the North, quite out of the Road, stands the Monastery of St. Simeon the Stylist, with the remainder of his so famous
famous Pillar, which is still to be seen. The Franks that travel to Aleppo, usually go out of their way to see that place. That which I find most entire, and worthy observation among the Ruins of those Monasteries, is the number of arch'd Cisterns of Free-foncé, which time has not defac'd.

From Shaquemin you come to dine at a Village call'd Angare, where every Traveler is entertained for his Piaffe, as at the other Stages. Between the other Villages it is ten hours journey; but between Angare and Aleppo, but three. We alighted at the French Conful's House, at what time the Customers came presently to search our Cloak-bags; after which we went to the Quaiffery, which is a place where all Strangers are at the expense of half a Crown a day for themselves, and a quarter so much for every Servant, and are well entertained.

CHAP. II.

The Description of Aleppo, now the Capital City of Syria.

Aleppo is one of the most famous Cities in all Turkie, as well for the bigness and beauty of it, as for the goodness of the Air, and plenty of all things; together with the great Trade which is driv'n there by all the Nations of the World. It lies in 37 Deg. 41 Min. of Longitude, and 36 Deg. 15 Min. of Latitude, in an excellent Soil. With all the search that I could make, I could never learn how it was anciently call'd. Some would have it to be Hierapolis, others Berea: and the Christians of the Country agree with the latter. The Arabian Historians that record the taking of it, call it only Aleb, not mentioning any other name. Whence this Observation is to be made, That if the Arabians call it Aleb, others Aleppo; the reason is, because the Arabians never use the Letter P in their Language. This City was taken by the Arabians in the fifteenth Year of the Hegira of Mahomet, which was about the Year of CHRIST 637, in the Reign of Heraclius Emperor of Constantinople.

The City is built upon four Hills, and the Castle upon the highest that stands in the middle of Aleppo, being supported by Arches in some places, for fear the Earth should tumble and moulder away from it. The Castle is large, and may be about five or six hundred Paces in compass. The Walls and Towers, though built of Free-foncé, are of little defence. There is but one Gate to enter into it from the South, over a Draw-bridge, laid over certain Arches crofs a Moat about fix or seven Fathom deep. There is but one half of it full of Water, and that a standing Puddle to boot; the rest is a meer dry Ditch: so that it cannot be accounted a wholom place. However there is Water brought into the Castle through a large Pipe from the Fountains in the City; and there is a strong Garrison kept in it.

The City is above three Miles in circuit, and the heft half of it is unmoated; that Moat there, is not above three Fathom deep. The Walls are very good, and all of Free-foncé; with several square Towers, distant one from the other about fourscore Paces; between which there are others also that are lefs. But these Walls are not all of them of an equal height, for in some places they are not above four Fathoms from the Ground. There are ten Gates to enter into the City, without either Moat or Draw-Bridge; under one of which there is a place that the Turks have in great veneration; where they keep Lamps continually burning, and report that Elisba the Prophet liv'd for some time.

There is no River that runs through Aleppo; and but only a small one without the City, which the Arabians call Coce. However, though indeed it be but properly a Rivulet, yet it is very useful to water the Gardens, where grows an abundance of Fruit, particularly Piftaipes, much bigger, and better tafted than those that comes from the parts near Cabinet. But though there be no River, yet there are more of Fountains and Receptacles of Water, which they bring from two places distant from the City.
The Edifices, neither publick nor private, are very handson, but only within side; the Walls are of Marble of several colours, and the Celing of Foliage Fret-work, with Intensions in Gold’s Letters. Without and within the City there are fix and twenty Mosques, six or seven whereof are very magnificent, with flatly Domo’s, three being cover’d with Lead. The chiefest and largest of all, was a Christian Church which they call’d Alhba, or Liffen’d unto: which is thought to have been built by St. Helen. In one part of the Suburbs also stands another Mosque, which was formerly a Christian Church. In that there is one thing worthy obserbation. In the Wall upon the right side of the Gate, there is a Stone to be seen two or three Foot square, wherein there is the figure of a hand-son Chalice, and a Sacrifice over the hollow of it, with a Crestent that covers the Sacrifice, the two Horns whereof descend just upon the brims of the mouth of the Chalice. One would think at first that thole Figures were in Muslic-Work: but it is all Natural, as I have found with several other Franks, having scrap’d the Stone with an Iron Instrument, when the Turks were out of the way. Several Consuls would have bought it, and there has been offer’d for it 2000 Crowns; but the Bajra’s of Aleppo would never suffer it to be fold. Half a League from the City lies a pleafant Hill, where the Franks are wont to take the Air. On the side of that Hill is to be seen a Cave or Grotto, where the Turks report that Holy liv’d for some few days; and for that there is an ill-ship’d figure of a Hand impriment in the Rock, they farther believe it to be the Hand of Holy.

There are three Colledges in Aleppo, but very few Scholars, though there be Men of Learning that belong to them, who have Salaries to teach Grammar, and their odd kind of Philosophy, with the Grounds of their Religion, which are the Principal Sciences to which the Turks apply themselves.

The Streets of the City are all pav’d, except the Bazar’s, where the Merchants and Handicraft-Tradeemen keep their Shops. The chiefest Artits, and the moit numerous, are Silk and Chamllet-Weavers.

In the City and Suburbs there are about forty Inns; and fifty publick Baths, as well for Women as for Men, keeping their turns. Tis the chiefest Pafftime the Women have to go to the Baths; and they will spare all the Week long to carry a Collation, when they go at the Weeks end to make merry among themselves, in thole places of privacy.

The Suburbs of the City are large and well peopled, for almost all the Chrisitians have their Houfes and Churches there. Of which Christians there are four fortis in Aleppo, I mean of Eastern Chrisitians, that is to say, Greeks, Armenians, Jacobites or Syrians, and Maronites. The Greeks have an Archbifhop there, and are about fifteen or sixteen thousand in number; their Church is dedicated to St. George. The Armenians have a Bifhop, whom they call Vertabet; and are about twelve thousand in number; their Church is dedicated to the Virgin. The Jacobites being about ten thousand, have a Bifhop alfo; and their Church is likewise dedicated to the Virgin, as is that of the Armenians. The Maronites depend upon the Pope, not being above twelve hundred; their Church being consecrated to St. Elias. The Roman Catholicks have three Churches, serv’d by the Capuchins, Carmelites, and Jesuites. They reckon that three Suburbs and City of Aleppo there are about 250000 Souls.

There is a vaft Trade at Aleppo for Silks and Chamlets; but chiefly for Gall-Nuts, and Valanche, which is a fort of Acorn-shell without which the Curriers cannot drefs their Leather. They have alfo a great Trade for Soap, and for several other Commodities; the Merchants repairing thither from all parts of the World. For not to speak of the Turks, Arabinians, Perfians, Indians, there are feveral Engliſh, Italians, French, and Hollanders, every Nation having their Conful to carry on their Interests, and maintain their Priviledges.

Nor does this place happen to be fo great a Mart, through the convenience of the two Rivers of Tigris and Euphrates, as some have writ’n; by which they lay fuch vaft quantities of Commodities are transported and imported out and into the City. For had that been, I should never have croft’d the Defert, coming from Bagdat to Aleppo; nor at another time, going from Aleppo to Bagdat. And as for Euphrates, certain it is, that the great number of Mills built upon it, to bring the Water to the neighbouring Grounds, have not only render’d it un navigable, but made it very dangerous.

I must
I must confess, that in the year 1638 I saw a great part of the Grand Signor's Army, and several Boats full of Warlike Provisions fall down the Stream, when he went to besiege it: but then they were forc'd to take away all the Mills that are upon the River; which was not done without a vast trouble and expence. As for Tigris, it is not navigable 'till beyond Babylon down to Balfara, where you may take Water, and be at Balfara in nine days. But the Voyage is very inconvenient, for at every Town which the Arabs have upon the River, you must be hal'd, and be forc'd to leave some Money behind you. Sometimes indeed the Merchants of Moujjul and Bagdad, and others that come out of Chaldedia to Trade at Balfara, carry their Goods by Water from Bagdad; but in regard the Boats are only to be tow'd by Men, it takes them up a Voyage of seventy days. By this you may judge of the time and expence of carrying Goods by Water up the River Euphrates to Bir, where they are to be unlad'n for Aleppo.

In short, if the convenience of Morat-sou (for so the Turks call Euphrates) were to be had, and that Goods might be transported by that River, the Merchants would never take that way: for the Arabian Princes, with their People and their Cattel, lying all the Summer long upon the Banks of the River, for the sake of the Water and the Gras, would make the Merchants pay what Toll they pleas'd themselves.

I saw an Example of this, coming one time from Babylon to Aleppo. In all which Road we met but with one of tho' Arabian Princes, who lay at Anna: yet he made us pay for every Camel's Load forty Piastres. And which was worse, he detain'd us above five Weeks, to the end his Subjects might get more of our Money by selling us their Provisions. The last time I pass'd the Delert, I met another of these Arabian Princes together with his Brother, both young Men: He would not let us go a step farther, unless we would exchange two hundred Piastres in specie for Larins, the Money of the Country; and he forc'd us to take them, whatever we could urge to make it appear how much we should lose by them. And indeed we said as much as we could, for the dispute lasted two and twenty days to no purpose; might overcome right. By this you may guess what the other Arabsians would do, who are not a jot more civil; and whether the Merchants would get by taking the Road of Euphrates.

The City is govern'd by a Basho, who commands all the Country from Alexan-dretta to Euphrates. His Guard usually consists of three hundred Men, and some years ago he was made a Vizier. There is also an Aga or Captain of the Cavalry, as well within the City as without, who commands four hundred Men. There is another Aga who has under him seven hundred Janizaries, who has the charge of the Gates of the City; to whom the Keys are carry'd every Evening, neither has he any dependance upon the Basho. The Castle is also under another Commander, sent immediately from Constantinople, who has under him two hundred Musketeers, and likewise the charge of the Cannon; of which there are about thirty Pieces; eight great Guns, the rest of a small size. There is also another Aga or Captain of the City, who commands three hundred Harquebuzes; beseide a Son-Bashi, who is a kind of Provost of the Merchants, or Captain of the Watch, going the round every Night with his Officers through the City and Suburbs. He also puts in Execution the Sentences of the Basho, upon Criminal Offenders.

In Civils there is a Cadi, who fits fole Judge, without any Assistants, of all Causes as well Civil as Criminal; and when he has condemn'd any Man to Death, he sends him to the Basho, together with his Accusatiton, with whom the Basho does as he pleases. This Cadi makes and dissolves all Contracts of Marriage; all Acts of Sale and Purchase pays in his presence. He also creates the sworn Masters of every Trade, who make their inspektion that there may be no deceit in the Work. The Grand Signor's Duties are receiv'd by a Testerdar, of Treasurer-General, who has under him several Receivers in divers places.

In matters of Religion, the Mufii is the Chief, and the Interpreter of the Law, as well in relation to the Ceremonies, as in all Ecclesiastical differences. Among thefle Interpreters of the Law there is a Cheik or Doctor, appointed to instruct those that are newly converted to Mahometanism, and to teach them the Maxims and Customs of their Religion.

Three days after I arriv'd at Aleppo, Sultan Amurat made his Entry; going to
his Army, which was upon its march to the Siege of Babylon. Now you must take notice, that not far from Aleppo, toward the East, there stands a House inhabited by the Dervies, which are a Religious Order among the Turks; though it formerly belong'd to the Monks of St. Basil, and was a fair Covent. It is still in good repair, the Walls of the Chambers, Halls, and Galleries being all of Marble. All the Dervies of this House went half a League from the City, as far as Mount Ozellet, to meet the Grand Signor; and the Superior, at the Head of the rest, having made a Speech to his Highness, two Dervies came and made their obeisance in particular. Which being perform'd, from that place to the Castle of Aleppo, for half an hours march together, they went juft before the Grand Signor's Horfe, turning round continually with all their might, 'till they foam'd again at the Mouth, and daz'd the Eyes of tho'fe that beheld them. There are some of those Dervies that will turn in that manner for two hours together, and glory in that which we account folly.

While the Grand Signor ftaid at Aleppo, the Bajha of Cayro came thither with a thousand Janizaries: And indeed, there never was a fight of Men more active, or better order'd. Every one of them had Scarlet Breeches that reach'd down to their Anles, with a Turkic-Robe of English Cloth, and a Waft-coat of Calicuit painted with several Colours. The moft part had Buttons of Gold and Silk; and as well their Girdles as their Seimitars were adorn'd with Silver. The Bajha March'd at the Head of this Magnificent Regiment in a modest Garb; but the Harnells of his Horfe was as rich as his Habit seem'd to be careless, having fpair'd for no Coft to appear before the Grand Signor in a flately Equipage.

There is a neccifity for a Man to fay some time at Aleppo, as well to dispofe of his Affairs, and in expectation till the Caravan be ready, unlefs he will venture himself alone without a Guide, which I have done more than once. And thus much for Aleppo, next to Conflantinople and Cayro, the moft confeiderable City in all the Turkish Empire.

C H A P. III.

Of several Roads in general from Aleppo to Ifpahan, and particular of the Road through the great Defert.

Here are five principal Roads from Aleppo to Ifpahan, which being added to tho'fe other Roads which I have describ'd, through Natolia, make seven Roads into Persia, parting from Conflantinople, Smyrna, or Aleppo.

The fift of the five Roads, letting out from Aleppo, is upon the left hand, toward the Summer-East, through Diarbek and Taurus. The second directly East, by Mesopotamia, through Monful and Amadan. The third upon the right hand, toward the Winter-East, through Bagdat and Kengevar. The fourth somewhat more to the South, crofing a little Defert, through Anna, Bagdat, and Balfara. The fifth through the great Defert, which is an extraordinary Road, never travel'd but once a year, when the Merchants of Turkije and Egypt go to buy Camels. Of thefe Roads I intend to treat diftinftly, and in several Chapters. And fift of the Road through the great Defert.

The Caravan that go to Balfara this way never fet out 'till the Rains are fail'd, that they may not want Water in the Defert: and the Rain seldom holds up till December. This Caravan, with which I travel'd, fet out upon Christmas-day, confifting of about fix hundred Camels, and four hundred Men, Maffers and Servants together: the Caravan-Bajhi being only on Horfe-back, and riding before, to find Water, and convenient places to lodge in.

I muft confefs I had the convenience my felf to ride my own Horfe, which I kept all the while I was at Aleppo. A liberty permitted the Franks only at Conflantinople, Smyrna, and Aleppo: for at Damas, Seyde, or Cayro, none but the Confuls are fuffer'd to
to keep Horses: others can only keep or hire Asses, which stand ready in the publick Streets at all times.

The next day we dislodg'd by day-break, and by noon we came to a place where there were five Wells, about five hundred Paces distant from the other. The Water was excellent, and caus'd us to replenish our Borracho's: and about four a Clock in the Afternoon, we lay at a place where there was no Water.

The next day near noon we met with two Wells, but the Water was not good, and only the Camels drank of it; there we also lodg'd that night.

Having now trave'ld two days in the Defert, I will describe it in a few words. You begin to enter upon it two or three Leagues from Aleppo, where by degrees you meet with nothing but Tents instead of Houses. It stretches out to the Winter-East, all along the Embrates to Balsara, and the Shoar of the Gulf of Persia; and upon the South to the Chain of Mountains that divides it from Arabia Petraea and Arabia the Happy. These Deferts are almost quite thorough nothing but Plains of Sand, which in some places lies looser than in others; and are hardly passable 'till the Rains are but newly fall'n, and have knit the Sands together. 'Tis a rare thing to meet with a Hill or a Valley in these Deferts; if you do, there is as surely Water, and as many Bushes as will serve to boyl a little Rice. For throughout the whole Defert there is no Wood to be found; and all the Bains and Charcoal that you can load upon Camels at Aleppo, will not last above eight or ten days. Therefore you must take notice, that of fix hundred Camels that pass through the Defert, there are scarce fifty laden with Merchandise, which is generally coarse Cloth, some little Iron Ware, but chiefly black and blew Calicuts, which the Arabians make use of without ever whitening them. All the other Camels are only laden with Provision, and all little enough; so many People being to travel for so many days through so long a Tract of Ground where there is nothing in the World to sustain Life and Soul together.

For the first fifteen days travel we met with Water but once in two days, and sometimes not above once in three days. The twentieth day after we set out from Aleppo, the Caravan lay at a place where there were two Wells, and the Water very good. Every one was glad of the convenience of washing his Linnen, and the Caravan-Basfi made account to have flaid there two or three days. But the News that we receiv'd, caus'd us to alter our Resolutions. For we had no sooner giv'n order to dress our Suppers, when we saw a Courier with three Arabi, all mounted upon Dromedaries, who were sent to carry the news of the Taking of Babylon to Aleppo and other Cities of the Empire. They stopp'd at the Wells to let their Beasts drink; and immediately the Caravan-Basfi, and the principal persons of the Caravan made them a small Prefent of dryd Fruits and Grannates. Who thereupon were so kind as to tell us, that the Camels which carry'd the Baggage belonging to the Grand Signor and his Train being tyr'd, his Officers would be sure to feize upon us, if they should chance to meet with us: they advis'd us moreover not to come near Ama, lest the Emir should stop us.

Upon this news, we departed three hours after midnight; and keeping directly to the South, we put our selves into the midit of the Defert.

Eight days after we came to Iye at a place where were three Wells, and three or four Houses. We slaid there two days to take fresh Water, and we were just letting forward again, when thirty Horfemen well mounted came from one of the Emirs, to tell the Caravan-Basfi that he must stop his Caravan. We slaid impatiently for him three days; and at length he came, and was prefented by the Caravan-Basfi with a piece of Satin, half a piece of Scarlet Cloth, and two large Copper Cauldrons. Now although those Cauldrons could not but be very acceptable to an Arabian Prince, who moft certainty had none tuch in his Kitchin, yet he did not feem contented with his Prefent, and demanded above four hundred Crowns. We contefted seven or eight days to have kept our Money in our Pockets, but in vain; so that we were forc'd to rate one another, and to raife him his Sum, which being paid, he treated the chief of the Caravan with Pilaw, Honey, and Dates, and when he went away, gave them five or fix Sheep ready boyld.

Three days after we had left this Arabian Prince, we met with two Wells near certain old decay'd Brick Buildings. The Water of those Wells was fo bitter, that the Camels would not drink it: however we fill'd our Borracho's, thinking
it would have left its bitterness by being boyli'd: but we found the contrary.

From those two Wells that were good for nothing, we travell'd fix days before we met with any Water, which with the three days before, made nine; and all that time the Camels never drank, as I have hinted already. At the end of nine days we cros'd a Hilly Country for three Leagues together, at the feet of three of which Hills there were three standing Pools. The Camels, that finel the Water half a League off, put themselves upon their great trot, which is their manner of running, and no sooner came to the Pools but they crouded in all together, which caus'd the Water to be thick and muddy. Thereupon the Caravan-Bahle resolv'd to stay there two or three days together, 'till the Water was setli'd. Here we had also the opportunity to boil us some Rice, there being good store of Bulhes that grew about the Lake. But above all, the People were over-joy'd that they had an opportunity to make Bread, which they do after the following manner. First they dig a round Hole in the Ground, half a Foot deep, and two or three in diameter, which they crowd full of Bulhes, and then let them on fire, covering them with Bricks or Stones 'till they are red-hot. In the mean while they prepare their Dough upon a Spits, or round piece of Copper, which serves at other times for Table and Table-Cloth to eat upon. Then they take away the Ashes and Bricks, and making the Hole very clean, put in their Dough, and cover't again with the hot Bricks or Stones; leave it fo 'till the morning. The Bread thus bak'd is very well tafted, not being above two Fingers thick, and as big as an ordinary Cake.

While we lay'd at the three Ponds, I spent my time in killing Hares and Partridge, of which there was very great plenty in those parts. The night before we departed we fill'd our Boracho's again, the Water being very good and clear, though it be nothing but Rain-water preval'd in those Cavities, which in the Summer are dry again.

But now the Caravan-Bahle, seeing we had travel'd already nine days without finding any Water, resolv'd to leave the South, and to keep to the West; and if he met not with Water in two or three days, to take to the North-East; or Winter-Eaft, in quest of the River Euphrates.

Two days after we had chang'd our Road, we pas'd between two little Hills, where we met with a Pond, near to which were two Arabians, each with his Wife and Children, tending a Herd of Goats and a Flock of Sheepe. They told us they were going toward Mosul, and put us in the best Road to find Water; and indeed, from that place to Balfarâ, we never travel'd three days together, but we met with enough.

Five days after we had left those two Arabians, we discover'd a large Palace all of Brick; which fhow'd some probability, that the Country had been formerly fow'd, and that the Bricks had been burnt with the Straw. To the Palace belong'd three large Courts; in every one of which were fair Buildings, with two Stories of Arches, one upon another. Though this large Pile was standing, yet no body liv'd in it, nor could the Arabians, very ignorant in Antiquity, tell us by whom it was built. Before the Gate of the Palace there is a Lake with a Channel, the bottom whereof is brick'd, as also the Arch, which is even with the Ground. This the Arabians believe to have been a conveyance of Water from Euphrates: which furely could never be, in regard that Euphrates is above twenty Leagues distant.

From that Place we kept to the North-East; and after we had travel'd five days, we arriv'd at a pitiful Town, formerly call'd Cafa, now Mecched-Ali, where Ali, Mahomets Son-in-law Iyes buried in a plain Maspare. Generally there stand four Tapers lighted about the Tomb, and certain Lamps burning over-head, which are fatten'd to the Roof.

Though the Persians have Ali in so much veneration, yet they rarely go in Pilgrimage to his Tomb. The reafon is, because that there being no way to come at it, but through Bagdad, which is under the Dominion of the Great Turk, there is a demand of eight Piafters from every Pilgrim; which is an Impofition that no way pleafes the King of Persia. Sha-Abas contending that his Subjects should be tributary to the Turk, endeavour'd to divert them from this Pilgrimage by another fort of Devotion, which he fet up at Mefhed, upon the Road from Tunis to Candahar. Not have the Kings his Successors been left unwilling to give their Subjects leave to visit their Prophet Ali, taking it for an Affront to pay Tribute to the Grand Signor.

Which
Chap. III. of Monseur Tavernier.

Which is the reason that this Mosquie is no more enrich'd by the Perfians. For besides the Lamps and Tapers that burn continually, there are only two Maullab's that read the Arabic according to custom. In this Town there are only three or four bad Wells of brackish Water, and a dry Channel, which they lay Shek-Albas made to bring the Water of Euphrates to the Town for the benefit of the Pilgrims. As for Food, we met with nothing but Dates, Grapes, and Almonds, which the people sold at a dear rate. When any Pilgrims come thither, which is very rare, and that they want Victuals, the Sheek causes a distribution to be made among them of Rice boy'd with Water and Salt, and a little Butter pour'd a top. For there is no Paufrage for Cattel, and by consequence there can be no store of Food.

Two days journey from Ali's Town, by nine of the Clock in the morning we met two young Arabian Lords that took upon them the name of Sultans. They were two Brothers, one of the age of seventeen years, the other of thirteen; and as we pitched our Tents, they pitch'd theirs close by us, which were of a very fine Scarlet Cloth; and among the rest there was one cover'd with Purple Velvet, lace'd with a rich Galloon-lace. So soon as they were sett't in their Tents, the Caravan-Bajhi and I went to wait upon them, who understanding that there were Franks in the Caravans, ask'd me whether I had any Curiosities to tell them; but when I made them answer that I had nothing worthy their purchase, they would not believe me, and therefore commanded the Caravan-Bajhi to fetch my Trunks, that they might be open'd in their presence. While they were opening, one of the chief persons about those Princes would not suffer any of the rest of the Arabs to come near, for though most of the Arabs are great Thieves, yet some of them are perons of great integrity. Now I had in my company a young Painter, who had in his Cheft several engrav'd Cuts, part Landskips, part Figures, together with the Pictures of certain Courtiains drawn to the Waft. The young Lords made choice only of twenty of those Courtiains, which I would have present'd to them, but they gave me to understand, that they knew how to pay for what they had, and especially the youngest, who seem'd to be very generous; him I pleas'd in an extraordinary manner; for his Teeth being very foul, I order'd a Chirurgeon that I carry'd along with me at the same time to cleanse them, which he did to the great satisfaction of the young Prince. Thereupon they sent me and my Train, of their best Victuals they had. The Caravan-Bajhi present'd them with half a piece of Scarlet, and two pieces of Tiffue of Gold and Silver. When we were ready to go, the young Sultan gave me twelve Ducats for my Pictures, and sent the Caravan-Bajhi and my fell two Frails of the best Dates that we had met with since we left Aleppo.

About midnight the Princes dislodg'd, and took to the North, toward Euphrates. We set forward after them, driving Northward toward the fame River. After we had travel'd four days we met one of the most potent Emirs of Arabia, who coming from the South, and going Northward, was to cross the Road that we kept. He was about fifty years of age, well made, and of a comely presence. He had not then above two thousand Horfe, of thirty thousand which we heard had pass'd by some days before. Behind the two thousand Horfe were fifty Camels that carry'd his Women; their Cloaths being cover'd with Scarlet-cloth fring'd with Silk. In the midle of these Camels there were fix encompas'd with Emuchs, the Fringes of the Silk, Silver, and Gold. The Arabians do not seem to be jealous of their Wives, as in Turkey and other places; for they led their Camels by our Caravans, never requiring us to retire, as is the custom in other places. They lodg'd a quarter of a League off, where we thought to have pitch'd, for the convenience of two or three Ponds, which they depriv'd us of. This Arabian Prince had a great number of lovely Horfes richly harnish'd: others he had that were neither fad'l nor brid'l, yet the Riders would turn them with a Wand which way they pleas'd, and upon a full gallop would stop 'em, by only holding them by the Haire. He had some Horfes of an exceessive price; and this is to be observ'd, that they are never fad.'
embroider'd Quiver full of Arrows, together with a Buckler, the whole coming
to about eleven or twelve hundred Livers; and adding to these of his own a piece
of Scarlet, four pieces of Tiffue of Gold and Silk, and six pieces of Tiffue of Silver
and Silk, made a Prefent of all together to the Emir. But he refus'd all, demanding
only two hundred thousand Piafters for Larins: which exchange being no way for
the Merchants profit, rais'd a great dispute. But at length, considering that it was
in his power to ftop and starve us there, we only endeavour'd a Composition; which
was obtain'd. Thereupon he took the Prefent, which perhaps he would not eile have
done. For two days we atfaid to weigh the Money, he fent Provisions to the
chief of the Caravan; and at our departure, he fent us twelve Frails of Dates,
and four young Camels that might be worth about forty Crowns a-piece.

Two days after we met a Sebek, who among the Arabians is one of the chief of
the Law. He was going to Mecca, crofs some part of Arabia the Happy, with a
Train of ten or twelve Camels. He ftaid all night with us, and one of his Servants
having been dangeroufly wounded about two days before with a Musket-buller,
my Chirurgeon dreft him, and gave him Salve and Tents, for which he was extremely
thankful. He fent me to Supper a great Difh of Pilaw, and the next day a whole
Sheep. The Caravan-Bajfi likewise prefented me with two Ells of Scarlet.

The next we met with nothing worth observation, but the day following we
met another Emir, of about Five and Twenty years of age, who came from
Empirates, and was travelling into the Happy Arabia. He had with him about
five hundred Horfe, and three hundred Camels that carry'd his women. He pre-
rently fent to know what Caravan it was, and understanding that it confifted of
many Franks, among whom there was a Chirurgeon: He fent again to defire the
Caravan-Bajfi to follow with the Caravan, to the place where he intended to
pitch his Tents, which was not far out of the way. We did not think to have
gone fo far that day, but he led us to the beft water in all the Defert. The Princes
Tent being fet up, he fent for my Chirurgeon, with whom I went along to know
what his pleafure was. He had upon his left Arm a Tetter, with a moft filthy
Scab as broad as a Crown piece; and this went and came at certain times in the
year. He prefently ask'd the Chirurgeon whether he could cure him? to whom
the Chirurgeon made anfwcr, that the cure was not impoiffible, provided he knew
where to get fuch remedies as were convenient: For had he faid, he could have abso-
lutely cure'd him, the Emir would have carry'd him away with him, without
any farther Ceremony. Thereupon he would have giv'n the Chirurgeon five hun-
dred Crowns to have bought Medicines. But I made anfwcr, that the cure would
not cofl fo much, and that if the Chirurgeon could meet with proper Drugs, I
would lay out the Money myfelf. The Emir content with that anfwcr, fent one
of his chief People to Balfara, to come back with the Chirurgeon, when he had
bought his Medicines. He himfelf stay'd three days in expectation of him; but
after we had pretended to fearch for what we wanted, up and down the Town
(for we enquired for fuch things as we knew were not to be had,) we fent him back
word that we could not find what we look'd for, and defend'd his excuse, in regard
the attention of the Chirurgeon would be of no ufe, where he had not proper
remedies; which was the only way we could think of, to get cleverly rid of him.

The next days Journey after we had left the Arabian Prince, was through a
Country altogether uninhabited; but the day following, which was the fift-
and laft day of our being in the Defert, we met after fome time, with the ruines of some houfes on both fides the way; which made us conjecture, that
fome great City had stood formerly in that place.

At length we came to Balfara, which I fhall defcribe in another place.

While I stay'd at Balfara, which was about three weeks, an Ambaffador from
the Great Mogul arriv'd there; who from Conftantinople went to Bagdad to congra-
tulate the Grand Signor for the Conqueft of that City which he had taken in fo
fhort a time. The Emperour prefented him with three flately Horfes, and a little
Watch, the Cafe whereof was let with Diamonds and Rubies. But the Ambal-
fador not knowing what belong'd to that little Engin, winding it up the wrong
way, broke the ftring. Coming to Balfara he fent to the Carmelites to defire them
to mend his Watch; for he fear'd the lofs of his head, should he return to his
Mafter
Mafter and not fliw him the Watch entire. It was at their Houfe that I then lay; and therefore not knowing what to do with it, they defir'd me to fliw my skill: Thereupon I put on a new ftring. But the Ambaffador when he underftood to whom he was beholding, though it were but a trifle, profer'd me all the fervice and kindnefs imaginable. Thereupon the Carmelites and Augufian Fryars defir'd me to requifit of the Ambaffador in their behalf, that he would obtain the Great Twenge protection for them, in cafe he took Balfara, that their Houfes and Churches might be preferv'd; which I did, and obtain'd by his means full protection from the Grand Vifiter. But they had no need of it, for the Twenge did not make any attempt upon Balfara, hearing that the Persians were advanc'd; besides that the rainy feafon was at hand, which will not permit an Army to keep the Field. So that had Bagdad held out eight days longer, the Grand Signor would have been constrain'd to have rais'd the Siege.

Having fpoken of the Arabians Horses, I muft needs fay, that there are some that are valu'd at a very high rate. The Mogul's Ambaffador gave for fome three, four, and fix thoufand Crowns, and for another he offer'd eight thoufand Crowns; but the Horfe would not be fold under ten, and fo he left it. When he was got home into the Indies, and had prefent'd the Mogul thofe Horses which he had carry'd along with him, being very lovely Creatures; he told his Mafter how he had offer'd eight thoufand Crowns for a Horfe more beautiful than any of them; but because the Owner would not let him go under ten, he left him. The King incenf'd that his Ambaffador had ftood for fo small a Sum, when it was for one of the greateft Monarchs in the World, upbraided the poornefs of his Spirit, and baniifh'd him for ever from his preffence, into a Province far diftant from the Court. Thereupon the King wrote to the Englih to buy him the Horfe, who accordingly did fo, and brought him to Surat, where the Governour re-paid them their Money. But the Horfe dy'd at Brampouri.

Nor muft I forget, that while I was at Balfara, twice there flew by fuch a prodigious number of Locufets, that a-far-off they appear'd like a Cloud, and dark'n'd the Air. They pafs by Balfara four or five times in the year, the Wind carrying them into the Defert, where they alight, and moft certainly dye. Should they not be thus wind-driv'n, there could nothing live upon the Earth in fome parts of Chaldel. They swarm all along the Perfian Gulf, and when the Veffels come to Ormus at the time of the year, there are little Shops where people fell Locufets fry'd in Butter to thofe that love that fort of Diet. Once I had the curioufity to open the Belly of a Locufet fix Inches long, and found therein fourteen little ones that fliwer'd; whence it is cafe to guefs how thofe Infects come to be fonumerous, efppecially in hot Countries.

There are feparat Barks that go from Ormus to furnifh both fides of the Perfian Gulf, where the people eat neither Bread nor Rice. I agreed with the Mafter of one of thefe Barks, and made my agreement that the Bark fhould not be above half laden; for generally they lade them too deep, and in foul weather they are forc'd to throw half the Freight over-board, to fave the reft.

From Balfara to the mouth of the River Euphrates, it is reckn'd to be twenty Leagues of Frefh-water. We flaid seven whole days for a Wind, which proving favourable, we came to Brander-rie, in forty-eight hours. This is the place where you muft land, if you intend for Perfia, unlefs you are bound for Ormus. Brander-rie confifts only of five or fix little Filthers Hutts; which Hutts are only Hurdles fet one againft another, and cover'd over, where they and their Families live. To the fame place come Affes lad'n with Dates, which I was forc'd to hire for want of Horses.

We were fix days upon the Road from thence to Cazieron. This is a Mountainous Country, where there is Wood enouf; but you muft lodge in the Fields, for there are no Inns upon the Road. The way is pleafant in fome places, along the Banks of several Rivulets, and through verdant Groves for'd with great quantities of Turtles. We kill'd a good many; which we eat, part with Pilaw, instead of Heifs; fome we roff'd; making Sticks to ferve for Spits.

Cazieron is a little City ill built, where there is but one Inn, and that none of the moft inviting to Strangers neither.

From Cazieron to Sehirat it is five days journey. The Road lies over very craggy

Mountains;
Mountains, which had been impaffible, but for the Libeality of Ali-Caudi Kain, Governor of Schiras. He made Ways where there were none before, and joynd Mountains together by Bridges, in Countries which otherways had been inaccessible. In the midst of the Mountains is a wide gap or discontinuance, from whence a Plain extends it self of about twenty Leagues in circuit. It is inhabited by Jews only, who are Silk-Weavers. In these Mountains you meet with Tents, where the Chaldeans tojourn, that come for cool Air and Pafftrage in the Summer.

Coming to Schiras, I took Horle there for Iphaban, where I arriv'd in nine days. The Country over which you travel, between these two Cities, is part Plains, part Mountains; part wild, and part manur'd. Three days journey from Schiras you pafs the Mountain of Mayen, a little City where there is nothing worthy Ob
eration. Two days journey from thence you enter upon the Plains of the Province of Cusczor, where the King of Persia keeps his Race-Horles. The next day I arriv'd at Tefdecas, where the best Bread in Persia is made. This is a little City upon a Rock, wherein there is a very fair Inn: at the foot whereof runs a little River that glides into the Valley, wherein grows that excellent Corn which is utter'd in Bread from that City.

In three days I went from Tefdecas to Iphaban. This was the first Road from Aleppo to Iphaban.

C H A P. IV.

Of the Road from Aleppo to Iphaban, through Mecopotamia and Aflyría, which I travel'd in my third Voyage to the Indies.

Departed from Paris in my third Voyage to the Indies upon the sixtith of December 1643, and went to Ligorn, where I found the Dutch Fleet ready to fet Sail for the Levant. The Vessel wherein I embark'd seeming rather a Man-of-War than a Merchant-Man. We pafs'd through the Channel of Messina, and lay there at an Anchor four days before the City. From thence paffing by the Morea, we enter'd into the Archipelago, where the Fleet parted, ac
cording as every Ship was bound. Our Ship say'd directly for the Port of Alexan
dretta, but though the Wind were favourable, we were stop'd for some time by a Pirate that met with us off the Eastern Point of Candy. We endeavour'd to have

got clear of him; but the Pirate gaining upon us, we made ready. Thereupon the Pirate gave us three Broad-sides, that went over the Ship without doing us any harm: which we answer'd by as many from our Ship, the first whereof brought his Fore-mast by the Board; and the third Shot went through the Fore-castle and kill'd him some Men, as far as we could discern. At that very instant one of our Mar
ers cry'd out from the Top-mast-head, A Sail from the South. Thereupon the Pirate left us, and made Sail after her: and we, glad of such an espéece, purfui'd our Voyage to Alexandretta, where we happily arriv'd; from whence I took Horle for Aleppo, as I have already describ'd.

The sixtith of March I departed from Aleppo in the company of two Capuchin Friars, Father Raphael and Father Tews, and a Venetian whole name was Dominico de Santis.

From Aleppo to Bir, where you cross the Euphrates, it is four days journey for the Horle-Caravan. The Country is well wooded, and well manur'd.

The seuenth of March the great Rains that fell hinder'd us getting to the usual Stage, so that we could not gain Telbechar, another Town, where there is no Inn: which constrain'd us to stop a League on this side, and to go to a Cave that was able to contain three hundred Horle. This is a Cave where the Bedouins or Feeders of Cattle thereabouts oft retire, who live after the manner of the Arabs, either in Rocks or in poor Hutts. The Cave has been hollow'd from time to time, there being several Niches in it like little Chambers. Our Caravan-Men fearing some
some Ambuscade, rode thither before to view the place, but finding it empty and free, we rested there that night, and the next night came to lye at Mezara, which is only a small Village without an Inn: Neither was there any thing remarkable upon that Road. Only that near the Cave, in the Mountain, there is very good Water: And formerly upon the Mountain stood a Castle, of which some ruins are still remaining. From the top of the Mountain there is a fair Prospect as far as you can see, over very fair Plains on every side, and in several places very good Land, water'd by divers Channels which are brought from the River Euphrates. All the Rivuletts also that you cross from Aleppo to Bir come from the same River.

The fourth day after we parted from Aleppo, being the ninth of March, we came to the banks of Euphrates. Bir is on the other side of the River; and because that sometimes the Goods cannot be unladen all in a day; there is a fair and large Inn, to defend the Merchants from the Bedouins, which would else disturb and rob them, were not they and their Goods in that manner secure'd.

You cross the Euphrates in large Ferry Boats, and as soon as you are got over the other side of the River, the Custom and his Officers comes and tells the Bales, and writes down the names of the Merchants to whom they belong. The Caravan does not lye in the Town, which is built like an Amphitheatre upon the brow of a very craggy Mountain, but passes forward over a scurvy Road to an Inn upon the top of the Mountain. Near the Inn there are several Chambers cut out of the Rock, where they that cannot get room in the Inn are forc'd to lye. That Evening the Custom-Officer comes to receive his duties, being two Pfisters upon every load of Goods, whether upon Horse or Mule, though the Mules carry more than the Horses; and half a Pfister for every Beast that carries Provisions. But for Saddle Horses or Mules there is nothing demanded.

The Bir, or Berrygen, as the Natives call it, is a large City for an Eastern City, situated upon the brow of a Hill. Below upon the River stands a Castle that declares its Antiquity; it is half as long as the City, but narrow, and without any other Fortification, having only a Tower that scour the River, in which there are eight or nine pitiful Culverins. In the highest part of the Town stands another Castle where the Governor resides, which is an Agra, whom some call a Basha, having under him two hundred Janizaries, and four hundred Spanis'. The City is ill built, as are the most part of the Cities of Turkie: But there are an extraordinary plenty of all things, excellent Bread, good Wine, and great store of the best Sort of Fitch.

The tenth day after we had travel'd eleven hours in the first Lands of Mesopotamia, that lies between the two Rivers Euphrates and Tigris, which at present they call Diarbek, we came in the evening to Sharmely. This is a very good Town, with a fair Inn, and Baths round about it. About twice Musquet Shot from thence, stands a Mountain alone by itself, like Montmartre near Paris; Round about it are Plains, and at the top of it stands a Fortrefs, with a Garrison of two hundred Spanis'; by reason that the Arabs at times crosses Euphrates, and make incursions upon that side. In the year 1631, the Grand Vizier returning from Bagdat, where he had lost the greater part of the Grand Signor's Army, not being able to take the City; fearing the los of his head if he return'd to Constantinople, and knowing himself to be in great esteem among the Souldiers, resolve'd to quarter himself upon this Mountain, and to erect a Fortrefs to secure himself from the tempest that threaten'd him. No doubt but if he could have brought about his design, he might have made himself Master of all Mesopotamia, and would have put the Grand Signor to a great deal of trouble. For if you intend for Aleppo, whither it be from Tauris, Mefful, or Bagdat, unless you travel thorough the Delert, you must pass through Sharmely, under the command of this Fortrefs, for Provision and Waters sake. The work was gone so far forward, that there was a good defence rais'd, and the Vizier had already enclos'd all the Mountain together with the Inn, with a Wall almost twenty foot thick, and three fathom high, when he was strangl'd by those in whom he most confidt, the Grand Signor having gain'd them either by threats or by rewards.

The eleventh, after a Journey of ten hours we came to Ourfa, where the Caravan usually stays eight or ten days; for here it is that they live that hire the Horses and the Mules, who have always some business in this place. We lay at an Inn three
three or four hundred paces distant from the City toward the North. When the Inn is full, the rest retire into the Grotto's which are near at hand, and are very good quarters. Here the Toll-gatherer presently comes and counts the Bales without opening them. They that carry any Sacks must pay for half a Load; if not, he opens the Sack to see if there be any Merchandise therein, for then the Merchant must pay the whole duty.

Ourfa is the Capital City of Mesopotamia, built as they say, in the same place where Abraham lived, and where stood the ancient Edessa, where the people of the Country report, that King Abgarus generally kept his Court. There are still to be seen the ruins of a Castle; from whence they add, that the same King sent to CHRIST for his Picture, and offered him his Kingdom and his people to defend him against the Jews, whom he understood to be his Enemies. The Chronicles of the Armenian report, that Abgarus was their Country-man, and that in his Reign they began to be Christians, and to be Baptized by the hands of an Apostle, whom CHRIST sent to that Prince after his Resurrection. Neither is this Castle yet so far ruin'd, but that there is still to be seen a spacious Hall, and three or four handsome Rooms with some relics of Mofaick work. I was curious to see what ever was remarkable in this City. And first they led me to a large Fountain which resembles a Fisht-pond, the Spring whereof is under the Foundations of the principal Mosque, which was built in the honour of Abraham. The Christians of the Country say, that it was in that place where he pray'd, before he went about to sacrifice his Son Isaac, and that two Springs of Water arose from the two places where he refted his knees, which now feed the large Fountain I have made mention of. It is pav'd with Free-stone, and in full of fishes, that if you throw them in a little Bread, they will follow you from place to place as you walk by the side of the Pond. There is no meddling with them, for the Turks have a great veneration for those Fish which they call Abraham's Fisht. Besides that, the place about the Fountain where the water widens itself to water all the City, is cover'd with very fair Carpets, for about twenty paces in breadth. This Fountain at length falls into a little River that runs by the Walls. As for the Grotto where the two Springs rise, there is no going into it before you have pull'd off your Shoes, and it is a great favour for a Christian to see it; such a favour as cost me six Piastras. I also saw the Church, under the portal whereof, they say, St. Alexius liv'd seventeen years a private life. It stands in the middle of a Church-yard, in the highest part of the Town, in the possession of the Armenians. But their principal Church is about a quarter of an hour's walking from the City, built by St. Ephraim, who is there buried. The Monastery stands yet entire, enclos'd with fair Walls. In the Church I saw a large Bible in Armenian Characters. The Sepulchre of St. Ephraim is in a Cave at the foot of the Mountain, to which there also belongs a Chappel, where they keep three or four Lamps continually burning. There are other Grotto's up and down the Mountain, where are to be seen very ancient Sepulchers of the Christians. The City of Ourfa is feated in a good soil, very well manur'd, which extends itself out of sight toward the East. There are several pleasant Gardens near the walls, water'd by little Channels brought thither by Art. The soil produces good Wine, so that a man may live as well at Ourfa, as in any part of Turkey. While I stay'd there, I kill'd abundance of Fidflares in thofe Gardens; and indeed there is great store of wild Fowl all the Country over. The Walls of the City are of Free-stone, with Battlements and Towers; but within, the houses are small, ill built, and ruinous: And there are several void spaces in the City, which makes Ourfa to look rather like a Defert than a Metropolis. The City is Govern'd by a Basha, who has under him a hundred and fifty Janizaries, and six hundred Spaniards, standing more in need of Cavalry than Infantry, by reason of the Incurions of the Arabians, especially in Harvest time. In short, Ourfa is the place were they dress such great quantities of Cordovan Skins, by reason of the waters particular to the Country, which give them that peculiar beauty. The Yellow Skins are drest at Ourfa, the Blew at Tocat, and the red Rat Dharbequir.

The twentieth of March, we set out of Ourfa, and after a Journey of fix hours, we lay at a pittiful Village where the Inn was fall'n all to decay. There is a Fountain of excellent Water by it, which is all the convenience of the place, for there is no Provision to be had.
The twenty-first we travel'd nine hours, and came to lie near several Caverns which are very deep; at the entry whereof there are little Rooms, which are suppos'd to be the places where the People of the Country liv'd that fed their Cattel thereabouts. There is also Rain-Water to be had in some of the Concavities of the Rock. Half this days journey you must pass over Rocks, where it is almost impossible, and very dangerous to keep your Horses back.

The twenty-second, having travel'd eleven hours, we lodg'd near a Cavern, having forded a River that runs at the foot of it. There are two great Grotto's on each side, where Travellers take up their Quarters, and whither the Natives of the Country bring Provifions both for Horses and Man. The Toll-gatherers, coming from a Fort about three Leagues distant from these Caverns, here exact two Piaffers and a half for every Horse and Mules Load; and search your Sacks, to see if there be no Merchantable Goods therein. About half the way of this days journey you meet with a City quite deserted by the Inhabitants; and about an hours march after that, with Tombs of Stone, in the middle whereof stands a Cross, with Armenian Characters.

The twenty-third we travel'd even hours, and lay at Dadjardan. This appears to have been a great Town, but is all ruin'd: nor is there any thing remaining but a long Stone-Bridge very well built, under which runs a River that is very broad when it overflows. The People of the Country have no other Habitations than the Hollows of Rocks; yet they bring to the Travellers Hens, Butter, Cheefe, and other Provifions which they sell very cheap.

The twenty-fourth we travel'd nine hours, and lay at a place call'd Cara, built upon a Hill. The Cavern lay at the Inn; but the two Capuchins and I lay at a private Christian's House, who carry'd us to the Church, where was then the Reítes of Bishop of Merdin. It was a pitiful poor Church, where they had nothing but two Planks supported with four Sticks instead of an Altar. They dare not leave any Furniture in it; but as soon as the Priest has Said Service, he must have a care to take away every thing, as well the Planks as the Covering of the Altar, which was only a Painted Cloth: For the Turks that travel that way, if it be foul weather, will break open the Door, put their Horses there, burn the Altar, and take away whatever they find.

In the Village where we lay, there was a Pond, the sides whereof were surrounded with fair Frcce-Stones, which were fetch'd from the Christian Churches; and the Tombs of the Christians thereabouts. Among the rest, there was one very large Stone, with an Epitaph upon it in large Latin Letters; whereby we knew it to be the Tomb-stone of a Norman Gentleman, who had been a Captain of Foot. The Bishop inform'd us, that it is recorded in the Armenian Stories, that the French were a long time in this Country, at what time the Christians were Masters of Syria. This Country is all a large Plain, about twenty Leagues in length; which might be well manur'd, and make the Inhabitants rich, did not the Tyranny of the Turks, and the Incurfions of the Arabs reduce them to the utmost degree of Poverty.

The twenty-fifth, after we had travel'd eight hours, we lay at a Village call'd Cufafar, where there was no Inn. There were formerly three great Monaftries, a quarter of a League one from the other. The Turks have ruin'd two, all but the Steeples of the Churches that belong'd to them. The third, which stands all entire, and is the faireft Pile of Building, serves for a Mosque. They have made Shops round about the Cloyfiers, in the middle of which is a fair Spring of Water.

The twenty-seventh we lay still at Cufafar, being the place where you must pay the Customs of Dacequeuir, which is not above two days journey off; amounting to two Piaffers and a fourth part, for every Load of Merchants Goods.

Merdin is not above two Leagues from Cufafar. This is a little City fronted upon a Mountain, with good Walls, and a fair Fountain replenifh'd from the Cascade; which stands upon the North-fide, in a place yet higher, that commands the City; where there lives a Bajjha, who has under him two hundred Spada's, and four hundred Janizaries. Merdin is the place where was born the Lady Mary Giereda, the first Wife of Pietro de la Valle, so well known for his famous Travels.

As for Cufafar, which is a large Village, it is inhabited for the most part by Armenian Christians and Nestorians. The Armenians perform Divine Service in their own Language; the Nestorians in the Chaldaic. The latter shew'd me two Bibles
in a large Volume, in the same Language, written in Vellum, all the Capital Letters being in Gold and Azure. They seemed to be very old; and one of their Priests told me, that it is 937 years since one of them was written, the other not above 374 since. When Service is done, they put them in a Chest, and hide them under Ground. I would have given 200 Piastras for the oldest, but they durst not sell it, in regard it belonged to the Church, and was not at their disposal.

The twenty-seventh, after we had travel'd nine hours, we arrived at Kara Safar, which had been formerly a great Town, and no doubt inhabited by Chriftians; as appears by seven or eight Churches half ruin'd, though the Steeples are little the worfe. They stand at a good distance one from the other; and upon the North-side of one of those Churches there is a Gallery, at the end whereof, through a little Door you descend about a hundred Steps, every Step being ten Inches thick. When you come under the Church, you meet with a larger and bigger Vault, supported with Pillars. The Building is so contriv'd, that there is more light below than in that above; but of late years the Earth has stop'd up several Windows. The great Altar is in the Rock; on the right side whereof is a Room, which receives the light from several Windows contriv'd in the Rock. Over the Gate of the Church was a great Free-stone, wherein were certain Letters that I could not read. On the North-side of the fame Church under Ground are to be seen two great Cifterns, each four hundred and fifty Paces long; with two great Arches, support'd with several Pillars. Every year they fill them with the Water that falls from the next Mountain, and makes a kind of a River. A quarter of a League from the Church, you descend the Mountain for above a hundred Paces together among the Rocks, on each side whereof are Rooms cut out of the Rock. Upon every Door there is a Crofs; and in every Room as it were a Bench, and a Table, with a little place about the length of a Man, like a Bedfled, all cut out of the Rock. At the bottom of the Rock is a Hall, round about the Wall whereof is a Bench to fit on. The Roof is all plain, without any Arch; in the middle whereof there is a Hole to the top of the Mountain: but in regard it gives no light, 'twas very probable 'twas only made to let out the Smoak when they dreg their Meat; or else to let in the fresh Air, as I have seen in many Villages upon the Persian Gulf. Upon the highest of those Mountains stands a paltry Village, where they buy their Victuals. But before the Caravan arrives, certain Merchants ride before to inform themselves from the Herdmen, whether they know of any Thieves in the Gratto's, that often hide themselves there in expectation of Prey.

In the year 1638, Sultan Amurat going to besiege Babylon, march'd this very way, as well to see these Ruines, as to give order for the demolishing a Fort that stood not above two Leagues off of Kara Safar, which the Thieves of the Country made their place of retreat. He also at the fame time caus'd the Road to be clear'd for four days journey, by ord'ring the Stones to be pickt up and laid in heaps, all along the Road. He also built a Bridge over the River. And indeed, that March of the Grand Signor was very advantageous to all Travellers that pass this way.

The twenty-eighth we travel'd eight hours, and came to Neftin, anciently Ni-fibis. Two or three hours travel on this side, near the Road, is a kind of Hermitage, being a small Room enclos'd with Walls, the Door whereof is so low, that a Man must creep upon his Belly to get in. Three or four Jews went and perform'd their Devotions at this Hermitage, believing it to be the place where the Prophet Esifta was buried.

The Country from Coofar to Neftin is a large Plain, where for the first days journey you shall see no other green Herbs upon the Ground but only Pimprenel; the Roots whereof are so large, that there are some a Foot and a half in diameter. The next day, the Fields are cover'd with a large thick Leaf, the Root whereof is bulbous, and as big as an Egg. There are also great Store of yellow, red, and violet Flowers, Tulips of several colours, Emonies, and fingle Daffidilies. But in general Mesopotamia is a very barren Country, and there are very few places that can be better'd by Art or Industry.

Neftin is only the Shadow of the ancient Ni-fibis, being now only a large Village; the Inhabitants whereof are Chriftians, both Armenians and Nestovian. Our Car-avan lodg'd a little beyond, in a Church-yard adjoining to one of the Armenian Churches. The next day, hearing people sing, I went to the Church with the two Capuchins,
Capuchins, where I saw an Armenian Bishop, with his Miter, and a wooden Crozier, accompany'd with several Priests and a good Congregation. When Service was done, after some few Compliments between us, he led us down under the Church into a Chappel, where he shew'd us the Sepulcher of St. James Bishop of Nisbin. In the Church-yard is a Stone about a Foot thick, and six high; upon which were laid several Candles of Wax and Tallow, which the Poor Offer in their Neccheries, but especially in their Sickenes. They believe that Stone to have been the Pedestal for the Statue of some Saint, which the Turks have defac'd: so that they give the same Honour to the Pedestal, as they would have giv'n to the Statue. There are also some Roman Characters to be seen, but half worn out, and spaces broke'n off in some parts: so that I could not learn, in Honour of whom that Statue was erected.

Half a League from Nisbin runs a River, which you cross, over a Stone-Bridge. In the way to the River are several pieces of Wall, with an Arch, which made me conjecture, that formerly the City extended as far as the River.

Twice Musket-shot from the River, you meet with a Stone, half buried, upon which are written certain Latin Words; whereby it appears that it was the Tombstone of the General of an Army that was a French-man: but I could not read his Name, which time had defac'd. The same Bishop inform'd us, that formerly the Moors having believ'd the City, there came such a prodigious company of strange Flyes, and did so torment both Men and Horses, that they were forc'd to raife the Siege. You must pay the same Toll at Nisbin as in other places, that is, two Piasters and a half, for every Mule or Horse Load. We lay there three days together, to furnish our selves with Provisions 'till we came to Moussul, which is five days journey from Nisbin; the Country between being altogether desert and uninhabited. There is no Water to be found but in two places, and that not very good neither; near to which you shall see some few Herdmen grazing their Cattel.

The first of April we departed from Nisbin; and after we had travel'd eleven hours, we lay near to a River, whither certain Shepherds brought us Hens to sell.

The second we travel'd ten hours, and lay at a paltry Town, where we met with nothing to eat.

The third we travel'd thirteen hours, and lodg'd by a pitiful Fountain, the Water whereof was hardly good enough for our Horses.

The fourth we travel'd ten hours, and came to lodge by the Bank of a little River, near to which appear'd the Ruines of a Bridge and a Castle.

The fifth we travel'd eleven hours; to reach Moussul, which is not far from the ancient Niniveh.

Moussul is a City that makes a great shew without, the Walls being of Free-stone; but within it is almost all ruin'd, having only two blind Market-places, with a little Castle upon the Tigris, where the Bafia lives. In a word, there is nothing worth a Man's fight in Moussul, the place being only considerable for the great concoure of Merchants; especially the Arabians and Curds, which are the Inhabitants of the ancient Assyria, now call'd Cardifhan; where there grows great plenty of Galls, and for which there is a great Trade. There are in it four forts of Christians, Greeks, Armenians, Nisiorians, and Maronites. The Capuchins had a pretty Dwelling upon the Tigris; but the Bafia laying a Fine upon them, because they went about a little to enlarge it, they were forc'd to quit it. The City is govern'd by a Bafia, that has under him, part Janizaries, part Spahis, about three thousand Men.

There are only two curious Inns in Moussul, which being full when we came, I caus'd my Tent to be let up at the Meydan, or great Market-place.

Now to say something in general of the difference of the two Rivers, Tigris and Euphrates, in reference to their Coure and Waters: I observ'd that the Water of Euphrates appear'd somewhat red; and that the Stream was not so swift as that of Tigris, which seem'd to be whithit, like the Loire. As for its Coure, Euphrates runs a far longer way than Tigris. But now let us cross the Tigris, over a Bridge of Boats, to view the sad Ruines of a City that has made such a noise in the World; though there be now scarce any appearance of its ancient splendour.

Niniveh was built upon the left Shore of the Tigris, upon Assyria-tide, being now only a heap of Rubbish extending almost a League along the River. There are abundance
abundance of Vaults and Caverns uninhabited; nor could a man well conjecture whether they were the ancient Habitations of the people, or whether any houses had been built upon them in former times; for most of the houses in Turchis are like Cellars, or else but one Story high. Half a League from Tigris stands a little Hill encompass'd with Houses, on the top whereof is built a Mosque. The people of the Country say twas the place where Jonas was bury'd; and for that place they had so great a veneration, that no Christians are suffer'd to enter into it, but privately, and for Money. By that means I got in with two Captains Fryars; but we were forc'd to put off our Shooses first. In the middle of the Mosque stood a Sepulchre, cover'd with a Persian Carpet of Silk and Silver, and at the four corners, great Copper Candlesticks with Wax Tapers, besides several Lamps and Oilridge-Shells that hung down from the Roof. We saw a great number of Moors without, and within but two Deevs reading the Alevan.

About a Musketer-Shot from Moussluf toward the North-East, stands a great Ruin'd Monastery, enclos'd with high Walls, the greatest part whereof is still to be seen.

We stay'd ten days at Moussluf, and having provided all things ready for the rest of our Journey, we set forward for Ispahan.

C H A P. V.

A Continuation of the Road from Nineveh to Ispahan: Together with the Story of an Ambassador, call'd Dominico de Santis.

Having pass'd the Tigris, we stay'd three quarters of an hours Journey from Nineveh for some Merchants that were to go along with the Caravan. The way which we took was not the usual Road to Persia; but it was a way wherein there were left Duties to be paid, and besides, it was a short cut, the Caravan making but fifty-eight days Journey between Aleppo and Ispahan. From the very banks of the River to the place where we Lodg'd that Evening, we saw nothing but continu'd Ruines, which makes me believe, it was the place where the ancient Nineveh stood.

We stay'd two days near the Mosque, where according to the tradition of the Turks, Jonas was bury'd, and made choice of a Card, or Assyrian for our Caravan-Bash; though the people are generally Thieves, and must be carefully look'd after. But it was a piece of Policy, because we were to cross the ancient Assyria, now call'd Curostian; the Language of which Country is a particular Speech.

In the two first days Journey we cross'd two small Rivers that fall from the Mountains, and empty themselves into Tigris. Our first Journey was through a plain Country all along by the side of a little River; and the second Evening we lodg'd by the side of a great River that falls from the Mountains toward the North, and running to the South, discharges it self into Tigris. It is call'd Behrun, being a very rapid Stream, full of Fish, but more especially excellent Trouts. The Caravan was two days palling that River, by reason there were no Boats. For the people are forc'd to eye long Perches four or five together one upon another, which the Natives call a Kilet. They make it four-square, and put underneath it about a hundred Goat-Skins full of wind, to the end the Kilet may not touch the water. Besides the Merchant must be careful to spread good store of thick Felts over the Kilet, of which he must be provided to keep off the Water, lest the Bales that link the Kilet should take wet. At the four corners are four Perches that serve for Oars, though they avail but little against the force of the Tide; so that you must be forc'd to hale the Kilet four or five hundred Paces a this side up the River, and then row down the Stream to the place where you intend to Land the Goods. When the Goods are Landed, the men are forc'd again to draw the Kilet by main strength out of the water, to take away the Goat-Skins which are then to be laid upon the Mules appointed to carry them. As for the Horfes, Mules, and Asses, as well thole that carry'd
the Goods, as those upon which the Men ride; so soon as the Herds-men thereabout see a Caravan coming, they flock to the River-side. Tho' people that wear nothing but a coarse piece of Linen or a Goat-skin to cover their nakedness, take off their Cloaths and wind them about their Heads, like a Turban. Then every one eyes a Goat-skin blow'd up under his Stomach; and then two or three of the most expert mounting the same number of the best Horfes, which are bridled, put themselves first into the Water, while others follow them swimming, and drive the Horfes before them; holding the Beaf by the Tail with one Hand, and switching him with the other. If they find any Horfe or Afs that is too weak, they tie a Goat-skin under his Belly to help him. Considering which difficulties, it cannot take up less time than I have mention'd to get over a Caravan of five or fix hundred Horfes.

The Caravan being thus got over, for two or three days has but a very bad Road. The first days journey, the Horfes were continually in the Water up to the mid-leg; and the second, and part of the third we travel'd through a very defert Country, where we met with very little food for our Horfes, and only a few Brakes to boil our Rice. Having got over this bad way, we came to a River call'd the great Zarp, over which we pass'd upon a Stone-Bridge of nine Arches. They report that this Bridge was built by Alexander the Great, in his March against Darius. A quarter of a League to the South-East, two Rivers meet, which empty themselves into Tigris. Leav'd the Bridge, we came to a Town call'd Sherazouj, built upon a rising Ground, upon three Redoubts. There resides a Bafhe, who must be brib'd with a small Prefent to let the Caravan pass; we lay by the Banks of a River, and ftaid there two days. From thence we travel'd one days journey over dry Mountains, not finding any Water. But the next day we came into a pleafant Plain, ford with Fruit-trees. This was the Plain of Aebel, where Alexander defeated Darius; containing about fifteen Leagues in all. It is water'd with several Rivulets, and in the middle of the Mountain rises a little Hill about half a League in circuit. It is all over cover'd with the faireft Oaks that ever were seen; and on the top are the Ruines of a Castle, that seems to have been a fumptuous Structure. The Country-people say that Darius ftaid there while his Captains gave Battel to Alexander. Three Leagues from thence, near a great Mountain toward the North, are to be seen the Ruines of another Castle and several Houfes, where they add, that Darius fecur'd fome of his Wifes when he left the Battel. This Castle is feated in a moft lovely Prospect. At the foot of the Mountain rises a Spring, which a quarter of a League off swells into a River that bears good big Boats. It runs winding about the Mountains to the Southward; fo that two days journey from the Hill, you crofs it near a Town call'd Sherazouj, over a fair Stone-Bridge of nine Arches, whereof the Great Shah Beat caused three to be brook'd down, after he had tak'n Bagdat.

This City of Sherazouj is built after another manner than any other of the Cities in those parts, being all cut out of a steep Rock for a quarter of a League together; fo that you must go up to the Houfes by Stairs of fifteen, or twenty steppes, sometimes more, sometimes les, according to the situation of the place. The people have no other Doors to their Houfes than only a thin round Stone, like a Mill- stone, which they will roll away when they go in or out, the fides of the Wall being fo cut as to receive the Stone like a Cafe, being level with the Rock.

The tops of their Houfes are like Niches in the Mountain, where the Inhabi- tants have contriv'd Caves to keep their Cattel in: So that we judg'd it to be built for a place of fafety to secure the Inhabitants from the Incursions of the Arabians and Bedouins of Mesopotamia.

We came to Sherazouj upon Easter-Eve, and ftaid there three days to refresh our felves, after a Lent which we had kept very sparingly. Here I found certain Springs that rofe up in large Bubbles, which after I had mix'd with two Glasses of Wine and drank up, I found to have a Purgative quality, having a kind of Mineral taft. These Springs boil up near the fide of a River call'd Almis-fun, or, The River of Gold, that falls into the River Tigris, three days journey on this fide Bagdat.

The next day we lay at a pitiful Town, upon the Frontiers of Turkie and Persia.

The next day, being the fifth after we fet out from Niniveh, we pass'd over several
fetveral Fens and hot Waters, that part the two Empires. Entring thus into Persia, we met with a high Mountain cover'd with fair Oaks, which bear the Gail-Nuts, so high, that the Caravan was some hours ere it could get to the top. As we ascended, but especialy when we were up, we heard several Mushets go off. At first we thought the people had been hunting the wild Boars or Stags, of which the Mountains are full: but the report of the Guns being too loud and too thick for Hunters, we found upon our guard; and I believe we should have mended our paces, had we known what was intended us. Besides, I remember'd that the Country-people would not sell any thing but for Powder and Bullet, which the Caravan-Bafhi advis'd me not to let them have, for fear they should make use of it against our selves. From the Mountain we descend'd into a fertile Plain, water'd with several Rivers; and night approaching, we let up our Tents, not fearing any thing, because we were in the Dominions of the King of Persia, where there is so much security in travelling. After that we sent our Servants to the Tents of the Country-men, but they brought us nothing but Bread made of Acorns, than which the poor people thereabouts eat no other. This Acorn is about the bigness of our Nuts; and once I met with a Branch that had thirty Acorns, and twenty-three Gall-Nuts, all at one time growing upon it.

The Province which we travel'd through then, compos'd the greatest part of the ancient Assyria. But now to come to the Story of Dominico de Sancts the Venetian. He had Letters of Credence from the Pope, the Emperor, the King of Poland, and the Republick of Venice, to the King of Persia; and he went in the Caravan through the Grand Signor's Territories, never discovering himself who he was; but coming into Persia, he took upon him without fear the Title of Ambassador from the Commonwealth of Venice.

From the Plain where we lodg'd, it is two days journey to a good big Town, to which belongs a Fortrefs, where the Governour of the Province has a Lieutenant, with about two thousand Horse under his Command. The Fortrefs is upon the right hand toward the South, after three hours riding upon the High-way. To this Lieutenant, the Caravan-Bafhi was according to duty bound to give notice of the Arrival of the Caravan, and an account of the Perfons and their Merchandize. This Venetian was a perfon ill fitted for the quality of an Ambassador, being a perfon of no Parts; which made me wonder that such great Princes, and so wise a Commonwealth should send such a perfon upon a Concern of that Importance. For the Grand Signor then affailing Candy, he was sent to excite the King of Persia to engage him in a War against the Turk, thereby to keep off the Storm that threaten'd Christendom. Thereupon I told the Ambassador, that it was necessary for him to give the Commander of the Fort first notice of his coming, to the end he might give advice thereof to Solyman-Kan Governour of the Province, whose duty it was to adverifie the King. Thereupon he request'd me to send my Interpreter, which I did. Upon whole intelligence the Lieutenant of the Fort came to Compliment the Ambassador on the behalf of the chief Commander, and to conduct him to the Caffle.

Thereupon the Ambassador, my self, and my Interpreter, together with some Armenian Merchants went with him, travelling for three hours over the Mountains. By that time we came half the way, as we pass'd through a Wood, we heard as it were some perfon give a Whistle; at which when the Lieutenant perceiv'd us to be somewhat farre, he carry'd us to the place from whence the Whistle came, where we saw a Serpent about as big as a Man's Thigh, and about twelve Foot long, whose head was squeeze'd between two Trees, that put him to pain. From that Mountain we descend'd into a plesant Plain, where the Commander of the Fortrefs ftaid for us under his Tent. He had fet it up by the fide of a River, under the shade of several great Walnut-trees. So soon as he faw us, he rofe from his great Silk Tapestry Coverlet, and faluted us in a most civil manner, telling us, that assuredly Sht-Abas, his Mafter, would be very glad to hear that the Monarchs of Christendom had fent him an Ambassador, and that he would write to Solyman-Kan, whose duty it was to adverifie the Emperor. Thereupon he wrote and dispatch'd away a Messenger, giving him order to tell the Deroga, or Judge of the Town, through which we were to pass, that he should make Provision for us and our Horfes till we came to the Governour. After he had ask'd us several Questions concerning
concerning the War between the Grand Signor and the Venetians, how many thousand men he had as well by Sea as Land, and what number of Galleys and Ships wherein we satisfy'd him according to the best of our knowledge. After he had civilly treated us, he sent his Lieutenant back with us again to the Caravans. About ten a Clock the next night we dined, and the Lieutenant and six Souliers attended upon us; who told us he had order not to leave us, 'till he had brought us to Solyman Kan.

The next night we lodg'd between two Hills, among several Tents of Herdsmen. Here it was that the Commander had order'd that we should be treated by the Deroga. A Deroga, as I have said, is the Judge of a Village: But this Deroga was chief of many Families, some of which were of Mesoopotamia, others of Arabia. There are all Herdsmen that never live in Hovels, but retire with their Cattle to the holes in the Rocks, where partly Nature, partly Art, have contributed to make them convenient Habitations.

So soon as we were alighted, four ancient men came and led the Ambassador and my self to the Deroga's Tent. It seem'd to consist of many Rooms, with a Hall in the middle, spread with fair Persian Carpets. He caus'd us to sit down upon Cushions, and then preferred us with a Pipe of Tobacco, and Water to wash our Feet. After he had nobly treated us, and that we were upon taking our leaves, the Deroga was very much trouble'd that we had made a small Present to his Son; telling us, that it was a crime for him to take any thing of the King's Guests, especially from Strangers that had come so long a Journey.

The next day we lodg'd in a place where there was such a prodigious quantity of Lillies that the Ground was almost cover'd with them. There were none that were white, being for the most part of a fair Violet colour, with a streak of Red in the middle of every leaf; they are like our Lilly's, but much bigger. And to drink the infusion of the Roots of these Lilly's, especially those whole Leaves are blackest, for fifteen days together, is a most Sovereign remedy against the Pox. Not long after came a Perion of a goodly Aspect, who seem'd to be an Arabian, but he spoke the Persian Language, whom Solyman Kan had sent to Compliment the Ambassador. He carry'd us to the Tent which the Governor had caus'd to be set up in a Garden near the Town, where he also lodg'd the Capuchini. The Ambassador also sent to Compliment the Kan by my interpreter; and when the hour was come that we were to set forward, he gave order to six of the Captains of his Cavalry to accompany the Ambassador. The Houle where the Governor liv'd in, was one of the most beautiful in Persia. And as for the Governor himself, we found him in a Gallery that look'd upon the Garden, the Floor being all spread over with a Tapestry of Gold and Silk, with large Cushions of Cloth of Gold all along the Wall. After some Questions and discourse concerning the Affairs of Europe, they serv'd in Supper, which consist'd of several Dishes; but no Wine was to be had; our drink being only Sherbet and the juice of Granates, with Sugar for those that desir'd it. We were a long time at Supper, for 'tis the custom of Persia that when one man rises, another takes his place and falls too, in so much that the Master of the Feast must have the Patience to stay till several have taken their turns; and when every one has done, the Cloth is tak'n away without any more to do. Here the Ambassador committ'd an absurdity; for there are no Silver or Gold Spoons in Persia, but only long Wooden Ladles that reach a great way. Now the Ambassador reaching his Ladle to a Purlane-Dish full of Pottage that was scalding hot, clapt it presently into his mouth; but finding it so hot that he could not endure it, after several fervy faces, he throw it out of his mouth again into his hand, in the presence of all the Company.

After we had stay'd five days at S neutrn, the Caravan-Bashi signifi'd his desire to pursue his Journey. Thereupon the Ambassador took his leave of the Governor, presenting him with a Watch and a pair of Pistols; who in retaliation presented the Ambassador with a flately Horfe, and a Colt of two years old. The next day we dined, and pursu'd our Road to Amadan, which is not above three days Journey from Sineirne.

Amadan is one of the largest and most considerable Cities of Persia, feated at the foot of a Mountain, where do arife an infinite company of Springs that water all the Country. The Land about it abounds in Corn and Rice, wherewith it furnishes

K 2
the greatest part of the neighbouring Provinces. Which is the reason that some of the Persian State-men hold it very inconvenient for the King of Persia to keep Bagdat, as well by reason of the vahntics of the Charge, as also for that it draws from Amadan that which should supply other Provinces. On the other side, it is eafe for the Grand Signor to hold it, by reason of the neighbourhood of Mesopotamia, Affyria, and the Arabs, Enemies to the Persians: by which means Provisions are very cheap, which the people would not know where to put off, if the King of Persia were Lord of Bagdat.

We laid at Amadan about ten days, by reason of the Rains; during which time the Caravans cannot travel. While we tarry'd there, we were visited by several Babylonian Chriftians, who were glad to fee that we had effic'd the Clutches of the Empha of Bagdat, who had giv'n order to the Empha of Karkou, and the Bey of Sharaffon that commands the Frontiers of Turkie, to feize us, and carry us back to Bagdat. For which we might have thank'd the Ambassador, and a malicious Rabbi, that came along with us in the Caravan from Aleppò; who finding the Fear of the Tabernacles to be at hand, and that we had a great way to Iffabah, left us at Niniveh, to keep the Festival with the Jews of Babylon. Where that he might infinuate himself into the Empha's favour, he inform'd him that there was a Fringuis in the Caravan, whom he look'd upon as a Spy, and that he was an Envoy into Persia from the Commonwealth of Venice; for he carry'd no Merchandize, but had three Chefs full of rich Habits, and several other things which he took for Presents to the Persian King. For out of vanity or folly, the Venetian had several times open'd his Chefs and expos'd his Gallantry to view. And ye had he so clutched and niggardly in every thing, that when there was any occasion to reward the King's Servant, or any of the Country-men that brought us the Dainties of the place, it came all out of my Pocket. So that I left him to my Interpreter and the two Capuchins, and with three Servants and a Guide, after I had laid at Amadan three days, I took Horfe for Iffabah.

When I came there, the Nazar or Master of the King's Houfhold hearing I had left an Ambassador behind me with the Caravan, enquir'd of me what manner of Perfon he was, but I pretended I had had little converse with him, unwilling to discover his mean Spirit. The Evening before his Arrival the Nazar sent to give the Fringuis notice in the King's Name, that they should be ready to go meet the Ambassador the next day; which we did, and brought him into the City and through Ali's Gate, that joyns to the King's Palace. Now 'tis the custom for all Ambassadors to salute that Gate, by reason of a white Marble Stone made like an Affes back, and which serves for a Step: being, as they report, brought anciently out of Arabia, where Ali liv'd. So loon as you have flid over that Stone without touching it, which were a great crime, you enter into a kind of a Gallery, where there are Rooms on each fide, which serves for a Sanctuary for Criminals, which the King himself cannot fetch out of that place. That day that the new King receives his Enligns of Royalty, he goes to ftride over that Stone; and if by negligence he fhould chance to touch it, there are four Guards at the Gate, that would make a he of thwarting him back again.

But now the Master of the Ceremonies being ready to conduct the Ambassador to the Apartment allotted him, as an Ambassador that came from three great Monarchs, and a potent Commonwealth, he defir'd to lodge at the Houfe of one Pietro Pemdale, defcended from Venetian Parents: whereas the Master of the Ceremonies conducted him thither, and caus'd his Dinner to be brought him. While we were eating, I counted thirteen Languages spoken at the Table; Latin, French, High-Dutch, Englih, Low-Dutch, Italian, Portugues, Persian, Turkish, Arabic, Indian, Syriac, and Malay, which is the Language of the Learned, that is spoken from the River Indus to China and Japan, and in all the lands of the East, like Latin in Europe; not reck'nig the little Morefo or Gibbrith of the Country. So that it is a difficult thing to observe what is talk'd in one Company, where the Difcourfe begins in one Language, is purf'd in another, and finifh'd in a third: and for the Turks and Armenians, they never speak above three or four Languages at mott.

Now to fhow you the Civility of the Persians; the Master of the Ceremonies came to the Ambassador and told him, that if he did not like the Cookery of the Persians, he had Order from the Atemadoulet, who is as the Grand Vizier in Turke, to offer him Money
Money instead of Diet, to the end he might drefs his own Meat as he pleas'd himself. Upon which the covetous Ambassador accepted his offer, and two hours after there was a Bag brought him of 90 Tomans, which amount to about 800 Crowns. The French being offended at his bareness, sighted the Ambassador, and left him to keep House by himself, which was poor enough God knows; an Onion or a Turnip serving his turn for a Meal. Some days after, he had Audience of the King, to whom he presented his Letters Credential from the Pope, the Emperor, the King of Poland, and the Commonwealth of Venice. Those from the three last were well receiv'd, because the Seals were of Gold, and for that the Paper was embellish'd with curious Flourishes: but the Pope's Letters were rejected with scorn, because the Seals were of Lead, as the Bulls are usually seal'd; and for that the Writing was very plain. For the Kings of Persia, who are very nice, love things that are gay to the Eye; otherwise they look upon themselves to be affronted. 

Domino de Santos had better have tak'n upon him the meaner quality of an Envoy, than the title of an Ambassador, unless he had known better how to behave himself; especially being so eclips'd as he was by a real Ambassador that arriv'd at Isphahan some time after. All the French went forth to meet him, and the Master of the Ceremonies made him the same provars as he had done to the Venetian: but he nobly answer'd, That whatever it was that the King of Persia sent him, he should take it for a very great Honour; otherwise, if he would have eaten Gold, the King his Master would have allow'd him 30 Mules Load. Such perons as behave themselves with decency and a good grace, are the perons that the Christian Princes should send into Persia, who are the most refin'd Wits, and the best Politicians of all Asia.

To conclude the Story of the Venetian, I will give you his Character. An Indian naturally of a good Wit having embrac'd Christianity and an Ecclesiastical Life, went to Rome to complete his Studies which he had begun at Goa; whither, the Pope, taking an affection to him, sent him afterward as his Vicar. Domino de Santos being then at Rome, put himself into his service, and follow'd him into the Indies, where I saw him the first time I went, in a mean condition. Upon his return to Venice, where he was in no credit before, he made people believe that he underfoold the Trade of Asia; whereupon some particular Merchants trur'd him with some Goods, which were call'd away at Seide. Thus poor and bare he return'd to Goa, where he got 800 Crowns by a charitable Contribution. From thence he travel'd to Isphahan, where he fell into the acquaintance of Father Rigards a Jefuite, with whom he went into Poland; where making his brags of the great knowledge he had of the Affairs of Persia, the King gave him that Commission which I have already mention'd. The Emperor follow'd his Example, and the Commonwealth of Venice did the same: and to give the more lufter and authority to his Embajdy, they got the Pope to joyn with them. But alas! both Domino de Santos, and all th'perons as he, that go into Asia without Brains and good Behaviour, do but prostitute the Reputation of the Princes that send them. Such another was Father Rigards, who after he had been thurst of Goa by the Portugals, went to Isphahan, where he inmunat'd himself by a Propofition which he made of Marrying the King of Persia, who was then a very young Prince, to the Dutchels of Orléance. Under which pretence he was well receiv'd and treat'd by the King; from whom he alsoreceiv'd some Prefsents by virtue of that Propofal, which was good fport to the Dutchels when the heard of it.

As for the Venetian, the Atemadoulet, who was very glad to be rid of him, defir'd the Monsieur Ambassador, who was then upon his return home, to take him along with him, which he did as far as the Caspian Sea, where they take Shipping for Aftiana; but there the Monsieur told him he could carry him no further: thereupon he was forc'd to come back to Isphahan, and go to travel to Goa, whence the Portugals flipt them home for Charities fake. But when he came to Venice, he was so far from being well receiv'd, that the Senate had like to have punish'd him severly for giving to bad an account of his Negotiation.

CHAP.
C H A P. VI.

Of the Road which the Author kept, when he Travell'd the fourth time into Asia, to go from Paris to Ormus. And first of his Voyage from Maresilles to Alexandretta.

Set out from Paris in the company of Monsieur d'Ardisiere the eighteenth of June, 1651, and arriv'd at Marseilles the sixteenth of July. On the twenty-fifth of August we set Sail, with a favourable North-West Wind that blew very briskly the two next days; but at length it grew fo very fack, that coming about to the North North-East, we made for Sardinia. Upon the second of September by Sun-rising, we discover'd the Western Coast of Sardinia, fix Leagues from the Land. About Noon the Wind chopping about again to the North-West, we held on our first Courfe; and upon the third of September, we defcry'd the Island Galita upon the Coast of Africa. On the fourth we discover'd the Island of Zambino before Tunis, and about Evening Cape Bon, which is the moft Southerly Point of all Africa. The fifth we had a flight of the Island of Pantalaria, and the Coast of Sicily. The fixth we discover'd the Island of Goza, and the seventh the Castle that bears the fame name.

We landed at Malta upon the day of the Nativity of the Virgin, which is a great day among the Maltesi, upon which they give thanks to God, for that the Turks rais'd their Siege upon that day.

The Grand-Mafler goes to the Church of St. John, accompany'd with all the chief Commanders in their Robes of Command, and the greatefl part of the Knights. All the Country-men and Citizens are up in Arms upon that day, and march to the Inn call'd the Auvernia-bouf, with the Knight that goes to fetch the Standard. This Knight is clad in a Caflock of Crimfon-Velvet, with a Cross of the Order, before and behind. He wears a Helmet upon his head, and carries the Standard upon his fhoulders; and by him marches the Grand-Mafler's Page, who carries a Sword in one hand, and a Dagger in the other, both very richly Embellifh'd, and giv'n to the Order by CHARLES the fifth. The Page that carry'd the Sword and Dagger was the youngest Nephew of Pope Innocent the tenth. The Souhdiers and Citizens marching before to the Church door, make a Lane for the Knight and the Page to pass on to the Altar, where the Knight makes three bows, and having done as much to the Grand-Mafler, places himfelf on the right hand of the Grand-Maflers Chair, and the Page on the left. Then the Maf's and the Muftack begins, and while the Gofpel is reading, the Grand-Mafler takes the Sword and the Dagger out of the Page's hand, and holds them with the points upward all the remaining part of the Mafs. During the Elevation of the Hoft, the Knights repeat the fame Ceremony as at the beginning; and then the Bells ring, the great Guns go off, and the Souhdiers give three Volleys. Mafs being ended, the Grand-Mafler retires, accompany'd as before, only that he is then attended by all the Ecclefeiaftical perfon's of the City, and coming out of the Church, he proceeds with all the Infantry marching before him toward our Lady's of Victory; where they all go in procession. While they make a stand in that place, the Souhdiers give another Voikey, which is answer'd by all the Canons in the Town, as also from the Ships and Galleys. After that they return to St. John's; and the Infantry Guard the Standard back to the Inn, while the Grand-Mafler goes to his Palace.

The ninth we view'd the Fortifications, which are foor'd with very fair pieces of Canon.

The tenth we saw the Pages perform their Exercifes before the Grand-Mafler, which are generally vauliting and handling their Arms, both Muñquet and Pike.

The eleventh we view'd the Arfenal, where I was allow'd that there were Arms for twenty thoufand men, being in good order, and rarely well look'd after.

The next day we visit'd the Infirmary, where the fick are ferv'd in Plate, as well the poor as rich.
The twentieth we set sail, having the Wind at West-South-West, and a fresh gale; to that upon the twenty-third we discover'd the Coast of the Morea, to which we approach'd so near, as to defcry Nauparin. In the Evening we saw the City of Coro, where there is a great Trade for Sallet-Oyl. From thence it was that the Great Turk Embark'd for Candia in the year 1645.

The twenty-fourth the Wind was at East-North-East. In the Morning we discover'd the Cape of Matapan, which is the most Southern Point of Land in Europe, lying in the Morea, and at Noon the Island of Cherigo.

The twenty-fifth we drew near Cyprus, and defcry'd a Mountain in that Island, call'd Cerelieere, with some other Promontories toward the South.

From the twenty-sixth day 'till we came to Alexandria, we perceive'd the Sea to be all over cover'd with Pumice-stones, which happen'd from an Earthquake that had for some time before swallow'd up the Island of Saronisi. Some think that it proceeded from the abundance of Sulphur, of which that Country is full, which took Fire, and was the death of above 750 of the Landers, that were partly buried in the Ruines, and partly dy'd out of fear. They that remain'd alive, became black like Charcoal; and the Vapours which ascended out of the Abyss fully'd all the Silver as far as Constantinople; the noise of the Earthquake being heard as far as Smyrna.

The twenty-sixth, by break of day we discover'd the Island of Cyprus.

The first of October by eight in the Morning we came to an Anchor before Salines, which is one of the Ports of Cyprus, where our Confuls live. Here I ask'd several of the Christians of the Country, how they did to live and pay their Carage? Who told me that it was with a great deal of difficulty, in regard the Island was very bare of Money; which was the reason that many Christians turn'd Mahometans, to avoid paying their Carage, which is a Tribute that the Grand Signor lays upon all Christians throughout his Dominions. He exacts from the poorest six Piasters a Head; but there are some that pay a hundred, or a hundred and fifty: and this Tribute is due to Foom as ever they come to be eighteen years of age.

The Island of Cyprus is one of the most considerable in the Mediterranean Sea, more to the East than any of the rest; bearing the title of a Kingdom, as being 500 Miles in circuit. It is not all of the fame breadth, being of a triangular form, the sides whereof are very unequal. To it there belong several Capes or Promontories, the principal whereof are, St. Epiphanius, toward the West; Cape de Gage, toward the South; Cape Dievrego, toward the North-East; Cape Cormachiti, toward the North; and Cape St. Andrew, upon the most Eastern Point of the Island. The principal Roads are that of Salines or Larneca, that of Paphos, and that of Cerines or Cerigi. The Haven of Famagenus signifies nothing as to great Ships, there being none but small Vessels that can ride there. The Venetians had formerly made a small Mole there to harbour their Gallies, but it is now quite ruin'd. The Road of Cerines is that where the Barks and Galliots lie that come from Caramania, and Payaffes; and where the Bash'd land that are rent as Governors of the Island from Constantinople, who reside generally at Nicofsa. That City is almost in the middle of the Island, and was formerly a very large one, as appears by the compacts of the ancient Walls. The new Walls are well terras'd within and, in a good posture of defence. There are three Gates belong to the City; that of Famagenus, that of Paphos, and that of Cerines. The City it self is no uncomely place; the Venetians having adorn'd it with many fair Palaces, which the Turks demolish every day, out of hopes to find hidden Treasures therein, and fell the Stones to build new Houses. The Cathedral that goes by the name of Santa Sophia is an ample and fine Stræture, of which the Turks have now made a Mosquee, together with one more, which was formerly a Monastery belonging to the Abyss-Fryars. The Greeks have there four Churches, and the Franks two; that is to say, the French Missionary Capuchins, and the Italian Missionary Scollians. The first have a Church dedicated to St. James the others another, which is call'd Holy Rood Church. The Armenians also have another belonging to them, which is a neat Building, which was formerly a Monastery of the Carmelians. There it is that there is a Tomb, adorn'd with several Sculptures of Religious Nuns, especially an Abbess with a Cross in her Hand; the Writing about the Stone being in French Characters. The City is seated in a temperate Air and a fertile Soil; abounding with Water. It extends more in length than breadth, having
having been anciently nine Miles in compass; but the Venetians to make it stronger, reduced it to the circuit of three. The Work of the Fortification was so neat, and such a proportion obderv'd in all things, that the most famous Engineers ever saw'd it one of the most stately Fortresses in the World, when Selim the Second sent an Army against it, under the Command of Mustapha his Grand Vizier.

Famagofla is a Sea-Town upon the East-side of the Island, and the chief Bulwark of it. It is kept in good repair; the Castle within being in form of a Cittadel. The Turks have converted into Mosques the Churches of the Chriftians, who are not suffer'd to dwell in the City. They have only the liberty to come thither in the day, and to open Shoppes, which they shut up again at night, and then go home to their Housés in the neighbouring Villages. The City is govern'd by a Bey, who has no dependence upon the Governour of the Island, who is oblig'd to maintain a Galley for the guard of the Coast.

Cerines is another little City, but without any defence, the Walls thereof being all tumbl'd to ruine. Only there is a Fortreß toward the Sea, well built, with a Garriffon in it. There is also a handsom Monaftery of Religious Greeks, built somewhat after the French manner; wherein there are some of the Cells which stand fo upon the Sea, that they can fish out of the Windows. The Fields about it bear Cotton, which is the chief Revenue of the Monaftery. There is only the Fort of Cerines upon the North, where the Island does not lyce fo open, as toward the South and East; which besides by that of Famagofla, are guarded by the Forts of Salines, Limiffo, and Paphos. The Inhabitants of the Island are for the most part Greeks, especially in the Villages. They are clad after the Italian manner, both Men and Women; the Men wearing Hats like the French, and retaining their ancient Cloths as much as is possible for them to do. The Trade of the Island lies in Cotton-wool, which is the best in all the East; and some Silk, which is neither good, nor very plentiful. However the Island is fertile enough, did it not want Inhabitants enow to till it. As for Bread, Wine, Cheefe, and Milk, they are all very cheap, and there is Oyl enough to serve the Island. But for the Wine, it is transported out of the Island to all the places of Trade not far distant. The bulk grows at the foot of Olympus, and is a delicious fort of Drink. The Country between Nicofia and Famagofla produces Cotton, of which there grows also some between Paphos and Limiffo. The chief place where the Silk is made is call'd Cytherea, a large Town water'd with a fair River that runs from the Mountain of Venus. This River turns several Mills, which are the chief Revenue of the Island. There is Silk also made between Paphos and Limiffo; upon the Road between which two places you meet with a Town call'd Ficapsi, where are to be seen several Aquaducts, that carry the Water into the Rooms and Magazines where the people formerly made Sugar. But since the Island was tak'n from the Venetians, one of the Bajhis that was sent as Governour, burnt up all the Sugar-Canes in the Country. Toward the Sea-hoar near Limiffo, is to be feen one of the fairest Gardens of Cyprus, which they call Shit; to which there belongs a magnificent House, and a Grove of Orange-Trees. It was built by a rich Venetian, who had a good Eftate in Lands thereabouts.

In Cyprus the people take a vast number of Birds as big as a Lark, especially near the Mountain of the Holy Cross. In the Months of September and October, the Country-people of the adjacent Villages make themselves little Huts in the Fields, where usually thofe Birds are wont to light, and feed upon the Seed of an Herb that grows there; which when it is dry, the people daub over with Lime-twigis. But this they never do but when the North-West Wind blows, and that the weather be very cold; for with a Southerly Wind they never take any. These Birds are accounted great Dainties by the Venetians, who make no great Feasts in Carnival-time wherein they do not fet thofe Birds upon the Table, pit'd up in Dishes like a Pyramid. They buy them up every year; being first prepar'd for exportation by the people, who having pull'd off their Feathers, parboyl them, and pickle them up in Barrels with Vinegar and Salt. When they are to be eat'n, they are let upon a Chafing-dish, between two Dishes. Sometimes there are above a thousand Barrels exported out of the Island; and indeed, were it not for this Trade, the poor people would fee but very little Money.

Upon the Mountain of the Holy Cross stands a Church of the fame name; upon which
which the report of the Country goes, that St. Helena returning from Jerusalem left a piece of our Saviour's Cross with the Chriftians of Cyprus, who built a Church there, by means of the Liberality of the fame Princes. Afterwards thefe of the Town of Larnaca took it from hence, and carry'd it to their Church, where I saw it. The piece is as big as the Palm of a Man's Hand, fet in a great Cross of Latten, embos'd with several Figures.

In the Kingdom of Cyprus there is an Archbishop and three Suffrægans. The Arch-bishop takes upon him the Title of Nicosia; to which Famagofha belongs with all the Country between Nicosia and Famagofha, with the Territories of Nicosia and all the Villages round. He has a Houfe about a League from Nicosia, where the chiefeft of his Revenue lies. Some years since he caus'd the high Altar of the Church to be painted and gilded, being a neat piece of Workmanfhip. Thus the Arch-bishop has under his Jurifedion all the middle part of the Island, and fome part toward the Eait. The Bifhops are the Bifhops of Paphos, Larneca, and Crefufe.

The Greeks are very much addicted to the observation of their ancient Cufoms and Ceremonies; and generally their Mafles are very long. Upon Sundays and Holy-days they ride between one and two of the Clock in the Morning to Sing Matins. To which purpofe there is a Clerk that goes from door to door and knocks with a Hammer, to wake the people, and then cries out with a loud voice, Chriftians go to Church. The men and old women fail not to go as being more zealous; but the maids and young women never go out of doors in the night for fear of the Turks. There are feven or eight Villages, the Inhabitants whereof are Maronites, who came from Mount Libanus, and fpeak Arabic at home, but Greek among the Indians. They follow the Roman Religion, and have their Churches peculiar to themselves.

The Island of Cyprus is no wholefom Air, being fubjeft to the Spoyl of a fort of Locufes, that some Summers deftroy all their Fruit and Corn. During the heats they hover in the Air, which they will dark'n with their number like a thick Cloud; but when the North Wind blows, it carry's them into the Sea, where they perish.

There are in Cyprus three forts of colour'd Earth, a Grey-black, a Red, and a Yellow; of which the Venetians fetch away great quantities for their courier fort of Painting. There's alfo a Mine of White Alome, which is the Stone call'd Damantius. It is thought that the Ancients had a way to spin this Alome into a kind of Cotton, and fo to make out of it a certain fort of Cloth that would not confume in the Fire, but only be the more perfectly whiten'd thereby. The Indians formerly bury'd the dead bodies of their Kings deced'd in Shrouds of this kind of Linnen, and then putting them into the Fire, found the bodies all reduc'd to ashes, but the Cloth whole; out of which they took the ashes, and carefully put them into an Vne, which was prepar'd for their prefervation.

When the Bafja of Cyprus has a mind to view the Fortrefs of Famagofha, he fends to give the Bey, who is Governour thereof, notice of it. For it is at the Governor's choice whether he will give him admission or no. The Bafja Hali-Giorgi, being a comely old man of above a hundred and two years of age, fetting out of Nicosia in his Litter with about two hundred Horfes, when he was come within half a League of Famagofha, the Governour of the place fent his Lieutenant with a hundred Horfe to Compliment him, and to conduct him to the Town. Immediately they took upon them the Guard of the Bafja's Litter, who was not permitted to take along with him above eight or ten of his principal Officers. The Cannons roared at his entry, and he was treated magnificently, but he lay not in the Town, being conduc'd back by the fame party to the place where they met him in the Morning.

Upon the third day of October we fet Sail about three a Clock in the Morning with a Weft-North-Weft Wind, and about Noon we were within sight of Famagofha, into which place we could by no means be admitted, by reafon of the Wars between the Turks and Venetians. But as far as I could difcern a far off, there is no eafe access to the Port, and for the City I could deler no part of it.

The fourth, by break of day we got Sight of the Coast of Syria, Cape Canber, and the Gulf of Amicoth, and about Evening we arriv'd in the Road of Alexandria.
From thence we went to Aleppo, and stay'd there from the seventh of October, to the thirtieth of December.

On the thirtieth we set forward for Nineveh, and with little variation of the Road which I have already describ'd in my third Voyage from Paris. We arriv'd the second day of February at Mosul, or Nineveh, where we stay'd till the fifteenth, 'till the Kilters or Boats of the Country could be got ready. Our Kilter carry'd thirty Passengers, and sixty hundred of Aleppo Weight, or thirty three thousand pound of Paris Weight, upon which the Tigris bore us from Mosul to Babylon.

CHAP. VII.

A Continuation of the Road which the Author kept in the fourth Voyage into Asia, and particularly of his passage upon the Tigris from Nineveh to Babylon.

The fifteenth of February we put off from Mosul, and after we had swim six hours, we came to lye near a hot Bath, about a Musket-shot from the Tigris. It was throng'd with Sick people that came thither for their Recovery. We kept our selves upon the Watch all night; but for all we could do, the Arabs stole two Coverlets from a Merchant, and a Turk's Cloaths that was gone into the Bath.

The sixteenth, after we had row'd about five hours, we came to a huge Dam; it is 200 Foot wide, and makes a fall in the River of about 20 Fathoms deep. The Arabians said that Alexander the Great made it to turn the course of the River; others will have it, that Darius caus'd it to be made to hinder the passage of the Macedonians by Water. However, we were forc'd to land our selves and our Goods, and to lade them upon Horses which the Arabs brought us.

The passing this Dam is worthy observation. For it is a thing of wonder to see the Kilter all of a sudden fall above six Score Foot, and yet be kept by the Leather-Bottles still above Water. The Water-men that guide the Boat, try themselves and their Oars fast to a Parchent like a Semicircle, to defend themselves from the force of the Water. And indeed this is the Dam that renders Tigris un-navigable.

The Kilter being come to the place where we expected it, we put our Goods aboard, and lay in the same place upon the Bank of the River. For the Arabs, if they perceive the Merchants asleep, cut the Cords of the Kilter, and setting it a-drift, swim after it, and rifle away what they please.

The seventeenth, after three hours rowing we met with the River Zab, that empties into the Tigris, upon Chaldea-side. Half a League above the River stands a fair Cattle of Brick upon a little Hill; but no body dwelling in it, it runs to ruine. We were twelve hours that day upon the Water, and came to lye at a place which was full of Wood, where we made great Fires, and shot off our Muskets often in the night to scare the Lions.

The eighteenth we were upon the Water eighteen hours, and lay upon the Bank of the River, upon Assyria-side. That Evening the Arabs brought us Milk-Meats, and fresh Butter. They swim from the other side of the River with a Boracho under their Stomachs, and another upon their Heads, wherein they bring their Commodities; for which they will have no Money, but only Tobacco, or Bisket, or Pepper.

The nineteenth, in four hours time we met with a River call'd Altym-sou, or The River of Gold. It flows from the Mountains of the Medes, and I travel'd by the side of it for three days together, returning from Tauris to Aleppo, and passing the Tigris to Mefia. The Water of the River is of an excellent taste, and it falls into Tigris upon Assyria-side. All along the Tigris, on the same side, are great Store of Bituminous Springs, and other Streams of hot Water that smell of Sulphur. All that day
day we saw none but Arabs and Kurds marching along the Banks of the River, the Kurds upon Mesopotamia side, and the Arabs upon Assyria side. They were at War, and both sides marched in very good order. The Young men went foremost with Bows and Arrows, and some Muskets, but several Half-Pikes. Next to them their Wives, Virgins, and Children, with their Cattel, Horses, and Cames; after which marched the Old men in the rear. As well the Kurds as the Arabians sent out Horses to scout upon the high Grounds; for as soon as they find any advantage, they presently swim their Horses over the River and fall on. Now because we would not trust those for of People, we row'd nineteen hours to avoid 'em.

The twentieth, we were eleven hours upon the Tigris, and came to lye at a Town called Tigris, upon Mesopotamia side. There belongs to the Town a Castle half ruin'd, and yet there are still some handfom Chambers to be seen. Upon the North and East, the River serves for a Moat; but upon the West and South it has a deep Artificial one pav'd with Free-stone. The Arabians say that formerly it was the strongest place in all Mesopotamia, though it be commanded by two Hills not far from it. The Christians dwelt half a League from the City, where the Ruines of a Church and part of a Steeple are still to be seen, whereby it appears to have been a considerable Pile of Building.

The twenty-first, after we had row'd three hours, we met with a Town upon Assyria side, which was call'd Amel-el-tour, from the name of a person that lies inter'd in a Monastery, whom the people account to be a Saint. Therefore is it a place of great Devotion among them, so that great numbers of Votaries go thither in private. That day we were twelve hours upon the Water, and lay upon the Banks of the River.

The twenty-second, having been upon the Water two hours, we met with a great Channel cut out of Tigris to water the Lands, which runs up as far as just over against Bagdat, and there falls into the Tigris again. Coming thither, we landed upon Chaldea side, by reason that there were certain Turks with us, who would of necessity perform their Devotions at a place call'd Samatra. In the fame there is a Mosquee not above half a League from the River; to which many Mahometans pay their Devoirs, especially Indians and Tartars, who believe forty of their Prophets to be buried there. When they knew us to be Christians, they would not permit us, no not for Money, to let our Feet in it. About five hundred Fares from the Mosquee stands a Tower very ingeniously built. There are two Stair-cafes without, that belong to it, made twirling like a Periwinkle-shell: one of which Stair-cafes was built deeper into the Tower than the other. I would have taken better notice of it, could I have been permitted to come nearer it. Only I observ'd that it was made of Brick, and that it seems to be very ancient. Half a League from thence appear three great Portals, that look as if they had been the Gates of some great Palace. And indeed it is not improbable but that there was some great City thereabouts; for, for three Leagues all along the River there is nothing to be seen but Ruines. We were twelve hours that day upon the Water, and lay upon the Banks of Tigris, according to custom.

The twenty-third, we were twenty hours upon the Water, and all the day long we saw nothing upon either side of the River but pitiful Huts made of the Branches of Palm-trees, where live certain poor people that turn the Wheels, by means whereof they water the neighbouring Grounds. We alfo met that day with a River call'd Odoine, that falls into Tigris upon the side of the ancient Chaldea.

The twenty-fourth, we were twenty-two hours upon the Water together, never stirring off from the Kile: The reason is, because the Merchants having tak'n out of the Kile all their Money and the belt part of their Merchandizes, give them to the Country-people, who carry them very faithfully to Bagdat, whither they go to sell their own Commodities: which the Merchants do, to avoid the payment of Five in the Hundred, in the City. I trusted them also with several things of which they gave me a very good account, as they did to others, being contented with a small manner for their pains.

The twenty-fifth, about four of the Clock in the Morning we arriv'd at Bagdat, which is as usually call'd Babylon. They open the Gates by fix, and then the Customers come to take an account of the Merchandize, and to search the Merchants themselves. If they find nothing about 'em, they let the Merchants go: but if
they have any thing about 'em which ought to pay, they carry the perfons to the Cufom-Houfe, where they write down the quantity of the Goods, and let them go. All the Merchandize upon the Kile is carry'd thither also, which the Merchant fetches away again in two or three days, paying the Cufom: All which is done in very great order, without any noise or disturbance in the leaft.

Though Bagdat ufuallv bear the name of Babylon, yet it is at a great distance from the ancient Babylon, whereof in due place. But now for Bagdat, as it stands at this day.

Bagdat is a City seated upon the River of Tigris, on the Coast of Persia, and lepetated from Mefopotamia by the fame River. It lies in 33 Deg. 13 Min. of Eleation. The Chronicles of the Arabians report that it was built by one of their Califs nam'd Almanfower, in the year of the Hegyra of Mubom 145, and of Chriftianity 762, or thereabouts. They call it Dar-al-fani, that is, the House of Peace. Some fay it deriv'd its name from a Hermitage that flood in a Meadow where the City now stands, whence it was call'd Bagdar, or, a Garden befqueth'd.

About forty years ago digging up the Foundations of an Inn, the Workmen found a Body entire, habited like a Bifhop, with a Cenfor and Incenfe by him. And in the fame place feveral Cells of Religious Houfes fhow'd themfelves: which makes it very probable, that where Bagdar is built there was anciently a great Monflyery, with feveral Houfes where the Chriftians inhabited. The City is about fifteen hundred Paces long, and lev'n or eight hundred broad, and cannot possibly be above three Miles in circuit. The Walls are of Brick, and terrafe'd in fome places, with large Towers like Baftions. Upon all thefe Towers there are mounted about fixty pieces of Cannon, the biggest whereof carries not above five or fix Pound Ball. The Moats are wide, and about five or fix Fathom deep. There are not above four Gates; three upon the Land-fide, and one upon the River, which you must crofs, over a Bridge of thirty-three Boats, distant one from the other about the breadth of one Boat. The Caftle is in the City, near to one of the Gates call'd El-Maftan, upon the North fide. It is partly built upon the River, encompass'd only with a Single Wall, terrafe'd in fome places; and adorn'd with little Towers, upon which are planted about a hundred and fifty Cannon, but without Carriages. The Moat is narrow, and not above two or three Fathom deep, neither is there any Draw-Bridge before the Gate. The Garrifon confisits of three hundred Janizaries, commanded by an Aga. The City is govern'd by a Bafhia, who is generally a Vizier. His Houfe is upon the fide of the River, making a fair fiew; and he has alway ready at command fix or lev'n hundred Horfe. There is alfo an Aga that commands three or four hundred Spahis. They have besides another fort of Cavalry which is call'd Gin-guler, that is to fay, Men of Courage, commanded by two Aga's; and ufuallv there are about three thoufand in the City and the Towns adjoyning. The Keys of the Gates of the City and the Bridge-Gate are in the cuftody of another Aga, who has under him two hundred Janizaries. There are alfo fix hundred Foot-men, who have their particular Aga, and about fixty Cannoners, who were at that time commanded by an expert Artift that went by the name of Signor Michael, who paifs'd for a Turk, though he were born in Candy. He put himfelf into the Grand Signor's Service, when he went to befiege Bagdar, in the year 1638. Though the Turk had the good fortune to carry the City in a fmall time; not fo much by virtue of the Breach which Signor Michael had made in the Wall, as the Sedition and Revolt that happen'd at the fame instanta, the Story whereof was thus in fhort.

The Kan that fuffain'd the brunt of the Siege at firft, was originally an Armenian, and his name was Sefi-coni-Kan. He had commanded the City a long time, and had defended it twice from the Army of the Turks, who were not able to take it before. But the King of Persia having fent one of his Favourites to command in his room, who had enter'd upon his Command before the Cannon had made the Breach, the old Kan finding himfelf displac'd by the Commiffion of the new Govanour, rather chose to dye, than survive the Aftront which was put upon him. To which purpose he fent for his Servants, the Officers of the Army, his Wife and Son, and taking three Cups of Poylon in his Hand, he commanded his Wife, if ever the lov'd him, now to flew the marks of her affection by generoufly dying with him. He gave the fame exhortation to his Son; and fo all three together drank up the Poylon, which procur'd their fpéedy death. The Souldiers, who had a great love for their Govanour, having
having beheld so dithral a Spectacle; and knowing the Grand Signor was preparing for a general Assault, would not obey their new Kas, but began to act like Re- volters; and to that purpose they agreed to deliver up the City; upon condition they might march away with their Arms and Baggage: but the Turks did not keep their words. For so soon as the Turks were got into the City, the Bafiah's told the Grand Signor, that to weak'n the force of the Persians, it was necessary for him to put to the Sword all the Souldiers that were in the City: and therefore upon there were above twenty thousand maccar'd in cold Blood. The Turks had feiz'd upon the Capuchins Manifon, but Signor Michael, chief of the Canoners, got it to be reford'd them again.

As to the Civil Government of Bagdat, there is none but a Cady, who does all, acting even the Mofli, with a Shiekelafion or Tefterdar, who receives the Revenues of the Grand Signor. There are in it five Mosques, of which two are indifferently well built, and adorn'd with Duomo's cover'd with varnish'd Tiles of different colours. There are also ten Inns, all ill built, except two, which are reasonably convenient. In general, the City is ill built; there being nothing of beauty in it but the Bazars, which are all arch'd; else the Merchants would not be able to endure the heats. They must also be water'd three or four times a day; for which office several poor people are hire'd upon the publick charge. The City is full of Trade, but not so full as it was, when in the hands of the King of Persia: for when the Turk took it, he kill'd most of the richest Merchants. However there is a great confluence thither from all Parts; whither for Trade, or for Devotions fake, I cannot tell: because they that follow the Sect of Holy, do believe that Holy liv'd at Bagdat. Besides, all they that are defirous to go to Mecca by Land, must pass through Bagdat, where every Pilgrim is forc'd to pay four Pinslers to the Bafiah. You must take notice that there are in Bagdat two forts of Mahometans, the first are call'd Rafeidi's; or Here-ticks; the second, Observers of the Law, in all things like those at Constantinople. The Rafeidi's will by no means eat or drink with a Christian, and very hardly with the rest of the Mahometans: or if they do happen to drink out of the same Cup, or to touch them, they presently wash themselves, as believing themselves unclean. The others are not so scrupulous, but eat and drink and converse with all the World. In the year 1630, after the Grand Signor had taken Bagdat, a Rafeidi who was a Carrier of Water not only refuse'd to give a few to drink, who defin'd it of him in the Market-place, but abuse'd him also in words. Thereupon the few complain'd to the Cady, who immediately sent for him, and caus'd his Borocho and his Cup to be brought along with him; when he came before him, he ask'd for his Cup, and gave the few to drink, and then made the Porter drink also out of the same Cup: After that, he order'd the Rafeidi to be Baftinado'd, and this Leffon to be taught him while he was chastiffing, That we are all God's Creatures, as well Maho-
metans, as Christians and Jews. This has made them less zealous in their Superstition, though they are the chiefest part of the Inhabitants of the City.

As to their Funerals, I have particularly obser'd, that when the Husband dies, the Wife pulls off all her Head-gear, and lets her Hair fall about her Ears; then she all bein's her Face with the Soot of a Kettle, and having so done, frisks and leaps about after such a ridiculous manner, as from others would rather produce laughter than tears. All the kindred, friends and neighbours meet at the House of the deceas'd, and stay for the Celebration of the Funeral. At what time the Women strive to out-vie one another in a thousand Apith tricks, clapping their Cheeks, yelling like mad people; and then of a sudden letting themselves to dance to the sound of two Drums, like those which the Tabor-and-Pipe-Men carry, upon which the Women beat for a quarter of an hour. Among them there is one more ac-
custom'd to this fool'ry than the rest, that fills your Ears with mournful Dinns; to which other Women make answer, by redoubling their Cries, which may be heard at a great distance. It would then be a vain thing to seek to comfort the Children of the deceas'd, for they seem to be so much beside themselves, that they are not in a condition to hear anything. And they are oblig'd to carry themselves in that manner, unless they intend to run the reproach of not having any kindnefs for their Parents. When the Corps is carry'd to the Grave, abundance of poor people go before with Banners, and Creffents at the ends of Sticks, singing most dismal Dirges all the way. The Women are not to be at the Interment, who are not
to go abroad but only upon Thursdays, when they go to the Sepulchers to Pray for the Dead. And because that by their Law the Husband is oblig'd to lye with his lawful Wife upon Thursday-night or Fryday-night, upon Wedneday-morning the Women go to the Baths, where they perfume their Heads and Bodies with a sweet Water. They may go abroad sometimes at other feasons, when their Husbands give them leave to visit their Kindred; but then they are to be wrap't up from Head to Foot, that it is impossible for their Husbands themselves to know them if they meet 'em in the Streets. By the way take notice, that the Persian Women, unless they be such as are very poor, would rather stay within all the days of their Lives, than go abroad without a Horfe. And it is a certain sign to know a Curiitian from an honest Woman; for that the Curiitians put their Feet in the Stirrup, and the honest Women only in the Stirrup-leathers. The Women of Bagdat are very richly habited, after their fables; but they are not contented to wear their Jewels about their Necks and Wriflets, for they hang them like Bracelets about their Faces, and will bore holes in their Ears to put in a Ring. The Arabian Women only bore the separation between the two Noftrels, where they wear hollow Rings, as well to spare cost, as for lightnefs; for some are to big, that you may almost thrust your Fift through them. Beyond all this, the more to beautifie themselves, they make a round Ring about their Eyes with a certain Sort of Blacking: And as well Men as Women, in the Delert, put the fame near their Eyes, to preface them, as they fay, from the heat of the Sun.

Of Chriftians there are three forts: Neftorians, who have a Church; Armenians and Jacobites, who have none, but go to the Capuchins; who administer the Sacraments to them. The Chriftians go in Devotion to a Chappell, about a fhort quarter of a League from the City, dedicated to a Saint whom they call Keder-Elias, paying a small Fee, for admission, to the Turks, who keep the Keys. Two days journey from the City stands another ruin'd Church in a pitiful Village, where they fay, that St. Simon and St. Jude were both Martyr'd and Buried. If a Chriftian dies, all the reft come to his Burial, and returning home, find a Supper prepar'd to welcom them; the next day they return to the Grave, and pray for the deceas'd; and the third day there is a Dinner for all comers and goers. Sometimes there will be a hundred and fifty perfons at a Burial. They repeat the fame Ceremonies for the feventh, eighteenth, thirtieth and fourtieth days afterwards; having a great veneration for the Dead, for whom they pray too often. This fummon of Fealing is very in-convenient for the Poor; for they being defirous to imitate the Rich, run themfelves sometimes fo far in Debt, that they are forc'd to fell their Children to the Turks to discharge themselves.

There are feveral Jews alfo in Bagdat, but more that come every year in Devotion to visit the Sepulcher of the Prophet Ezechiel, which is a day and a halves journey from the City. In short, since the taking of Bagdat by Sultan Amurat, the number of Inhabitants cannot be les than fifteen thoufand Souls; which fews that the City is not peopled according to its bignefs.

About a day and a halves journey from the Point of Mesopotamia, at diftance almost equal between Tigris and Euphrates, there appears a vaft Heap of Earth, which the people call to this day Nemrud. It stands in the midst of a wide Plain, and may be difcover'd a great way off. The vulgar fay be believe it to be the Remains of the Tower of Babel; but there is more probability of the Arabian Opinion, who call it Agartos, and believe it to have been built by an Arabian Prince, who always kept a Beacon at the top to afsemble his Subjects together in time of War. This Heap of Earth was about three hundred Paces in circuit; but it is not cafe to guess at the ancient height, the reft being fallen to ruine, but only eighteen or twenty Fathom. It is built of brick dry'd in the Sun, every Brick being ten Inches square, and three thick. The Building is thus rais'd. Upon every row of Canes or Reeds bru'd to pieces and mix'd with Wheat-flat, and fpered an Inch and a half thick, lye feven orders of these Bricks with a little Straw between each; then another Bed of Reeds, and fix rows of Bricks; then a third with five rows, decreafing in that manner till you come to the top. The form of it feems to have been rather fquare than round; and in the highest part of that which remains there appears a Hole like a Window; if it were not rather an Out-let for Water, or a Hole for the Scaffolding. In short, according to the Description of Moses there
THE PLATFORME OF BAGDAT

The Suburbs in Mesopotamia
The Plane of the City of Bagdat, which is to be compass'd, as well by Land as by Water, in two Hours.

A. The Ground-Plot.
B. The Fortrefs.
C. The Gate call'd Maazan-capi.
D. The New Bulwark,
E. The Port where the Grand Signor ered his first Batt'ry, Anno 1638.
F. The Old Bulwark.
G. The Gate in the Wall.
H. The Old Bulwark.
I. The Place where Amurat rais'd his second Batt'ry, when he made the Breach, and took the City.
K. The Gate in the Wall.
L. The Old Bulwark.
M. The Old Bulwark.
N. Cara-capì, or the Black Gate.
O. The Old Bulwark.
P. Sou-capì, or the Water-Gate.

CHAP. VIII.

A Continuation of the Road from Bagdat to Balfara; and of the Religion of the Christians of St. John.

The fifteenth of March we hire'd a Bark from Bagdat to Balfara. And we order'd, that a little beyond Bagdat the River Tigris divides it fell into two Arms; the one which runs through the ancient Chaldea, the other keeps its course toward the Point of Mesopotamia; these two Arms making a large Land, crossed by several small Channels.

When we came to the place where Tigris divides it self, we beheld as it were the compass of a City that might have formerly been a large League in circuit. There are some of the Walls yet standing, upon which fix Coaches may go a-brest. They are made of burnt Brick, every Brick being ten Foot square, and three thick. The Chronicles of the Country say; that there were the Ruines of the ancient Babylon.

We follow'd that Arm of Tigris that runs along the Coast of Chaldea; for fear of falling into the hands of the Arabs, who were then at War with the Bashta of Babylon, denying to pay the ordinary Tribute to the Grand Signor. We were ten days upon the Water in our passage from Bagdat to Balfara, and lay every night on the Water, dreading our Visitants in the Bark. For when we came to any Villages, we sent our Servants a-shoar to buy Provisions, which we had very cheap. Now the Towns we met with upon the Shoar were thievish. Amurat, where there stood a Fort of Brick bak'd in the Sun; Manufactory, a great Town; Magar, Gazer, and Cavo. At this last place Euphrates and Tigris meet together: where are also three Castles to be seen; one upon the Point where the two Rivers meet, which is the strongest, and where the Son of the Prince of Balfara then commanded; the second upon Chaldea side; and the third upon Arabia side. Though the Cafhtoms be there exactly demanded, and paid, yet they never search any perfon. The Tides come up to that place: so that having but fifteen Leagues to Balfara, we got thither in few hours, having both Wind and Tide.

All the Country between Bagdat and Balfara is inter-cut and parted by Dikes, like the Low Countries; the two Cities lying a hundred and sixty Leagues one from the
the other. It is one of the best countries in the possession of the Grand Signor, being florid with large Meadows and excellent Pasturage, where are bred infinite numbers of Beasts, especially Mares and Bufalo's. The Female Bufalo's go twelve Months, and yield so much milk, that there are some which will give two and twenty Pints. And there is so large a quantity of Butter made, that in some Villages upon the Tigris, we saw sometimes five and twenty, sometimes twenty Burks lad'n with Butter, which the people sell all along the Gulf of Persia, as well upon Arabia, as Persia side.

Half the way between Bagdat and Balfara, we perceiv'd several Pavilions set up in the Meadows along by the side of the River. Upon enquiry we heard that the Tefterdar was come from Constantinople to gather the Grand Signor's duty's. For from Bagdat to Gorno, for all the Bufalo's as well Male as Female, there is to be paid a Piaffer and a quarter for every head once a year; which is worth yearly to the Grand Signor a hundred and fourscore thousand Piaffers. Every Mare also pays two Piaffers, every Sheep ten Sous; which if the Country people were not very cunning, would be worth fifty thousand Piaffers more than it is.

After this we came to Gorno, a Fortrefs upon the point where the two Rivers meet, besides two other small Castles upon each side, so that there is no passing without leave. Upon the Fort of Gorno which was well furnish'd with Cannon, we saw the Prince of Balfara's Son, who was Governor of the Fort. And here it is that the Account of the Cufromers is taken. But though they are very exact in searching the Barks, they are very civil, for they search no body. However left any Goods should be hid between the Planks of the Ships, over which they generally throw Firegots and Canes, the Cufromers bring a great Piercer, with which they bore the fides of the Bark quite through for the discovery of conceall Goods. The Goods are Register'd at Gorno, but the Cufromers are always paid at Balfara, according to the account giv'n from the Fort.

The fame day entering into the Channel that is cut out of Euphrates to Balfara, we met the chief of the Hollond Factory taking his pleasure in a Boat cover'd with Scarlet, who took me with him to Balfara.

Balfara ftands upon the fide of Arabia deserta, two Leagues from the Ruines of a City, which was formerly call'd Teredon, and anciently flood in the Defert, to which the Water was formerly convey'd out of Euphrates in a Brick Channel till to be seen.

By the Ruines it appears to have been a great City, from whence the Arabians fetch away the Bricks and sell them at Balfara. The City of Balfara is half a League from Euphrates, which the Arabians in their Language call Shetel-urab, or the River of Arabia. The Inhabitants of the City have made a Channel to it about half a League long, which bears Veffels of 150 Tun, at the end whereof stands a Fort, fo that no Veffel can get into the Fort without leave. The Sea is above fifteen Leagues off, but the Tide comes up to the Channel, and fills the River other fifteen Leagues upward beyond Gorno. The Country is fo low, that were it not for a Dam that runs along the Sea-shore, it would often be in danger of being drown'd. The Dam is above a League in length, and built all of Free-Stone fo strong, that the fury of the waves can do them no injury, though it lie open to a Boytfrout Sea.

It is not above a hundred years since Balfara belong'd to the Arabians of the Defert, and had no commerce with the Nations of Europe. For those people were contented to eat their own Dates, having so great a quantity, that they only live upon them. 'Tis the fame thing all along the Gulf on each fide, for from Balfara to the River Indus for above fix hundred Leagues together, and all along the Coast of Arabia to Mafcat, the poor fort of people know not what it is to eat Rice, but live upon Dates and Salt-fish dry'd in the wind. The Cows eat no Grasfs, and though they go abroad in the fields, they find little or nothing among the bulthes which is proper for them to eat. But every Morning before they drive them to the Field, and when they return home, they give them heads of fift and Date-nuts boil'd together.

The Turks having had War with the Arabians took Balfara; and yet because the Arabians always hover'd about the Town, and made booty of all they could lay their hands on, they were forc'd to come to an agreement with them, that the Arabs should quietly enjoy all the Defert 'till within a League of the City; and that the Turks
Turks should remain peaceable Masters of the City, where they have a Bashe for Governour. But this Treaty endur'd not long; for in the middle of the City there is a Citadel, call'd Ausfell Bashe, or the Bashe's Court, which the Turks built; so that the Garrifon being Turks and the Inhabitants Arabians, who could not endure to be curb'd, they oft-times quarrell'd with the Turks and came to blows. Thereupon the Arabians of the Defert came to the relief of the Citizens and besieg'd the Balsha in the Fortresst. At length becaufe there could be no such agreement made, but that one party or other took an occasion presently to break it, there was one Balsha whose name was Auid, who after many contests and revolts which had almost tyr'd him, resolv'd to rid himself of the trouble, and fold his Government for forty thousand Piastra to a rich Lord in the Country, who prefently raise'd a sufficient number of Souldiers to keep the people in awe. This great man took upon him the name of Efrasius Bashe, being the Grandfather of Haffen Bashe, who was Governour at the time when I pass'd through before. This Efrasius threw off the Turkish yoak, and took upon him the title of Prince of Balfara. As for the Bashe that fold his Government, he no sooner arriv'd at Constantinople, but he was strangl'd. But after Amurath had taken Bajdat, the Prince of Balfara was glad to feed him continually with Prefents that chiefly confinfled in Horsefs, which are very beautiful in that Country. The Great Sha-Abas having taken Ormus, fent a powerful Army under the Command of Innan-Kouli-Kan Governour of Shiraz, to take in Balfara. Whereupon the Prince finding himself too weak to refit fo great a Pow'r, made an agreement with the Defert Arabians to break down the Dam that flows the Sea. Which being perfom'd, in came the Sea tumbling fifteen Leagues to Balfara, and four Leagues beyond it, which constrain'd the Persians, surround'd with water, and hearing at the fame time the death of Sha-Abas, to raise their Siege. Since that inundation, several Lands and Gardens have been utterly barren, or have been born little, by reason of the Salt which the Sea has left behind.

The Prince of Balfara has enter'd into Leagues with several strange Nations; fo that whenever you come, you may be welcom. There is fo much liberty and fo good order in the City, that you may walk all night long in the Streets without molestation. The Hollander's bring Spices thither every year. The English carry Pepper and some few Cloves; but the Portugals have no Trade at all thither. The Indians bring Callicus, Indigo, and all forts of Merchandize. In short, there are Merchants of all Country's, from Constantinople, Smyrna, Aleppo, Damascus, Cairo, and other parts of Turkie, to buy such Merchandizes as come from the Indies, with which they lade the young Camels which they buy in that place; for thither the Arabians bring them to put them to fale. They that come from Diarbekir, Mafful, Bagdat, Melopotamia, and Assyria, fend their Merchandizes up the Tigris by Water, but with great trouble and expence. In regard the Boats are to be tow'd by men, that cannot go above two Leagues and a half in a day, and againft the Wind they cannot stir, which makes them oft-times between Balfara and Bagdat to be above sixty days, may there have been some that have been three months upon the Water.

The Customs of Balfara amount to five in the hundred, but generally you have some favour shew'd you, either by the Cuytomer or the Prince himself, that the Merchant does not really pay above four in the hundred. The Prince of Balfara is a good a Husband, that he lays up three millions of Livers in a year. His chiefest Revenue is in four things, Money, Horsefs, Camels, and Date-trees; but in the last confines his chiefest wealth. For all the Country from the meeting of the two Rivers to the Sea,for the space of thirty Leagues together, is all cover'd with these Trees; nor does any one dare to touch a Date, till he has paid for every Tree three fourths of a Larin, or nine Seys French. The profit which the Prince makes upon money, proceeds from this, that the Merchants that come from abroad are oblig'd to carry their Reals to his Mint, where they are Cown'd and converted into Larins, which is worth to him eight in the hundred. As for his Horsefs, there is no place in the world, where there are more fit for travel, or handiermen shape'd; for there are some that will travel thirty hours together and never draw bit, efipecially the Mares. But to return to the Palm-trees it is worth observation, that there is more Art to bring up these Trees than any other. The Natives dig a hole in the ground, wherein they heap a great quantity of Date-nuts in a Pyramidal form, the top
The Persian Travels

Book II.

whereof ends in one single Nut, which being cover'd with Earth produces the Palm-tree. Most of the people of the Country do lay, that in regard there is among the Palm-trees the distinction of Male and Female, that therefore they must be planted one by another, for that otherwise the Female Tree will bear no Fruit. But others affirm that nicety to be unnecessary; and that it suffices, when the Male is in Blossom to take a Flower from the Male, and put it into the Heart of the Female a little above the Stem; for unless they should do so, all the Fruit would fall off before it came to maturity.

There is at Balsara a City that administers Justice, and who is established by the authority of the Prince that commands there. In the City are also three sorts of Christians, Jacobites, Nestorians, and Christians of St. John. There is also a House of Italian Carmelites; and there was a House of Portugal Anfin-Friars, but they have forlorn the Town ever since their Country-men quitted the Trade.

The Christians of St. John are very numerous at Balsara, and the Villages thereabouts; who, anciently lived by the River of Jordan, where St. John Baptized; and from whom they took their Name. But since the time that Mahomet conquered Palestine, though Mahomet formerly gave them his Hand and his Letters of Privilege that they should not be molested, nevertheless they that succeeded the false Prophet reliev'd to extirpate them all; to which purpose they ruin'd their Churches, burnt their Books, and exercis'd all manner of cruelties upon their Persians: which oblig'd them to retire into Mesopotamia and Chaldea, and for some time they were under the Patriarch of Babylon, from whom they separated about a hundred and sixty years ago. Then they remove'd into Persia and Arabia, and the Towns round about Balsara: as Sauter, Despou, Ramuz, Bitem, Mvo, Endecan, Calfsabat, Aroza, Degar, Dorchb, Mafquiel, Gumur, Carianous, Balsara, Onzer, Zech, Laz. Nor do they inhabit City or Village by which there does not run a River. And many of their Bishops have afford'd me, that the Christians in all the foregoing places make above five and twenty thousand Families. There are some among them who are Merchants; but the most part of them are Tradesmen, especially Goldsmiths, Joyners, and Locksmiths.

Their Creed is full of fables and foul errors. The Persians and Arabians call them Sabbi, a People that have forlorn their own Religion, to take up a new one. In their own Language they call themselves Mendai jahis, or Disciples of St. John, from whom, as they asser't us, they have receiv'd their Faith, their Books, and their Traditions. Every year they celebrate a Feast for about five days, during which time they go in Troops to their Bishops, who Baptize them according to the Baptism of St. John.

They never Baptize but in Rivers, and only upon Sundays. But before they go to the River they carry the Infant to Church, where there is a Bishop who reads certain Prayers over the Head of the Child; from thence they carry the Child to the River, with a Train of Men and Women, who together with the Bishop go up to the knees in Water. Then the Bishop reads again certain Prayers out of a Book which he holds in his Hand, which done he sprinkles the Infant three times, saying, Besmimrad er-Rabi, Kaddemin, Akryer, Menhal el genet Ali Kayli Krake; or, In the Name of the Lord, first and last of the World, and of Paradise, the high Creator of all things. After that, the Bishop reads something again in his Book, while the Godfather plunges the Child all over in the Water; after which they go all to the Parents House to feast. If any tax their Baptism for insufficient, in regard the Three Persons of the Divinity are not nam'd therein, they can make no rational defence for themselves. Nor have they any knowledge of the Mystery of the Holy Trinity, only they say that Christ is the Spirit and Word of the Eternal Father. "They are so blind as to believe the Angel Gabriel to be the Son of God, begotten upon Light; yet will not believe the Eternal Generation of Christ, as God. Yet they confess he became Man, to free us from the Punishment of Sin: and that he was conceived in the womb of a Virgin without the knowledge of Man, by means of the Water of a certain Fountain which the drank of. They believe he was crucify'd by the Jews; that he rofe the third day; and that his Soul ascended up to Heaven, his Body remain'd on Earth. But like the Mahometans they corrupt their Faith, by saying, that Christ vanish'd when the Jews came to take him, and that he deluded their cruelty with his Shadow.
In the Eucharist they make ufe of Meal or Flow'r, kneaded up with Wine and Oil; For, say they, the Body of Chrift being compos'd of the two principal parts, Flesh and Blood, the Flow'r and the Wine do most perfectly represent them; besides, that Chrift at his Supper made ufe of Wine only, and not of Water. They add Oil, to signify the benefit we receive by his favour of the Sacrament, and to put us in mind of our Love and Charity towards God and our Neighbour. To make this Wine, they take Grapes dry'd in the Sun, which they call in their Language Zelbes, and caufing Water upon them, let them steep for to long a time. The fame Wine they ufe for the Confevration of the Cup. They make ufe of Rainifs, in regard they are more eafie to be had than Wine; the Persians, efpccially the Arabians, under whole Government they live, not permitting, nor indeed allowing them the ufe of it. Of all people that follow the Law of Moflenets, there are none to oppose to other Religions, as thefe Persians and Arabians about Baffara.

The words of their Confevration, are no other than certain long Prayers, which they make to praise and thank God, at the fame time bleffing the Bread and Wine, never mentioning his Body and Blood; which they say is not at all neceffary, becaufe God knows their intentions. After all the Ceremonies are ended, the Prieft takes the Bread, and having eaten some of it, distributes the reft to the People.

As to their Bishops and Priefts, when any one dyes, who has a Son, they choose him in his place; and if he have no Son, they take the next a-kin that is moft capable and best instructed in their Religion. They that make the Election, fay ferveral Prayers over him that is electd. If he be a Bifhop, after he is receive'd, and that he go about to Ordain others, he ought to fast fix days, during which time he continually repeats certain Prayers over him that is to be ordain'd Prieft, who also for his part faits and prays all the faid time. And whereas I fay the Father succeeds the Son, it is to be obferv'd, that among the Chriftians in thofe Parts, both Bishops and Priefts marry, as do the reft of the people; only if their firft Wife dyes, they cannot marry another unles she be a Virgin. Moreover, they that are admitted to Ecclecafical Functions, muft be of the race of Bishops or Priefts; and their Mothers muft have been always Virgins when they were marry'd. All their Bishops and Priefts wear their Hair long, and a little Cros wrougth with a Needle.

When there is any Wedding to be, the kindred and perfons invited go togethcr with the Bridegroom, to the Houfe where the Bride lives. Thither comes the Bifhop alfo, and approaching the Bride, who is fitting under a Canopy, he asks her if she be a Virgin. If the answerer that she is fo, he makes her conform it by an Oath. After which he returns to the Guefts, and lends his Wife with fome other skillful Women to make an inspection. If they find her to be a Virgin, the Bishops Wife returns and makes Oath of it; and then they all go to the River, where the Bifhop re-baptizes the Couple to be marry'd. Then they return toward the Houfe, and making a ftop before they come quite near it, the Bridegroom takes the Bride by the Hand, and leads her seven times from the Company to the Houfe, the Bifhop following them every time, and reading certain Prayers. After that they go into the Houfe, and the Bride and Bridegroom place themselves under the Canopy, where they fct their Shoulders one againft another, and the Bifhop reads again, caufing them to lay their Heads together three times. Then opening a Book of Divination, and looking for the moft fortunate day to conftiuate the Marriage, he tells them of it. But if the Bishops Wife do not find the Bride to be a Virgin, the Bifhop can proceed no farther, fo that if the young Man have fill a mind, he muft go to some meancer Prieft to perform the Ceremony. Which is the reafon that the people take it for a great difhonour to be marry'd by any other than the Bishops; for when a Prieft marries, 'tis an infallible fign that the Bride was no Virgin. The Priefts alfo, in regard they take it to be a great Sin for a Woman to marry not being a Virgin, they never marry any fuch but by contraint, and to avoid ensuing inconveinencies; for fometimes in defpite they will turn Mahometants. The reafon of the Inspection is, that the Husbands may not be deceiv'd, and to keep the young Girls in awe.

As to what they believe touching the Creation of the World, they fay, that the Angel Gabriel undertakings to create the World according to the command which

M 2

God.
God gave him, took along with him three hundred thirty-six thousand Devils, and made the earth so fertile, that it was but to Sow in the Morning and Reap at Night. That the same Angel taught Adam to Plant and Sow, and all other necessary Sciences. Moreover that the same Angel made the seven lower Spheres, the least whereof reaches to the Center of the World, in the same manner as the Heavens do, all contriv'd one within another. That all these Spheres are of different Metals, the first next the Center is of Iron, the second of Lead, the third of Brass, the fourth of Latten, the fifth of Silver, the fixth of Gold, and the seventh of Earth. The seventh is that which contains all the rest, and is the chiefest of all, as being the most fruitful and profitable to Man, and the most proper to preserve Man-kind, whereas the rest seem rather to be fram'd for its destruction. They believe that over every Heaven there is Water, whence they conclude that the Sun swims in a Ship upon that Water, and that the Mast of his Ship is a Cross, and that there are a great number of Boys and Servants to guide the Ships of the Sun and Moon. Besides, they have the Picture of a Barque, which they say belong to the Angel Baco, whom God sends to visit the Sun and Moon, to see whither they move right or no, and keep close to their duty.

In reference to the other World and life to come, they believe there is no other World, but where Angels and Devils, the Souls of good and bad reside. That in that World there are Cities, Houfes, and Churches, and that the Evil Spirits have also Churches, where they pray, singing and rejoicing upon Instruments, and Feasting as in this World. That when any one lies at the point of death, three hundred and sixty Devils come and carry his Soul to a place full of Serpents, Dogs, Lyons, Tygres, and Devils; who, if it be the Soul of a wicked man, tear it in pieces; but being the Soul of a just man, it creeps under the bellies of those Creatures into the presence of God, who sits in his fear of Majesty to judge the World.

That there are Angels also that weigh the Souls of Men in a Balance, who being thought worthy, are admitted immediately into Glory. That the Angels and Devils are Male and Female, and beger Children. That the Angel Gabriel is the Son of God engender'd upon Light, and that he has a Daughter call'd Sophia who has two Sons. That the Angel Gabriel has severall Legions of Devils under him, who are instead of Souldiers, and others that are his Officers of justice, whom he sends from Town to Town, and from City to City, to punish the wicked.

In reference to Saints, they hold that Christ left twelve Apostles to Preach to the Nations. That the Virgin Mary is not dead, but that she lives somewhere in the World, though there be no person that can tell where she is. That next to her St. John is the chiefest Saint in Heaven, and next to them Zacharias and Elizabeth, of whom they recompense several miracles and Apocryphal tales. For they believe that they two begat St. John only by embracing; that when he came to be of age they Marry'd him, and that he had four Sons which he begat upon the waters of Jordan. That when St. John desired a Son, he pray'd to God, who drew him out of the water; so that St. John had no more to do with his Wife but only to give her the Child to bring up. That he dje'd a natural death, but that he commanded his Disciples to Crucifie him after his death, that he might be like Christ. Lastly, that he dy'd in the City of Ephesus, and that he was bury'd in a Chrysal Tomb, brought by miracle to the City, and that this Sepulchre was in a certain Houfe near the River Jordan.

They highly honour the Cross, and sign themselves with it; but they are very careful of letting the Turks observe them; and during their Ceremonies, they set a Watch at their Church doors for fear the Turks should enter, and lay some unjust Fine upon them. When they have ador'd the Cross, they take it in two pieces, which they never put together again, till their Service rebegins. The reason why they to adore the Cross is drawn out of a Book which they have, Entitul'd The Dit-

Where it is written that every day early in the Morning, the Angels take the Cross and put it in the middle of the Sun, which receives his light from it, as the Moon also doth hers. They add, that in the same Book are Picture'd two Ships, one of which is nam'd the Sun, the other the Moon; and that in every one of these Ships there is a Cross full of Bells: And moreover, that if there were not a Cross in those two Ships, the Sun and Moon would be depriv'd of Light, and the Ships would suffer Shipwrack.

Their
Their chief Festivals are three. The one in Winter, that lasts three days, in memory of our first Parent and the Creation of the World. The other in the Month of August, that also lasts three days, which is call’d the Feast of St. John. The third which lasts five days in June, during which time they are all re-baptiz’d. They observe Sunday, doing no work upon that day. They neither Fast nor do any penance. They have noCanonical Books, but a great number of others that treat of nothing but Witchcraft, in which they believe their Priests to be very crafty, and that the Devils are at their beck. They hold all Women to be unclean, and that it is not at all available for them to come to the Church.

They have one Ceremony, which they call the Ceremony of the Hen, of which they make great Accent, which is not lawful for any to perform but a Priest Born of a Virgin at the time of her Marriage. When a hen is to be kill’d, the Priest puts off his ordinary habit, and puts on a Linnen Cloth, girding his waist with a second, and throwing a third about his shoulders like a Stole. Then he takes the Fowl, and plunges it in the water to make it clean; after which he turns toward the East and cuts off the head, holding the Body in his hand ‘till it has bled out all the blood. While the Hen bleeds, with his Eyes lifted up to Heaven, as if he were in an ecstasy, he repeats in his own Language these words following: In the name of God, may this flesh be profitable to all that eat of it? They observe the same ceremony when they kill Sheep. For first, they cleanse the place very carefully where the Sheep is to be kill’d, washing it with water, and burning it with boughs, nor is the number of people small that assist at this Ceremony, as if it were at some solemn Sacrifice. If you ask them why, it is not lawful for the Laity to kill Fowls? They answer that it is no more lawful for them to kill than to consecrate them and that is all the reason which they bring. They eat of nothing drest by the Turks; and if a Turk ask them for drink, ‘till he has drank, they break the Cup. And to make the Turks more hateful, they Picture Mahomet like a great Gyant, shut up in Prison in Hell with four more of his Parents; and they say, that all the Turks are carry’d into the same place full of wild Beasts to be there devour’d.

They pretend all to Salvation. For say they, after the Angel Gabriel had fram’d the World by the command of God, he thus discours’d him. Lord God, said he, behold I have built the World as thou didst command me. It has put me to a great deal of trouble, and my Brethren also, to raise such high Mountains that seem to sustain Heaven. And who indeed was able to make way for Rivers through Mountains without vast labour, and to give every thing its proper place? Moreover, great God, by the aid of thy powerfull Arm, we have brought the World to so much perfection, that men cannot think upon any thing needful for them, which is not to be found therein. But instead of that satisfaction which I ought to have for having accomplisht so great a work, I find no recompence but to be altogether griev’d. When God demanding the cause, the Angel Gabriel answer’d: My God and Father, I will tell you what afflicts me, because that after the making of the World as I have done, I foresee that there will come into it a prodigious number of Jews, Turks, Idolaters, and other Infidels, Enemies of your Name, who will be unworthy to eat and enjoy the Fruits of our Labours. To whom God thus reply’d: Never grieve, my Son, there shall live in this World which thou hast built, certain Christians of St. John who shall be my friends, and shall be all safe. Upon which the Angel admiring how that should be! What, said he, will there not be several Sinners among those Christians, and by consequence will not they be your Enemies? To whom God thus concluded: That as the day of Judgment the Good should Pray for the Wicked, and by that means they should be all forgiv’n, and obtain Salvation.

These Christians have a strange Antipathy against the Blew Colour call’d Indigo, which they will not so much as touch. For certain few dreaming that their Law should be abolisht by St. John, told it their Country-men. Which they understanding, and seeing that St. John prepar’d to Baptize Chrift, in a great rage, fetch’d a vast quantity of Indigo, which they call Nill in their Language, and flung it into Jordan. They add also that these waters continv’d unclean for some time, and had hinder’d the Baptism of Christ, had not God sent his Angels with a large Vessel of water, which he caus’d them to fill out of Jordan before the Jews had defi’d it with Indigo; for which reason God particularly curse’d that Colour.
The Persian Travels

Book II.

CHAP. IX.

A Continuation of the Road from Balfara to Ormus.

The tenth of April we set out from Balfara for Bandar-Congo, for which passage we hired a Torrade or Barque for the purpose; for which they are laden with Dates are generally so overcharged, that if a Storm riles, they are in danger of being overtaken. The River of Balfara is very dangerous, by reason of the Sands which also lie up and down the Persian Gulf, and are very prejudicial to Navigation in that place. On both sides the Gulf that separates Persia from Arabia the Happy, live a sort of poor people that follow no other Trade than fishing; so poor, that when they bring fish to your Vessel, they require nothing for it but Rice, and not the belt neither, but such coarse stuff as we feed our Hens and Pigs withall. I gave them a Sack of thirty or forty pounds, and bid them make merry with it, but they told me, they must be careful how they spent such Rice as that, unless it were for their Sick, or at their Weddings; so that if the rest of Arabia the Happy be like that, assuredly 'tis rather a most unfortunate Country.

There are several Isles in the Persian Gulf, but the chiefest of all is the Isle of Baharen, where they fish for Pearls, of which I have spoken in its proper place.

Near to the place where Explorat's falls from Balfara into the Sea, there is a little Island, where the Barques generally come to an Anchor, in expectation of the wind. There we stay'd four days, whence to Bandar-Congo it is fourteen days Sail, and we got thither the twenty-third of April. This place would be a far better habitation for the Merchants than Ormus, where it is very unwholesome and dangerous to live. But that which hinders the Trade from Bandar-Congo, is because the Road to Lar is so bad, by reason of the want of Water, and craggy narrow ways, which only Camels can endure; but from Ormus to Lar the way is tolerable. We stay'd at Bandar-Congo two days, where there is a Portuguese Factor, who receives one half of the Customs by agreement with the King of Persia. By the way take notice, that they who will go by Water from Ormus to Balfara, must take the Natives for their Pilots, and be continually sounding fides.

The thirtieth, we hired a Vessell for Bandar-Abaffi, and after three or four hours Sailing, we put into a Village upon the Sea-side, in the Island of Kecknifie.

Kecknifie is an Island three Leagues about, and about five or six from Ormus. It exceeds in Fertility all the Islands of the Eaff, that produce neither Wheat nor Barley; but at Kecknifie is a Magazine of both, without which Ormus would hardly suffice, in regard it furnishes that City with most of their Provision for their Horses. There is in the Island a Spring of good Water, for the preservation of which, the Persians have built a Fort, leaft the Portugals when they hold Ormus, should get it into their Possession.

In 1641. and 1642. the Hollander's falling out with the King of Persia about their Silk Trade, besieged this Island. For the Ambassadors of the Duke of Holstein coming into Persia, the Dutch were jealous that they came to fetch away all the Silk; and thereupon enhanc'd the Market from forty-two to fifty Tomans. When the Ambassadors were gone, the Dutch would pay no more than forty-four, which was two Tomans more than they were us'd to do. The King nett'd that they would not stand to their words, forbid that they should make sale of their Goods 'till they had paid their Customs, from which 'till that time they were exempted. Thereupon the Hollander's besieged the Fortresses of Kecknifie, but the Heats were so intolerable, that they were forc'd to quit their design with great loss of their Men; and at length by great Prefents to the chief Courtiers, they obtain'd to pay no more than forty-six Tomans.

Laree is an Island nearer to Ormus than Kecknifie, well inhabited, and so flourished with Stags and Hinds, that in one day we kill'd five and forty.

From Kecknifie we Sail'd for Ormus, where we arriv'd the first of May. I had put
put my choicest Goods in a Chest directed for the Holland Commander at Ormus, by which means I got the Custom free.

The PersIan Gulf is the most dangerous Gulf I know, by reason of the shallow-nets and sharp Promontories that point out into the Sea; and therefore the best way is to take a Pilot at Ormus or Bander-Congo, and the most proper Pilots are the Fishermen, who are only skill'd in that Sea and no farther. The Soyl about the Persian Gulf is dry Sand and without Water, so that it is impossible to Travel by Land from Ormus to Ballara. The Merchants would be glad to find a way through the Coast of Arabia to get to Mascat, whence there might a cut be made to Sind, Diu, or Surat, which are the three chief Ports of India. During the difference between the King of Persia and the Hollanders, the Emir of Vodana an Arabian Prince, offer'd to shew them an easie Road from Mascat to Ballara. But the Hollanders fearing to break with the King of Persia, where they vended above fifteen or fifteen hundred thousand pounds of their Pepper, and paid therewith for all their Silk, did not think it worth their while to quit Ormus to settle themselves at Mascat.

Had it been yielded to, the way had been from Ballara to Elcatif a Sea-Town in Arabia the Happy, where there is a Fishery for Pearls that belongs to the Emir of Elcatif. From Elcatif to Masculat, another City of Arabia, and the residence of another Emir. From Masculat to Vodana, a good handfrom City feated upon the meeting of two little Rivers that carry Barques to the Sea, and run together by the single name of Moyefar. The Soyl about Vodana produces no Corn, and very little Rice; but it abounds in Fruits, especially Prunes and Quinces, which are not so four as ours, and are eaten by the Natives as Pears. There are extraordinary good Melons and great Store of Grapes, of which the Jews, who inhabit the beft part of the City, are permitted to make Wine. From Vodana to the Gulf, the Country of each side is full of Palm-Trees, the Dates being the Food of the common people, who have not Money to buy either Corn or Rice. From Vodana to Mascat it is but fifteen Leagues, though by the Maps, which are Erroneous, the way is describ'd to be much longer.

Being at Ormus, the Emir of Vodana shew'd me a Pearl transparent and perfectly round, that weight'd seventeen Abas, or fourteen Carats and seven Eights; for in all the Pearl Fisheries of the East they use no other weights but Abas, which make seven Eights of a Carat. I offer'd him 30000 Piasters, or 60000 Roupies for the fame Pearl, but the Emir refus'd to take it, telling me that he had been offer'd more Money for it by several Princes of Asia, who had sent to him to buy it, but that he was resolv'd never to part with it.

CHAP. X.

Of the Authors first Voyage, and the adventures of four Frenchmen.

I Departed out of Paris in the year 1657, and Embark'd at Marseilles for Ligorn. We fet Sail from Ligorn seven Vessels together, two bound for Venice, one for Constantinople, one for Aleppo, and three for Smyrna, in one of which being a Dutch Vessel I Embark'd. But before I leave Smyrna, to begin my Journey from Tauris, give me leave to relate the fatory of four Frenchmen, the various accidents whereof will much enlighten the Reader into the Customs and Manners, as well of the Turks as Persians.

While I stay'd the departure of the Caravan, which could not be ready in five or six Weeks, as alfo upon the advice of a rich Jew and a Merchant of Jewels at Constantinople, who had several Pearls to fell, as well for their beauty as their bigness, the best Commodity a man can carry to the Indies, I sent to Constantinople a perfon that I carry'd
carry'd along with me, one that was well vers'd in that sort of Commodity. There was a Norman Gentleman nam'd de Reville then at Smyrna, who would needs accompany my Factor, so that they went both together in a Vessel that carry'd the French Ambassado'r and his Lady to Conflantinopole. This Gentleman had two or three thou-

sand Ducats in his Purse, wanting neither wit nor courage, besides a good preence; but perhaps he was more hairy in his proceedings than the referv'dnefs of that Coun-
try requir'd. He had left the Service of the Mufoorites, thinking to find an employ-
ment in the Service of the Venetians at Conflantinopole; but failing in his expectations, he re-
folv'd to travel into Perfia. While he was at Conflantinopole, the Jew, who lay hold

upon all opportunities of gain, soon found out my Factor; and besides the Pearls which he defir'd to fee, they shew'd him several other rich Stones to try whether they could draw him in; for he had refus'd the Pearls because they held them at too
high a Rate. The Norman Gentleman fell into their acquaintance; and picking out

the richest, told him, that being refolv'd for the Indies, he had a mind to lay

out four thoufand Ducats in Pearls. He added alfo, that he would pay him half in

Money, half in Goods, and at the fame time shew'd the Jew two thoufand Ducats,
which the Jew had already devour'd with his eyes. Some four days after, the Jew

brought the Gentleman four fair Pearls with some Emraudls; and you may be sure
they easily agreed upon the price, in regard the Gentleman had a design to put a

trick upon the Jew. Thereupon he shew'd his Ducats a second time, which the Jew,
who thought he had a Cully, prefently told out as his own. After that the Jew
defir'd to fee the Goods, which made up the other part of the payment, the Gen-
tleman without any more ado told him, that all the Merchandize which he had to

pay him, was a good strong Quartan Ague which had held him a long time, and
indeed fuch a one, that he could not poiffibly meet with a better, but that he would not
over-rate it, in regard he'ld ask'd but two thoufand Ducats for it. The Jew who
was rich and in great credit at Court, was incen'd at his rallery, that he had like
to have made a wicked ftil about it. For as he had heard him fay, that the Gentleman was going into the Indies and Perfia, he might have eaafily caus'd him to
have been apprehended for a Spy. But in regard the Jews can do nothing in point of
Trade without the affiftance of the French Merchants, he adviz'd with fome of
them, who persuav'd him, that it was an Act of folly, which it better became him
to excuse, and defir'd him to take his Goods again, and put up the buifines ; which
with much ado they persuav'd him to confedle to. The Gentleman fearing leaft
the Jews underhand should do him a private mischief, stole away with what speed he
could, and return'd to Smyrna.

De Reville being thus return'd to Smyrna, put himself into an Almandier, which is a
small Vefiel of War, that generally touches at Chio and Rhodes, being bound for
Cypres, from whence there is always fome convenience or other to get to Alexan-
dretta. From thence he went to Aleppo; and while he stay'd there he met with two
French men, the one whole name was Noret, the other Hautin, who was an Ac-
countant. They had four wooden Chefs full of falle Stones ready feit, by which they
flatter'd themfelves to be great gainers in Perfia. They went from Marselle to
Seyde, from Seyde to Dama{s, hearing that there was an opportunity to Travel to
Bagdat with the Topigi-Bajhi. This Topigi-Bajhi or chief of the Engineers, was he
that affifted Amurath in the taking of Bagdat; in recompence whereof the Grand
Signor gave him a Timar, or Lordship in Dama{s worth four thoufand Crowns a
year. Now it was his custom every year to visit Bagdat, and to stay there during the
Scalon, that there was any probability of the King of Perfia's befieging it; which
Scalon not lafting above three or four Months, when that was over, he return'd to
Dama{s. He ufually had about thirty Horfe with him, with which he never made it
above eighteen or twenty days, taking the berth left cut directly through the
Defert, where the Arabs are command'd to bring him Victuals upon the Road.
And he is willing at any time when he has this opportunity, to conduct the Franks
that defire it that way, in regard they are never ungrateful to him for it. These
two Franks therefore having defir'd that they might be taken into his Company,
the Topigi-Bajhi readily confent'd; provided they could stay 'till he went, which
would not be 'till two or three Months; with which anfwer they were well fatis
But the two Franks had not stay'd at Dama{s above feven or eight days but they fell
acquainted with a Spanj, a Renegado of Marselle, who proffer'd to carry them
through
through the Road of Mésopotamia, so that they should be at Ispahan before the Topogi-Balshi let out from Damas. Thereupon they privately departed out of Damas without acquainting the Topogi-Balshi, who understanding they were gone after the courtesie he had offer'd them, was so enrag'd at their uncivility, that he sent two of his Arabian Servants directly through the Wildernees to the Bajha of Bagdat, to give him advice of two Franks that were to pass that way, who were most certainly Spies, describing them withall from head to foot.

In the mean while the two French being arriv'd at Ourfa, the Spahi, as he had contriv'd his own design at Damas, goes to the Bajha of Ourfa, and informs him that he had conducted thither two Franks, who could be no other than Spies. Thereupon the Bajha feiz'd upon them and all their Goods, among the rest he laid his paws upon seven hundred Piafters, of which the Spahi no doubt had his share. And this may serve for instruction to Travellers to have a care how and with whom they Travel in Turkey.

While the two French men were in hold at Ourfa by one sort of Treachery, the Norman Gentleman and his Companion arriv'd at Bagdat. But they had no sooner fet their feet upon the shore, when the Bajha verily believing them to be the perfons, of whom the Topogi-Balshi had giv'n him notice, caus'd them to be brought before him, and feiz'd upon their Goods and Letters, of which they had several for the Conful of Aleppo, and other rich Merchants for Persia. The Bajha sent for the Capuchins to read those Letters, but not believing them, he sent for a Sicilian Phyfitian which he had in his Service, and his Treasurer who had been a Slave tak'n in Candy. But neither Phyfitian, Treasurer, nor Capuchins would interpret any thing in prejudice of the French men; yet all that could not preferve them from being shut up in a Stable full of dung, and from being threaten'd to be Shot out of a Cannon's mouth if they would not confefs the truth. Thereupon the Capuchins and the Cadi beg'd him to unf pend his Sentence till the Arrival of the chief of the Cannoniers, to which he readily conferfed.

When the Topogi-Balshi came, the Bajha commanded the Prisoners to be brought before him. But when the Topogi-Balshi deny'd them to be the perfons, the Bajha grew into such a rage, that he no lefs reproach'd the Topogi-Balshi for Treachery, than he had accus'd the others. Which fo incens'd the Topogi-Balshi on the other side, that he never left till he had obtay'n'd the release of the two French men; yet not fo, but that the Bajha would have his due; so that Revelle was forc'd to leave some of his Ducats behind which the Jew should have had.

But now to return to Smyrna where I expected the Caravan for some time in order to my Journey into Persia. Every thing being provided, we set forward in the Road for Taurus, which I have at large describ'd, nor was there any thing worthy observation all the way. I will only take notice, that when we departed from Tocat, in regard the heat was so extream, we left the common Road toward the North, and took the way through the Mountains, where there is always a fresh Breeze and flre of shady Lanes. In many of which high Mountains we met with Snow, and abundance of excellent Sorrel; and upon the tops of some of those Mountains, we met with several forts of shells, as it had been upon the Sea shore, which is very extraordinary. From Erzerom we went to Cars; from Cars we came to Erivan. The Kan was not there then, being retir'd during the heat into the Mountains, a days Journey from the City. His Lieutenant telling me that I could not well pass farther without paying my duty to the Kan, I follow'd his advice, and found him in his Tent in a fair Dale, where there was a great quantity of Snow: and where when it began to melt, appear'd several beautiful Flowers, so that Summer and Winter seem'd to lodge both in the same place. The Kan entertain'd both me and all my Company most nobly for ten days. I drove also a small Trade with him. For I durst not shew him the rarities I had, being designd for the King. For as in Indis, so in Persia, neither will the King look upon any thing which his Subjects have seen before, nor will the Subject buy any thing which the King has seen, it being an affront to present any thing to the King which he had formerly view'd, and the Subject buys nothing rare but what he intends to present.

Being paft Erivan you may leave your Caravan when you please, by reason of the securiy of the Roads in Persia. And indeed I intended to have visited the Kan of Gegeis, but finding the Road so full of Rocks and Precipices, where a man was
continually in danger of breaking his Neck, I turn'd my Horse's head and met the 
Caravan at Nackivan in the Road to Tauris.

From Tauris to Ipshah I met with nothing worthy observation. When I came 
to the Court I was well receiv'd by the King, and I told him as many Jewels 
and other Goods of great value, as came to sixty-two thousand Crowns. But of 
this more in another place.
CHAP. I.

THE THIRD BOOK
OF THE
PERSIAN TRAVELS
OF
MONSIEUR TAVERNIER:
CONTAINING
The Author's Sixth and Last VOYAGE,
And the
ROADS
Through TURKY into PERSIA, through
the Northern Provinces of EUROPE.
With a Description of several Countries lying upon
the Black, and Caspian SEAS.

CHAP. I.

Of the Author's sixth and last Voyage from his setting out of Paris,
to his Landing at Smyrna.

Set out of Paris in the year 1663. for Lyons, with six several Servants
of several professions, which I thought most proper for my business. I
carry'd with me the value of about four hundred thousand Livres, part in
Jewels, part in Goldsmiths work and other curiosities, which I design'd
for the King of Persia and the Great Mogul. Being at Lyons I bought a
Steel Mirror round and hollow, about two foot and a half in Diameter,
would immediately melt a Half-Crown by the heat of the Sun-beams: and
if you set a Candle by it in the night, you might read two hundred Paces off in your
Bed by the reflection.

From Lyons I rode to Marseilles, and set Sail for Ligny the tenth of January,
1664. in a small Bark, but being fear'd by a great Vessel that we saw off at Sea,
we came to an Anchor in the Port of Aggie, two Leagues from Frejus, where
there stood a pittiful Fort with two or three Houses. There we also went on shore and
saw a Garden, the Alleys of which were distinguish'd with rows of Citron and Orange
Trees, which look'd as Green in the depth of Winter as in the midst of Summer,
with several other curiosities after the mode of Italy. We were no sooner got
aboard again, but we perceiv'd another Vessel making into the same Port with full
Sail. It was a Vessel which the Masters of the Foreign Office at Toulon, had set out
N 2 to
to force all Ships that were bound into Italy to pay certain Customs, which those of Marseille would not pay when they came into the Port of Toulon. Thereupon foreseeing that there would be mischief done, I called for my little Chefs that contain'd my Goods of greatest value, carrying some part myself, and giving the rest to one of my most trusty Servants, thinking to have skippt into a Genoa Bark that lay hard by us; but instead of leaping a-board, I fell into the Sea: where by reason of the Tumult I had perish'd without relief, had I not by good fortune laid hold of a Cable and redeem'd my self. At what time one of my Servants luckily coming to my ayeéd, with much ado drew me up safe again.

Having elpick'd this danger, I got a-throw with fuch of my Servants as I had about me, and meeting with a Bark of Frumentum that carry'd Long-masted Wine to the Coast of Italy, I hur'd him for Ligorn; and letting Sail, we first touch'd Villafranca, and afterwards at Monaco.

At Monaco I went a-throw, and went to wait upon Madam the Princess, who shew'd me the Rarities in the Castle; among the rest, several pieces of extraordinary Painting, several pieces of Clock-work and Goldsmiths-work. But among all her Curiosities the shew'd me two pieces of Crystal, about the bigness of two Fifts each, in one of which there was above a Glafs full of Water, in the other a great quantity of Moss; which were clos'd in by Nature when the Crystal first congeal'd.

Monaco is a Castle situated upon a steep Rock, advancing out into the Sea; which advantage, together with others which it receives from Art and Nature, renders it one of the most considerable Forts in Italy.

The next day finding the Frumentum-Vessel to be deep-laden, and that it made little way, I took a Faluke, and kept along by the Shoar, which was most pleasantly adorn'd with beautiful Villages and H帖子s, as far as Savona; where I charg'd my Faluke, to compleat the reft of the way which I had to Genoa. Half the way we did very well, but the Wind rising, we were forc'd to put in to a great Town, where we landed; and from thence, having but nine Miles, I got in good time by Horfe to Genoa. There can be no Prospect certainly more pleasing than that nine Miles riding. For on the one fide you fee nothing but a continu'd Row of magnificent Buildings and lovely Gardens; on the other a calm Shoar, upon which the Waves feem not to beat, but lovingly to kifs.

Arriving at Genoa, I met with the reft of my Servants; and at the end of two days I embarqu'd for Ligorn, where we arriv'd in four and twenty hours.

From Ligorn I went to the Court of Florence, to wait upon the Grand Duke. By whom I had the honour to be admitted into his Chamber, where I found no body attending but one Mute, who had a long time serv'd his Highness: and I obferv'd that they understood one another by Signs, as perfectly as if the Mute had had his Speech and Hearing. So that when-ever the Duke sent him into his Clofet for any Papers or other thing whatsoever, he never fail'd to bring the right.

After I had tak'n my leave of the Duke, he sent me a noble Prefent of Wine and Fruits; but that which I valu'd more than all the reft, was a Cafe of Medicaments and Counter-poylons, in the composition whereof the Italians are very exquiite. And yet they did me no service; for when I came into the hot Countries their fermentation was fo strong, that all the Oysls and Treades broke their feveral Boxes, that I could fave nothing of that precious Prefent.

The next day, being the twenty-sixth of March 1664, I embarqu'd with all my Servants in a Dutch Vessel call'd The Justice.

The twenty-seventh we fai'd in the Road, expeecting the reft of the Fleeter, consisting of eleven Ships, two Men of War, and nine Merchant-men; four of which were bound for Smyrna, three for Ancona, and two for Venice. About seven that evening we fett Sail, and all that night the Wind was favourable, but blew hard and veer'd often; which was the reafon that two of our Fleeter feparated from us, flearing between the Ilfe of Elba and Corsica, while we kept on between the Ilfe of Elba and Italy.

The twenty-eighth by eight in the Morning we found our felves between Porto Ferraro and Piombino, and it being fair Weather, we had a pleafant prospect of those two places. From thence we feer'd betwixt two Ilands, the one call'd Palmaja, the other being namelefs. About fix hours after we faw Portolungaro, afterwards at a distance we defcry'd Monte-Cristo. An hour after Noon we fip cover'd
cover'd Castiglon-fiere, all the rest of the day we coasted by the islands of Gigio and Scutari.

The twenty-ninth, with the fame Wind at North-West, by Morning we discov'd the islands of Pontia and Palmarola, and about Evening those of Venetiana and Sicilia. Night approaching; and there being no news of the Ships we had lost, instead of making the Pharo of Messina, it was resolv'd that we should steer a courses round about Messina, where we expected to overtake them. At eleven a Clock in the Evening we had but little Wind at North-North-West, so that we made not above fourteen Leagues of way.

The thirty-first the fame Wind continu'd, with a high Sea; but about nine at Night the Wind chapping about to the West, we kept our former Course.

The fifth of April, by eight of the Clock in the Morning we discov'd the three islands that lie before Trepolo, Levanzo, Maritima, and Favagna.

The second and third the Weather was ill, and the Wind unconstant, so that we made but little way.

The fourth, by break of day we discov'd the Island of Panalartia.

The fifth by Morning we found our selves within a League and a half of the Coast of Sicily, just against Cape Passaro, at what time, the Weather being fair, we had a view of Mount Gibello, all cover'd with Snow. Doubling the Cape in the Afternoon, we discov'd the Coast of Saragosti. The sixth we had little or no Wind. But the seventh in the Morning, the Weather being fair, we discov'd Cape Sp. riventa; and the fame Wind continuing all that day, toward Evening we sail'd in view of other Islands of Calabria.

The eighth we found our selves near to Cape Borsaro, and all the rest of the day we sail'd in view of Cape Stilo and Cape delle Colonne.

The ninth we made little way. But on the tenth in the Morning the Wind coming about to the South, we found our selves at the Entry of the Gulf of Venice, between Cape St. Mary and the Coast of Greece, where the Mountains were cover'd with Snow. About ten of the Clock we tack'd to our own Course, while the Ships that were bound for Venice and Arcoa enter'd the Gulf.

The tenth by Morning we saw two little Islands, the one call'd Fiumo; the other Merlara, and were in sight of Corsia. About Noon, the Wind being at East, we kept out at Sea, and about Evening abundance of little Birds lighted upon our Cordage, of which we caught some to make a lusty Fricaffe. We also caught four Falcons, Owls, and good store of Turtles.

The eleventh and twelfth the Wind being at East, we lay hovering about the Shoar, without making any way.

The fourteenth and fifteenth having the Wind at North-West, we were two days without seeing Land, yet we caught good store of Birds.

The sixteenth the same Wind continuing, we found our selves near the Island of Zara. From eight in the Morning till three in the Afternoon we were becalm'd; but then a good brisk West Wind carry'd away all our little Birds.

The seventeenth and eighteenth we were becalm'd.

The nineteenth in the Morning, the Wind being at North-West, we discov'd Cape Gullo, between Modon and Coroan, in the Morea.

The twentieth, with the same Wind that blew fresh, we found our selves by Morning within two Cannon-shot of Cape Matapan, which is the most Southern Cape of all Europe. About Noon the Wind coming full West, in three hours we pass'd by the Point of the Island Cerigo.

The twenty-first in the Morning, we discov'd the Islands of Caravoi and Falconera on the one side, and Cape Schilli on the other hand. Two hours after, having a fresh Gale at South-West, about Evening we were in view of the Island of St. George.

The twenty-second though the Wind slackn'd, yet we made some way; for in the Morning we found our selves between the Island of Zara and the Morea, near to another Cape delle Colonne; afterwards we discov'd the Island of Negroponte, and doub'd the Cape three hours after Noon, having left sight of the Island of Andros by ten in the Forenoon.

The twenty-third the Wind blowing fresh all the night, by morning we found our selves near the Island of Ipsira. At noon we made the Point of the Island of Chio,
CHAP. II.

A Continuation of the Author's sixth Voyage, as he travel'd from Smyrna to Ilipahan.

We staid at Smyrna from the twenty-fifth of April to the ninth of June; during which time there had been a terrible earthquake, that I had not to have run from my bed.

The Caravan being ready to set out for Tauris, I took with me three Armenian Servants, besides those that I carry'd out of France to serve me upon the Road.

We set out of Smyrna upon Monday the ninth of June at three a Clock in the afternoon. The Caravan rendezvouz'd at Pont-garibahl, three Leagues from the City, consisting of six hundred Camels, and almost the same number of Horses. We set out the next night, two hours after midnight. As for the Road I shall say nothing, only relate some Passages that fell out by the way.

Being come to Erivan, the fourteenth of September we encamp'd in a pleasant green place between the Castle and the old Town; for we would not lie in the Inn, because we heard that several sick people lodg'd there. We staid there two days; during which time I refolv'd to wait upon the Kan, I found him in a Room made in one of the Archs of the Bridge which is built over the River, which I have describ'd already, with several Captains and Officers about him: when he had ask'd me whence I came, and whither I was travelling, he caus'd a Glass of Liquor to be fill'd me. After that I presented him with a Prospective-Glas, six pair of ordinary Spectacles, twelve other pair of Spectacles that cast several Reflections, two little Pistols, and a Steel to strike Fire, made like a Pistol. All which pleas'd him extremely well, especially the Spectacles, for he was sixty years of age. Thereupon he commanded a Lamb, Wine, Fruit, and Melons to be carry'd to my Tent, and that I should want nothing. After that we eat down to Dinner, but I observ'd the Kan himself drank no Wine, though he pretend'd to it. The reason was, because he was an Aegis, that is, one that had made his Pilgrimage to Mecca; for then it is not lawful to drink Wine, or any other inebriating Drink. After Dinner, finding him in a pleasant humour, I refolv'd to complain to him of one of the Custom-Officers about an injury he had done me. For it is usual with the Custome in this place to opn the Chefs of all the Merchants, both Turks and Armenians, to the end that if they have any thing of Rarity the Kan of Erivan may see it: for many times, he buys what pleases him best to send to the King. This Officer would not excuse me for his Custom, and therefore at my very first arrival he would have me to opn my Chefs; and because I did not do it according to his Orders, he ask'd me very rudely why I had not obey'd his Commands: I answer'd him as truly, that I would opn my Chefs no where unless it were in the presence of the King, and that as for him, I knew him not. Upon that he threaten'd me, that if he did not find my Chefs opn the next day, he would opn them by force; thereupon I said no more, but bid him have a care I did not make him repent of what he had done already. This was the ground of the Quarrel, and I was about to have complain'd to the Kan; but his Nephew intreated me for the love I bare him, not to say anything of it, and promised to send the Custoomer to me to beg my Pardon, which he did, and the Custoomer was forc'd to crave it heartily. To avoid the same inconvenience for the future, I defir'd the Kan to give me his Pasport, to the end I might pass Custom-free.
of Monsieur Tavernier.

Chap. III.

The Road from Aleppo to Tauris, through Diarbequir and Van.

Here are two Roads more remaining to be describ'd; one through the North part of Tuckie, the other through the South. The first through Diarbequir and Kas, and so to Tauris; the second through Amna, and the small Defert leading to Bagdat.

I will describe the first of these Roads, and make a skip at the first leap to Bir, whither I have already led you in the Road from Aleppo.

From Bir or Beri, you travel all along the River Eufrates to Cachemíre.

From Cachemíre you come to Milefara, where you pay the Customs of Oorfsi, when
when you do not pass through the City, which amounts to four Piaſters for every Horfe-load.

From Milesara you come to the River Arzlan-chaye, or, the Lion River, by reason of the rapidity of the Stream which falls into Euphrates. From Arzlan-chaye you go to Seuerak. This is a City, water’d by a River, that also falls into Euphrates. It is environ’d with a great Plain to the North, the West, and South. The way which the Horfes, Mules; and Camels keep is cut through the Rock like a Channel, two Foot deep, where you must alfo pay half a Piaſter for every Horfe-load.

From Seuerak you come to Bogazi, where there are two Wells, but not a Houfe near; and where the Caravan usually lodges.

From Bogazi you come to Deguir-man-Bogazi, and from Deguir-man-Bogazi to Misratapa, where there is only an Inn.

From Misratapa you come to Diarbequir, which the Turks call Car-emn.

Diarbequir is a City situated upon a rising ground, on the right side of Tigris, which in that place forms a Half-moon; the defcent from the Walls to the River being very steep. It is encompass’d with a double Wall; the outward Wall being strengthened with fixty-two Towers, which they report were built in Honour of the fixty two Disciples of JESUS CHRIST. The City has but three Gates, over one of which there is an Inscription in Greek and Latin, that makes mention of one Conflantine. There are in it two or three fair Piazzas, and a magnificent Mosque, which was formerly a Christian Church. It is surrounded with very decent Charnel-houses, near to which the Moulabbs, Dervis, Book-sellers and Stationers do live, together with all tho’ other people that concern the Law. About a League from the City there is a Channel cut out of Tigris, that brings the Water to the City: And in this Water are all the red Marroquins was’d that are made at Diarbequir, surpassing in colour all others in the East; which Manufacture employs a fourth part of the Inhabitants of the City. The Soil is very good, and yields according to expectation; there is excellent Bread and very good Wine, nor is there any better Provision to be had in any part of Persia: more elpeially, there is a fort of Pigeons which in goodness excel all the several kinds that we have in Europe. The City is very well peopled, and it is thought there are in it above twenty thoufand Christians. The two thirds are Armenians, the reft Nefiorians, with some few Jacobites. There are alfo some few Capuchins, that have no Houfe of their own, but are forc’d to lodge in an Inn.

The Bafil of Diarbequir is one of the Viziers of the Empire. He has but inconsiderable Infantry, which is not much requisite in that Country; the Carus and Arabs which infet that Country being all Horfe-men. But he is strong in Cavalry, being able to bring above twenty thoufand Horfe into the Field. A quarter of an hours riding on this Side Diarbequir there is a great Town with a large Inn, where the Caravan that go and come from Persia rather choose to lye than at Diarbequir; in regard that in the City-Inns, they pay three or four Piaſters for every Chamber, but in the Country-Inns there is nothing demanded.

At Diarbequir, you croſs the Tigris, which is always fordable unleſs when the Snow and Rains have swell’d it; for then you must go a quarter of a League higher, and croſs it over a great Stone-Bridge. Half a League on the other Side of Tigris stands a Village, with an Inn, which is the Rendezvous of the whole Caravan, and where they that firft come have time enough to provide themselves for a Journey of nine or ten days, as far as Betsis. For though you may find Towns and Inns thick enough upon the Road, yet there is no good Bread to be met with.

When the Caravan proceeds, the firft days journey is fourteen hours on Horfe-back, and you come to lye at Shaye-batman, where you must pay a Piaſter for every Horfe-load.

From Shaye-batman you come to Chikaran.

From Chikaran to Azon, which you leave half a League from the great Road, where the Toll-gatherers take their Toll, which is four Piaſters upon every Horfe-load.

From Azon you come to Ziwar; from Ziwar to Zerque, where you pay a Duty of two Piaſters for every Horfe-load.

From Zerche to Cochakan.
From Cachakan to Carakan, a bad Inn; where you enter among the Mountains, that being full of Torrents reach as far as Eetlis.

From Carakan to Betlis, a City belonging to a Bey or Prince of the Country, the most potent and most considerable of all the rest; for he neither acknowledges the Grand Signor nor the Parfians: whereas all the other Beys are Tributary either to the one or the other. And it is the Interest of those two Potentates to correspond with him; for it's an easy thing for him to stop up the passage from Aleppo to Tauris, or from Tauris to Aleppo; the Streights of the Mountains being so narrow; that ten Men may defend them against a thousand. Coming near Betlis you must travel a whole day among high steep Mountains, that reach two Miles beyond, with Torrents on each side; the way being cut out of the Rock on each side, where there is but jutl room for a Camel to pass. The City stands between two high Mountains, equally distant one from the other, and about the height of Montmartre. It is built like a Sugar-loaf, the ascent being so steep on every side, that there is no getting to the top, but by wheeling and winding about the Mountain. The top of all is a Platform, where stands a Castle well built, at the Gate whereof is a Draw-Bridge. Then you pass through two great Courts, and then into a third, opposite to the Bey's Apartment. It is very troublesome to get up to the top of the Castle, and a Man must be very well Horse'd that does it. There is no other person but the Bey and his Esquire, who is permitted to ride up on Horse-back. There is one Inn within the City, and another as it were without, in which the Merchants rather choose to lie than in the other, by reason that it is ready to be overflowed when the Torrents swell, that run through every Street. The Bey, before the strength of his Paffes, is able to bring above five and twenty thousand Horse into the Field; and a very considerable Body of Foot, compos'd of the Shepherds of the Country, who are to be ready at a Call. I went to wait upon the Bey himself, and made him a Present of two pieces of Satin, the one streaked with Silver, and the other with Gold: two white Bonnets, such as the Turks wear, very fine, and adorn'd with Silver at the top; together with a fute of Handkerchiefs, streak'd with Red and Silver. While I flaid with the Bey, who lent for Coffee for me according to the custom, a Courier came to him from the Baflh of Aleppo, to desire him that he would deliver up into his hands a French Chirurgeon that was his Slave, having been taken in Candia; complaining withal, that he had run away from him with the value of three thousand Crowns. The Bey, who understood what belong'd to a Sanctuary, and was resolv'd to protect the French-man, school'd the Meflenger so severely, that he threaten'd to put him to death if he did not get him gone presently; charging him to tell his Master withal, that he would complain to the Grand Signor of his infortune; and that if he were strang'l'd, he might thank himself. And indeed it behov'd the Great Turk to keep fair correspondence with him; in regard that if the Persians should at any time belie the Van, the Grand Signor must march through the Bey's Country to relieve it; who has Forces enow to oppose him if he should be his Enemy.

But to travel through the Country of the Kurds is very pleasant: for if on the one side the ways are bad, and difficult to be travel'd, in other places you have a prospect of several forts of Trees, as Oaks and Walnuts, and not a Tree which is not embrac'd with a wild Vine. Below the Mountains, in the Level, grows the best Wheat and Barley in all the Country.

From Betlis, where you pay five Piaffers for every Horse-load, to Taduan, where you pay two.

Taduan is a great Town within a Cannon-shot of the Lake of Van, in such a part, where Nature has made a Hav'n, shelter'd from all the Winds; being clos'd on all sides with high Mountains, the entry into which though it seem narrow, is very free. It is able to contain twenty or thirty great Barks; and when it is fair Weather, and that the Wind serves, the Merchants generally Ship off their Goods from thence to Van: from whence it is but four and twenty hours sail, and a very good passage; whereas by Land from Taduan to Van it is eight days journey on Horse-back. Returning back, you may also take Water at Van for Taduan.

From Taduan to Karmoufhe.
From Karmoufhe to Kellat.
From Kellat to Algianux, a small City, where you pay one Piaffer for every Load.

From
From Agiaux to Spankierie.
From Spankierie to Seuer.
From Seuer to Argiche.
From Argiche to Quiarakierpou.
From Quiarakierpou to Perkeri.
From Perkeri to Zuarazain.
From Zuarazain to Souferat.

From Souferat to Devan, where two Piasters are gather'd for every Horse-load, or else you must pay at Van.

From Devan to Van, where there is a Duty of two Tomans and four Abbasis to be paid for every Horse-load. For though Van be in the Territories of the Grand Signor, yet the Persian Money is better lik'd than his own Coyn.

Van is a great City upon the side of a wide Lake of the same name. There is a good Fortress belongs to it, that is seated upon the top of a high Mountain which stands by it itself. There is but one fort of Fith in the Lake, a little bigger than a Pilchard, of which they take great store in the Month of April. For about a League from the Lake there is a great River that is call'd Benjamins, which descending from the Mountains of Armenia, empties it self into the Lake. Now in March when the Snow melts and swells the River, vast numbers of these Fith come down the River into the Lake; which the Fishermen observing, do stop up the Mouth of the River that the Fith cannot go back; for else they would not stay above forty days; at which time they catch'em up in wide-mouth'd Baskets at the Mouth of the River, thinking to return; it being lawful for any man to fish. The people drive a great Trade in those Fith, transporting them into Persia and Armenia; for, the Persians and Armenians both, drinking Wine at the end of their Feasts, they then bring this Drink to the Table for a relishing-bit. The people of Van tell a Story, how that there was a certain rich Merchant who farm'd the whole Fishery, paying a good sum of Money for it to the Bahut; who thereupon strictly forbade any to fish but the Merchant; whereas before it was free for any man. But when the Fishing-season came, and that the Merchant thought to have caught his Fish, he met with nothing but Serpents. So that after that time the Fishery was never more farm'd. And there seems to be something in it: for the Bahut's, who are a sort of people that will lose nothing they can get, would be certain to farm the Fish again and again, were there not some strange reason to hinder it. There are two principal Islands in the Lake of Van; the one call'd Adackton, where there stand two Convents of the Armenian, Sourphague and Sourp-kara: the other Island is call'd Linpadafi, and the name of the Convent is Limquithus, all which Armenian Monks live very austerely.

From Van to Darcheek.

From Darcheek to Nuchar; it stands in the Territories of a Bey of Curdistan, being a paltry Village consisting of two or three little Holes. Thence Bey's are a kind of particular Lords, upon the Frontiers of both the Empires of Turkie and Persia, who care for neither: for they lye to secure among the Mountains, that there is no assaulting them by force. The Curds in general are a brutish sort of people; who though they stile themselves Mahometans, have very few Mahometan's to instruct or teach them. They have a particular veneration for black Grey-hounds; so that if any person should be seen to kill one of them, he would be knock'd o'the Head immediately. Neither does any one dare to cut an Onion with a Knife in their presence; but it must be squeeze'd between two Stones by him that intends to make use of it; so ridiculously superstitious they are.

The Bey to whom Nuchar belongs has his Toll-gatherers in that place, who exact sixteen Abbasis for every Horse-load, besides a Prefent which the Caravan Bahut is oblig'd to present him, which comes sometimes to seven or eight Tomans; sometimes more: for other wise the Bey would be sure to watch the Caravan at some scurvy place, and plunder it to some purpose. As once it happen'd to a Caravan, with which my Nephew went along in the year 1672; though he had the good luck to lose nothing more than one Camel laden with English Cloth, and another with his Provision. The Bahut of Van and the Kas of Turke took the Field with an intention to remedy these disorders: especially the Bahut of Van, who perceiving that the Merchants would for sake that Road by reason of the Injuries they daily receive.
Chap. IV. of Monsieur Tavernier.

receiv'd, was resolv'd to make the Bajfs restore some part of his Goods which he had taken from the Merchants; and for the future to leave two of his Subjects in Tauris, and two in Van, that should be responsible for what mischief should be done to the Caravan. For otherwise the Merchants like this way best, as being the nearest from Aleppo to Tauris, and where they pay less Duties.

From Nuchar to Kuticlar, is a long Journey through the Mountains, by the side of several Torrents, which are to be crossed in several places. This bad way brings Fifty f' the Hundred proft to the Bey of Nuchar; for were the Caravan to travel through Plains, or a level Country, one Horse or Camel would carry as much as two or three, and the Merchant would pay Custom for no more. Here therefore the Caravan-Bajfs and the Merchants must understand one another; and agree as cunningly as they can together.

From Kuticlar to Kaluat.
From Kaluat to Kogia.
From Kogia to Darkevin.
From Darkevin to Soliman-Sera: all which four places are very convenient Inns.

From Soliman-Sera to Kours: in that City resides a Bey, who is tributary to the King of Persia. He lives in an ancient Castle about half a League off, where the Caravan pays nine Abajfs for every Horse-load, besides a Prent. But that Prent confits only in Sugar-loaves, Boxes of Treacle, or Marmalad; for he stands too much upon his Honour, that he scorns to take Money. The Wine of Kours is sweet and tart.

From Kours to Devonij.
From Devonij to Checheme. About half way between these two places you cross a Plain, which upon the South extends it self a League to the Mountains, but upon the North side enlarges it self out of sight. Upon the High-way, on the left hand stands a Rock three hundred Paces in compass, and about fourscore Foot high; round about it were to be seen several Dens, which most certainly had been the Habitations of those that fed their Cartel thereabouts. Under the Rock, which is hollow, appears a Fountain of clear cold Water, wherein there was great flore of Fish; thousands of which would come up to the top of the Water, when a man threw any Bread into it. The Fish had a great Head, and a large Muftache. I shot a Carbine into the River charg'd with Hail-flot, upon which they all disappare'd, but presently five or six return'd wounded to the top of the Water, which we easily took. The Armenians laught at me for shooting, believing it had been impofible to catch them in that manner; but they admir'd when they beheld them again turning up their bellies at the top of the Water. The Turks and some of the Armenians would not eat of them, believing them to be defiled: but the Armenians that had been in Europe laugh'd at their Superfition, and fell to, when they were drest.

From Checheme to Devonijler.
From Devonijler to Marand; a City where you must pay sixteen Abajfs for a Camel's-load, and eight for a Horse.
From Marand to Sefan.
From Sefan to Tauris. These are the two biggest days Journies throughout the Road.

Returning out of Persia this way, we could not get Bread for Money; so that we were forc'd to give the Women some Trifles which they lov'd better. Though the People are Mahometans, yet they will not spare to drink lustily.
C H A P. IV.

Another Road from Aleppo to Tauris, through Geziré and other places.

From Aleppo to Bir or Beri, where you must cross Euphrates, days 4
From Bir to Orfsa, days 2
From Orfsa to Diarbeikir, days 6
From Diarbeikir to Geziré, days 4

Geziré is a little City of Mesopotamia, built upon an Island in the River Tigris; which is there to be crossed over a fair Bridge of Boats. Here the Merchants meet to buy Gall-nuts and Tobacco. The City is under the Jurisdiction of a Bey.

Having past the Tigris, all the Country between that and Tauris is almost equally divided between Hills and Plains; the Hills are cover'd with Oaks that bear Gall's, and some Acorns withal. The Plains are planted with Tobacco, which is transported into Turkey, for which they have a very great Trade. One would think the Country were poor, seeing nothing but Gall's and Tobacco; but there is no Country in the World where there is more Gold or Silver laid out, and where they are more nice in taking Money that is in the least defective either in weight or goodness of Metal. For Gall's being a general Commodity for Dying, and no where to be found so good as there, bring a vast Trade to the Country; wherein there are no Villages, yet it is over-spread with Houses a Multquet-shot one from another; and every Inhabitant has his quarter of his Vineyard by himself, where they dry their Grapes: for they make no Wine.

From Geziré to Amadie, days 2

Amadie is a good City, to which the Natives of a great part of Assyria bring their Tobacco, and Gall-nuts. It is seat upon a high Mountain, to the top whereof you cannot get in less than an hour. Toward the middle of the Rock three or four large Springs fall down from the Cliffs, where the Inhabitants are forc'd to water their Cattle and fill their Borachio's every morning, there being no Water in the City. It is of an indifferent bigness, and in the middle is a large Piazza, where all forts of Merchants keep their Shops. It is under the Command of a Bey that is able to raise eight or ten thousand Horse, and more Foot than any other of the Beys, by reason his Country is so populous.

From Amadie to Giaoumark, days 4
From Giaoumark to Albeck, days 3
From Albeck to Salmasfre, days 3

Salmasfre is a pleasant City upon the Frontiers of the Assyrians and Medes, and the first that is sate in the Territories of the Persian King. The Caravan never lies there, because it would be above a League out of the way; but when the Caravan is lodg'd, two or three of the principal Merchants with the Caravan-Bashi according to custom go to wait upon the Kan. The Kan is so glad that the Caravan takes that Road, that he presents the Caravan-Bashi and those that go with him, with the Garment of Honour, or the Galaat, the Bonnet, and Girdle; which is the greatest Honour that the King or his Governour can do to Strangers.

From Salmasfre to Tauris, days 4

In all thirty-two days journey this way from Aleppo to Tauris. But though this be the shortest cut, and where they pay least Customs, yet the Merchants dare hardly venture for fear of being ill us'd by the Beys.

Teron, whose Capital City the Persians call Cherijar, is a Province between Mazandran and the ancient Region of the Persians known at this day by the name of Hiera, to the South-East of Ipahan. 'Tis one of the most temperate Countries, that has nothing in it of the contagious Air of Guilan, where the King goes for the purity of the Air, and for his sport of Hunting; besides, that it produceth excellent Fruits in many places. The Capital City whereof, which alone call by the name of the Province, is of a moderate compass, but there is nothing worthy observation in it: only a League from it are to be seen the Ruines of a great City, which
had been two Leagues in Circuit. There were abundance of Towers all of burnt Brick, and Pieces of the Wall standing. There were also several Letters in the Stones which were cemented into the Walls; but neither Turks, Persians, nor Arabians could understand them. The City is round seated upon a high Hill, at the top whereof stood the Ruines of a Castle, which the Natives say was the Residence of the Kings of Persia.

CHAP. V.

The Road from Aleppo to Isphahan through the small Desert, and through Kengavar.

I will describe this Road as if I were to return from Isphahan to Aleppo. This Road lies through Kengavar, Bagdat, and Anna, where you enter into the Desert, which I call The little Desert, because you go over it in far less time than the great Desert that extends Southwards to Arabia the Happy, and where you may often find Water, all the while Journey being not far distant from the River Euphrates. A man that is well mounted may ride this way from Isphahan to Aleppo in three and thirty days, as I have done, and perhaps in less, if the Arabians, whom you take for your guide at Bagdat, knows the thorough cut through the Wilderness.

The Horse Caravans travelling from Isphahan to Kengavar are fourteen or fifteen days upon the Road; but being well mounted ten or twelve in a Company, you may Ride it in five or six days. The Country through which you travel, is very fertile in Corn and Rice, it produces also excellent Fruits and good Wine, especially about Kengavar, which is a large Town and well peopled.

From Kengavar to Bagdat I was ten days upon the Road. The Country is not so fertile but very rocky in some parts. And it consists in Plains and small Hills, there being not a Mountain in all the Road.

Now for a man that travels quick, the Road lies thus:

From Isphahan to Confar.
From Confar to Combay.
From Combay to Oranguie.
From Oranguie to Naboiand.
From Naboiand to Kengavar.
From Kengavar to Sahana.
From Sahana to Polisba, or the Bridge-Royal, being a great Stone Bridge.
From Polisba to Maidacht.
From Maidacht to Erumabad.
From Erumabad to Conaguy.
From Conaguy to Caffiseren.
From Caffiseren to Iengui-Conaguy.
From Iengui-Conaguy to Caffered.
From Caffered to Charabon.
From Charabon to Bourous.
From Bourous to Bagdat.

There are some, who instead of passing through Kengavar, take Amadan, one of the most considerable Cities of Persia in their way, and so from thence to Touberd; but the way is longer; and according to the Road which I have set down, you are to leave Amadan to the North upon the right hand.

Between Sahana and Polisba you leave the only high Mountain in all the Road to the North. It is as steep and as straight as a Wall, and as high as you can see; you may observe the Figures of men clad like Priests, with Surplices and Censors in their hands, and yet neither can the Natives tell you, nor any person imagine the meaning of those Sculptures. At the foot of the Rock runs a River, over which there is a Bridge of Stone.
About a days journey beyond the Mountain you meet with a little City, whose situation, the Streams that water it, the good Fruits that grow there, and particularly the excellent Wine which it affords, render a most pleasant Mansion. The Persians believe that Alexander when he return'd from Babylon dy'd in this place, what-ever others have writ'n that he dy'd at Babylon. All the rest of the Country from this City to Bagdat is a Country of Dates, where the people live in little Huts, made of the Branches of Palm-trees.

From Bagdat to Anna you ride in four days, through a defert Country, though it lye between two Rivers.

Anna is a City of an indifferent bigness, that belongs to an Arabian Emir. For about half a League round about the Town, the Lands are very well manur'd, being full of Gardens and Country-houses. The City for its situation resembles Paris; for it is built upon both sides of the River Euphrates; and in the midst of the River is an Island, where stands a fair Mosque.

From Anna to Mached-raba is five days riding, and from Mached-raba to Taiba, five days more.

Mached-raba is a kind of a Fortresses upon the point of a Hill, at the Foot whereof springs a Fountain like a large Vase, which is very rare in the Deferts. The place is encompass'd with high Walls, defended by certain Towers, and in which are little Huts where the Inhabitants keep their Cattel, of which there is great Store, but more Mares and Horses than Cows.

Taiba is also a fortifi'd place in a level Country, or a high Bank of Earth and Brick bak'd in the Sun. Near to the Gate a Fountain springs out of the Earth, and makes a kind of a Pond. This Road is most frequented by thofe that travel through the Defert from Aleppo or Damas to Babylon, or from Damas to Diarbequir, by reafon of this Fountain.

From Taiba to Aleppo is but three days journey; but thofe three days are the most dangerous of all the Road for Robbers, in regard that all the Country is inhabitated only by the Redouins, or Arabian Shepherds, who make it their business only to plunder and steal.

Now to take the fame Road from Aleppo to Isphahan, it lyes thus:

From Aleppo to Taiba, days
From Taiba to Mached-raba, days
From Mached-raba to Anna, days
From Anna to Bagdat, days
From Bagdat to Bourous, days
From Bourous to Charaban, days
From Charaban to Cafered, days
From Cafered to Conagy, days
From Conagy to Caffiferin, days
From Caffiferin to another Conagy, days
From Conagy to Erounbad, days
From Erounbad to Maidach, days
From Maidach to Sabana, days
From Sabana to Kengavar, days
From Kengavar to Naboiuand, days
From Naboiuand to Oranguie, days
From Oranguie to Comb, days
From Comb to Confar, days
From Confar to Isphahan, days

So that whether you travel from Aleppo to Isphahan, or from Isphahan to Aleppo, you may easily ride it in thirty days.

From whence I make this Observation, That a man making it but two days more from Alexandretta, and finding a Ship ready there to set Sail for Marsilles, with a fair Wind he may travel from Isphahan to Paris in two months.

Another time, having an occasion to go from Aleppo to Kengavar, and fo to Bagdat; and from thence, fo through the Defert; at Bagdat I met with a Spaniard that was travelling the same way, with whom I luckily met to bear half the Charges of the Guide; which as soon as we had hir'd for sixty Crowns, we fet forward from Bagdat.
Bagdat, the Spaniard, and I, and our Arabian, who was afoot, walk'd about Pif tol Shot before our Horses. From thence to Anna we met with nothing remarkable, but only that we saw a Lyon and a Lyoness in the Act of Generation: Whereupon our Guide believing we had been afraid, told us, that he had met them oft'n; but that he never found them do any harm.

The Spaniard according to the humour of his Nation, was very referv'd, and contending himself with an Onion, or some fuch small matter at meals; never made much of his guide; whereas I was mightily in his favour, in regard there was never a day past wherein he did not receive of me some good bunlifes or other. We were not above a Mufquet Shot from Anna when we met with a comely old man, who came up to me, and taking my Horfe by the Bridle; Friend, said he, come and waft thy feet and eat Bread at my Houfe. Thou art a Stranger, and since I have met thee upon the Road, never refuse me the favour which I defire of thee. The Invitation of the old man was fo like the custom of the people in ancient times, of which we read fo many Examples in Scripture, that we could not choofe but go along with him to his Houfe, where he Feated us in the fett manner he could, giving us over and above Barly for our Horses; and for us he kill'd a Lamb and fome Hens. He was an Inhabitant of Anna, and liv'd by the River, which we were oblig'd to crofs to wait upon the Governour for our Paffports, for which we paid two Piaster apiece. We flid at a Houfe near the Gate of the City to buy Provisions for our felves and our Horses; where the woman of the Houfe having a lovely fpringly Child of nine years of age, I was trodden with her humour, that I gave her two Handkerchiefs of Painted Calicut, which the Child flewning her Mother, all we could do could not make her take any Money for the Provisions we had agreed for.

Five hundred paces from the Gate of the City, we met a young man of a good family, for he was attended by two Servants, and rode upon an Al, the hinder part of which was Painted red. He accofted me in particular, and after some Compliments that past'd, Is it possible, said he, that I should meet a Stranger, and have nothing to prefent him withall? He would fain have carry'd us to a Houfe in the Country whether he was going; but feeing we were refolv'd to keep our way, he would needs give me his Pipe, notwithstanding all the excuses I could make, and though I told him that I never took any Tobacco; fo that I was constrain'd to accept of it.

About three Leagues from Anna, we were going to eat among the Ruines of certain Houfes, and had thought to have lain there 'til midnight, when we perciv'd two Arabians lent by the Emir, to tell us that he had fome Letters which he would put into our own hands to the Bafla of Aleppo, to which purpoze he had order to bring us back. There was no refufing, fo that at our coming into the City the next day we faw the Emir going to the Moguett, mounted upon a fcame Horfe, and attended by a great number of people afoot, with every one a great Poniard thrown in their Girdles. As soon as we faw him we alighted, and standing up by the Houfes, we falfet him as he past'd by. Seeing our Guide, and threatening to rip up his Belly; Ile Dog, faid he, I will give ye your reward, and teach ye to carry Strangers away before I see them. Carry them, faid he, to the Governours Houfe 'til I return from the Moguett. Returning from the Moguett, and being feated in a fecretful Hall, he fent for us and our Guide, whom he threaten'd again for carrying us out of the Town without giving him notice. But the Governour pleaded his excuse, and appeas'd the Emir. After that he fent for Coffee for us, and then caud us to open the Budget that we carry'd behind our Horses, to fee whether there were any thing that pleas'd him or no. In my Budget were two pieces of Calicut exquitely painted, for two Coverlets of a Bed; two pieces of Handkerchief of Calicut; two Persian Standilhes beautify'd with Japan Varmith, two Damasene Blades, one inlaid with Gold, the other with Silver. All which he lik'd, and made me give him. In the Spaniards Budget he found nothing but a few old Clothes: But afterwards being known to have had fome Diamonds about him, the French Confit at Aleppo enten'd him to pay me half the charges of what I gave the Emir.

The Prince fatisfy'd with what he had tak'n, gave order that we fhould be fur niff'd with all neceffary Provisions for our felves and our Horses: but being provided before,
before, we only took three or four handfuls of excellent Dates, to shew that we did not slight his kindnecfs.

Between Anna and Mached-raba is the Guide to take special care to order his Stages, as to come every morning to the Wells by break of day, for fear of meeting the Arabs, that come to fetch Water there by that time the Sun is up, who are apt enough to be injurious to Travellers.

At Mached-raba I saw one of the most beautiful Virgins that ever I beheld in my life. For I had given a Pfalfer to an Arab to get me some Bread, and going to see whether it was bak'd, I found the Virgin putting it into the Oven, who being alone, made me a sign to retire. There I also saw a Colt of that wonderful shape, that the Bash of Damas had offer'd three thousand Crowns for it.

Coming to Taiba, we did not go into the Town, but lay without under the Walls. Only our Arab went in and brought us chop't Straw for our Camels. The Governour of the Town came along with him, and demand'd twenty Pfalfer of every one, for certain Duties which he pretend'd payable to him. We knew there were but four due, and refus'd to pay any more; but the Arab having a mind to put a trick upon the Spaniard, gave me a wink, intimating to me that I should not trouble my self: Thereupon the Governour incens'd goes back to the Town, and by and by returns with an Iron Chain; and had certainly carry'd the Spaniard letter'd to the Fort, had he not laid down the twenty Pfalfers. For my part, I was discharg'd for my four Pfalfer, according to custom.

Drawing near to Aleppo, the firt Houfes that we came at bordering upon the Defert, were the Houfes of the Arabs and Bedouins; the second of which being the Habitation of a Friend of our Guide's, I deliver'd my Horfe to the Guide, to whom I had fold it before at his own earnest request; for I was refolvd to go a-foot to Aleppo: and therefore that I might save the Custom of a parcel of Turquoifes that I had about me, I put them in the Pouches which I carry'd behind my Horfe, and threw the Pouches into a little Cheft, as if they had been things of no consequence; and defir'd the Man of the Houfe to keep them a day or two. The Arab told me, that were it all Gold it fhould be fafe; and indeed when I fent for them within a day or two after, I found nothing missing.

When I came to Aleppo, the English Conful ask'd me what news from Isfahan: I made answer, that he muft of necessity know better than I, in regard the English Prefident there had fend away an Express to him while I was there; and that he went away with two Capuchins and an Arabian Guide. Thereupon the Conful inquiring some Mitchief was behal'n them, requested the Bash to lend him fome of his Soldiers; who readily granted him eight Men, part Arabians, part Bedouins. Thence the Conful order'd to difperfe themfelves upon feveral Roads in the Wildernefs, to see if they could meet with any tidings upon the Way. In a fhort time two of them return'd with two little Pouches, in one of which was the Packet of Letters. They reported also, that in a by-place between Taiba and Mached-raba they faw the Bodies of four dead Men lying upon the Sand. One of them was which in black Clothes, being hack'd and mangled in a moft miserable manner; but the Bodies of the other three were entire, though run through in feveral places. Some time after the perfons themfelves that did the fact told both at Diarbequir and Damas, how it came to pafs. For certain Merchants of Damas going to Diarbequir, perceiv'd four Men early in the morning at certain Wells where they were to stop; whereupon they lent two of their Company before to know who they were. But the Auffin-Frier having a little parcel of Diamonds about him, and believing them to be Thieves, inconfiderately let fly his Gun and kill'd one of them immediately upon the place: the Merchants feeing one of their companions dead, fell all at once upon the other three, cut the Auffin-Frier to pieces, and flew the refi; and fo without riling them pursu'd their Journey.

From Aleppo I went to Alexandria, and there embarqu'd in a Vefsel of Merchante, with a favourable Wind, 'till we came to make the Coaft of Candy, where we were becal'm'd for two days. One morning by break of day we difcover'd a Pickaroon, whereupon feeing we could not avoid being fetch'd up by him, we made ready. He made two or three shot at us, which did us no other harm but only touch'd the Beak-head of the Ship. Our Gunner made a shot at him, which brought down his Top-gallant; a second went through and through the great Cabin, and
and caus'd a great disorder in his Ship, as far as we could discern with our Prospective-Glasses. But when the Wind began to blow fresh, the Pirate, who had enough of us, and had discover'd another Vessel which perhaps he thought better prize, made all the Sail he could from us toward the other Vessel. Thereupon we pursu'd our Voyage with a fair Gale, and came to Malta.

From Malta we departed seven or eight in company, in two of the Pope's Gallies, staying three days at Syracuse, and one at Messina; where our Company increas't, we hire'd a Feluck for Naples. But as we were coasting by the Shoar to the Port of Naples, so terrible a Tempest surpriz'd us near to Paulo, that we were forc'd to put in there upon Palm-Sunday. The next day we went to see the Covent of St. Francis of Paulo; the way to it lying between a high Mountain on the right, and a Precipice on the left hand. This Mountain leans fo, that it seems to be tumbling down; and there is a good height uppon the Rock the seeming print of a Hand, which as the report goes, was the print of St. Francis's Hand, who sustain'd it a whole day, and kept it from falling. From Paulo we went to Naples, were we arriv'd upon Eafter-eve; and as we enter'd into the City, the great Guns went off round the City, in honour of the Resurrection. At Rome we all separated, according as our Business led us.

CHAP. VI.

Another Road from Constantinople to Ispahan, by the Euxin or Black Sea; with some Remarks upon the principal Cities thereabouts.

Here are three Roads yet remaining, leading out of Europe into Persia or the Indies. That of Constantinople, all along the Coasts of the Black Sea; that of Warsawia, crofting the same Sea at Trebizon, and that of Mosco, down the Volga, which has been amply describ'd by Olearius, Secretary to the Embaffy of the Duke of Holstein. In this and the next Chapter I shall describe the Way from Constantinople, all along the Black Sea, and that from Warsawia; not knowing any perfon that has hitherto mention'd any thing upon this Subjeft. And first of all I will give a short Description of the principal Places that lye upon that Sea, as well upon the Side of Europe as of Asia, with the just Distances of one Place from another.

The principal Cities upon the Black Sea, on the Coast of Europe.

From Constantinople to Varna they count it two hundred Miles, four of which make an Alman League; miles 200
From Varna to Balshika, miles 36
From Balshika to Bengali, miles 70
From Bengali to Conftance, miles 60
From Conftance to Queli, miles 25
Near to this City of Queli the great Arm of Danow throws it self into the Black Sea. Here is the grand Fishery for Sturgeon.

From Queli to Aquaerman, miles 50
The City of Aquaerman belongs to a Kan of the leffer Tartary; but it is not the place of his Residenc, for he keeps his Court at Bafha-Serrail, twenty-five miles up in the Land.

From Aquaerman to Kefet or Kaffa, miles 350
This is a great City, and a place of great Trade, wherein there are above a thousand Families of the Armenians, and about five hundred Greeks. They have every one their Bishop, and several Churches. St. Peter's is the biggest, very large and very beautiful; but it falls to decay, because the Christians have not Wealth enough
enough to repair it. Every Christian above fifteen years of age, pays a Piastra and a half tribute to the Grand Signor, who is Lord of the City; and he sends a Bahre that lives in the ancient City call'd Friuk-Heffer. However the Kan of the Lower Tertiary extends his Jurisdiction as far as the Gates of Kaffa.

From Kaffa to Affagne, miles

Affagne is the last City in Europe, belonging also to the Grand Signor. By it runs a great River of the same name, the other side being in the Territories of the Duke of Muncey. Down this River come the Caffackys that do so much mischief to the Turks. For sometimes they come with three or four core Gelas which are a kind of Brigantines, the bigger sort of which carry a hundred and fifty men, the les a hundred. Sometimes they divide themselves into two parts, one of which makes Havock toward Constantinople, the other Rattles the Coast of Asia, as far as Trebizond.

The Coast of Europe bordering upon the Black Sea is 861 miles in length.

The chief Cities upon the Black Sea on the Coast of Asia, which is 1170 miles in length.

From Constantinople to Neapoli, miles

In this City are made the greatest part of the Galleys and Vessels that belong to the Grand Signor.

From Neapoli to Sinade, miles
From Sinade to Ouma, miles
From Ouma to Kerasa, miles
From Kerasa to Trebifond, miles
From Trebifond to Rife, miles
From Rife to Gum, miles

The City of Gum belongs half to the Grand Signor, and half to the King of Mengrelia, with whom he keeps a good Correspondence, because the greatest part of the Steel and Iron that is spent in Turkey comes out of Mengrelia through the Black Sea.

The only good Ports upon the Black Sea from Constantinople to Mengrelia, are

Quetras, Sinade, or Sinope, Omyne, Samson, Trebifond, Gomne.

The Haven of Quetras is very deep, and the Vessels lie shelter'd from the winds, but the entrance into it is very bad, which only the Pilots of the place, or they who have often accustomed themselves to that Trade can only find out. It seems that anciently there had been most flately Buildings round about the Port; and several noble Pillars are to be seen all along the shore, not to speak of thosse which have been Transported to Constantinople. Near the City toward the South stands a high Mountain, whence there flows a good store of excellent Water, which at the bottom gathers into one Fountain.

To go from Constantinople for Persia by Sea, you must embark at Constantinople for Trebifond, and many times for Rife or Gum, which are more to the North. They that Land at Trebifond go directly to Erzerom, which is not above five days Journey off, and from Erzerom to Erivan or Tunis. But there are few that will venture upon this Sea where there is no good Anchorage; besides that it is subject to prodigious Tempefts, from which there are very few good Ports to defend them; which is the reason it is call'd Cara-dengus, or the Black Sea: The Eastern people giving to all things, mischievous and dangerous, the Epithet of Black.

They that are Bound for Rife or Gum, go to Teffis the Capital City of Giorgia, and thence to Erivan, for though the way be bad, yet it is far better and smoother than the Road to Tunis.

The principal places from Teffis to Erivan are these, together with their respective distances.

From Teffis to Sagamenk, leagues
From Sagamenk to Semun-kupri, leagues
From Semun-kupri to Gaiikoe, leagues
From Gaiikoe to Dagon, leagues


**CHAP. VII.**

The Road from Warfow to Jfpahan, over the Black Sea, and from Jfpahan to Mosco; with the Names of the principal Cities and Islands of Turky according to the vulgar pronunciation, and as they are call'd in the Language of the Turks.

From Warfow upon the left hand of the Vifnota, the ordinary residence of the Kings of Poland, to Lublin, days 6

From Lublin to Ilwuee, days 5

There all the Bales are open'd, and the Customers take Five in the Hundred for their Merchandize.

From Ilwuee to Jaffevoir, days 12

This is the last City of Poland toward Moldavia, where if you fell any quantity of Goods, you must pay Five per Cent.

From Jaffevoir to Jafbe, days 8

This is the Capital City of Moldavia, and is the Residence of the Vaywood which the Grand Signor sends to govern in the Country. There they open all the Bales, and there is a Roll of what every Merchant ought to pay, which may amounts to Five per Cent.

From Jafbe to Ourjhay, days 3

This is the last City of Moldavia, where there is no Custom to be paid.

From Ourjhay to Agerman, days 4

Here they never open the Bales, but they take Four in the Hundred.

From Agerman to Ozou, days 3

Here they never open the Bales, but the Custom amounts to Two per Cent.

From Ozou to Precop, days 5

Neither do they here open the Bales, but truft to the Merchant's word, and the Customs amount to Two and a half per Cent.

From Precop to Kaffa, days 5

Nor are the Bales open'd here, but the Custom comes to Three per Cent.

Thus from Warfow to Kaffa the Journey takes up one and fifty days, in the Wagon, which is the manner of Carriage in those Countries. All the Customs amount to Eighteen and a half per Cent. to which you must add the Carriage, and Passage by Sea to Trebizond; where you pay three Piaflers for every Mules-load, and four for every Camels-load.

Observe by the way, that the Armenians do not usually take Shipping at Trebizond, but go to another Port more to the West, upon the same Coast, where they never pay above a Piafler and a half for a Camels-load. This Port, call'd Omie, is a very good Haven; and there is another a little farther off, call'd Samfon, which is no bad one, but the Air is unhealthy and dangerous.

There is also another Road from Warfow to Trebizond, shorter by three days journey.

From Warfow to Jafbe, according to the Road already set down, days 31

From Jafbe to Galas, days 8

All Merchandize is Tax'd at this place, and the Duties are tak'n at Galas, according to the Note which the Merchant brings from Galas. Galas is a City of Moldavia.
From Galas to Megin, days
The bales are not open'd here, but the Merchant pays three and a half, or four per Cent.
From Megin to Mangalia, days
This is one of the four Ports to the West upon the Black Sea, and the best of all.
The three others toward the South upon the Coast are Kavarna, Balgik, and Varna. At Mangalia they demand but half a Piastr for every Bale. Croffing from thence to Trebizond you have five days Journey to Erzerom.
Now to the Road of Moscovy, which having been exactly desrib'd by Olearius, going into Persia, I will decribe it returning out of Persia.
Having led the Reader to Shamoqui, I will return home from thence.
From Shamoqui to Derbent, days
Derbent, which the Turks call Demir-Capi, is the last City within the Jurisdiction of the Persians; by which there runs a River which is call'd Shamouka.
From Derbent to Tetark, days
By this Town runs a River which is call'd Becan.
From Tetark to Afracan they hire small Barks with a dozen Oars. All along the Shores the Officers grow so very thick, that they afford shelter for the Barks in foul weather. If the Wind were they will put up a little Sail and be at Afracan in four or five hours; but if they only Row, they cannot be there in nine.
When you Embark upon the Caffian Sea, where you only creep along by the Shore, you must provide your self with Water for the three first days, in regard the Water is biting and ill tasted all along the Coast all that while; but for the rest of the Voyage it is very good. If you carry heavy Goods, you may hire large Boats to save charges.
When you come to Afracan you unload your Goods; at what time the Officer comes, and sealing up every Bale, causes them to be tent to the Merchants lodging. Three days after the Customer comes to open the Bales, and takes five per Cent. If the Merchant happen to want money, and takes it up at Afracan to pay again at Moscov, he pays sometimethirty per Cent, according to the rate of Gold Ducats.
If a Merchant have any Diamonds or any other Jewels, and let it be known, he pays five per Cent. But if a Merchant have any Jewels or any other rarities, and tells the Governor that he intends to carry them to the Grand Duke; the Governor sends a Convoy with him either by Land or Water, that costs him nothing; and moreover sends a Courier before to the Court to give notice of his coming. There is very good Wine at Afracan, but better at Shamoqui, where I advise the Traveller to provide himself.
From Afracan to Moscov you take Shipping in great Barques that make use both of Oars and Sails rowing against the Tide, and weigh what ever you put aboard, to a very Coverlet. Generally you pay for every pound fourteen Cays, or three Abbas's and a half, and an Abbas makes eighteen Sous and three Deniers.
In Moscov they reckon the way neither by leagues nor miles, but by Shageron's, five of which make an Italian mile.
From Afracan to Courmoia, Shagersons
From Courmoia to Sariza, Sh. 300
From Sariza to Saratof, Sh. 200
From Saratof to Samarats, Sh. 350
From Samarats to Semiriskat, Sh. 200
From Semiriskat to Coulombe, Sh. 300
From Coulombe to Cofan, Sh. 150
This is a great City with a stout Fortrefs.
From Cofan to Sabouk-sha, Sh. 200
From Sabouk-sha to Godamians, Sh. 120
From Godamians to Niquina, Sh. 280
Niquina is a large and well Fortif'd Castle.
From Niquina to Mervos, Sh. 300
From
From Moscow to Casin, 100
From Casin to Moscow, 250
So that from Africaen to Moscow they count it 2950
which makes 300 Italian miles.

At Saratof you may go ashore, and so by Land to Moscow. When the Snow is
gone you travel in Wagons, but when the Snow lies, in Sledges. If a man be alone,
and that his Goods weigh not above two hundred pounds Paris weight, they put
them into two Balces; and laying them upon the Horses back let the man in the
middle, paying for Carriage as much as from Africaen to Moscow.

From Saratof by Land to Inferat, days 10
From Inferat to Tymch, days 6
From Tymch to Canquerma, days 8
From Canquerma to Volodimer, days 6
Volodimer is a City bigger than Constantinople, where stands a fair Church upon a
Mountain in the City, having been formerly the residence of the Emperours them-

The Names of some Cities and places belonging to the Empire of the Grand
Signor, as they are vulgarly call'd, and in Turkish.

Vulgar.             Turkish.
Adrianople,        Edrene.
Burse,             Broufa.
Belgrade,          Belgrade.
Buda,             Bouldim.
Grand Cairo,       Meir.
Alexandretta in Egypt, Iskendrie.
Mecca,             Medik.
Balara,            Bagrat.
Babylon,          Mouffoul.
Nusuch,           Nixbin.
Nishis,          Ourfa.
Edeffa,            Diarbequir.
Tiquevanger,       Tokat.
Eva-togea,         Erzerom.
Teve Tonpolis,    Van.
Shamiramanger,    Kouthiffir.
Jerusalem,       Cam.
Damas,                   Cam Taraboulous.
Tripoli in Syria,    Haleb.
Aleppo,             Taraboulous.
Tripoli in Barbary,
Tunis,             Tunis.
Algier,            Gezaiir.
Candy,             Guirir.
Rhodes,            Rodes.
Cyprus,           Kehres.
The Persian Travels

CHAP. VIII.

Remarks upon the Trade of the Island of Candy and the principal Isles of the Archipelago, as also upon some of the Cities of Greece adjoining; with a particular Relation of the present Condition of the Grand Signor’s Galleys, belonging as well to the Isles as to the Continent.

Of the ISLAND of CANDY.

Of the Island of Candy Strangers export great Store of Wheat and Sallet-Oyl, all sorts of Pulce, Cheele, yellow Wax, Cottons, Silks, but more especially Malmley, wherein confists its chiefest Trade. When Vintage draws near, the Country-people that are to gather the Grapes wrap their Feet in a piece of a Boar’s Skin, which they tye together upon the upper part of the Foot with a piece of Pack-thread, to preserve their Feet from the violent heat of the Rocks upon which they are to tread. Those Skins are brought out of Raffia by the Russians, that bring Botargo and Caviare to Constantinople, where they have a vast vent for it all over Turkie, Persia, and Ethiopia; where they that follow the Greek and Armenian Church, eat little or nothing else all the Lent. By the way take notice, that the Turk make a certain Glew out of Sturgeon, which is the belt in the World; so that whatever is faken’d with it, will rather break in another place than where it is glew’d. They make it thus: When they have caught a Sturgeon, they pull out his Guts, and then there remains a Skin that covers the Fleth; this Skin they take off from the head to the belly. It is very clammy, and about the thickness of two Sheets of Paper, which they roll as thick as a Man’s Arm, and let it dry in the Sun. When they use it, they beat it with a Mallet, and when it is well beat’n they break it into pieces, and steep it in Water for half an hour in a little Pot.

When the Venetians were Masters of Candy, they that had committed any Crime which deserv’d Death, if they could get out of the Island before they were apprehended,
hended, went directly to Constantinople, to beg their pardon. For you must know, that no perfon but the Ambassador of the Commonwealth of Venice had the Privilege to pardon Crimes committed in Candy. For example, when Signor Der-vijano was Ambassador for the Commonwealth of Venice at Constantinople, a CANDIO having a desire to lie with a Woman by force, she told him she would sooner eat her Child’s Liver than yield to his Lust. Whereupon, the Villain enraged he could not compass his design, took his opportunity, kill’d the Child, cut out the Liver, and made the Mother eat it, and then flew the Mother also. Upon this he fled to Constantinople, to beg pardon of the Ambassador, and obtain’d it there: But the Ambassador at the same time wrote word to the Governour of Candy to put him to death at his return; having only granted him his Pardon, to preserve his Privilege. And indeed, to speak truth, the CANDIOs are the most wretched people under Heaven.

Of the Island of CHIO.

The City of CHIO, which gives the Island its Name, contains about thirty thousand Inhabitants; where there are little less than fifteen thousand Greeks, eight thousand Latins, and six thousand Turks.

Among the several Greek and Latin Churches, the last of which hath continued ever since the time that the Genoese possessed the Island, there are some indifferent handom Structures. The five principal Latin Churches are the Cathedral, and the Churches belonging to the Efcolantines, the Dominican, the Jesuites, and the Capucins. The Turks have also their Mosquees, and the Jews their Synagogue.

Four Miles from the City, near to the Sea-side is to be seen a vast Stone, which was cut out of some Rock; it is almost all round, only the upper part, which is flat, and somewhat hollow; round about the upper part, and in the middle, are places like Seats, cut into the fame Stone: of which there is one higher than the rest, like a School-master’s Chair; and Tradition reports that this was Homer’s School, where he taught his Scholars.

In this Island there is such an infinite number of Partridges, that the like is not to be found in any part of the World. But that which is a greater Rarity is this, that the Natives breed them up, as we do our Poultry, but after a more pleasant manner; for they let them go in the fields all the day long, and at night every Country-man calls his own severally home to Roost by a particular Note, whether they return like a Flock of so many Geese.

There are great quantities of Damasks and Fustians wrought in the Island of CHIO, which are transported to Grand Cairo, and to all the Cities upon the Coast of Bar- bary, Natalia, and particularly to Constantinople.

Three Leagues from the Island of CHIO, upon a Mountain to the South there grows a peculiar fort of Trees; the Leaves are somewhat like a Myrtle, their Branches so long that they creep upon the ground; but which is more wonderful, that when they are down, they rise again of themselves. From the beginning of May to the end of June, the Inhabitants take great care to keep the Earth under the Tree very clean; for during those two Months there issues out a certain Gum from the Joynts of the Branches, which drops upon the ground; this is that which we call Mastick, and the Turks, Saker, according to the Name which they give the Island. The Island produces great store of this Mastick, which is spent in the Seraglio of Constantinople, where the Women continually chew it, to cleanse and keep their Teeth white. When the Mastick Sealon draws near, the Grand Signor every year sends a certain number of Befangles to take care that it be not exported, but be preserved for the use of the Seraglio. If it be a plentiful year for Mastick, the Befangles that pull out the leafer fort to sell, put it into little Bags and seal it up; which Bags being so seal’d, are never question’d by the Custom-house Officers. The Island also yields very good Turpentine.
There is not one Port belongs to this Island; the Vessels that are Bound thither for Trade, being forc'd to stay in the Haven of the Isle of Paros, call'd Derion six miles from Naxis, which is one of the best Havens in the Archipelago, able to contain a thousand Ships. There are the ruins of a Wall still to be seen that made a Mole, where four or five Galleys might ride. There are also the ruins of several Houses of the ancient Dukes, the Stables standing almost whole, all Arch'd, and built of Marble. These Dukes were also Lords of twelve other Islands. As for the Island it self, it is well forc'd with Villages, and has three good Cities, Barequa, Qifa, and Falet.

Near this Island within a stones throw, there is a curious piece of Antiquity still to be seen. It is a flat Rock, as big about in compass as the ancient Court of the Louvre. In the middle of this Rock it was that the Temple of Bacchus was built all of Marble, of which there is nothing but the Foundations that remain. The Gate is still standing made of three Stones, whereof two make the sides, and the third lies across. From the life to this Rock there is a fair Stone Bridge of Freestone, upon each side whereof are to be seen the Pipes that convey'd the Wine into the Temple, that was drank at the Feast of Bacchus. Naxis also is the Island that produces the best Emer. As to the Inhabitants themselves, if the Husband or Wife happens to dye, the Survivor never stirs out of the House in fix Months after, upon any bufines that urgent forever, no not to hear Mats. There are both Latins and Greeks in the Island, but the latter are the most numerous. There is a Latin Arch-bishop, and Canons belonging to the Metropolitan Church, with two Religious Houses, one of Capuchins, and the other of Tedefites: The Greeks also have their Arch-bishop.

The Island of Naxis is fixcore miles in compass, being one of the fairest and pleasantest Islands in the Archipelago. The ancient Dukes made it their residence, whence they command the greatest part of the Cyclades. There is great plenty of White Salt made in Naxis, and it produces excellent Wine both White and Clar'd, which caus'd the Inhabitants to build a Temple to Bacchus, who according to their ancient Tradition chose that Island for his Habitation. The Island produces excellent Fruits, feeds great f cere of Cattle, and abounds in several other things necessary for human support. There are also in it large Woods full of small Deer, and frequented by a great number of Eagles and Vultures.

Here follow the names of the Cyclades, as the people of the Country pronounce them.

1. Delos or Sdilis.
2. Giaros.
3. Andros.
4. Paros.
5. Naxia.
7. Pathmos.
8. Oleroa.
10. Rhena.

11. Micona.
12. Terra or Tino.
13. Seira or Sira.
15. Symphos or Sifante.
17. Chios or Scio.
18. Abydias.
19. Amorgos or Amorgo.

Of the Islands of Zca, of Milo, of Paros, and other Islands of the Archipelago.

ZE A is an Island wherein there is nothing remarkable, and from whence there is nothing to be Exported but Valanade, to dye Leather withall. Neither are there any Goods Imported into it but what the Pirates bring in, which are very few, in regard the Islanders are careful to provide themselves other-where.
Milo affords nothing but Millstones to grind Wheat, which are carry’d to Constan-
tinople.

Paris where there is no Trade neither, has nothing remarkable in it but one
Greek Church, very well built all of Marble, call’d Our Lady’s Church.

As for the Islands of Sifante and Miconas, in regard there is nothing of Trade in
either but only with the Pirates, who sometimes touch there, if there be any Con-
skills that live there, it is only to buy their Stol’n Goods.

Of the City of Athens, Corinth, Patras, Coron, and Modon.

The City of Athens is about four miles distant from the Sea, and contains
two and twenty thousand Inhabitants, twenty five thousand Greeks, five or six
thousand Latins, and a thousand Turks. Among all the Antiquities that yet remain,
those in the Castle are the best preferv’d. The Castle stands upon a Hill, upon the
North defcent whereof some part of the City stands. It encloses a very fair and
spacious Temple, built all of white Marble from the top to the bottom, supported
by falty Pillars of black Marble and Porphyry. In the front are great Figures of
Armed Knights ready to encounter one another. Round about the Temple, except
upon the Roof, which is all of flat Marble Stones well order’d, are to be seen all the
famous Acts of the Greeks in small carving, every Figure being about two foot and a
half high. Round about the Temple runs a fair Gallery, where four persons may
walk a-breast. It is supported by sixteen Pillars of white Marble upon each of the
sides, and by six at each end, being also pav’d and cover’d with the fame Stone.
Close to the Temple stands a fair Palace of white Marble, which now falls to decay.
Below the Castle, and at the point of the City toward the East, stand seventeen
Pillars, the remainder of three hundred, where anciently, they lay, stood the
Palace of Theseus first King of the Athenians. These Pillars are of a prodigious
bigness, every one eighteen foot about. They are proportionable in height, but
not all of a piece, being thwarted most of them by Stones of white Marble, one
end whereof rests upon one Pillar, and the other upon that which follows it;
which was the support of the whole building. Upon the Gate, which is yet entire,
are to be seen those words upon the front without.

Aide A8Cwv εν τω εαυτω πόλις,

The City of Athens was assuredly the City of Theseus.

Within-side of the fame City these other words are Engrav’d.

Aide A8Cwv ‘Αθηναίων εν τε Αθηναίων πόλις.

The City of Athens is the City of Adrian, and not of The-
feus.

There are in Athens several other pieces of Antiquity which are well worthy to
be seen.

Corinth, which formerly made such a noise in the world, is now a Village of some
five or fix and twenty houses, but all of them the Habitations of rich Greeks. The
Town lies at the foot of the Castle, which is seated upon an inaccessible Rock
guarded by the Greeks, commanded by an Aca. Corinth Exports great quantities of
Currents.

Patras does the fame, which is all the Trade of those two places.

Coron and Modon drive a Trade in Sallet-Oyl, which is fo good and fo plentiful,
that several English, Dutch, and other Ships are load’d away with it from hence
every year.

There are Conskills in Athens, Patras, Coron, Modon, and Naples of Romain-
ria.

Q. The
The Athenian Merchants buy up Tiffues, Velvets, Satins, and Cloth, with which they serve other Countries adjoyning, The Commodities which Foreigners export from thence, are, Silks, Wool, Sponges, Wax, Cordwain-Leather, and Cheefe. Which is all that can be said in few words, of the Trade of all these Places.

A Particular Relation of the Gallies belonging to the Grand Signor, as well at Constantinople, as in the Isles and other Parts of the Empire.

Formerly there lay in the Road of Constantinople above a hundred and fifty Galleys: But the Grand Vizier perceiving that to great a number did but cause confusion, and that the Captain-Basha could not conveniently take to great a burden as to look after such a number, he gave order that no more than twenty-four should lie in the Port of Constantinople; sending the rest to other Ports, as well of the Continent, as the Isles.

At present the Number of the Grand Signor's Gallies is four-score, thus distributed under the Command of their several Beys or Captains.

At Constantinople, twenty-four under the Command of the Captain-Basha, or Admiral of the Sea; who when he goes out upon any Expedition, lends to the rest to meet him according to Orders. When he goes in person to Sea, he gives to every one of his Slaves, besides their ordinary Habit a kind of Cassock of Red Cloth, and a Bonnet of the same colour. But this is only in the Admiral's Galley, and at his own Cost. His Gally carries usually 366 Slaves, and to every Servant of the Rowers, a Bome Vole. These Bome Voles are certain Volunteers that freely offer themselves to the Service of the Admiral, and there is great care taken for their being well paid. Their Pay is 3500 Aipers for their Voyage, which generally continues seven or eight Months. They feed as the other Slaves; but if they Row negligently or lazily, they are beaten worse than the Slaves; for the Volunteers have nothing to do except it be to Row: But the Slaves are put to several other Duties. Take notice also that the Volunteers that serve in the General's Galley, have 500 Aipers more than those in the other Gallies, that is to say, 1000 Aipers for their Voyage, which comes to 40 Crowns.

The Rear-Admiral carries Two hundred and fifty men, as well Slaves as Volunteers. That Galley and the great Tefterdar's or Treasurers, are the best provided of any in the whole Fleet: For the Rear-Admiral Basha has his choice to take four of the best men out of every Galley for his own, or else to receive 500 Aipers for every man, which is paid by the Captain of the Galley, which makes him the richest of all the Beys.

The great Tefterdar's Galley is one of the Twenty four Gallies of Constantinople, and he lends a particular Treasurer, in the quality of a Lieutenant, to command her. That Command is very much contested for, in regard that Galley is very well provided with all things; and for that all the Captains Court the Tefterdar, who, when the Gallies return to Port, rewards them according to their Merit.

The Janissary-Agent's Galley is of the same number; but he never goes to Sea, always sending one in his room.

The Bey of Rhodes, that takes upon him the Title of Basha, has eight Gallies.

The Bey of Stavnoho, an Island about an hundred Miles from Rhodes, Lieutenant to the Bey of Rhodes, has one Galley.

The Bey of Saffon, a small Island near Scio, has one Galley, and his Lieutenant another. These Galleys are generally appointed to watch the Maltese, and Ligones.

The Bey of Scio formerly had but three; but since the War with Candy, he has had six.

The Lieutenant of the Bey of Scio has two Gallies. There be also three other Beys in the Island of Scio, who have no dependence upon the Basha of Scio, but buy their Provisions where they can find it best cheap.

The Bey of Smyrna and his Lieutenant have two Gallies; but they can do nothing without the Orders of the Bey of Scio.
The Bey of Melitin has two Gallies.
The Bey of Cafile, a small Bay, twelve Miles on this side the Dardanelis, upon the Coast of Europe, has one.
The Bey of Neffirepour, seven.
The Bey of Napoli in Romania, five.
The Bey of Corin, one.
The Bey of Modon, one.
The Bey of Famagofha, six.
The Bey of Alexandria in Egypt, five.
The Bey of Canee, two Gallies.
The Bey of Candia, one.
The Bey of Castel-Tourene or Navarin, two Gallies.
All these Gallies make up the number of Four hundred.
The light Gallies carry not above 196 men; the four men that are wanting of two hundred, being the Bey's profit.
Every Captain is allow'd thirteen thousand Piaffeers for his Provision; and every Christmas he gives to every Slave a pair of Breeches, and a Caffock of coarse Cloth, with a Frankie kind of a Cloak.
Every Slave has every day a pound and a half of good Bread, and nothing else. But upon Friday, which is the Mahometans Sunday, they have hot Peafe, or Beans, or Lentils boy'd in Butter. They receive also sometimes the Arms of the Greeks, when they lie in any Port. But at Constantinople they fare somewhat better; for twice a week, as well the Turks, as the Greeks and others, come to the Bains, and behaw their Charity of Rice and other good Victuals. The Bains is the name of the place where the Sea-men are kept when they are not at Sea.
Sometimes when they are to go to Sea, they will counterfeit themselves sick or lame; but they are so narrowly observ'd, that it serves them to no other purpose than to procure to themselves the more Blows.

CHAP. IX.
A Relation of the present State of Georgia.

GEORGIA, which others call Gurgie, or Gurgiflan, extends Eastward to the Caffian Sea; and upon the West is bounded by Mountains that part it from Mengrelia. Formerly it was a Kingdom, all the Inhabitants whereof were Christians, of the Armenian, and of the Greek Church; but of late the Mahometans have got footing among them. And the King of Persia having fill'd them full of Divisions, has made two Kingdoms of it, which he calls Provinces, over which he has plac'd two Governors. They are generally Princes of the Country, who must turn Mahometans before they can be admitted to that Dignity. When they are advance'd, they take upon them the title of Kings; and while they have any Issue, the King of Persia cannot dispose of their Children.
The most Potent of these two Kings, is he that resides at Tefis, who in the Language of the Country is call'd the King of Cartele. The present King is the last that has continu'd a Christian, with his four Sons; the Eldest of which, the King of Persia having entice'd to Court, partly by Promises, and partly by Presents, has won to Mahometism. Immediately thereupon he caus'd him to be declar'd King of the other Province.
The two Kings have each of them a Guard of Mahometan-Horpemen under their own pay; and at present I believe there are in both Kingdoms near upon 1,000 Mahometan Families.
The King of Tefis cowys Mony in the King of Persia's Name; and the Silver which he cowys, is in Spanish Reals, French Crowns, and such other Money, which the Armenians bring out of Europe for their Goods. As to the Justice of the Country, neither the King himself, nor the Mahometans have any thing to do with
with it. A thief is acquitted, paying seven-fold what he has stolen; two parts whereof go to the Party robb'd, one part to the Judges, and four parts to the King. If the Thief has not wherewithal to make restitution, he is sold: If the Product do not yet equal the Sum, if he have a Wife and Children, they first sell the Wife, and if that will not do, then they sell the Children: But if the Party robb'd be so merciful, as to forgive the Thief his Share, then neither the King nor the Judges can demand any thing for their Share. If a man commit a Murder, they condemn him to die, and deliver him up into the hands of the Kindred of the Party slain, to do Execution as they please themselves. However, it is in their power to pardon him, if he be able to give sixty Cows or more to the next a-kin to the Party kill'd. In matter of Debt, a Creditor has power to seize upon all the Estate of the Debtor; and if that will not satisfy, he may sell his Wife and Children.

The Chriftians of Georgia are very ignorant, especially in Matters of Religion. They learn that little they know, in the Monasteries, as also to write and read; and generally the Women and Maids are more knowing than the Men; not only because there are more Religious Houses for Women than for Men, but also because the Boys are bred up to labour, or sent to the Wars. For if a Virgin grows up, and happens to be handom, some one or other preently endeavors to steal her, on purpose to sell her into Turkey, Persia, or the Territories of the great Mogul. So that to prevent their being robb'd, their Fathers and Mothers put them very young into Nunneries, where they apply themselves to study; wherein, if they attain to any proficiency, they usually stay as long as they live: After that, they profes, and when they come to a certain Age, they are permitted to Baptize, and to apply the holy Oyles, as well as any Bishop or Arch-Bishop can do.

The Georgians are very great Drinkers; and Nature has fitted them a Country that produces good Store of Wine. They love the strongest Drinks best; for which reason, at their Feasts both Men and Women drink more Aquavite than Wine. The Women never eat in publick with their Husbands; but when the Man has invited his Friends, the next day the Woman invites her She-companions. And it is observable that at the Women's Festivals there is more Wine and Aquavite drank than at the men's. The Gueft is no sooner enter'd into the Dining-room, but he is present'd with 2 or 3 Dishes of Sweet-meats, and a Glass of half a pint of Aquavite to excite his Appetite. They are great Feeders upon Onions and Herbs, which they eat raw out of the Garden. The Georgians are also great Travellers, and very much addicted to Trade; they are very dextrous in shooting with Bow and Arrows, and are accounted the best Souldiers in all Asia. They compose a great part of the King of Persia's Cavalry, who keeps them in his Court at peculiar pay, and relies very much upon their fidelity and courage. There are several also in the Service of the Great Mogul. The Men are very well complexion'd, and very well shaped; and for the Women, they are accounted the fairest and most beautiful of all Asia; and therefore out of this Country it is that the King of Persia chooseth all his Wives, being not permitted to marry a Stranger. Tiflis, where the Women have more liberty than in any part of Asia, is the Capital City of Georgia, well situated, large and well built, where there likewise is a great Trade in Silk.
A RELATION of the present State of Mengrelia.

Mengrelia extends from a Chain of Mountains, that separates it from Georgia to the Black Sea, and is now divided into three Provinces (every one of which has their King. The first is call'd the Province of Imaret, or Bajfa-Shiourk, the king whereof pretends to a superiority over both the other, which is the reason they are often at War, and that with so much cruelty, that when they have taken any Prisoners of either side, they sell them into Turkey. They are so accustomed to fell one another in this Country, that if a man or his wife have any occasion for money, they will go and sell one of their Children, and many times they will exchange a Child for Ribands or other Toys at the Merchers' Shops.

The second Province is that of Mengrelia, and the King of this Province is call'd the King of Dadian.

The third is the Province of Guriel, the King of which Province is call'd the King of Guriel.

The Province of Mengrelia was formerly subject to the King of Bajfa-Shiourk, who sent thither a Governor, which is call'd in their language Dadian.

One of those Governors being a person of wit and courage, gained so far upon the affection of the People, that they chose him for their King.

The chief of the Province of Guriel, seeing how the Dadian had obtained the Kingdom, following the Example of Mengrelia, shook off the Yoke of the King of Bajfa-Shiourk, and chose another King among themselves, who keeps his Sovereignty to this day, by the support of the Grand Signer. For when the Dadian rebelled he enter'd into an Alliance with the Grand Signer, and oblig'd himself to furnish him every year with such a certain quantity of Iron, upon condition that if the King of Bajfa-Shiourk should war upon him, he should furnish him with twenty thousand Horse. Of which the Turk was very glad, finding thereby the Country of Mengrelia divided, which being united, was able at any time to have disturb'd him with an Army of fifty thousand Men.

The King of Bajfa-Shiourk coynes money of the same bigness and weight with that of the King of Persia. But in regard it is not to fine metal as that of the King of Persia, he would have much ado to make it pass in the trade between his Subjects and the Persians, which is very great, had he not found an expedient by putting the King of Persia's name upon the Coyn as well as his own, which makes it pass without any difficulty. He would also put the Grand Signer's Name upon his Coyn, but that the Turk coynes none but small money, or Abers, excepting only some Ducatts which he coines at Cairo. The King of Bajfa-Shiourk, as well as the King of Tefus coynes all fort of foreign money.

Thee three Kings of Bajfa-Shiourk, Mengrelia and Guriel, are Christians also. And when they go to war, all the Ecclesiastical Persons attend them; Arch-bishops and Bishops, Priests and Monks: not so much to fight as to encourage the Soldiers.

Being at Constantineple the first time I travell'd into Persia I saw there an Embassador from the King of Mengrelia, whose behaviour gave all the Franks occasion of laughter. The Precent which he made the Grand Signor was in Iron and Steel, and a great number of Slaves. The first time of his Audience, he had a train of above 200 Persons. But every day he fold two or three to defray his expenses; So that at his departure, he had none but his Secretary and two Vaillals more left. He was a man of presence but no wit: and every time he went to visit the Grand-Viser, he presum'd to wear the white Bonnet which all the Franks wonder'd at; when they saw that the Grand Viser wink'd at it. For though any other Christian have done so, he had been most certainly put to death, or constrain'd to turn Mahometan. By which it was apparent how much the Grand Signor valued the Friendship of the King of Mengrelia, and how careful he is of offending those that are sent from his Court. He knew those People suffer no affronts, but upon the least word presently draw; besides that there is nothing to be got by provoking them.

This Embassador going once upon a visit into the Country, returning home was surpriz'd
furpriz'd with a Storm, whereupon he pull'd off his Boots and carry'd them under his Coat, choosing rather to go bare-foot to his lodging, then to spoil his Boots.

Another time, it being the custom of all Catholick Ambassadors to go to Mais to the Covent of Grey Friars in Pero, upon St. Francis's day, the Mongrelian Ambassador after Mais was done, coming out of the Church; and seeing several baubles which the Pedlers expos'd in the Cloyster upon that day, bought a Tin Ring, two or three small Looking-Glasses, and a Pipe, which he put in his mouth, and went piping all the way i'th Street, as Children do coming from Fairs.

But to return to the matter, you must take notice that there are not only Iron Mines, but also Mines of Gold and Silver in two places five or fix days Journey from Tefsis, the one call'd Soivanct, the other Obetet. But the mischief is, the people can hardly be got to work there, for fear the Ears should tumble down, and bury them in the Mine, as it has many times happen'd.

There is also a Mine of Gold near to a place which is call'd Hardenoubl, and a Mine of Silver at Gunifie-Kené, live days Journey from Erzerom, and as many from Trebisond.

As for the people themselves both Georgians and Mongrelians, they never trouble themselves about the ignorance and viciousnes of their Priests, or whether they be able to instruct them or no. The richest among them are they which are in most credit, and absolutely give Laws to the poor. There are also some heads of the Church, that assume such a Jurisdiction over the people, as to sell them both to the Turks and Persians, and they choose out the handliest Children, both Boys and Girls, to get the more money, by which authority also the great men of the Country enjoy Marry'd Women and Maids at their pleasure. They will choose out their Children for the Bishops while they are yet in their Cradles; and if the Prince be dissipat'd at it, all the Clergy joins with him that makes the choice, and then together by the Ears they go. In which Skirmishes they will carry away whole Villages, and sell all the poor people to the Turks and Persians. And indeed the custom of selling men and women is so common in that Country, that a man may almost affirm it to be one of their chiefest Trades.

The Bishops dissolve Marriages when they please, and then Marry again after they have hold the first. If any of the Natives be not Marri'd to his fancy, he takes another for such a time as he thinks fit, for which he pays her all the while as the Turks do. Very few of these people know what Baptism means. Only two or three days after the woman is brought to bed, the Priest comes and brings a little Oyl, mumbles over a few Prayers, and then anoints the Mother and the Infant, which they believe to be the best Baptism in the World. In short they are a people of no Devotion at all, neither in their Ceremonies nor in their Prayers. But there are great store of Nunneries, where the young Maids apply themselves to their Studies, and after such an age, whether they stay in the Nunneries or betake themselves to the Service of any of the great Lords, they Confess, Baptize, Marry, and perform all other Ecclesiastical Functions, which I never knew practis'd in any other part of the World beside.

C H A P. XI.

Of Comania, Circassia, and of certain people which they call Kalmouchs.

Comania is bounded toward the East by the Capian Sea; Westward by the Mountains that divide it from Circassia; Northward it lies upon Moscovia; and Southward it is bounded by Georgia. From the Mountains that bound upon the North-East to Terek, which is the River that parts Moscovia from Comania, it is all a level Country excellent for Tillage, and abounding in fair Meadows and Pasturage. However it is not over-peopled, which is the reason they never Sow twice together in one place. The Climate is much the same.
as between Paris and Lion, where it Rains very much; and yet the Country people have cut severall Channels from the Rivers to water the Grounds after they have Sow'd them, which they learnt from the Persians. Tho' Rivers fall from the Southern Mountains, being not at all tak'n notice of in the Map. There is one among the rest a very large River, which can be forded at no time. They call it Caysof or The thick water, in regard it is continually muddy, the stream being so flow, that they can hardly discern which way it runs. It falls gently into the Caspian Sea to the South of the mouth of Volga. Not far from this River, in the months of October and November, all along the Shore of the same Sea, you may fee vast shoals of fish about two foot long. Before, they have two legs, like a Dog's legs, behind instead of legs they have only claws. Fleth they have none, but only fat with a bone in the middle. Now in regard they are but flow pac'd when they come upon Land, the Country people easily knock them on the head, and make Oyl of them; which is the greatest Trade they have.

The people of Comania, commonly call'd Comoulch, dwell for the most part at foot of the Mountains, because of the Springs so plentiful in those places, that in some Villages you shall have above twenty or thirty. Three of these Springs meeting together, make a stream strong enough to drive a Mill. But this is not the sole reason, for there is Water enough in the plain. But in regard they are a people that only live upon the spoil and plunder of their Enemies, and of another, as they are in continual fear of being let upon, they love to dwell near the refuge of the Mountains, whither they fly with their Cattle upon any occasion of danger. For all the people round about, as Georgians, Mengrelians, Circassians, Tartars, and Moscovites, live altogether by rapine, and continual in-roads into one another's Countries.

There are another fort of people which are call'd Kalmoths, that inhabit upon the Coast of the Caspian Sea between the Moscovites and the Tartars. The men are strong, but the most deformed under Heaven. Their faces are so flat and broad, that there is the breadth of five fingers between each Eye. Their Eyes are very small, and that little Nose they have is so flat, that there is nothing to be seen but two little holes instead of Nostrils. Their Knees also and their Feet turn inward. When they go to the Wars, they carry their Wives and their Daughters, if they be twelve years of age, along with them, who fight as courageously as the men themselves. Their Arms are Bows, Arrows, and Skains, with a great wooden Mace at the Fummel of their Saddles; their Horles being the best in all Asia. Their Captain is of some ancient Family, but they more particularly choose him for his valour. The Duke of Moscovia lends them prelents every year, to preserve their friendship, which prelents confit in Cloth. And he grants them free passage through his Territories, when ever they have mind to invade the Mengrelians, Georgians, or Circassians, at which Sport they are much more dexterous than the leffer Tartars. Sometimes they advance into Persia, as far as the Province of the Ubeke, which is a part of Great Tartary, ranging up as far as Cabool and Candahar. Their Religion is particular to themselves, but they are great Enemies to the Mahometans.

As for the Comoulch or people of Comania, they are Mahometans; and very precise ones too. They are under the protection of the King of Persia, who makes great account of them, in regard they defend the Payfies into his Country on that side against the Kalmoths. They are habited both men and women like the Leffer Tartars, fetching all the Silk and Calicuts which they take out of Persia; for as for Cloth, they are contented with what they make in their own Country, which is very coarse.

Greece is a pleasant good Country, and full of variety. There are Plains, Forests, Hills, and Mountains abounding in Springs, some of which are so large, that some of them will serve seven or eight of the neighbouring Villages. But on the other side, in all the Rivers that proceed from these Springs, there is not a fish to be seen. Flowers they have in abundance, especially fair Tulips. There is a fort of Strawberry aloft with a short stalk, of which five or six grow in a bunch; the leaf are as big as a small Nut, of a pale yellow Colour. The Soil is so fertile, that it brings forth without any great trouble a vast plenty of all sorts of Fruits. Nor do the people need any other Gardens than their Fields which are cover'd with Cherry-
Cherry-trees, Apple-trees, Pear-trees, Walnut-trees, and all other useful Trees of the same nature: but their chiefest Wealth consists in Cattel, but especially in well-hap'd Horses, not much unlike the Spanish Gennets. They have also an abundance of Goats and Sheep, whose Wool is as good as that of Spain; which the Mufcovites fetch away to make Felts. They neither sow Wheat nor Oats, but only Barley for their Horses, and Millet to make Bread; nor do they ever sow twice in the same place: nor but that the Land is good enough to bear Wheat, but because they love Bread made of Millet better. They have very good Fowl, and Venison, and Wild-Fowl more than they know what to do withall; which they never hunt with Dogs, nor fly their Hawks at; for their Horses are so swift and so good, that they will tire the Beast, and force him to lie down and yield. Ev'ry Horse-man has a Rope with a sliding-knot ready at the Pummet of his Saddle, which they are so dextrous to throw about the neck of the Beast that begins to be weary, that 'tis twenty to one if they mis him. When they have kill'd a Deer, they cut off the legs, and breaking the Bones, eat the Marrow, which they lay is the best thing in the World to strengthen the Body. When they go to real Cattel, they carry along with them great Cows-horns fluft with boy'd Tripes cut in small pieces; then watching their times when the Herdmen are asleep, when the Dogs begin to bark, they throw to every one a Horn, with which the Dog presently runs away: and so while the Shepherds are asleep, and the Dog is bulie to get the Meat out of the Horn, which is there ramm'd in on purpose, the Thieves drive away what they please.

The Drink of the Sberges is Water and Boja. Boja is a Drink made of Millet, as intoxicating as Wine, which they want in the Country.

The Men and the Women, Boys and Girls go habited all alike, and their Habit is a colour'd Robe of Fustian, with a kind of large Petticoat underneath; with this they wear a little pink'd Waistcoat that reaches down to their Thighs; and over that a Caffock of course Cloth that reaches down to their Knees, gilt about their Waists with a Cord. The Sleeves of the Caffock are op'n below and above, and sometimes they pin them behind their Backs. They wear no Beards 'till they are sixty years of age. And as for their Hair, neither Men nor Women, Boys nor Girls, ever wear it longer than the tips of their Ears. The Men, both young and old, have the middle of their Heads about the breaeth of two Fingers from the Forehead down to the Neck: and then instead of Hats or Head-clothes, both Men and Women wear only a little Bonnet of the same Cloth as the Caffock, made like a Night-cap. 'Tis true, when the Maid's come to be marry'd there is some distinction upon their Heads: for then they laff'n to the hinder part of their Heads a round piece of Felt, which they cover with a white Veil very artificially pleased. Their Breeches are ty'd below their Knees, and reach to their Ances; their Shooes, which are of Cordovan, both upper and under Leather, have but one seam upon the upper part of the Foot, being light, and cut like a pair of Pumps.

As for their Beds, they take several Sheep-skins and sow them together, and then stuffing them full of Millet-leaves, make a kind of Quilt. Now when they beat the Millet, the Leaf comes to be as small as the Chaff of Oats; so that when the person rises off from the Quilt, the Quilt rises and swells again of it self. Their Cushions are of the same Make, only sometimes they are fluft with Wool.

The People are neither Christians nor Mahometans, all their Religion consisting in some Ceremonies which they perform with the greatest Solemnities which they can imagin: for at that time old and young of all Ages and Sexes, and all the whole Town must be there at the place appointed, unlefs impotency or sickness excuse them. I call them Villages, for in all these Countries their is neither Fortres nor City: and as for their Villages, they are all built after the same Model, round, with a Fiazza in the middle, according to the Figure.
THE PLATFORM OF THE VILLAGES OF THE COMMUNITY.

This great round is taken up by 5 houses of inhabitants, right against which their cuntel and for their other cuntel.

All this great round is for the stables of beasts.

They go a stroll and return from thence.

The platform in Travels, Periplus west, east, and south, and the people of the tribe who go in and out.
of the Ceremonies and Customs of the People of Comania and Circassia.

The Principal of all the Feasts which the Cononchi and Sherkfs or Circassians make, is that which they make at the end of Autumn, after this manner. Three of the ancients of the Village are appointed to manage it, and to discharge themselves of a Duty imposed upon them in the company of all the people. These three old men take a Sheep or a Goat, and having muttered certain Prayers over the Beast, they cut the throat of it; after they have drest it very clean, they boil it whole, all but the Gathers, and then they roast. The Sheep being boil'd, they set it upon a Table, and carry it into a large Barn, where the People are appointed to meet: There the three old men stand upright before a Table, and all the People, Men, Women and Children behind them. When the Table upon which the Meat stands, is brought in, two of the three old men cut off the Legs and the roasted Gathers, and hold them up above their heads, and the third holds up a great Cup of Bofta in the same manner, to the end the people behind may see them. When the people see the Meat and Bofta so lifted up, they prostrate themselves upon the ground, and so continue till all the rest of the Meat be set upon the leffer Table, and that the old men have said some few words. Then the two old men that held up the Meat, cut off two little pieces, and give each of them a piece to him that holds the Cup, which being done, they take each of them a piece for themselves. When they have all three eaten of the meat, the old man that holds the Cup, drinks first, then gives the two old men to drink, first to him upon the right hand, next to him upon the left, never letting go the Cup all the while. This first Ceremony being thus accomplished, the two old men turn toward the Assembly, and go and present both of the Meat and the Drink, first to their Chief or Lord, then to all the people, who equally eat their fare, both men and women. That which remains of the four feet, is carry'd back to the Table, and the three old men eat it. This done, they go and place themselves at the Table, where the Mutton is set, where the oldest of the three taking the Head, eats a little Morfel; after him, the second, and next to him, the third does the same. Then the first old man commands the rest to be carry'd to the Lord, who receives it with a great deal of respect, and after he has given it to his next kinsman, or the Friend whom he loves best, the Head is given from one to another, till it be eat'n up. This being done, the three old men begin to eat of the Mutton a bit or two, and the Lord of the Village is call'd, who comes with his Bonnet in his hand, in a trembling posture; to whom, one of the old men presenting a Knife, he cuts off a piece of Mutton, and eats; and having drank a Cup of Bofta, he returns to his Seat. After him, all the people, according to their turns in quality, do as much; and then, for the Bones the Children go together by the ears among themselves.

They have another Feast before they begin to Mow their Meadows; at which time all the people of the Village, that have wherewithal, take every one a Goat, (for in their Ceremonies they esteem Goats better than Sheep) and for the poor, they join eight or ten together for a Goat. Let them be Goats, Sheep or Lambs, when they are all brought together, they cut their Throats, and then flea off the skin, leaving the four feet and the Head in it. Then they stretch the Skin with sticks that cross from one foot to the other, and set it up on a Pole fix'd in the Earth, the top whereof enters into the head of the Beast, as is to be seen in the Figure of the Village; and as many Beasts as there are kill'd, so many Poles are planted in the midst of the Village, with every one a particular Skin upon it; to which, every one that paffes by, makes a profound obeisance.

Every one having boil'd his Goat, brings it into the void place in the middle of the Village, and sets it upon a great Table with the rest. There is the Lord of the Village with his Servants, and sometimes the Lord of some other Village is invited. Now all this Vi6uals being upon the Table, three of the oldest men of the Village
fit down and eat a Bit or two: Then they call the Lord of the Town, and if there be any other Lord, they come both together, with some other of the Seniors of the Parish; who being set down, eat up one of the Beasts, which the old men had set apart for them; the rest is divided among the people, sitting upon the ground.

There are some Villages where you shall have fifty Goats and Sheep, or Lambs and Kids, kill'd together at one time. As for their Beasts, there are some that bring above 200 Pints; others more or less, according to their quality. All the day long they eat and drink, and sing and dance to their Flutes a dozen together, which are in some measure harmonious, as consisting of several parts, and decreasing proportionally from the Treble to the Bafe. When the old men have folem'd themselves with eating and drinking, they go home, and leave the young people, Men and Women, Boys and Girls to be merry by themselves: They stay as long as there is any Drink; and the next day they go early to Mowing.

They have other Ceremonies particular only to their Families. Once a year in every Houfe they make a Crols after the Form of a Mallet, about five Foot high, the two Sticks that compose the Crols, being as big as a man's Arm. This the Master of the Houfe sets in the Evening near the Door in his Chamber, and calling all his Family together, gives them every one a lighted Wax-Candle. Then first he fixes his own to the Crols, next his Wife sticks hers, and so all the Children and Servants: If the Children be fo young, that they cannot do it themselves, the Father and Mother do it for them. If one of the Candles burn out before it be put out, 'tis a Prognostick that he or she that fix'd it there, shall not live out their year. If the Candle falls, then he whole Candle it was, shall be rob'd, or be forc'd to fly for his Life.

If it thunders, all the people run out of the Village, and the young people of both Sexes set themselves to singing and dancing in the presence of their Elders: And if any one be Thunder-struck, they bury that person honourably, believing him to be a Saint. Besides that, they send over all the Country for a white Goat, which they breed up and keep in the Village where it happen'd to thunder, having it in great veneration, till thundering in another place, the people send for it thither also. If the Thunder fall upon any of their Housés, though it kill neither Man, Woman, Child, nor Beast, all that Family shall be kept upon the publick flock all that year, without being try'd to any Labour but of Singing and Dancing. These people, during that time, go from Village to Village Dancing and Singing at peoples Doors, but never going into their Housés; for which the Inhabitants are bound to bring them out something to eat.

There is a day in the Spring, when all that have been struck'n with Thunder, meet together in the Village where the white Goat is kept; who has always a Ch. eele hanging about his Neck as big as a Parma-Cheele. This Goat they take and carry to the Village of the chief Lord of the Countrey. They never go in, but the Lord with all the rest of the Village coming out, they all together prostrate themselves before the Goat. Having laid some Prayers, they take away his Cheele, and immediately put another in its place. The Cheele which was taken away, is at the same time cut into little pieces, and distributed among the people. After that, they give the Strangers to eat, and beftow their Alms upon them; so that by this wandring from Village to Village, they get good Store of Money.

They have among them but only one Book; and it is as big as one of our largest Folio's, and it lies in the hands of an old man, who has only the privilidge to touch it. When that old man is dead, they choose another old man to keep the Book; whose Duty it is to go from Village to Village, where he hears of any sick people. He carries the Book with him, and after he has lighted up a Wax-Candle, and put the people out of the Room, he lays the Book upon the Stomach of the sick person, opens it, and reads in it, then blows over it several times, so that the Breath paffes toward the mouth of the Party: Then he cauies the party diseas'd to kifs the Book several times, and as often lays it upon his head, which is a Ceremony of half an hour. When the old man goes away, one gives him a Beef or a Heifer; another gives him a Goat; every one according to their Quality and Eftate.

They have also Old Women that take upon them to cure the Sick. These Women feel the body of the sick party, all over, but more particularly they handle and grope that part where the distemper lies: during which time they let go several belches out of

The Persian Travels Book III.
of their mouthes, and the more sick the party is, the louder and thicker, they fetch their belches. The Flanders by hearing them belch in that manner and fetch such vilinous sighs from their stomacks, believe their friend to be dangerously ill, and that the louder the Women belch, the more safe and comfort they receive; but whether they do or no, the women are well paid for their pains. When any one feels a pain in the Head, they send for the Barber, who gives two cuts upon the Head across with the razor, and then pours Oyl into the wound. For they believe the Head-ache proceeds only from a wind between the flesh and the bone, for which the Incision opens a passage to let it out.

At their Funerals they that are the near Relations or Friends of the dead, some cut their faces, and other parts of their Bodies with sharp flints, others prostrate themselves upon the ground, and tear their hair; so that when they return from the Burial, they are all of a gore blood: However, notwithstanding all this affliction, they never pray for the Dead.

As to their Marriages: When a young man has seen a Virgin which he has a liking to, he sends one of his friends to agree with her Parents or her Tutor, what he will give for her. Commonly the gift consists in Horses, Cows or some other fort of Cattle. When the agreement is made, the Parents and Kindred of the party thereby contracted, together with the Lord of the place, go to the House where the Virgin lives and bring her to the Bridegrooms House, where there is a Feast ready prepar'd; and after they have made merrily, and sung, and dance'd for a while, the Bridegroom and Bride go and lie together, without any other Ceremony. If the Man and Maid are of two Parishes, the Lord of the Village where the Man lives, accompany him and his Kindred to the next Village altogether, to fetch the Bride from thence.

If a Man and the Wife have no Children, he is permitted to take several Wives one after another till he have Issue. If a marri'd Woman have a Gallant, and that the Husband should come and find his Wife a bed with him, he goes away again without saying a word, and never takes any further notice of it. The Woman alio in the same case, does the like by the man. Nay, the more Gallants a Woman has, the more she is respected: And it is a common custom when they fall out, to taunt another, that if they were not ugly, or ill natur'd, or diseas'd, they would have more Admirers than they have. The People are of an excellent Complexion, especially the Women, who are extremly fair, and finely shape'd, and keep their beauty till five and forty or fifty years. They are very laborious, and work themselves in the Iron Mines, which they melt afterwards and forge into several Tooles and Implements. They make abundance of Embroidery of Gold and Silver for their Saddles, their Quivers, and their Cups, as also upon the Calicet of which they make their Handkerchiefs.

If the man and the woman happen to quarrel often together, so that they cannot be reconcil'd: the Husband complaining first to the Lord of the Place, He sends for the Woman, and having given order to fell her, gives the Man another. But if the Woman complain first, the Man is serv'd the same fawce. If a Man or Woman be a disturber of their Neighbours, if the Neighbours complain to the Lord, he presently cautes the party to be apprehended and sold to the Merchants that buy Slaves, for they are relev'd they will live in quiet.

They that take upon them the quality of Gentlemen, fit still, do nothing, and speak very little. In an evening they ride out, and meet some twenty or thirty together to go a healing. Nor do they rob only their Enemies, but their Neighbours, from whom the chief prey which they take are Cattle and Slaves. All the Country-people are Slaves to the Lord of the Village where they live, whom he imploys to till his Land, and cut Wood for him upon occasion, of which they spend vast quantities. For not being very warm clad, they keep fire all night in the places where they sleep.
Of the leffer Tartars, call'd Nogaies, bordering upon Comania.

The leffer Tartars have a very ancient race of Horse, which they breed up even to Superstition; so that it would be among them an act of Sacrilege to sell them to strangers, as being not a little curious how they sell them to one another. These are the Horse which they ride, fifty or sixty in a Troop together when they go a thieving; and sometimes a hundred together, when they design any Incursion upon their Enemies. When the old Men come to be infirm and impotent, if they know any stout young Man that is a Souldier, they will lend him one of their Horses (if he have none of his own), to make an Incursion, upon condition to have half of the Booty. Many times they run up as far as Hungary, near to Comana and Javanis. These Horses, partly by nature, partly by early custom, will travel four or five days together with a handful of Grains given them once in eight or ten hours, and a little Water every four and twenty hours. But they never go a robbing with them till they come to be seven or eight years old: besides that, they must undergo a very severe education ere they make use of them in those hardships. Their Bit is only a piece of Iron with a Buckle on each side, to which they fasten the Bridle and Head-ridal. For eight days together they put under the Saddle a bag of Gravel or Earth. The first day the Sack is a Horse-man's weight; and so they add to it every day, 'till it come to be double the weight at the end of the eight days. As they increase every day the weight upon the Horses back, they abate every day the Horse's Provender and Drink. During these eight days, they get up and walk the Horse two or three Leagues. The next eight days, they abate every day of his Meat and Drink as in the first eight days, and every day take up the Girt a hole shorter. The three or four last days they afford the Horse neither Provender nor Drink, according as they find him able to endure hunger and thirst, and the labour which he is to undergo. The last day, they work him 'till he be all over of a Sweat; then they unbridle and unfield him, and pour upon him the coldest Water they can meet with. That done, they lead him into a field, and tye him by the leg with a Cord, at such a length as they intend he shall feed; yet still from day to day allowing him more Rope, 'till at last he let him loose, and feed with the rest of the Horses. This terrible fasting and labour, during which time, that little which they do eat and drink, they eat and drink with the Bit in their mouth, brings them to be so lean and out of fettle, that their very bones are ready to start out of their skins: So that if any one should see them in that miserable condition, that does not know the nature of the Horses, would think they would never be fit for good Service. The hoofs of these Horses are so hard that they never throo' them, and yet they will leave the prints of their feet in the Earth, or upon the Ice, as if they had been fiold. These Tartars are so curious in having Horses that will endure labour, that so soon as they see any handsome Colt in their Breed, they presently take him up, to school him as I have related; but hardly ten in fifty endure the tutoring.

As for their Diet, 'tis a great advantage for these Tartars to ride a Mare, in regard they drink the Milk. They that ride Horses, carry along with them a little Bag full of pieces of Cheese dry'd in the Sun; they have also a smalll Borsa of Goat-skin, which they fill with Water where they meet with it, into which they put two or three bits of their hard Cheese, which softens with the motion of the Horse, the Borsa being ty'd under his Belly: and thus the Water becomes a kind of Cow's Milk, which is their ordinary Drink.

As for their Instruments of Cookery, every Horse-man has a large wooden Ladle hanging at the Pommel of his Saddle, out of which the rider drinks himself, and gives his Horse likewise to drink. They that encounter them, can hope for no better Booty than
than their Horfes; but they are very hard to be taken; for when one of thfe Horfes perceives that his Rider is flain, he follows thefie that fly with all the twiftnefs imaginable. Befide that, thofe Horfes being carri’d into other Countries, are preffently spoil’d, and come to nothing.

Their Cloathing is oniy a Sheep-skin, which in Winter they wear with the wool next their Bodies; in the Summer turning the other fide. They that are the Nobility of the Country, wear Wolves-skins, with a kind of Shirt, and Breeches of coufle Fuffian of divers Colours, which the Taylor gets little credit by fhaping.

Their Women are very white and well proportion’d, but their Faces are broad, and their Eyes little, fo that by thirty years of Age they become very deformed. There is not a man but there are two or three Wives, which they never choose but out of their own Tribe. Every Tribe has a Chief, who is one of the Nobility of the Country, and carries for his Banner a Horfe-tail fasten’d to a half-Pike, and dy’d into the Colour belonging to the Tribe. When they march, every one knows where to place himself, and how much ground they ought to take up for their Tribe and their Cattel; one Tribe never encroaching upon another.

The Women and Maids are generally clad in a large Shirt that reaches down to their feet. Upon their Heads they wear a large white Vail, their Foreheads being bound about with a large black Handkerchief ty’d in five or fix Rolls. The Noble fof of Women and Maids wear over this Vail a Bonnet open behind, which comes down upon their Foreheads like a three-corner’d Cap: One of these Points flands up in the midst of the Forehead, lin’d with Velvet, Satin, or Cloth of Gold, and fixt with finall pieces of Gold and Silver, and falle Pearls, of which they alfo make themselves Bracelets: Their Breeches are of fingle-colour’d Cloth, and for Shoes and Stockings, they only wear a Cordovan Boot of what Colour they pleafe, neatly fewd.

When a young man intends to marry, it behoves him to give the Father and the Mother of the Maid a certain quantity of Horfes, Bullocks or Cows, or other Cattel, which is done in the presence of the greateft part of the ancients of the Tribe, and a Moullah before. When the Agreement is made, the young man has the liberty to fee his Miftrefs, but not till then: For before, he has only the information of her Mother, his Sifters, or fuch Women as were his own Friends. Befides the three Wives which the man is allow’d to take, he may keep feveral female Slaves; but the Children are fild-slaves, and can never inherit. Thefe Tartars are of a very hot conftitution, though not fo hot as the women. Both the one and the other are very fair-haired; but the men have little or no Beards: So that if there be any one that has more Beard than ordinary, and can but write and read, they make him a Moullah.

Thefe people have no Houfes, but live in Tents, or in Waggon’s which are drawn after them where-ever they go. The Tents are for the old people and little Children, with their Slaves that attend them. The young women ride in Waggon’s clo’d up with Boards, and to let in the Air, upon one fide they open a Window that is made like a Lattice. In the Evening they are permitted to spend a little time in the Tents. When the Girls have attain’d to the age of ten or twelve Years, they never flir any more out of their Waggon till they are married, not fo much as for the necessitie of Nature; but in the middle of the Waggon there is a Plank to be taken up; and if it be in a place where they flay, a Slave prefently comes and cleanses all underneath. The Maidens Waggon is eafie to be known, as being painted with Flowers; and generally there is a Camel ty’d to the Tail of it, belinear’d with feveral colours, and feveral Nolegays or Polies of Flowers buck about the Head of the Beaf.

The young men have alo every one their Chariot, wherein they only carry a Borachio of Horfe-skin, containing about 58 Quarts, which they usually fill with Mares-Milk, which is very fower. They have also every one another Waggon next to that wherein they ride themfelves; wherein they carry feveral Borachios full of Cows-Milk, which is very fower. At Meals they drink this Milk: But before they poff it out, they fift it in the Borachio with a great Stick, that the Curd may mix with the thin Milk. But the Mares-Milk is only for the Matter and Miftrefs, though before they drink of either, they mix it with water. When a Friend comes to fee them,
then, they fetch out their dryd Cheede, which they call Kaucrant, and breaking it into little Bits, eat it with fresh Butter. At their Feasts they sometimes kill old Sheep, sometimes old Goats. But for their Horfes they never kill them but at the Funerals of their Kindred, at the Birth of a Child, or at their Marriage-Feasts, or lastly, when their Friends return laden with Spoil from any incursion, and are bord with Slaves. They never drink any thing but Mares-Milk or Cows-Milk, and when they can get neither, they will endure thirst for three or four days together before they will drink Water, being always grip'd with a terrible Colick when they drink it. They never eat any Salt, being of an opinion that it is naught for the Eyes. They live long, and are very strong, and seldom sick; nor do they refuse any Diet but Swines-flesh.

Their Country is very level; only for some few Hills in some places. They have great fere of Pasture-grounds, and every Tribe has their peculiar Wells to water their Cattel. In the Winter they lodge upon the banks of great Rivers, near to Woods and Matrifies, suffering their Herds to feed at liberty. When the Snow is very deep, the Cattel scrape it away with their feet to come at the Grass, though they meet with very little elle but Reeds and Bushes. In the mean while the men cut down the Woods, make great Fires, and employ themselves in Filling. There are some parts of these Rivers where the leaff Fih they take is about four or five foot long; and some there are above ten or twelve foot in length. Some dry in the wind, and preferve against Summer; some they mocke in holes which they make in the Earth: As for the smaller fort, they boil them, and eat them without Salt or any other Seasoning. When they have eatn their Fih, they Scoop up a large wooden Ladle full of the Fith-water and gulp it down. As for Bread, there is no talk of it in their Country.

When they are not at Wars of Peace but newly return'd from any Incursion, they spend their time in Hunting; but cannot endure any other Hounds except Greyhounds: So that he must be a very poor Tartar indeed that do's not keep a Greyhound. Take notice however by the by, that these petty Tartars, concerning whom I have left discours'd, are certain people adjoyning to Comania, which the Turks, Persians and Mengrelians call Nagacies; who may be well reckon'd among the number of the petty Tartars; in regard they are all under one Prince, whom the Grand Signor appoints King over all Petty Tartary, and who receives his investiture at Constantinople.

These Tartars are all Mahometans. Nor have they any Physitian among them; making use only of certain Simples of which they have a traditional knowledge. When the sick person lies in any extremity, they fend for a Moullah, who comes with the Alcoran, which he opens and flusht three times, laying certain Prayers, and laying it upon the sick person's face. If by chance the sick person recover, they attribute his recovery to the Sanitie of the Alcoran, and present the Moullah with a Sheep or a Goat: If he die, all his Kindred meet and carry him to the Grave with great Teftimonials of Sadness, crying continually Alla, Alla. When he is inter'd, the Moullah mutters certain Prayers o're the Grave, and is paid for his pains according to the wealth of the Heirs. For the poor he generally spends three days and three nights in that exercize; for the rich he as usually spends a Month, never stirring all the while from the Grave; and sometimes fev'n or eight.

When any one of them is wounded, they use no other Salve but only boil'd Flesh, which they apply hot to the wound. If the wound be deep, they thrust in a piece of Fat as hot as the wound can endure it; and if the perfon be able to kill a Horfe, the wound is cur'd so much the sooner; for the Flesh and Fat of a Horfe are much more medicinable than the Flesh of any other Creature.

Were it not the Custom of the Tartars to buy their Wives when they marry, there would be fewer Whores. But in regard there are an abundance of poor young men that have not wherewithal to buy Wives, they never marry at all. This is that which makes so many Souldiers among them, and emboldens 'em to invade their Neighbors, and to get something whereby they may be enable'd to buy them a Wife. For the Virgins they are never to be deffil'd, being always shut up in their Wagons: But for the Women they are often debauch'd, appointing their private Meetings, when they go to fetch water for their Cattel, when their Husbands are a-hunting, or looking after their Herds. Nor is it a hard thing to conceal it from their Husbands, in regard the Tartars are not in the least prone to Jealousie.

By
The Longitudes and Latitudes of the Principal Cities of Persia, according as the Geographers of those Countries place them.

A.

Ammouk is in 72 Degrees, 10 Min. of Longitude, 36 deg. of Latitude. The Lands about this City abound in Prunes.  
Alberh, in 74 deg. 20 min. Long. 26 deg. 15 min. Lat. 12 Leagues from Caubin, a small City; but the Land is good about it.  
Afsennin, in 79 deg. 15 min. Long. 37 deg. 10 min. Lat. A small City in an excellent Soil.  
Abdush, in 60 deg. 20 min. Long. 36 deg. 24 min. Lat. The Inhabitants are most Christians, and there are many ancient Churches in it. It depends upon Sultany.  
Alvasz, 70 deg. 15 min. Long. 31 deg. 15 min. Lat. A small City half ruin'd, in the Province of Belad-Conweston, in a Soil that yields excellent Fruits.  
Abbala, 69 deg. 50 min. Long. 36 deg. 20 min. Lat. A small Champaign City, where Provisions are Cheap.  
Adevol, 62 deg. 30 min. Long. 36 deg. 15 min. Lat.  
Arestfon, 77 deg. 10 min. Long. 33 deg. 7 min. Lat. Famous for the Copper Vessels that are there made.  
Arion, 74 deg. 32 min. Long. 32 deg. 25 min. Lat. One of the three places where Olives grow in all Persia.  
Afred-Abad, 65 deg. 40 min. Long. 34 deg. 50 min. Lat. A small City toward Amadan.  
Asia, 75 deg. 10 min. Long. 34 deg. 40 min. Lat. This is a very small place.  
Achdker, or Tevin, 82 deg. 15 min. Long. 36 deg. 22 min. Lat. A City in a great Plain, where there are above four hundred Channels under-ground.  

B.

Bab El Abab, or, the Gate of Gates; call'd also Démir-capî; or, the Gate of Iron. The Tartars call it Morjon; 75 deg. 15 min. Long. 45 deg. 15 min. Lat. It has been formerly a strong place.
Badkeif, 85 deg. 32 min. Long. 35 deg. 20 min. Lat. A small, but most pleasant City, and well built.

Bafhe, 80 deg. 15 min. Long. 29 deg. 15 min. Lat. A City in the Province of Kerman, where in Summer the Mornings are very cold, the Afternoons hot; yet the Air very good.

Bafrouche, see Mohmeter.

Beylagen, 63 deg. 52 min. Long. 41 deg. 20 min. Lat. A City toward the Caspian Sea, in a Country abounding in Corn and Fruit.

Balka, 91 deg. 36 min. Long. 38 deg. 10 min. Lat. Three days journey from Moultan.

Bem, or Benbe, 74 deg. 15 min. Long. 28 deg. 20 min. Lat. Thought to have been built by Caliph Musta'dar, near the great Delert of Berjham.

Berdoe, 63 deg. 15 min. Long. 35 deg. 30 min. Lat. It lies surrounded with Pasture-grounds, which breed great flocks of Cattel.

Bergamadé, 63 deg. 14 min. Long. 37 deg. 40 min. Lat. Here are made a fort of courfe Druggets for ordinary people.


Bimondeer, 74 deg. 10 min. Long. 37 deg. 30 min. Lat. Here is great Trade for Silk.

Bofi, 91 deg. 28 min. Long. 32 deg. 16 min. Lat. A great City, to which be longs the fairest and strongest Castle in all Persia.

Rorow-ferde', 74 deg. 30 min. Long. 34 deg. 20 min. Lat. Famous for Saffron, and for being the native City of many Learned Men.

Chemken, 63 deg. 15 min. Long. 41 deg. 15 min. Lat.

Chiras, 78 deg. 15 min. Long. 29 deg. 36 min. Lat.

Chirwan, or Erivan; 63 deg. 15 min. Long. 38 deg. 32 min. Lat. Here all the Silk-Caravans rendezvous; and it is one of the richest Kanats or Governments in Persia.

Chevon, 78 deg. 15 min. Long. 30 deg. 15 min. Lat. A bad Town, in a bad Soil.

Dourahquied, 80 deg. 15 min. Long. 30 deg. 15 min. Lat. In several parts round about this City they meet with Salt of several colours, as red and green, black and white. Here they also make long-neck'd Glass-Bottles, which are very curious work; nor are they without Sider to fill those Bottles, in regard of the great plenty of Apples thereabouts. Near to the City there is a Sulphur-Mine, and great store of Mummy, very much esteem'd in Persia.

Dekeftan, 80 deg. 15 min. Long. 38 deg. 15 min. Lat. This is not properly a City, but a great many Villages joyn'd together.

Deras, 79 deg. 30 min. Long. 31 deg. 32 min. Lat.

Devimnaut, 62 deg. 5 min. Long. 38 deg. 40 min. Lat.

Din Ver, 63 deg. 15 min. Long. 35 deg. 15 min. Lat. A City in a fruitful Soil, for'd with Mulberry-trees.

Doulad, 74 deg. 15 min. Long. 37 deg. 50 min. Lat. The Country about is full of black Mulberry-trees.

Douak, 74 deg. 32 min. Long. 32 deg. 15 min. Lat. Here they make the loose Caffocks without Sleeves which the Arabians wear. Near to this City the Rivers Tigris and Euphrates, meeting at a place call'd Heli, make a Marsh, where grow the Reeds of which the Eastern people make their Pens.

Elalbetem, 87 deg. 15 min. Long. 37 deg. 15 min. Lat.

Eliss, 70 deg. 15 min. Lon. 32 deg. 15 min. Lat.

Emderab, 93 deg. 15 min. Long. 32 deg. 15 min. Lat.
Erivan, see Chirvan.

Epharaistan, 81 deg. 40 min. Long. 37 deg. 15 min. Lat. The Country about it abounds in Pears and Apples.

Ephraïm, 78 deg. 30 min. Long. 30 deg. 15 min. Lat. The ancient City in the Province of Erza, properly Perfa; in a Soil abounding in Vines and Date-trees.

Ephrûzabad, 75 deg. 35 min. Long. 36 deg. 50 min. Lat.

F.

Ferab, 18 deg. 15 min. Long. 30 deg. 15 min. Lat. Built by Abdalla the Son of Taher, in the time of Mahom Ketbîd, Caliph of Berni-Abbas.

Ferzabad, 82 deg 32 min. Long. 30 deg. 10 min. Lat. Anciently call'd Hour-Beïthion.

G.

Giresfe, 73 deg. 40 min. Long. 31 deg. 10 min. Lat. One of the biggest Cities in the Province of Kerman. The Trade of the City consists in Hones and Wheat.

Girrabadegon, vulgarly Paygon; 75 deg. 35 min. Long. 34 deg. 15 min. Lat.

Gontem, 74 deg. 46 min. Long. 37 deg. 20 min. Lat. A little City, full of Silk-Twisters.

Hamadan, 75 deg. 20 min. Long. 34 deg. Lat. The Country about it breeds great store of Cattel.

Hafir-Eliaf, or, The Center of Beauty ; 72 deg. 32 min. Long. 34 deg. 40 min. Lat. At this day almost ruin'd.

Havon, 75 deg. 40 min. Long. 33 deg. 15 min. Lat.

Haye, 74 deg. 35 min. Long. 31 deg. 50 min. Lat.

Helaverde, 91 deg. 30 min. Long. 35 deg. 15 min. Lat. Built by Abdalla before mention'd.

Hexat, 85 deg. 30 min. Long. 36 deg. 56 min. Lat. A City in the Province of Caraffan, where Sultan Hausein-Mirza founded several Colledges for Youth.

Helm-Medi, 78 deg. 45 min. Long. 32 deg. 5 min. Lat.

Hezzine Ebremadid, 70 deg. 45 min. Long. 26 deg. 20 min. Lat,

Huarmas, 85 deg. 15 min. Long. 32 deg. 30 min. Lat. A small City, in a bad Air.

I.

Jemnor, 78 deg. 15 min. Long. 36 deg. 40 min. Lat. The Trade of it is in Copper Manufactures.

Jend-Bâbâr, 75 deg. 5 min. Long. 31 deg. 15 min. Lat. A very strong place, famous for the Tomb of Meleè-Tâkob-Sba, King of Schiraz.

Irson, 80 deg. 35 min. Long. 36 deg. 50 min. Lat.

Ishbában, or Histbâban; 86 deg. 40 min. Long. 32 deg. 40 min. Lat.

K.

Kâsr, 78 deg. 40 min. Long. 42 deg. 32 min. Lat.

Kâshân, 76 deg. 15 min. Long. 34 deg. 40 min. Lat.

Kafir-Chirin, 71 deg. 40 min. Long. 34 deg. 40 min. Lat. Built by Noshirevand-Askel, surname'd the Jift; and upon the acts and deeds of this King is all the Morality of the Persians founded.

Kiak, 83 deg. 20 min. Long. 36 deg. 32 min. Lat. Said to breed the choiceft Wits of all Perßa.

Kalàra, 76 deg. 25 min. Long. 37 deg. 25 min. Lat. One of the chiefest Cities in Guilan.

Kalir, 87 deg. 5 min. Long. 35 deg. 35 min. Lat. In an excellent Soil for Cattel and Fruit.

Korkûb, 74 deg. 45 min. Long. 32 deg. 75 min. Lat.

Kusfin, 75 deg. 40 min. Long. 36 deg. 15 min. Lat.
Kafelelehous, or Kengavar, 76 deg. 20 min. Long. 33 deg. 35 min. Lat.
Kazerun, 88 deg. 30 min. Long. 28 deg. 30 min. Lat. The Country about produces Oranges, Limes, and Cypress-trees.
Kerab, 86 deg. 40 min. Long. 34 deg. 15 min. Lat.
Kermeou Kirman, 81 deg. 15 min. Long. 29 deg. 50 min. Lat.
Keruvak, 87 deg. 32 min. Long. 34 deg. 15 min. Lat.
Kermandja, 63 deg. 45 min. Long. 34 deg. 37 min. Lat.
Kom, 75 deg. 40 min. Long. 35 deg. 35 min. Lat.
Koub de Movend, 74 deg. 15 min. Long. 36 deg. 15 min. Lat. The smallest now, which was once the largest City in Persia.
Korchet, 83 deg. 40 min. Long. 33 deg. 20 min. Lat. In a foil excellent for Corn and good Fruits.
Koy, 60 deg. 40 min. Long. 37 deg. 40 min. Lat.
Kesachir, or Verdechir, 80 deg. 30 min. Long. 28 deg. 15 min. Lat.

L.
Labijen, 74 deg. 25 min. Long. 37 deg. 15 min. Lat. The Trade of the Town consists in Stuff, half Silk, half Cotton, call'd Tifside.
Loujsk, see Toufida.

M.
Mameter, or Barfsanche, 77 deg. 35 min. Long. 36 deg. 50 min. Lat.
Mehrovoun, or Behlehan, 75 deg. 15 min. Long. 39 deg. 35 min. Lat.
Meroque, 71 deg. 20 min. Long. 37 deg. 40 min. Lat. It stands in one of the Gardens of Persia.
Merend, 63 deg. 15 min. Long. 37 deg. 37 min. Lat.
Meroualte, 87 deg. 32 min. Long. 34 deg. 15 min. Lat. in a fertile Country for Corn and Fruit.
Merovend, 88 deg. 40 min. Long. 34 deg. 30 min. Lat. in a fertile Country.
Mesched, look Toufida.
Moukra, or Derbent, 20 Leagues from the Caspian Sea, 63 deg. 15 min. Long. 37 deg. 40 min. Lat.
Monjir, 84 deg. 15 min. Long. 37 deg. 15 min. Lat. A City well people'd, wherein there are several Mosques, and fair Piazzas.

N.
Nakriwan, or Nachevan, 61 deg. 32 min. Long. 39 deg. 40 min. Lat.
Natuell, 77 deg. 40 min. Long. 36 deg. 7 min. Lat. in a fertile Country for Pasturage.
Nehavend, or Nabounand, 73 deg. 45 min. Long. 34 deg. 20 min. Lat. The Country people enter this City built before the Liefon, or the Flood.
Nehertarij, 75 deg. 00 min. Long. 32 deg. 40 min. Lat.
Nessab, 84 deg. 45 min. Long. 38 deg. 40 min. Lat.
Nishabur, 80 deg. 55 min. Long. 36 deg. 20 min. Lat.

O.
Onjon, 61 deg. 35 min. Long. 32 deg. 24 min. Lat. To this City finely seated, belongs a fair Castle.

R.
Rachmikran, 87 deg. 34 min. Long. 35 deg. 15 min. Lat.
Rembournia, 74 deg. 45 min. Long. 31 deg. 45 min. Lat. In this City Semnon, Haly's Father Father was born.
Key, 76 deg. 20 min. Long. 35 deg. 35 min Lat. In the belt Soil of all Persia, for Wheat, Fruit, and Pasturage.
Rourdah, 75 deg. 37 min. Long. 37 deg. 21 min. Lat. in the Province of Guilan.
Rovan, 71 deg. 36 min. Long. 36 deg. 15 min. Lat. in the Province of Mazandaran.
S.

Sassofar, 86 deg. 20 min. Long. 35 deg. 15 min. Lat. In the Province of Guilan.
Saron, 76 deg. 20 min. Long. 36 deg. 15 min. Lat. In the Province of Guilan.
Sary, 78 deg. 15 min. Long. 36 deg. 40 min. Lat. Seated among the Copper-Mines.
Sabzevor, 81 deg. 5 min. Long. 36 deg. 15 min. Lat. Near this City the people gather great quantities of Manna.
Semiron, 71 deg. 30 min. Long. 34 deg. 40 min. Lat. A pleasant City stor'd with good Water and Fruits.
Serip-El-Lan, 63 deg. 15 min. Long. 45 deg. 50 min. Lat. Serkefs, or Serakfat, 83 deg. 35 min. Long. 36 deg. 15 min. Lat. A pleasant City for Situation, and plenty of Waters.
Sermeqoun, 87 deg. 37 min. Long. 37 deg. 32 min. Lat. In a fertile Soil, yet not very plentiful.
Servesfoh, 78 deg. 15 min. Long. 29 deg. 15 min. Lat. In a Soil abounding with Gardens.
Servon, 79 deg. 15 min. Long. 32 deg. 15 min. Lat. In a Soil abounding with Wine and Dates.
Seylon, 74 deg. 40 min. Long. 30 deg. 20 min. Lat. Where the best Persian Carpets are made, and Shads, or Girdles of Goats Hair curiously wrought.
Sibrescrede, 73 deg. 36 min. Long. 36 deg. 5 min. Lat.
Shafs, 73 deg. 45 min. Long. 32 deg. 15 min. Lat.
Sukane, 76 deg. 15 min. Long. 39 deg. 40 min. Lat. Where the Mornings and Evenings are very cold; all the rest of the day very hot.

T.

Taberon, 80 deg. 34 min. Long. 35 deg. 20 min. Lat. In a Country plentiful in Corn, Fruit, and good Water.
Tamarin, otherwise call'd Sfernerdehi, 63 deg. 15 min. Long. 39 deg. 10 min. Lat.
Taber, 80 deg. 40 min. Long. 38 deg. 15 min. Lat.
Tefs, 60 deg. 15 min. Long. 43 deg. 15 min. Lat.
Takson, 82 deg. 45 min. Long. 38 deg. 40 min. Lat.
Tafird, or Mafjide, 82 deg. 30 min. Long. 38 deg. 40 min. Lat.
Tavofon, otherwise call'd Lamjek, 83 deg. 40 min. Long. 37 deg. 50 min. Lat.

Y.

Teff, 79 deg. 15 min. Long. 32 deg. 15 min. Lat.
Tevin, see Azadkar.

Z.

Zemna, 80 deg. 14 min. Long. 38 deg. 35 min. Lat. In a Country abounding in all sorts of Cattel.
Zenjon, 73 deg. 36 min. Long. 36 deg. 5 min. Lat. Famous for its antiquity, and formerly the Persian University.
Zerab, 79 deg. 30 min. Long. 32 deg. 30 min. Lat. The biggest City in the Province of Belad-Cifon, abounding in Wine and Shell-fruit.
Zaur, 70 deg. 20 min. Long. 35 deg. 32 min. Lat. A City in the same Province.
Zouzen, 85 deg. 15 min. Long. 35 deg. 39 min. Lat. In the Province of Mazandran.
Zouvrend, 73° 40' min. Long. 31° 15' min. Lat. In the Province of Kerman, where there is great store of curious Potters ware; where also grows the Root Hanna, with the juice whereof the Persians dye their Nails, and the Breast and Tails of their Horses.

The End of the Third Book.
Chap. I. of Monsieur Tavernier. 141

THE FOURTH BOOK OF THE TRAVELS OF MONSIEUR TAVERNIER: BEING, A DESCRIPTION OF PERSIA.

CHAP. I.

Of the Extent of PERSIA, and its division into Provinces.

PERSIA, according to the present State of the Empire, to the North is bounded by the Caspian Sea; Southward, by the Ocean; Eastward it joyns to the Territories of the Great Mogul; Westward, to the Dominions of the Grand Signor; the two Empires being parted by the Rivers Tigris and Euphrates.

But that you may the better understand the full extent of the Dominions of the Persian King, you are to know, That this great Monarch, besides that Tract of Ground which is properly call'd Persia, possesses a vast part of the ancient Assyria and the great Armenia, the ancient Kingdoms of the Parthians and Medes, the Kingdom of Lar, the Kingdom of Ormus, and all Eastward of Persia beyond Candahar, almost as far as the Kingdom of Scindi.

But because those Europeans that have Travel'd before me, either were not so curious, or had not perhaps the opportunity to learn the true number of the Provinces that compose the whole Continent of Persia, I have undertak'n, though the Persians themselves are ignorant enough, to give the best account I can, finding it necessary for the better satisfaction of the Reader, to take some notice of the Names of Places according to the ancient Geography.

The first is the Great Armenia, which our Maps without any ground or reason at all call Tavocamania; in regard they might have more properly call'd it Ermenick in general, since the Inhabitants are the greatest part Armenians. That part whereof is situated between the two Rivers of Araxes and Cyrus, at this day call'd Arm and Kur, by the Natives is call'd Iran, or Cara-bag; being one of the most beautiful, and richest pieces of Land in all Persia; the principal Cities of which are Erivan, Nakhvian, Zulpha, and Van.
The second is Diarbeck, formerly Mesopotamia, between Euphrates and Tigris; the chief Cities whereof are Bir, Car-Emir or Diarbeckir, Ourfan, Mousful, Gezire, Mordin, &c.

The third is Ctesiphon, formerly Assyria, extending all along the East-side of the River Tigris, from the Lake Van to the Frontiers of Bagdad; the principal Cities are Niniveh, Shervanf, Amadieh, Sueirne, Betlis, and Salamfere.

The fourth is Hierak-Aribi, otherwise the Country of Babylon or Chaldea; the principal Cities whereof are Velauhta upon Euphrates, Bagdad upon Tigris, Mershed-Ali, Guoaro, and Balfara; and in the Country of Barmum, Sharaban, Ermahbat, &c.

The fifth is Hierak-Akeni, or the ancient Parthib; the principal Cities whereof are Hujaben, Tounkheran, Hamadan, Calhan, Kan, and Caffis; and perhaps Yefid, if it be not rather in Kerman or Sigisfan.

The sixth contains Drasaren, all along the Caffian Sea, where stand the Cities of Derbent or Demir-Capi, Baku, and Shamak; and the Province of Edzerbassan; wherein stand the Cities of Tauris, Ardevil, and Sulmara. Which two Provinces comprehend the ancient Media within a very little, extending to the very Shore of the Caffian Sea.

The seventh contains Khylan and Mazandras, lying likewise upon the Caffian Sea, formerly Hyrcania; wherein are the Cities and Towns of Ferruzeb, Sarker-abad, and Mimosaiche; at the entrance of the Mountains; Girn, Talar-pesht, and Saru, in the Plain; Ferh-abad, Carman, and Gefef, toward the Sea.

The eighth is Esfarsabaud, formerly Margiana, which extends to the River Ruthkhan-kurjan, which the Ancients call'd Oxus; the principal Cities whereof are Esfarsabaud, Amul, Damascus.

The ninth contains the Province of Otshek Taurari, comprehending all the ancient Sogdiana and Balkhiana, the chief Cities whereof are Balk, Samarcand, and Belkara, &c.

The tenth is Corasan, formerly Aria, with some part of Balkhiana; the chief Cities whereof are Eri, Melhed, Nisbar, Thim, &c.

The eleventh Sablefsan, formerly Polopennis; the principal Cities whereof are Bekhabat, Afs, Buft, Savants; the Territory and City of Candbar being also comprehended within the extent of this Province, together with Duk and Alwabak, upon the Frontiers of the Great Mogul's Dominions.

The twelfth is Sigisfan, formerly Drevisiana; the principal Cities whereof are Sifan, Shalack, and Kess.

The thirteenth comprehends all the Territories of the ancient Arachosia, bordering upon the Kingdom of Scindia, not having any Cities that we know of.

The fourteenth is the Province of Makkan, lying all along upon the Sea of Mog-istan, formerly Gedrosia; the chief Cities whereof are Makkan, Firbis, Chalak, and the Port of Gindel toward Guzerat.

The fifteenth Kerman, formerly Carmagnia, extending as far as the Gulf of Ormus; the chief Cities whereof are Kerman, Barmazir, the Port of Kobesfek, and the Cape of Jafques.

The sixteenth is Kifistan, or that part of Persia so properly call'd; the chief Cities whereof are Sebiras, Ceferon, Benza, Firus-abat, Darag-quiwr, &c. To which you may add the little Province of Larafon, with the City of Lar, just against Ormus. But this Province formerly extended no farther than Benaron, two days journey from Lar, before Sha-Abas conquer'd the Kingdom of Lar, and then the Kingdom of Ormus. Now they are both united; though they have both several Governors; as they had dinstinct Princes before. The Ports in this Province upon the Persian Gulf are Bander-Abafis and Bander-Congo.

There are two other little Ports in the Persian Gulf, about thirty hours sail from the Mouth of Euphrates, but not capable of receiving any other than small Barks; which are very much to be admired; for in regard the Inhabitants are ignorant of the use of Iron, it is strange to see their Boats made so handsomely and strong withal; the Planks being only ty'd together with a Cord, which is made of a kind of Hemp taken from the out-side of the Coco-nut.

The last is the Province of Cofisfan, formerly Safisana, which Euphrates and Tigris joyning together separate from Chaldea; the principal Cities whereof are Safis, anciently Safa, the Capital City of the Empire of King Ahuserus, Aham, Senbar, Rambournas, &c.
The temper of the Air in Persia varies according to the variety of situation. The Country of Edzerbajoun is very cold, but very healthy. The Air of Mazandran is very unwholfofn; for being a low fenny Country, and full of Infects, when the Waters dry up in the Summer, the Infects also dye and infect the Air. Sometimes those bad Waters over-flow the Country; in so much that the Inhabitants receive a tincture in their Complexions from the colour of the Earth. The Province of Guilan is included in the Province of Mazandran; and the Air is so unwholfofn, that the People cry of him that is sent to command there; Has he robb'd, stol'n, or murdered, that the King sends him to Guilan?

At Ipsahan, which is almost in the middle of Persia, there are six months of hot, and six months of cold Weather. The Snow falls three or four times in a feason, and sometimes so very thick, that there is hardly any travelling upon the Road. About a League from the City, toward the Mountain, there stands a Stone about two or three Foot high, which when the Snow happens to cover, prognosticates a plentiful Year; and the first Country man that carries the news thereof to the King, receives a hundred Tomans. As for Rain, there is very little falls there, unless it be in April, and then it sometimes rains very hard.

In the Southern Provinces, the heats are very excessive, and kill abundance of our European, especially those that are given to drink.

All Persia is water'd with little Rivers; but there is not one navigable River through the whole extent of it, unless it be Aras, or the Arazes of the Indians, which carries some few flat-bottom'd Boats. The other Rivers, instead of growing bigger, the farther they keep their course from the Springs, grow shallower for want of Water, by reason of the infinite number of Kreft or Channels, which they cut out of the Rivers to water the Lands, which would not bring forth so much as only Grains without the help of those Cuts; unless it be in the Province of Mazandran, which from September to March feems a kind of Terrestrial Paradise, through the pleasing variety of Herbs and Fruits. However, Persia in general being thus water'd, is a most fruitful Country: though it be true, that many of their Springs and Channels are lost and brok'n. And Mirza-Ibrahim Governor of the Province of Edzerbajoun told me one day, that in the very Territory of Taurs, there were above two hundred Springs utterly lost, either by accident or negligence.

As for their Gardens, they water them with Well-water, by the help of a Wheel and an Ox; but the running Water is much better, as not being so cold, and more fertile to the Earth. And therefore the Fruits that grow in the Mountains which are only water'd by the Rain or by the Dews, are much better tasted, and kept long.

Persia is a mountainous Country, but for the most part the Mountains are very dry and barren. As for Woods, there are none in all the Country. Travellers are all forc'd to go a great way out of their Road to find a Spring; and sometimes they shall ride ten or twelve Leagues, before they meet with any Water but what they carry in their Bottles. There are some Mountains out of which they dig Salt, as Stones out of a Quarry. There are also Plains where the Sand is nothing but Salt, though it be not so favour to our Northern Salt.

Of late several Copper-Mines have been found out, of which the Natives make all sorts of Kitchen-Houfhold-stuff. Their Lead comes from Kermans; their Iron and Steel from Corasan and Kazhin, though not so good as that of Spain. Their Steel is very fine, with a smooth grain, and grows very hard in the Water, but it is as brittle as Glass. Neither will this sort of Steel agree with the Fire; so that if the Fire have not more than a double heat when the Steel is forg'd, it will look just like a piece of burnt Charsol. The Steel which we call Dimas-Steel comes from the Indies, and the Persians call it Guherdar.

But there are also some Mines of Gold and Silver in Persia, wherein it appears that they have ancienly wrought. Shat-Abus also try'd again, but found his expence to be more than his profit: whence it is become a Proverb in Persia, Niiie Keroen dekharage robhnshef; The Silver-Mine of Keroen, where they spend ten to get nine, is the reason that the Gold and Silver of Persia comes out of Foreign Countries.
The Persian Travels Book IV.

CHAP. II.

Of the Flowers and Fruits of Persia, of Turquoises and Pearls.

The Flowers of Persia are nothing comparable to our European Flowers, neither for variety nor beauty. For having pass'd the Tigris in the Road to Persia, you meet with nothing but Roses and Lillies, and some other Fruits peculiar to the Country.

As for Roses, they have great store, which they difil, as they do Orange-flowers, and transport the Waters into all the Eastern parts of Asia.

I never left the Court of Persia, but some of the Lords, especially four of the white Eunuchs, beg'd of me to bring them some Flowers out of France; for they have every one a Garden before their Chamber door: and happy is he that can present the King with a Polie of Flowers in a Crystal Flower-Pot.

There are in Persia Apples, Pears, Oranges, Granates, Prunes, Cherries, Apricots, Quinces, Chefsnuts, Medlers, and other sorts of Fruit, which is not generally so well-tafted as ours.

Their Apricots indeed, especially the lefser fort, are better than ours. When you opn this Apricot, the Stone cleaves in two, and then the Kernel, which is only a small Skin, as white as Snow, is more pleasing to the taft than if it had been preferv'd.

As for their Melons, they are moft excellent, and very plentiful, neither is it so dangerous to eat them to excelf, as ours. There have been some that have eft'n fix and thirty pound in a day, and have never been the worfe. There is a prodigious quantity of them fold in Iphaban, where they are brought to Market, from midnight 'till four a Clock in the afternoon. These Melons which are firit in feaon, and are call'd Guermes, are infipid, and taft of nothing but Water. However the Physicians advise you to eat them, faying that they pump up the Flefs, and renew the habit of the Body. The next to the Guermes, are better than they, and they increafe in goodnefs 'till they come to be quite out of feaon; the lefl of which they keep all the Winter long.

Though they have fuch plent, yet they never leave but one Melon upon a Stalk, and when it is as big as a Nut, the Gard'ner, or his Wife, or his Children, lye down upon the ground and lick off the Down, which they lay keeps the Melon from being fweet, and rip'n ing kindly.

The Persians have alfo a particular fort of Quinque-Pepin, but not fo good as ours, which they fry unpar'd, calling great flore of Silt in the Pan to excite thift, and then preſent them to their Friends at their Collations. They have alfo Almonds and Figs, but few Small-nuts or Wall-nuts.

Oyl they have none, but in the Provinces of Mazandran and Guilan, which furnifh all the reft of Persia; but the Olives are rotten, black, gravelly, and not worth any thing, compard with Provence-Olives.

Armenia, Mengelis, Georgia, and Media abound in Vineyards. They bury their Vines all the Winter, and take them up again in the Spring by reason of the cold. In the hotter Countries they deft their Vines as we do, without any under-propping them. There are three forts of Wines in Persia. That of Tifcl is very delicate; that of Iphaban but ordinary: that of Tifcl is transport'd to Lar, where there lives a great number of Jews, who care not to live but where they may have good Wine, and that at a cheap rate. It is alfo carry'd to Ormus, where it is fold half in half cheaper than the Wine of Schiras. As for the Wine of Schiras, it is made of one only Grape, sweet in taft, but which heats the Mouth extremely. This fort of Grape is call'd Kickimbe; it is a white Grape, without any f tone, as vulgarly belief'd; but however it has a Stone, though it be hardly to be perceiv'd, which nevertheless will appear in new Wine, when it frets like a little Ligament. They fay that the Wine of Iphaban is cold upon the Stomach, but that it fumes into the Head. For its coldnefs upon the Stomach I can fay little, but I know it will warm the Head, if a man takes too much of it. In Persia they never keep their Wine in Tuns, but in great
great earthen Vessels bak'd in an Oven, either glaz'd; or else smear'd over with the
fat of a Sheeps rump, stop'd up with wood'n Covers, cover'd over again with a great
piece of rei Calicuts, that lyes over all the lids of the Pots.

The King and his Lords have other sorts of Cellars for magnificence, where they
treat such as they invite. These are four square Rooms not above three or four steps
deep, with a Well in the middle, the floor being spread with Turkie Carpets.
Now at the four corners of the Well stand four great Bottles containing twenty
Pints a piece, the one of White, the other of Clarat. Between the great Bottles
stands a row of leffer Bottles fill'd, a Bottle of White, and a Bottle of Red. In
the Cellar-Wall are several niches one above another, and in every nich a Bottle,
still vary'd Gules and Argent; a very pleasant sight to good Companions in a Room,
which is as light as day.

As for Herbs and Roots they have very good in Persia, but above all, most
elegant Roman Lettuce. But there is no sort of Pullic, nor can they find a way to
make Peas grow among them. The Carumelites carry'd Asparagus, Artichoaks, and
Succory, which were never seen there before, but now begin to thrive very
well.

As for Turquoties and Pearls I shall speak thereof in my discourse of Jewels, to-
ward the end of my Indian Travels.

CHAP. III.

Of the Beasts of Service; of the Fish and Fowl of Persia.

The Beasts for service in Persia, are Horses, Mules, Asses, and Camels.

The Horses of Persia are but of an ordinary stature, less than ours,
very narrow before, but very swift and light. They carry their heads
very ill in running; by reason of the custom to which the Persians ufe
them. For they have got a trick of managing their Horses, yet never getting upon
their backs; they teach them to Amble by tying their feet with two Cords of an
equal length, to the middle whereof are fasten'd two other Cords that are fasten'd
to the Saddle, which two Cords keep their feet so, that they cannot stir but at such
a distance; and so they deal with their Mules upon which the old men generally
cove't to ride. The Horses of Persia are very docile, and easily brought up. They
give them nothing else from one Evening to another but a Sack full of chopt Straw,
with a measure of Barley which they mingle together with the Straw, to the end
they may eat both together. When the Barley is newly ear'd, they give it them
for fourteen or twenty days together to purge their bodies, as we for the same end
put our Horses to Gras in the Spring. The Persians Horses hold out very well 'till
eighteen or twenty years of age; but they never cut their Stone-Horses in that Coun-
try. In the Winter, they never take off their Shooes, but only Foot-nail them.
Their Furniture is very light and handfomely made. And this is further obferv'd,
that whereas we keep Goats in our Stables and Inns, the Persians keep Hogs.

There are two Fort of Asses in Persia. Those that are bred in the Country only
serve to carry burthen; but there are a Fort of Arabian Asses that are swift and very
handfom, excelling in price the common Fort of Horses. The Merchants of Iphathis
keep these Asses in their Country Houfes, taking it for a great piece of Grandeur
to Ride every Morning to their Shops.

Some parts of Persia are perplex'd also with wild Beasts, as Lyons, Bears, and
Leopards, but there are but very few; nor have we heard that ever they did any great
mischief. Porcupines they have also; and I my self saw brought before the
King two men, the one of which was Shot through the Thigh, and through
the Leg with a Porcupine's Quill. The second was kill'd, the Porcupine having
darted his Quill a little above his right Pap through his Breft. As for their Fish,
there are an abundance of Carps, Trouts, and Pikes in the River Aras; but in
all the other Rivers of Persia there is but one Fort of Fish, which is a kind of

T

Barbill,
Barbel. In the subterranean Channel which they bring to water their fields there is another sort of Fish very plentiful of bones, and as little as can well be eaten.

Where the white Mulberries grow by the River fide, so soon as they begin to bear fruit, 'tis very good pottage to see the Crabs, as big as the Palm of a man's hand, come out of the River after Sun-set, and climb the trees to eat the fruit, and then by break of day return into the River again. They are delicate food, far beyond Crey-fish, but a hot provocative Diet, as the Physicians well obserue.

During the Frost they bring from the Caunian Sea great store of Salmon or Salmon-Trouts, four or five Foot long. The Province of Media is well flour'd with Sturgeon from the mouth of the River Araxes. In the same Sea there is a certain Fish like a Carp, which they salt and dry like our Herring. From the Persia Gulf comes nothing but Salt-fish, which is transported over all the Kingdom.

Their Fowls are much the same that we have in Europe, only I do not remember that I ever saw any Quails in the Country. As for their Pigeons, they fly wild about the Country, but only fome which they keep tame in the City, wherewithal to decoy the rest: which is a sport the Persians use in hot weather as well as in cold. Now in regard the Christians are not permitted to keep these Pigeons, some of the vulgar sort will turn Mahometans to that liberty. There are above three thousand Pigeon-houfes in Isphahan. For every man may build a Pigeon-house upon his own Farm, which yet is very rarely done; all the other Pigeon-houfes belong to the King, who draws a greater Revenue from the Dung than from the Pigeons: which Dung, as they prepare it, serves to fmoak their Melons.

Poultery is very plentiful in Persia; and the Armenians brought out of Europe the way how to fat Capons, the first fatted they presented to the King, who lik'd them so well, that he order'd that the richest of the Armenians should be commanded to provide him such a number every year. There are no Turkeys in all Asia; but the Armenians trafficking to Venice carry'd some from thence, which when the King had tasted, he lik'd so well, that he order'd the Armenians to breed him up such a number, and to flock the Kingdom with them. But the Armenians, seeing the King would impofe a new Tribute of Turkeys as well as Capons, grew negligent, and fuffer'd the Chickens to dye as soon as they were hatch'd. Thereupon the Persians fulpecting the fraud, commanded the Armenians to keep the dead Turkeys, that they might be Judges how they came by their deaths: And it was my wonder to fee fo many young Turkeys hanging against the Walls of fome Houfes in Zulphaf, that occasion'd this Story to be told me.

All forts of Water-fowl are as plentiful in Persia, as with us.

Upon the Frontiers of Media and Armenia, at a certain feafon of the year are to be seen a great number of Birds, much like to our Owls. Much about the fame time the Corn begins to appear, but then is the ground cover'd with fuch infinite Swarms of Loculls, that the Armenians are forc'd to betake themfelves to their Proceffions, and to water the ground with a Water which they fetch a great way off, whereinto the Bodies of feveral martyr'd Christians were thrown. Three days thefe Proceffions and waterings of the ground continue, and after that, whether it be that the fore-mention'd Birds do eat the Loculls, or only drive them away, in two or three days the Country is clear of them.

As for Birds of prey, the Country wants none, Falcons, Sparrow-haws, Lanesrets, &c. of which the King of Persia is very well provided, having above eight hundred belonging to his Game. Some of thefe Birds are taught to fly at the wild Boar, or wild Afs, or wild Goat; others at Cranes, Herons, wild Geese, and Partridge. The chiefest of which Birds are brought from the Southern Mountains, extending from Schiras to the Persia Gulf.

The King takes great delight to hunt the Boar and Hart; and if it come to pass that the Game out-run the Dogs, then they let fly one of their Hawks, who prefently feizes the head, and while thee is continually pecking and disturbing the Beast, the Dogs are presently at his heels. The Hawks are taught to ftop like a Horfie at full fpeed: elle they would never quit their prey, which they prefently do, as soon as ever the Falconer fliews them their reward. Now their way of ordering or making the Hawk is this. They take the skin of a Hart, head, body, and legs, and stuff it with Straw, to the end it may be like the Beaf which they intend to reprefent in the nature of a Quarry. When they have fet it in the place where
where they usually train up the Hawk, they lay meat upon the head; or in the holes of the eyes, to the end the Bird may be sure to seize those parts at his downside. Being accustomed to feed in this manner for some days together, they fix the Beast upon a Plank with four Wheels, and cause it to be drawn with long Cords by certain men, that mend their pace every day, till at length it is drawn by a Horse at full speed, whereby the Bird is accustomed by degrees not to forfake her prey.

After the same manner they counterfeit all other sorts of Quarries to enter their Hawks, as well wild Boars, wild Asles, as Hares and Foxes. Some there are that will order a Crow with the same industry as you would make a Hawk. They have also a certain Beast which they call Once, which has a spotted skin like a Tiger, but which is nevertheless very gentle and tame; this a Horse-man will carry behind him, and when he sees a wild Goat, he sets down the Once, which is so nimble, that in three leaps he will be upon the back of the wild Goat; though the wild Goat be a very swift Creature. The Once immediately strangles him with his sharp teeth; but if by accident the wild Goat get from him, the Once will stand still in the same place abash'd and troubled, so that an Infant may take him and kill him, without the least resistance made in his own defence.

The Kings of Persia take great delight in Hunting, and in that sport it is that they love to shew themselves magnificent: Insomuch that Sha-Sefi devisors to treat all the Ambassadors then at his Court, which at that time were the Tartarians, Muscovites, and Indians, carry'd them along with him into the field, and having taken a great number of Harts, Fallow-dear, Hinds, and wild Boars, he caus'd them all to be made ready to be eat'n the same day: And while he was feasting, an Architect had order to raise a Pyramid of the heads of those Beasts in the middle of Isbahan, of which there are some remains to this day. When the Architect had rais'd it to a considerable height, he came very pleasantly to the King, and told him he wanted nothing but one head of some great Beast to finish the Work. The King, whether in his Wine, or to shew the Ambassadors how absolute he was over his Subjects, turning briskly toward the Architect; Thou say'st well, said he, nor do I know where to meet with a Head more proper than thy own. Thereupon the miserable Architect was forc'd to submit his own Head, the King's Command being presently put in execution.

CHAP. IV.

Of the manner of Building in Persia.

In regard there is little Wood or Stone in Persia, all the Cities, except some Houlés, are generally built of Earth; but of an earthen, or rather a kind of Potter's Clay, so well wrought, that you may cut it like Turf, being wrought to a just consistency. The Walls are made with lays of Earth, according to the proportion intended, and between every lay of Earth, three Foot high, or two or three rows of Bricks bak'd in the Sun. These Bricks are made in a square Mold three fingers thick, and seven or eight inches broad: and for fear they should cleave with drying in the Sun, they lay over them pounded Straw to keep them from chopping in the heat. They never lay the second Lay till the first be dry, nor is the second Lay to be so broad as the lowermost. Tho' Buildings which are made of Brick bak'd in the Sun are very hand-low; and after the Wall is rais'd, the Mason plasterers over with a Morter made of Potter's Clay mingled with Straw; so that the defects of the Building being cover'd, the Wall appears very firm and close. Then the Work-man plasterers the Morter over again with a Lime mixt with Muscovy-Green, which he pounds with a certain Gum, to render the Lime more glutinous: and then rubbing the Wall over with a coarse Brush, it becomes as it were damask'd and silver'd, and looks like Marble. The poor are contented with only bare Walls, or some coarse daubing that costs little. The middle of the House consists of a large Portico, twenty or thirty Foot square; and in the middle of the Portico a Fountain full of Water. It is all open upon one side; and from the Portico to the Pond or
Fountain all cover'd with Carpets. At every corner of the Porchico is a Room to fit and take the fresh Air; and behind another large Room, the floor whereof is spread with Carpets, Mattrefles, and Cushions, according to the quality of the Maber of the Houfe. Upon the two sides of the Porchico are two other Chambers, and doors to go from one Chamber to another: and thus are the Houfes of the great Lords built, but only they are more spacious. For their Houfes confist of four great Pavilions, that look toward the four corners of the World, and every Pavilions has two Chambers upon each side, which make eight Chambers, that surround a great Hall in the middle. The King’s Palace is also built after the same fashion: and generally the Persians Houfes are very low, it being a rare thing to fee one three Stories high. Yet all their Chambers and Rooms are arch’d, wherein the Persians exceeds us. For without all that trouble and time that we spend, they will presently raise an Arch so broad and high as easily demonstrates the skill of the Workman. The tops of their Houfes are flat and terraf’d; being platter’d with Earth mixt with Straw chopp very small; and well temper’d; which they bind together with a layer of lime beats for seven days together, which makes it as hard as Marble, and if they want lime, they pave the Terrafs with square Tiles bak’d in an Oven, so that the Rain can do no harm. But they are very careful to shovell off the Snow, for fear it crack the Terrafs with lying. Without the Houfes show nothing, but within they are curiously painted with Birds and Flowers, wherein the Persians are no bad Artists. They take great delight to have several little Chambers, with several Doors, and Lattice-windows, the quarrels whereof are of Glafs of various colours. This sort of glazing serves generally, and indeed more properly, for the Apartments where the Women may come. For they might have Crifal-windows if they pleas’d, but they glaze the void spaces in this manner, that their Women may not be seen; after they have fram’d the open place that gives light, like a Flower-Pot with several Flowers in it, which the Glafs of several colours imitates to the life; whereby it is in possibole that the Windows shou’d be meet’d through; besides, that it is pleasant to the Eye. The Doors of their Houfes are of Tchinan-wood, which is very noble, and their Wainscotting is as neat. The Persians that love ornamentation, always display their rich Carpets, Mattrefles, Cushions, Coverlets, and all the most costly Furniture they have, in the fore part of their dwellings: For the Harum, or the Women’s Quarter is but meanly adorn’d, in regard they are never visit’d by any men but their Husbands. In some of their Rooms they have very narrow Chimnies; for the Persians let all their Wood upright which they burn, because of the Smoke; besides, they make but small Fires, in regard they have so great a scarcity of Wood. When they would go to sleep, they lye down upon a Plank cover’d with a Carpet, and wrap themselves in a quilted Blanket. In the Summer they sleep in the open Air, upon their Terrafs; and in regard the Women lye there too, there is an order obtain’d, that the Moufades that ring upon the Mofques shall not preface to go up in the morning, because it might be their hap to fee the Women as they lay; it being one of the highest pieces of infamy imaginable for a Woman to be discover’d with her Face open.

There are some Houfes that belong to great Lords, that have a square place before their Doors, where they that come to visit them may put their Horfes, to the end the Street shou’d not be peltier’d. If you look upon the Front of their Houfes, there is little ornament to be seen, unless it be some which have been lately built.
part whereof belong’d to Haider, and the other to Neemed-Olabi, two parts of Ipsahan still retaining those two names, which has occasion’d great quarrels and debates among the people, while they have both been eager to prefer their own quarter. Nor indeed could Ipsahan be accepted other than a Village, before Sha-Aboad had conquer’d the Kingdoms of Lor and Ormus. But then observing so fair a situation, where he might as well be near the Provinces which he had newly conquer’d, as for the design which he had to extend his Dominions to the East and West, as he had enlarg’d them to the South, he quitted Canbin and Sulamy to reside at Ipsahan, as in the center of his Empire.

This City is seated in a vast plain, which extends it self three ways fifteen or twenty Leagues. Upon the South about two Leagues from Ipsahan rises a very high Mountain, on the top whereof toward the West are to be seen the remains of a very strong Fortresses, where Darius kept himself, when Alexander gave Battle to him in that Plain. In the side of the Rock is a Grotto, either natural or artificial, or both, out of which ifuses a natural Spring of excellent Water, where a Dervis usually inhabiteth.

The Circuit of Ipsahan, taking the Suburbs all in, is not much less than that of Paris; but the number of Inhabitants is ten times greater at Paris than at Ipsahan. Nor is it a wonder that a City should be so large and yet so ill peopled, where every Family has its particular House, and every House its particular Garden. What ever way you come to it you may discover first the Towers of the Mofquees, and then the Trees that environ the Houses, so that Ipsahan seems rather a Forest than a City. The Plain being fertile is well inhabited, but there are no Villages in it, only three or four Houles in a place together.

The Walls of Ipsahan are of Earth, to which do belong some pittifull Towers without Battlements or Platforms, Battions or Redoubts, or any other Fortification. The Moats also are as bad, neither broad nor deep, but always dry. In some places also the people have beaten down great walls in the Wall, to get the nearest way into the City; yet they reckon ten Gates, which are but of Earth however, and of no defence; the chief of which are Der-Vajdhchab, not far from the King’s Palace, Der-Tokhi, Der-Mark, Der-Vajfel-Lembon, Der-Najan-Abad, Der-Sha, and Der-Dekt. The Gates are made of Planks rudely joyn’d together, and cover’d with plates of Iron four fingers broad, and as thick as a Crown, fasten’d with flat-headed Nails. The Keys are never carry’d to the Government, but left with a silly Porter that openeth and shuts the Gates as he pleaseth himself; for indeed there is no necessitie of shutting the Gates when there are so many other ways into the City.

The City of Ipsahan is ill laid out; for the Streets are narrow and unequal, and for the most part dark, because of the Arches that go from one Houfe to another, so that a man is forc’d sometimes to feel his way for two hundred paces. Moreover the Streets are many times annoy’d with Loads of Ordure and the Careasses of dead Beasts, which caufe a most filthy stench, and would be very infectious certainly, but for the wholesomeness of the Air. In the most part of the Streets are Wells, which stop’d up in Summer, and open’d in the Winter to carry away the Rain and the Snow into the Arch’d Channels which run under Ground through the middle of the Street. There are also before every Door certain Troughs to receive the filth and ordure of every Family; which the Country-men come and carry away to Dung their Grounds. Every morning the Country-man comes with his Ass to lade Dung; and it is observabke that he is more diligent to carry away the Dung of the Armenians, Franks, and Jews that drink Wine, than of the Persians that drink none. And this is the profit of the Servants of the Houfe that fell an Asses Load of Dung for five, and sometimes for ten or twelve Kachkhs.

The Streets of Ipsahan, as of all the rest of the Cities of Persia are not pav’d, which makes them very incommmodious both Summer and Winter. For in the Summer the dust puts out your Eyes, unleas it be in the Streets where the great Merchants live, and about the Meydan, where there are people hir’d to water the Streets Morning, Noon, and Night. Those people go about the Streets allo with a Baratho full of Water, and a Glass, with Ice in a Bag, to give them drink that defire it: Nor do they take any money, being paid out of the Legacies left by perfons deceased for that purpofe. In the Winter this dust turns to mire half
the leg deep; though it be very true that there are very few people to be seen then in the Street; for in regard of the vaulted Channels that run through every Street, though the loak’d Earth chance to fail under the Horfe, it might endanger a Limb. Besides, the Persians are so superstitious, that they will hardly receive a man within their doors with a spot of Dirt upon his Cloathes, for fear of being defili’d by him.

You shall also meet with little Holes against the Walls of the House in the op’n Street, where the Persians are not ashamed to squat and Pifs in the face of all the World. If there be any running Water in the Street, they take a little in their Hands and wash their Member with it; or if there be no Water, they rub it against a Stone or the Wall, which they take for a great piece of gentility and modesty.

That which farther contributes to the nastiness of the Streets of Isfahan, is, that the Butchers throw the Blood and Excrements of the Beasts which they kill into the Streets. If a Horfe or a Mule, a Camel or an Alfi dye, they pretently throw him into the Street. True it is, that there are people who come pretently to buy it of the Owner; who make Harifé, which they fell to the poor Work-men. This Harifé is thus prepar’d; they boil the flesh of the dead Beaf with Corn, and after it is well boy’d they maffi it together, till it becomes like a Pottage. They also make Harifé of good Mutton; both which sorts they sell in the Market-place, or great Meydan of the City.

Though the City of Isfahan be dirty, yet there is a way for perufons of ability to avoid it; for they never fir to on Horfe-back, with two or three Lackey’s, call’d Cottres, that run before to make room. For the Men are all upon the falfe Gallop in the Streets, without any fear of hurting the Children: by reafon that the Children are not fuffer’d to play in the Streets like ours, but as foon as ever they come from School, they fit down by their Parents, to be in{tructed by them in their Profession.

Thefe Valets or Foot-men make a Trade of Running; of which the King and the Lords have several in their service; it being a piece of grandeur to keep a great many. They serve from Father to Son, undergoing an Apprentifhip in Running. From fix to feven years of age, they only fer themselves to walk flowly. The next year they run a League at a time upon a handfom trot, the next year after they run two or three Leagues, and fo proportionably for the rest. At eighteen years of age they are allow’d a Scrip of Flower, with a flat piece of Copper to bake their Bread upon, and a Bottle of Water; all which they carry about them when they run. For these people when they are sent Poft never take the Cauean-Road, but the shortest cuts through the Deferts, and must therefore accuf trom themselves to carry their Provision. The King and the Lords have no Chaffes, but what are Mafiers; which degree they are not to arrive at without fome Ceremony and performing a Race, like our Flemimg and the Butcher of Greyden.

If he be a Lord that owns the Chafier who defires to be a Mafter, he fends for all his Friends, sets up a Scaffold in the Meydan, provides a Collation, and fends for the Curtifans to divert the Company. Now there is not one of thefe Guefts that does not bring something to give this Chafier after the Race is run, either a Bonnet or a Girdle, or some other thing, part of which the Chafier gives to his fellos. Then the Chafier appears with his Legs greas’d, his Thighs bare, only a flight short pair of loofe Breeches, and a Girdle with three little Bells hanging upon his Belt. Thus accouter’d he starts from All-Caps, and between Sun-rising and Sun-setting he runs backward and forward to a Stone a League and a half from the City toward the Mountains, running in that time fix and thirty of our common Leagues, or a hundred and eight Miles. While he runs, there is Kowreuk in the Meydan, and upon all the Road where he runs, and three or four Horfe-men that continually ride to and fro, to fee that there be no deceit in the Chafier’s Race; who when he approaches near the City, ride before to give notice of his coming. Every time he starts and returns, the Drums and Trumpets sound; at the end of the Race there fland several perfoons with Arrows in their Hands, and ev’ry time he comes to the Stone they give him an Arrow, which he carries back every courfe to All-Caps. Every time he returns, the Curtifans rub him and make much of him. All the time he runs, he eats nothing, but drinks Sherbet now and then. If he acquit himfielf well,
Chap. V. of Monseur Tavernier.

well, which appears by the number of Arrows brought back, he is admitted a Master by the approbation of the King's Foot-men, who are superior to all the rest. The Kans or Governor's of Provinces run their own Conters with the same Ceremonies, and in the same manner.

The Fortreys of Isphahan is nothing at all considerable. It joyns to the Wall upon the South side of the City, and is twice as long as broad, but without any defence in the world, unless it be of some pitiful Towers made of Earth. Here it is that the King keeps all the Rarities which he has purchas'd, or that has been presented to him. For as to his main Treasure, I believe it consists chiefly in Gold-Plate. Within the Fortreys there is a Large Field, fow'd every year with Rice and Corn; hard by which stands the House of the Capuchin-Friars.

Isphahan in general, unless it be the Meydan and some few arch'd Streets where the Merchants live, is more like a great Village than a City; the Holues standing at a distance once from the other, with every one a Garden, but ill look'd after, not having any thing in it perchance but only one pitiful Tree: true it is that they begin to build better of late days, but it is without the City. As for the Women, they are not a pin matter whether they live out of the City or within, in regard they never frit out of doors, and as seldom go a-foot.

The Meydan or great Piazza of Isphahan was the contrivance of the great Sha-Abu, who had never done it, if a great Prince of the ancient Race of the Kings of Persia had not refus'd him the old Meydan, with several Priviledges, and the Houfe that stood by it. Thereupon he design'd this new Piazza, to draw off the Merchants, and to spoil the old Market-place, by their departure from that quarter of the City which is left inhabited at this day. It is not far from this old Meydan, that the Austin-Friars on the one fide, and the Carmelites on the other have their Habitations. There are also two fides of that Meydan entire, under the Portico's, where formerly such people as fell Herbs, Fruits, and Viuals; the other two fides are almost fain to decay; but when it was all standing, it was as handfom as the new one: and it is to be wonder'd, that the Prince, who built it, did not choose the place where Shis-Abu has built his, as being near the Water, and consequently far more convenient.

The great Meydan then is a place about seven hundred Paces long, and between two and three hundred broad. It has Buildings upon all the four fides; it lies in length directly North and South; the Fronts are very one Portico'd, and Terras'd at the top; and on the City-fide are little Chambers nine or ten Foot high, which fall very much to decay, being only built of Brick back'd in the Sun. They are inhabited, the greatest part of them, by the moft infamous Curtifans of the City. At some Paces distance from the Portico's, is a Channel which is paved with stone, and runs round about the Piazza; Shis-Abu caus'd several Trees to be planted by the fide of it, but both the Channel and the Trees being altogether neglected, are fain to decay; besides, that the finel of the Water in the Summer time is very noyfon.

In the midst of the Piazza stands a kind of a May-Pole, or Maff of a Ship, where the people exercife shooting at Birds. When the King comes to shoot, they fet a Cup of Gold upon the top of the Maff, which he is to strike down with an Arrow. To which purpoze he muft ride full speed, nor is he permitted to shoot 'till after he has past the May-Pole, turning himself upon the crupper of his Horse: a remain of the ancient custom of the Persians, that kill'd their Enemies flying.

The Cup belongs to him that strikes it down; and I have seen Shis-Abu; Grandfather of the present King, in five Courfores strike down three Cups.

From this Maff or May-Pole down to the great Mosque, they fell nothing but Wood and Charcoal: from the fame Pole to the Sun-Dial upon the North-fide, are none but such as fell old Iron-Tools, old Hames for Horfes, old Coverlets, and other old Brokery-ware, as in our Long-Lane.

From the Pole to another Mosque to the South, just against the Sun-Dial, is the place for all the Poulterers. The rest of the Piazza toward the Palace, is always kept clean, without any Shops, because the King comes often abroad in the Evening to see Lions, Bears, Bulls, Rams, Cocks, and all other fort of Creatures fight which are brought thither.

The people of Isphahan, as in many other Cities, are divided into two parts, the one
one call'd Hedari, the other Nametlai; and upon all the Combats of Beasts before-mention'd, there are always very considerable Wagers laid between these two Tribes. The King, who is a neuter, gives to the Master of the Beast that gets the upper hand sometimes five, sometimes ten, sometimes twenty Tomans, according to the value of the Wager laid; and he that wins the Wager, presents the Master of the Beast likewise. They have also a Sport at breaking of Eggs, by knocking the ends one against another, some of which Eggs come to three or four Crowns. The Hens that lay them are bred in a Country which they call Sanjevarie, about a hundred leagues from Ibaban, toward the Province of Karafon; the Cocks of which Country are bigger and stronger than other Cocks, and cost some of them a hundred Crowns. There are a fort of Tumblers also, that after Dinner set up their Stages in the Meydan, and toward the Evening, they that play the Maid-Marian come and encompass a square place with a curious piece of Callicut; and then through another very fine Cloth, the Wenchers shew a thousand tumbling Tricks and antic Follies. When they have done, they come and ask the Spectators for Money, who give them every one what they think fit. Every Friday, which is as it were Market-day, the Country-folks bring to Town what they have made in the Villages, as Doors and Windows fitted to be hung up, Window-frames, Locks, and other things of that nature. Upon that day also they sell Mules, Horses, Camels, and Affes, which brings a great confluence of people from all parts.

Upon the West side, where stands the Gate of the Palace, and Ali's Gate, between the Canal and the Persees are ranged some Seventy Pieces of Cannon upon their Carriages. Thrice Guns, together with the Sun-Dial, were brought from Ormuz by the Great Sha-Abas, of which the English ought to have had their share; for without their assistance he never could have taken the Town.

From the corner of that Front, which touches upon the Eastern Front of the Mosquee, in the middle, are all Saddles Shops; and from that Mosquee to another corner that touches upon the Western Front, live the Book-sellers, Book-binders, and Trunk-makers. In the middle of the Southern Front stands a Portal, with a Tower upon each side, which leads to a Mosquee, the Gate whereof is covered all over with Plates of Silver, and is certainly the neatest Portal and fairest Entrance into any Mosquee of Persia.

At the other end of the same Front, where it joins to that upon the West, there is a great Portal that leads to a faire Gate of the King's Palace; near to which, as soon as you are enter'd, you meet with the Apartment of the Great Treasurier, who is a wise Enuneh, and having the Keys of the Chamber where the Money lies, takes care to pay what-ever the King orders him. Through that faire Gate all the King's Provisions are carry'd into the Palace. This way also enter they that are entertain'd for the Manufactury of the King's Tiffues, Silks, Sattins, Coverlets, and the like. In the same Eneloue also the Franks, who are under the King's Wages, and live at Zalbha, come every day to work; as also all the most particular and eminent Artificers that the King hires.

The Western Front, which makes one of the two lengths of the Meydan, is thus appointed; from the Southern angle that touches the Trunk-maker's quarter, live all your Pedlers that sell all the small Commodities of Nсрнмеге и Venice.

As for the King's Palace, I cannot make any handom description of it, in regard there is nothing of Beauty either in the Building or in the Gardens. I think I have been as far in the Houfe as a man could go, every time I was fent for by His Majeflty; but excepting only four Rooms which they call Divans, I faw nothing but pitiflul lown Galleries, and fo narrow that hardly two men could pafs a-brefit in 'em. In one of thofe Galleries I had audience of the King, in the Garment of Honour which he fent for me to ride. But in regard I have fpo'k'n of two of them in another place, and that the other two are much alike both Buildings and Furniture, I fhall fay no more of them here.

From the King's Palace Gate to Holy's Gate live the Goldsmiths, Lapidaries, and Gravers of Stones for Seals: Holy's Gate is a plain Gate, naked of Work; of which I have already fpo'k'n.

Between Holy's Gate, and the other angle of the fame Western Front, stands a great Gate which leads into a Bazar, where all the Armenians that live at Zulfa keep their Shops, and sell all forts of Cloth that comes out of Europe, and other the
choicest Wares of Persia. At the end of that Bazar stands a fair Inn two Stories high, which the Mother of Sha'Abat the second cants'd to be built. In the middle stands a great Fountain with four great Gates, which lead into four other Inns. Here by the way let me give a Traveller and a Trader in Persia this advice; that if his Goods be not very heavy, he never hire a low Chamber, as being three times dearer than those above: For the Chambers which the Sun lies upon most in the Summer, are the Chambers which cost least. Not but all the Chambers in the Inn are Tax'd at the same rate by the King; but the Hoft for his profit will find some pretence or other to raise his price, pretending those Chambers be hir'd already which you defire, especially if they be corner Chambers, which are the largest and most commodious. And indeed without this collusion Chambers would be very cheap. The best convenience of those Inns is, that a man is more secure in one of them then in a private Houfe: For there if it happen that a piece of Goods be loft; or that your Chapman prove insolvent for Goods bought, the Inn-keeper is to make all good; being by the Law to receive so many blows a day 'till he pays the sum demanded. The Merchant also gives two in the hundred for every thing that he sells, and when the Market is done they presently go to the Hoft, who sets down in his Book the quantity of his Goods, and the names both of buyer and seller. If he knows not the buyer, he is bound to go and enquire after him, and if he be not solvent, the Merchant takes his Goods again. Sometimes the Merchant to save the two in the hundred, combines with the Purchaser to carry away some of his Goods without the knowledge of the Hoft, which is done by greasing his Deputies fitts; who will presently flut his Eyes. But then if the Purchaser proves insolvent, the Merchant dares not complain, because his Goods are not Register'd in the King's Book, whom he has defrauded of his Custom.

No lesse secure are the Bazars or Market-places, where the Merchants flut up their Shops very shortly, the Bazar's being strongly guarded both within and without all night long. As for the petty Stalls in the Meydan, every one puts up his Ware in a Box Padlock'd up, and then lay them down at one end of the place one by another. As for the courfe fort of Ware, as Tents, Cords, Ropes, and such other things they only heap them under a large Coverlet fatten'd at the four corners by four flits, for the Meydan also is as strongly guarded as the Bazar.

Between Holy's Gate and that which leads to the Bazar where the Armenians keep their Shops, live all tho' that deal in Raffia Leather, making Borachio's to tie under the Horfes Bellies, little Buckets, and Furniture for Horfemen, as also Bowyers, Fletchers, and Forbifers. From the laft Gate to the end of the Gallery, live all the Druggists and Apothecaries.

At the Angle upon the two fronts upon the East and North, there is a Gate that leads to the Great Bazar; next to that live only your Sails-men that fell whole Habits for men, as Shirts, Sheets, Hofs, and the like. There be also those that fell Leather Shooes for men and women; which Shooes are always worn by perons of quality.

Out of this Bazar you go into another full of men that work in Copper, such as make Pots, Plates, and other Utensils for the Kitchin. Here also live those that make Files, and the blades of Sythes. The reft of the Bazar is poffes'd by Dyers of Calicut; and at the end of the Bazar is a fair Inn, where all the Merchants live that fell Musk, Raffia Leather, and Furrs.

I have in another place observ'd that the King has a great Revenue out of the Bazar and Inns which he has caus'd to be built, which is particularly laid out in provision for his Table. For the Law of Mahomet forbidding Princes to impose Taxes or Cufions upon the people, they do not believe that the money which arises from thence is fit to be employ'd or laid out for the necessaries of life, believing that their food so purchas'd would do them no good. By virtue of this prohibition of Mahomet it is, that the Merchants take all the liberty they can to deceive the King of his Custom, believing that they cannot offend the Prince, while they tranfignor not the Law. Besides, that if they should pay all the King's Duties, the price of Goods would rise so high, as to spoil the whole Course of Trade and Commerce. Neither would the Revenue of the Caravanserais, Bazar, and Gardens suffice for the Kings Kitchin, were not the several Kurds or Governors of Provinces oblig'd to supply that expence every Week in their turns, whereby those expences cost the King little or nothing.

Upon
Upon the North-Front of the Meydan, are made under the Portico's separations for Chambers, that look upon the Piazza, where people go to smok Tobacco and drink Coffee. The Seats of those Rooms are plac'd as in so many Amphitheaters, and in the midst of every one stands a large Vejell full of running Water, wherewith their Pipes be cleans'd when they are over-low. All the Persians that have any spare time, fail not every day to retort to those places between seven and eight in the Morning, where the Owner of the Room presently brings them every one their Pipe and their Dith of Coffee. But the Great Shu-Abas, who was a man of a great understanding, finding those places were only so many Meeting-houses, where men assent d'to talk and prattle of State-affairs, a thing which no way pleas'd him; to break the peck of those petty Cabals, he order'd that a Moullah should be sure to be betimes at every place before the rest of the people came thither, and that he should entertain those Tobacco-whiffers, and Coffee-quaffers, sometimes with a Point of the Law, sometimes with History, sometimes with Poetry. This custom is still observ'd: so that after this entertainment has lasted two or three hours, the Moullah rising up, cries to every one in the Coffee-Room, Come my Masters, in good time, let's all my retire every man to his business. Straight every one retires upon the Moullah's words, who is liberally entertain'd all the while by the Society.

In the middle of the North-Front stands a great Portal, with a large Dial over it, which Shu-Abas brought from Ormus when he took it from the Portugalls. But the Dial is of no use, nor is ever like to be. Round the Tower of that Portal runs an op'a Gallery, with a kind of a Cieling over head supported with Pillars; from whence every Evening about Sun-set, and at Midnight, a noise of Drums and Trumpets is to be heard through the whole City. Though the truth is, the Mullick would never charm a curious Ear. Out of some parts of the Gallery are contriv'd little Dormitories, where the chiefest of the Court lye. In all the Cities where the Kans reside is the custom of making this ratling noise of Drums and Trumpets observ'd, and not elsewhere.

On each side of the Portal, under the Horologe, are five or six Banks of Jewellers, who there put to sale certain parcels of Pearls, Emeralds, Granats, and Turquois, which are not of any great value: every parcel being set by it self in a Dith, and the whole Stall cover'd with a silk Net, to preserve the Stones from being froln.

Just against the same Portal, going toward the South-Front, you meet with two little Goals five or six Foot high, and ten or eight distant one from the other. Here the men play at Pall-mall on horse-back, the Horfe-man being to strike the Ball running at full speed, between the two Goals.

Through that Portal you enter into an Enclofure much like the place where the Fair of St. German is kept, and there it is that the Merchants of Gold and Silver, Tiffuces and other rich Stuff, with all your finest forts of Calicuts and Linnens, keep their Shops.

The Court side of the Meydan, which is upon the East, and which answers to the grand Front where the King's House stands, is thus appointed. In the middle stands a Duomo cover'd with a kind of bak'd Earth, and as well the Duomo as the Portal, which is very high, are all varnish'd over. You ascend nine or ten steps, the Port of Holy facing it on the other side of the Piazza. From the end of the Portico's that touch the North side of the Mosque, live the Shop-keepers that sell fowing, Silk, and small Manufactures of Silk, as Ribands, Laces, Garters, and other things of the fame nature. From the Mosque to the other end, are all Turners, that make Cradles for Children, and Spinning-Wheels. There are also some Cotton-beaters, that make quilted Coverlets. Without the Portico's are none but Smiths, that make Scythes, Hammers, Pincers, Nails, and such like things; with some few Carters.

This is all that can be said of Tehran, and that great Piazza, which some perhaps have set out in better colours. But I have represented all things as they are, as being one that have seen them oftener, and beheld them a longer time than ever any Franks that Travel'd into Asia.

C H A P.
Of Zulpha, a little City, separated from Isphahan by the River Senderou.

Zulpha; which others call Zulph and Golph, is distant from Isphahan toward the South half an hours walk, the River Senderou running almost at an equal distance between the two Cities. The way that leads from one City to another is a Walk some fifteen hundred Paces long, and seventy broad, almost equally divided by the River. It begins from a Pavilion or Tabernacle forty Foot square, which joins to the hinder part of the King's House, with a double Story, to which several Windows give light, close'd with wooden Lattices very artificially wrought. None but the King and his Household pass that way into the Walk. For they that go from Isphahan to Zulpha, find the way into the Walk through a Gate which is close adjoining to the Tabernacle. This Walk is call'd the Street of Tchabag, or the Street of Four Gardens.

A Channel runs all along the Walk from the Tabernacle, where a little Rivulet falls into it, and fills it as far as the great Bridge. The two sides of the Channel which are paved with Stone, and are two or three Foot broad, make one way, which Passengers may, and many times do take; for the usual way both for Horse and Foot, lies upon each side of the Walk, behind the Trees, which are planted in a straight line to the very Walls of the King's Gardens, which close the Alley on each side. It is a kind of a Cafley of Free-stone, somewhat raised, and four or five Foot broad. There is but one row of Trees on each side, straight and high, call'd Tehinards, with one tuft at the top. The space between the Channel and the Trees is not paved, but lies common, and is sometimes foul'd. About two hundred Paces from the Tabernacle or Banqueting-house, the River falls into a great Pool, about thirty or thirty-five Foot in diameter; and in that place, as also in others somewhat beyond it, where there are also other Pools, the Walk is crost by a Cafley pav'd and rais'd, ten or twelve Foot broad, as the rest are. Upon the left hand of the first Pool stands another Tabernacle or Banqueting-house, much alike in structure and bigness to the former; in which place, in a low arch'd Room with a Fountain of Water in the middle, you may go and drink Coffee. From that House to the Bridge the Walk descends, and the Water makes some falls.

All the Gardens on each side of the Walk, both on this side and beyond the Bridge, belong to the King. But you must not imagin that these Gardens, or that of Hazarderyib, which is the fairest of all Persia, are so curiously set out, nor so well kept as ours in Europe. For they have no such lovely Borders, nor such close Walks of Honey-luckles and Jasmin as are to be seen in the Gardens of Europe. They suffer the Grats to grow in many places; contented only with a good many great Fruit-trees, tufted a-top, and planted in a line, which is all the grace of the Gardens of Persia.

In each side of the Walls between which the Walk runs, at a true distance of space, are gates nearly contriv'd, and over each a little Room. Almost in the middle of the Walk between the great Banqueting-house and the Bridge, upon the left hand, stands a Houfe of the Derous, to whom the King has giuen one of his Gardens to build upon. There they keep the Relicks of Holy, or some other Prophet; for you shall see them standing under a certain Arch, before which the Persians make a most profound Reverence. These 'Deros come every Afternoon about three or four a Clock into the Hazards of Isphahan, every two, an old one and a young one, choosing his quarter. They go from Shop to Shop, instructing the People upon some Point or other of the Law: the young 'Deros answering the old ones at certain times. Their Habit is only two Sheep-skins or Goat-skins, the one hanging before, the other behind, with a great leathern Girdle, four or five fingers broad, garnish'd with several great Plates of Latten. They throw another Sheep-skin crost their Shoulders, which they tie before, under their Chins. Upon their Heads they only wear a little Lamb-skin in form of a Bonnet, letting the feet hang down to their Necks,
over their Cheeks. They carry a great Club in their hands, as the Painters represent John the Baptist in the Wilderens. Between their girdles and their waists they fluff a company of pittiful Flowers, or else a fort of Herbs, which after Exhortation, both the young and the old Dervis's below upon the Merchants and Tradefmen, from whom at the same time they receive Alms. Toward the Evening they go home again; and I forgot to tell you, that before the door of the Houfe hands always a large Veffel of Water with several little Cups, and Ice in the Summer, where all passengers may drink upon free-coft.

The River of Senderon, which as well as the rest of the Rivers of Persia, except the Arsas, is not able to carry a Boat, is a very great relief to Isphahan. Behind the Mountains of the South beyond Zulfa is another River, call'd Akbaran, which about five or fix Leagues above Isphahan runs within a League and a half of Senderon. Shu-Abas the first attempted to have join'd the two Rivers together, to which purpofe he went about to have remov'd certain Rocks that stood in his way; but not being able to compass his design, his Successors laid aside all the thoughts of attempting any more. Could it have been done, the Champaign of Isphahan would have been one of moft fertile and delicious places in the World; whereas now the River is of no ufe, running through Defert Countries and Plains of Salt. As for the River of Senderon, in Winter it over-flows, but in Summer it has very little Water, being ofer noarded than crofs'd over upon Bridges. About four Leagues above Isphahan they are conftrain'd to force it into their Lands to water their Fields and Grounds, which ellf would produce nothing at all. Wells they have a great many in several places; but besides, that they are not able to furnifh that great quantity of Water which is neceflary, the River Water is much better to fatten the Land. Now you must obferve that their Channels never return to the River, being wafted upon the Ground; fo that the River of Isphahan being very much wafted before it comes to the City, by refon that it is still leften'd by fo many Channels, about ten or twelve Leagues from thence, it ends as it were quite spent in a few Merthes. This fcarcity of Water, which is fo general over all Persia, is the reafon that they are extraordinary Husbands of it, and buy it very dear. Therefore is the Superintendant of the Water, which brings the King in a very conliderable Revenue, one of the moft contend'd for empl oyments in the whole Court. For every Garden is Tax'd more or lefs according to its bignefs, for the Water it requires once a Week; which Water is let go into the quarters which have need of it, every Garden having a particular Channel whence they have their Water by turns. But you must have a care of attempting to bring this Water in before your turn, for should it come to be known, an affile Fine would not excefe the matter. I knew two Fraugs, who because they prem'd to take in Water in the night time before it was their turn, had like to have loft all their Land by Confination, had it not been for the particular favour of the King to the Fraugs; and yet all that favour did not excefe them from being fonndly amerc'd.

There are four Bridges a quarter of a Leagues distance one from another that crofs the River of Senderon to Isphahan. That which crofses the walk bears the name of Ahneydi-Kan, who caus'd it to be built, being also call'd the Bridge of Zulfa. It is built of good Brick joyn'd together with Free-stone, and very level, not being higher in the middle than at either end. It is not above three hundred and fifty paces long, and twenty broad, being supported by several small Arches of Stone which are very low. Of each fide there is a Gallery eight or nine foot broad which runs from one end to the other, several Arches twenty-five or thirty foot high supporting the Platform, where when the heat is not extreme, they that please may walk for the fake of the freth Air. But the moft ufual paffage is under the Galleries, where there are several out-lets upon the River to let in the freth Air. For the Galleries are very high from the level of the Bridge, to which you ascend by eafe steps, the middle of the Bridge not being above twenty-five foot broad, serving for Wagons and Pack-horses. There is also another way all along by the Water fide, where there are several Stones laid to ftep upon, to keep you from being watchet. It crofses through all the Arches of the Bridge, through little doors made in every Arch from one end to the other, defcending from the Bridge by a little pair of stairs, tak'n out of the thickness of the Arches supporters. There is another Stair-cafe to defcend up to the Galleries of about two fathoms broad, with flays or Rails on both fides. This Bridge is truly a very neart piece of Architecture, if I may not fay the neartest in all Persia.
There are also three other Bridges upon the River, one above the Bridge of *Zulsa*, and two below. The first but meanly built, but very commodious for the *Armenians*, when they travel Westward, who would else be forc'd to go a great way through, the whole City of *Iphabam*.

The first of these other two Bridges below the Bridge of *Zulsa*, was built by Sha-Abas the second, Father of the present King. It is almost equal to it in Structure, but it has one particular beauty, which is a hexagonal place in the middle of the Bridge, which causes the Water to fall in that part with a pleasing noise. For that being the deepest part of the River, Sha-Abas resolved to build a Bridge there; partly for the *Gau*s fake, to the end, they might not come through the walk of *Teharbog*, and that going from *Iphabon* they might have a shorter cut home. The Habitation of the *Gau*s is only a large Village, the first Houses whereof are but a little way from the River, though the walk that goes from *Iphabon* to the King's Bridge is both longer and broader than that of *Teharbog*, planted on both sides with a row of Trees, but no Channel in the middle.

Before each of the Avenues to the Bridge stands a Houfe that belongs to the King for his diversion. That upon the left side of the River toward *Iphabon*, was by the great *Sha-Abas* given to the *Capuchins*. For as soon as they came to *Iphabon*, upon their Examination, the King was extremely tak'n with their behaviour. He ask'd them how they liv'd, and whether they took any money? To which the *Capuchins* making answer, that they never handled any money but contented themselves with Alms; the King believing his Subjects, would give them very little, befor'd that Houfe and Garden upon them. But they say'd not long there, because it was too big for them to repair, and too far from the City, so that the Roman-Catholics in the Winter could not get to their Chappel. Now they have built themselves a very handsome Houfe not far from the King's Palace, at the Cost of Father *Joseph*, one of their own order.

There is another old Bridge a quarter of a League below the *Gau*s Bridge, which is upon the Road from *Iphabon* to *Schiras*.

But to return to the long-walk of *Teharbog*, which continues above eight hundred paces beyond the Bridge of *Zulsa* to the Garden of *Hazardgerib*. The Rivulet that passes that other part of the walk, comes from the same River which they have cut three or four Leagues above *Iphabon*. When you have walk'd about four hundred paces, you meet with a fall of Waters that tumbles into a Pool, from whence there are twelve steps to ascend to the end of the Alley. The walk is fronted by the great Houfe which stands before the Garden of *Hazardgerib*, or the thousand Acres. The Houfe confists but only of one great Hall over the Gate, and four small Chambers at the four corners of it.

*Hazardgerib* is the fairest Garden in *Assia*, though it was to be accounted nothing in Europe. However as it lies upon the descent of a Hill, it confists of sixteen *Terasfe*; fultan'd by a Wall sixteen or seventeen foot high. There is but little Water in any of the Wells; but that which has most is in the fourth *Terasfe*. That is a great Octagonal Pool about a hundred and twenty foot in Diameter, round about which are several Pipes that throw up the Water about three foot high, and there are three steps down to the Water. A Channel pav'd with Stone runs through the principal Alley, which goes no farther than the building. This Channel is as wide as that of the Channel of *Teharbog*, whence it is supply'd as being right opposite to it. In the tenth *Terasfe* you meet with another Fountain of the fame bignefs and form with that in the fourth; and in the left which terminates the Grand Alley and the length of the Garden, there is another Channel which crosses all the Alleys, which, like the great one compose the length of the Alley. Besides this, there are op'n Rooms to take the fresh Air, some falls and murmurs of Water, but for borders and close Alleys, and Arbours, you must expect no such thing, either in *Hazardgerib*, nor in any other part of Persia.

Having walk'd in the great walk of *Teharbog*, you meet upon the right hand with a Street between two Walls of the Gardens that belong to the King, which Street leads you to *Zulsa*, not above two or three Mufquet Shots distance off.

*Zulsa* a Colony of *Armenians* which *Sha-Abas* brought from *Zulsa* a City of *Armenia*, is so much encreas'd for some years since, that it may now pafs for a large
large City, being almost a League and a half long, and near upon half as much broad. There are two principal Streets which contain near upon the whole length, one whereof has on each side a row of Trees, and a Channel. And for their Houses, they are generally better built, and more cheerfull than those of Ispahan.

How they came to be setled here, I have already described: And now the number of Inhabitants is strangely increas'd by the accession of several other Christians of divers sects, as Jacobites, Coptes, and Nestorians, who formerly liv'd in the Suburbs of Ispahan. Neither was Sha-Abas so cruel in transplanting the Armenians away out of their own Country; for they were all at that feaon poor labouring men, who knew not at all what belong'd to Trade. Since that time they are grown very rich: so that the Armenians have no caufe to be covetous of the Habitations of their Ancestors. And now I will tell you how they came to be such great Proficients in Trade.

Sha-Abas, who was a man of a great Genius, and a perfon of great undertaking, considering that Persia was a barren Country, where there was little Trade, and by conftuence little Money, resolv'd to fend his Subjects into Europe with raw Silks, so to understand whence the beat profit would arise, to bring Money into his Country. To which purpoce, he resolv'd to make himself Master of all the Silk in his own Country, by purchafing it himself at a reasonable rate, tax'd by himself, and to reap the gains by his Factors: and withal, thought it necessary to feek an Alliance with the great Kings of Europe, to engage them on his fide againft the Turk. He first fend to the King of France, Henry the Fourth. But he dying before the Ambaffador arriv'd, a fuffer was made the Ambaffador. That if the King of Persia had any thing to fay to the King of France, Lewis the Thirteenth, he must fend a new Ambaffador, which was never done.

Three or four years after he fend an Ambaffador to the King of Spain, accompany'd with a Persian Merchant of Iphaban, putting into their hands a coniderable quantity of Bales of Silk. He also fend along with them a Portuguez Alufin-Frier, to be their Guide and Interpreter. The Persian Merchant would have fold the Silks, as was the King's order, and have bought a Pretent more becoming. But the Ambaffador over-ru'd by the Frier, resolv'd to prefent the King of Spain with the Bales of Silk. The Merchant not able to oppofe the Ambaffador, returns home forthwith to give an account to the King, who approv'd his management. The Ambaffador proceeds, and coming to the Spanish Court, prefents his Bales of Silk to the King, who ask'd the Ambaffador whether his Mafter took him for a Woman, that he had fend him fo many Bales of Silk to spin; and immediately fend away the Pretent to his Queen, prefenting the Ambaffador but very meanly: who thereupon feeing the Error he had committed, made haft home; but upon his return, the Persian King having notice of the ill efuces of his Negotiation, cauf'd his Belly to be ript opn in the publick Market-place.

About fifteen years after, he trufted a coniderable quantity of Silk with a Merchant's Son of Iphaban, and fend him to Venice: who when he came there, took a flately Lodging, and spent his Money at a strange rate, efpecially among the Courtians; to maintain which expence, he continually fold great quantities of Silk. The Venetians feeing a private man live fo splendidly among them, and not believing so great a quantity of Goods could belong to one fingle Merchant, but rather imagining him to be a Fator for fome Company who fuffer'd for his folly, wrote to all the Ports of the Levans, and having intelligence who he was, the Senate thought fit to flize his Perfon and his Goods, before he had confum'd all; at the fame time giving a civil account to the King of Persia, what they had done. To which the Persian King return'd a moft obliging Anfwer of Thanks, fending withal an intelligent Persian Merchant to take an account of what was left, to whom the Venetians were very punctual. As for the Prodigious Persians, who thought it not his wifeft way to return into Persia, what became of him is not material to this Story.

Sha-Abas by thefe Experiments observing the little inclination of his Subjects to Trade, who were naturally addicted to Pride and Expend, which is no part of a Merchant's buines, caft his Eyes upon the Armenians, men able to endure the labour.
The Armenians are so much the more fit for Trading, because they are a people very sparing, and very sober; though whether it be their virtue or their avarice, I know not. For when they are going a long Journey, they only make provision of Bisket, smoke'd Buffaloe's flesh, Onions, bake'd Butter, Flowers, Wine, and dry'd Fruits. They never buy fresh Victuals, but when they meet with Lambs or Kids very cheap in the Mountainous Countries; nor is there one of them that does not carry his Angle to fish withal, when they come to any Ponds or Rivers. All these Provisions cost them little the Carriage. And when they come to any Town where they are to stay, they club five or six together, and lire in an empty Chamber which they furnish themselves; every one carrying his Muffets, his Coverlets, and his Kitchin-Instruments, which is a great piece of Thrift. When they travel into Christendom, they carry along with them Saffron, Pepper, Nutmegs, and other Spices; which they exchange in the Country-Towns for Bread, Wine, Butter, Cheese, Milk-Meats, and other Provisions which they buy of the poor Women. When they return out of Christendom, they bring along with them all sorts of Mercury-ware, and Pedlery-ware of Noremberg and Venice; as little Looking-glasses, trifles of Tin enamel'd, false Pearls, and other things of that nature; which pays for the Victuals they call for among the Country-people.

In the beginning of their Trade, there returned very few Caravans into Persia without two hundred thousand Crowns in Silver, besides English and Dutch Clothes, fine Taffies, Looking-glasses, Venice-Pearls, Cochenel, and Watches; which they thought most proper for the Sale of Persia and India.

At length those Armenians became so exquiſite in Trade, that several of them have left Estates of two, some twenty thousand Tomans. But the richest among them was Cotzia, or Monſieur Perus, who left forty thousand Tomans in coyn'd Money, besides his Horſes, Furniture, and Lands in the Country, his Jewels and Plate; all which are never reckoned a Merchant's Estate, but only the ready Caſh with which he trades. Cotzia Perus was very much endeſs for his Charity, and the great Church which he built, which is a kind of Covent, with a Bishop and Monks. Nor is the fair Market-place, all environ'd with Shops, a little beholding to his Generoſity.

The Armenians of Zulphæ have this advantage over all the Christians of the East, that they enjoy Lands and Privilidges, the King not permitting the least injustice to be done them, nor that any Mahometan should live at Zulphæ. They have also the privilidge to be as well clad as the Persians, and to make ufe as they do of Bridles of Gold and Silver. Their Wives also are very richly habited, in ſtrip'd Sattins puff'd with Gold, and other rich European Silks.

The King names whom he pleaceth among the Armenians to be their Chief; whom they call Kelonter, who judges alſſ their differences, and taxes them to make up the Sum which they are to pay to the King every year.

The Language of the Armenians is either vulgar or learned: the learned is only used by the Eccleſiaſticks, in reference to their Religion. They write like us, from the leeft to the right, having found out peculiar Characters about four years since. They have three Languages very natural to them, which however are very different: the Armenian, which is their ancient Country-Speech, which they have prefered from Father to Son; the Persian, which is the Language of the Country where they live; and the Turkish, of which they make very much uſe in courſe of Trade. As for their Women, they speak nothing but the Armenian, as having no converſe with Strangers,
Strangers, and never stirring out of their houses. There are some Armenians speak Italian and French, as having learnt it in Europe.

There are in Zulphia fifteen or sixteen Churches and Chapels of the Armenians, among which you are to count two Nunneries for Women. There are in Ispahan Asia-Friars, Carmelites, and Capuchins; and in Zulphia Jesuits. The Jesuits that came last have but a little House, but to make them amend they have a large Garden. 

Though the number of the Religious Teachers is far greater than the number of Hearers: for in all Ispahan and Zulphia, take the Frank that come out of Europe, or born in Persia, as well Men as Women, there are not six hundred persons that profess the Catholick Religion. As for the Armenians, they are so obstinately fix'd to their own Religion, that they will hear of no other; and nothing but Money has sometimes caus'd them to reign the embracing of another. Frat Ambrase a Capuchin laid a while at Zulphia, to whom several of the principal Armenians came to School to learn French, in hopes of establishing a Trade with France. But the Armenian Archbishop and Bishops fearing lest the Children should be infected with some other Religion, excommunicated all Fathers that sent their Children to School. And finding that they little regarded the Excommunication, they shut up the Church doors, and stir'd up the People against the Religious Franks; so that Father Ambrase was forc'd to leave Persia, and retire to Surat.

Moreover there are in Ispahan both Jews and Indian Idolaters. Nor are the Jews so miserable and beggarly, as they seem to be: they intrude, according to custom, into all Bussines; so that if any has a mind to buy or sell any rich Jewels, he need do no more but speak to them. In the Reign of Shoa-Abas, the Athemadoulet persecuted them so grievously, that either by force or by cunning he caus'd them to turn Mahometans; but the King understanding that only power and fear had constrain'd them to turn, suffer'd them to refuse their own Religion, and to live in quiet.

There are about ten or twelve thousand Banians in Ispahan, who are known by their yellow Complexions, or rather by a yellow Mark made with Saffron upon the top of their Foreheads. Their Turbants are less than usual, and their Shooses are almost like ours, embroidered with Flowers a-top. They are all Bankers, and very knowing in Money. The greatest part of the Money of the principal Money'd men of Ispahan is in their hands for improvement fake. So that if you want a considerable Sum, you may have it the next day upon good Security, and paying severre a Interefft, which those Banians will fiquez up sometimes to 18 per Cent. But if it be not very privately exacted and paid, the Law of Mahomet, which forbids the taking of Interefft, lays hold upon the whole Sum, and confines it every Penny.

CHAP. VII.

Of the Religion of the Persians; of the great Feast of Hocen and Hulsein, and the Camel-Feast.

The difference among the Mahometans, doth not consist in the different Explanations which they put upon the Alcoran; but in the several Opinions which they hold concerning the first Successors of Mahomet, from which have arisen two particular Sects entirely opposite; the Sect of the Sunnis, and the Sect of the Schais.

The first, who are of the Turchi belief, maintain that Abou-bakr succeeded immediately to Mahomet, as his Vicar or Vicegerent; to him Omar; to Omar Omsar; to Omsar Mortz-Ali, Nephew and Son-in-law to Mahomet by Marriage of his Daughter. That Omsar was Secretary to Mahomet, a perfon of Courage, as well as the other three: and that they were all valiant Souldiers, and great Captains, who extended their Conquests more by force of Arms than by Reafon. And thence it comes that the Sunnis will not allow of Disputes, but propagate and maintain their Religion altogether by force.

The Schais, who are of the PersIan belief, deteft Abou-bakr, Omar, and Omsar, as Ullerpers to the Succession of Mahomet, which only belong'd to Haly, his Nephew and
and Son in Law. They hold that this successor consists in eleven High Priests descendents from Hdi, who makes the twelfth in this order. 1. Holy, Son of Aboudeeb. 2. Hocen, eldest Son of Hali. 3. Hufsein, his second Son, who suffered death in defence of his Father's Succession. The place where the Sumis gave him battle and flew him, is called Kerbela near to Babylon, and is a holy place in high veneration among the Persians. 4. Inman-zin-El-Abdini. 5. Mahommet-el-Baker. 6. Iffar-el-Sstadoz, who introduced the Law into Persia, that if any Christian, few, or idolater turn'd Mahometan, he should be declared general heir to his Family to the exclusion of others and Sifters, and that he might allow what he pleas'd to his Father and Mother. Whence arose two mischiefs, that some Armenians, Christians, and Jews turn'd Mahometans, to get the Estate of the Family, and others turn'd Mahometans to keep their possessions. 7. Monfa-Katzern. 8. Hali-el-Rezza, whose Tomb at Mechire is highly venerated among the Persians, as Mahommet's among the Turks. 9. Mahommet-Izzou-Ad. 10. Hali-el-Hadi. 11. Hocen-el-Akerri. 12. Monbenmet-el-Moubadi Shabez-za-man. The Persians hold the same belief as to the last Imam, as we do of Enoch and Elias; which is the reason that several people leave them in their Wills Housés ready furnished, Stables full of Stately Horses, and other necessaries for them to make use of when they return to Earth again. They attribute to this Imam the Surname of Zabez-zaman, or Lord of Time.

These two Sefts of Sumis and Schisais over-run the three principal Kingdoms of India, viz. the Great Mogul's, the King of Golconda's, and the King of Vizagpou's. The first and last being Sumis, that is to say, both the Kings and Lords of the Court; for their Subjects are most of them Idolaters. Some Schisais there are in the Courts of both Kings, in regard the Officers of the Army are for the most part Persians, though in outward show they may follow the Religion of the Prince. But the King of Golconda Koutoutib-Sba or is a zealous Schisais.

I come now to the Grand Festival of the Persians, which is the famous Feast of Hocen and Hufsein.

Eight days before the Festival begins, some of the more zealous post black all their Bodies and their Faces; and go naked in the Streets with only a covering about their secret parts. They carry two Flints, one in each hand, which they knock one against another, wrything their Bodies; and making a thousand antick Faces; and all the while crying out, Hufsein, Hocen; Hocen, Hufsein; which they act and speak with so much Labour, 'till they foam again at the mouth. In the Evening, the devout people admit them into their Housés, and feed them very well. During those days, as soon as the Sun is set, you shall see at the corners where several Streets meet, Pulits set up for certain Preachers, who prepare the people that flock to hear them to the devotion of the Feast. Now in regard all Ages and Sexes go, there is no time in all the year so favourable for the Women to meet their Gallants.

In the year 1667, the third of July, I saw the Festival by the favour of the Najar, who appointed me a place just against the Délia where the King sits. This Délia is a Room built with a jetting upon that side of the Misdan next the Palace Gate, one story high. Several Pillars suffitain the flat bottom or floor of the Délia, enrich'd with a Grotesco work of Gold and Azure, in the mid'ft whereof there was a Fountain that was fill'd with Water by the contrivance of a Pipe. The Stage or Délia was op'n upon three sides, the longest side jetting out upon the Piazza. Upon the Wall of the opposite side, which was close, were to be seen several English and Hollander, both men and women picture'd with Bottles and Glaffes in their hands, as if they were drinking to one another. Sha-Abas the second caus'd this Painting to be drawn by a Hollander.

About six a Clock in the Morning Sha-Sephi the second, who since has chang'd his name to Sha-Soliman the second, came and seated himself upon his Throne set up in the mid'ft of the Délia, all his Nobility standing about him. So soon as he was sat down, the Great Provoft appear'd at the end of the Piazza mounted upon a fair Horfe, attended by certain young Lords, who caus'd the people, confiding of the Companies of the two quarters of the City, which are twelve in all, to advance to the places which were design'd them. For formerly the Companies would drive for the way; and therefore the King to prevent disorder, order'd there should be a Provoft, or Master of the Ceremonies to place them without disturbance.
As he was about his duty, a Horse-man entred the Piazza, arm'd with a Bow, a Quiver, and a Scimitar, follow'd by seven Men that carry'd every one a Pike upright in their hands, with every one a Man's Head at the top. Tho' were the Heads of cer-
tain Turkis Tartars, the neighbouring and mortal Enemies of the Persians, which tho' men had cut off from the shoulders of their conquer'd Foes. The King caus'd five Tannus a piece to be giv'n to them that carry'd the Heads, and ten Tannus to their Leader: After them enter'd three hundred Turks, which were fled from the Borders of Turkis, from whence the Country-people were tak'n by force, and sent to the Wars of Candy. They complain'd, that whereas they were wont to be sent to their Winter.

Quarters about the middle of October, the Turk kept them to the same hard service in Winter as in Summer. All these were order'd to advance into the middle of the Piazza, where they made their obeisance to him three times, and then humbly besought him that they might dwell in his Kingdom, with their Wives, their Children, and their Cattle. The King order'd Money to be distributed among them, and that they should have Lands assign'd them to manage. Then the Proost caus'd the Companies to advance, every Company having the Thill of a Wagon carry'd before him, upon every of which Thills was a Bier three or four Foot high, the Wood of the Thill being painted with a Gusseto of Gold and Silver, and the Bier cover'd with Sattin. When the first Company had order to march, three Horfes were led before, richly harnessed; when they were come about a hundred Faces forward into the Piazza, in view of the King, they that led the Horfes caus'd them to gallop, and then all the Company fell a running and dancing about with the Bier. Besides that, every one flung up his short Coffock, his Girde, and Bonnet, put their fingers in their mouths, to whistle as loud as they could. While the naked people, with their Flint-stones in their hands, ran knocking their Stones together, crying out, Hussen Hacen, Hacen Hussen, 'till they foam at the mouth again; not omitting to wryth their Bodies, and to make all the feevy Faces as before describ'd. The three Companies succeeding one another in the fame Formalities, by and by came two Companies more with a little Bier upon their Thills, and in each Bier a little Child that lay as if dead. They that accom-
pany'd these two Biers went and figh'd most sadly. These two Infants represent'd the Children of Hussen, who when the Prophet was flain, were tak'n by Tur'd, Caliph of Bagdat, and put to death.

Upon this occasion you shall see a great number of Curtifans that come to the Ceremony fall a weeping, who thereby believe their Sins are forgiv'n.

When all the people were come into the Piazza, notwithstanding all the care and good order that was tak'n, there were feveral that went to Sharps, accounting it a great honour to fight smartly in the King's presence; and farther believing, that if any one be kill'd upon that occasion, he shall be Slaught; as indeed every one gives some-
thing toward his Intemperance. The Grand Proost seeing the Quadreel grow hot, and fearing more mischief, sent for five Elephants, which caus'd the Combat, by drawing the Eyes of the Spectators upon them. The Elephants march'd one before another, according to their Pay that was allow'd them, and their skill in War. Not that the King of Persia makes any use of them in the Field, but only for State, keeps such as the Indian Princes present him withal. Tho' five Elephants were cover'd with Houfes of Cloth of Gold, with a Fringe of the fame round about. And upon the first, which was the heigheft and the biggest, fat two Men, the one upon the neck, who guides the Elephant; the other upon the crupper, carrying the King's Arms in a Standard fix'd to a Half-Pike. Upon the other four fat only one Man a-piece, who were the Governours. When they came before the place where the King fat, they were all rank'd five a-breast, at what time the biggest, which was in the middle, stretch'd out his two fore-legs forward, and his two hinder-legs backward, 'till his belly almost touch'd the ground; after which manner the Elephant makes his obeisance. The other four did the fame. Then laying their Trunks upon the ground, and raising them again over their heads three times more, they were made to stand with their heads where their tails stood; and their Houfes were turn'd up, to the end the King might see in what condition they were, and whether well look'd after or no: which being done, they were led away again.

Upon one fide of the Room where the King stood, a little Scaffold was set up, cover'd with Tap'try, some five Foot lower than the Kings. In the middle of the Scaffold stood a great Elbow-Chair cover'd with black Velvet, where sat a Moultah with
A

of the Religion of the Gaus, the Relics of the ancient Per

The

th

which

th

men

the

and

wh

of

the

two

and

as

have

accompa

dy

whenev

mo

three

divide

Of

the

years

this

Ram

down:

King

Death

Feaft

of

Moi

big

form

Moi

Habit

Hocen

of

Hujf

time

can

in

time

Monfieur

Habit

all

the

this

King,

th

the

the

of

the

kept

of

the

who

him.

Hab"atu

and

company

in

the

who

be

them

who

the

the

Foundation

the

the

the

the

this

the

company

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the
Hey say that the Father of their Prophet was a Frank, by Nation, whole Name was Azor, and a Carver by Trade. That he left his own Country to live in theirs, which at that time was the City of Babylon; where he took a Wife who call’d her self Dagleon. That one night his Wife dream’d that God had sent an Angel from Paradise to visit her, who brought her very rich Cloaths, which she put on. That a Celestial Light presently over-spread her Face, and render’d her as beautiful as the Sun; and that when she wak’d she found her self with Child, which Child prov’d to be the Prophet Ebrakim-ser-Azcihi. That the Astrologers of that time, by their skill in the Stars knew of the Birth of that Infant sent by God, who was to govern Men, and reign in their Hearts. That those Astrologers went and declar’d the same thing to the King, telling him that there was a Child suddenly to be born, that would one day deprive him of his Crown. Whereupon the said King, call’d Neb-Brut, and a great Tyrant, caus’d all the Women with Child to be put to death, through the whole extent of his Dominions.

But by a Miracle the big Belly of the Mother of their Prophet not appearing, the remain’d undiscover’d, and brought forth a Son. Her Husband, who knew nothing of this Mysterie, fearing he should lose his head if he did not discover the business to the King, before he found it out another way, went and confess’d that he had a Child born, but that he knew nothing of her being with Child.

Now you must know, that contrary to the custom of other Children, that cry to soon as they come out of the Mothers womb, this Child laugh’d so soon as he was born. For being to triumph over the Hearts of the people, he was to shew signs of joy; so that the people began already to rejoice in their future felicities. This being signifi’d to the King, he call’d his Astrologers together, to tell him the meaning of so extraordinary a thing, and what would become of the Infant. But the Astrologers not being able to satisfie him, he sent for the Infant, and would have lain him with a Sword with his own hand; but God dry’d up his Arm immediately, so that he could not. However, not terrify’d with so great a punishment, transported with Choler, he caus’d a great Fire to be kindled, and commanded the Infant to be thrown into it. But by the power of God, the Fire which he had prepar’d to consume the Infant turn’d into a Bed of Roses, where the Child most sweetly repos’d.

They who from that hour began to honour the little Prophet, took away some of that Fire, which has been preserv’d to this time. They keep it, say they, in honour of so great a Miracle; and they have it in great veneration, because it discover’d the merit of their Prophet.

Nevertheless the King stopp’d not there, but still obstinate in his impiety, notwithstanding all the Miracles, he prepar’d new torments for the little Infant; but God chastis’d his incredulity and that of his people very severely, by sending such an infinite number of Flies, and that of such a pestiferous nature, that who-er were flung with them dy’d without remedy, unless they immediately came and worship’d the Prophet, and kiss’d his Feet, in testimony of their repentance. As for the King, who still continu’d in his impenitency, an exemplary fate befall him. For one of those Flies stinging him in one of his Ears, he dy’d a most tormenting death.

His Successor was Sbi-Gloctes. He also at the beginning of his Reign began to persecute the little Infant, who now began to increase in years and virtue. The King imprison’d him: but he was afoin’d when he heard that one of his Horfes, which he always confident in when he went to Battel, as being affur’d of Victory when he rode him, had loft his four legs. Thereupon, wifer than his Predecessor, and acknowledging from whence fo dire a Correction proceeded, he lent for the Prophet out of Pruron, ask’d pardon for his incredulity, and pray’d him by his intercession to restore his Horse his legs again. The Prophet willing to do him that favour, pray’d to God four times, and every time he pray’d one leg return’d to the Horse again. The King beholding such a Miracle, was half converted; but being deësirous to be farther convinced, he defir’d the Prophet to throw himself into a Bath of melted Silver, which he would provide for him; promising, if he came out safe, that he and all his People would receive him as one sent from God, and be obedient to his Precepts in all things. The Prophet resolutely undertook his offer, and the Bath being ready, cast himself fearlessly
fearfully into it; and as he went in, so he came out without the least harm. Then the King and all the people that were present ador'd him for a real Prophet, and gave him the name of Zer-Ateucht, or Wafh'd in Silver.

The Prophet perceiving that all the people had him in so much veneration, with-drew himself, and would not be seen any more. Nor do they justly know what became of him; which makes the greatest part of the Gauri believe, that he was tak'n up into Paradise both Soul and Body together. Others lay, that having found an Iron Coffin upon the Road near Bagdad, he put himself into it, and was carry'd into Heavn by the Angels. They allow their Prophet three Children, who are not yet come into the world; though their names be already giv'n them. They say that this Prophet Ebrahim walking one time upon the River without a Boat, three drops of his nature fell from him upon the water, which are still preferv'd there. That their God will send a Virgin, very much belov'd by him, upon the same River, who by the reception of the first drop shall become big of the first Child, whom they call beforehand Ouchider. He shall come into the world with authority, and shall cause his Fathers Law to be receiv'd, and confirm it, not only by his eloquent Preaching, but by many miracles. The second, whose name is Ouchiderma, shall be conceiv'd after the same fashion; he shall asift his Brother, and by caus'ing the Sun to stand still ten years, shall convince all the world of the Truth of his Doctrine. The third shall be conceiv'd by the fame Mother, and shall be call'd Semjct-hotiu: He shall come with more authority than his two Brothers, and shall perfectly reduce all people to the Religion of their Prophet. After which shall be the universal Resurrection, at what time all the Souls, either in Paradise or Hell, shall return to take possession of their Bodies. Then lay they, shall all the Mountains, and all the Minerals in the world be melted, and shall fill up the great Chaos of Hell, whereby the Manion of the Devils shall be utterly destroy'd? After this the world shall be levell'd, and be made fit to inhabit, and men shall have every one their apartment answerable to the degree and quantity of the good which they did in their life time: but that their chief delight shall be to behold and praisr God and Ebrahim their Prophet. They add that before the Resurrection, those that are in Paradise do not behold the face of God, nor the Angels themselves, except only one, who is always attendant on him to receive and execute his commands. They also lay that God will have pity upon the Damn'd, and that they shall go into Paradise, as having suffer'd enough already for their sins. By which it appears, that the Paradise of the Gauri is less remote from fience than that of Mahomet's in-vention; and that they have a confid knowledge of the mysteries of Christian Religion.

Of the Books of the Gauri.

Ebrahim-zer-Ateucht being taken up into Paradise, they receiv'd by his means seven Books of Laws, which God of his goodness sent them to instruct them in the way of their Salvation. They also receiv'd seven others, containing an inter-pretation of all the Dreams that could be Dream'd. Laitly seven others, wherein were written all the secrets of Phystick, and all the possible means for the long prefer-vation of health. They lay that fourteen of these Books, which contain'd the explication of Dreams and secrets of Physick are lost; for that Alexander the Great carry'd them away, as esteeming them a vaft treasure; and for the Books of their Religion, because they were written in a language that none but the Angels understand, Alex-ander for madncs caus'd them to be burnt: for which raffnefs of his, God punish'd him, and afflicted him with that terrible sicknefs whereof he Dy'd. Some Doctors and Priests that had hid themselves in the Mountains to fave their lives from his But-chery, after Alexander was Dead, met again together, and compos'd one Book by the strength of their memories. I faw that Book which is a good large one, and written in a different Character, either from the Arabians, Perftians, or Indian. Their Priests themselves that read in that Book hardly understand what they read, but they have other Books that explain what is contain'd therein. When they read in that Book, as also when they pray, they fye a Handkerchief about their mouths, as if they were afraid their words should mix with the Air and receive any impurity.
Of the manner of their Baptism.

The Gauς never use Circumcision; but at the Birth of their Children practice something like our Baptism. For some days after the Child is born, they wash it with Water wherein certain Flowers are first boiled; and during that dipping, the Priest, who is present, makes certain Prayers. If the Child dye without that Washing, they do not believe but that it goes to Paradise; but they hold that the Parents shall give an account for their neglect of the Infant, because that Washing increaseth his favour and his merit in the sight of God.

Of their Marriages.

The Religion of the Gauς permits them to have five Wives, if they can maintain them; nor is it laudable to repudiate any one but in case of an evident Adultery, or that the turn Mahometan; besides, it beloveth her Husband to stay a whole year, to see whether the will repent or no. If she come and acknowledge her fault to the Priest, he enjoyns her Penance for three years; after which he remarries them, and they become man and wife again.

As to the Ceremony of Marriage, the Priest, when the Couple come to him, asks the Man and the Woman in the presence of Witnesses whether they both consent; then taking a little Water he says a few Prayers over it, and then washing both their Foreheads he pronounces certain words, and there's all. But they are not to marry within the third degree; nor do they know what it means to declare a Dis pense. 

But you must observe by the way, that though they are allow'd five Wives, there is but one which can be truly said to be marry'd, with whom they are oblig'd to lay at least two nights in a week, Fryday and Saturday, and the always goes before the rest. But if she have no Children in seven years, the man is allow'd to marry another, but not to repudiate the other, whom he is bound still to maintain according to his quality.

So soon as Women or Maids perceive the custom of Nature upon them, they presently leave their Houses, and stay alone in the Fields in little Hutts made of Turtles or Watlings, with a Cloth at the entring in, which serves for a Door. While they are in that condition, they have Meat and Drink brought them every day; and when they are free; they fend according to their quality, a Kid, or a Hen, or a Pigeon for an offering; after which they go to the Bath, and then invite some few of their Kindred to some small Collation.

Of their Fasts, Feasts, and principal Ceremonies.

The Gauς drink Wine both men and women, and eat Swines-flesh, provided it be of their own breeding and feeding. They are very careful left their Hogs eat any ordure; for should they perceive that they had devour'd any thing of naughts, they are strictly forbid'n to eat them. They never pare their Nails; so that if by way of disgrace or by any misfortune they are constrain'd to cut their Nails or their Hair, they carry that which they cut off to some place appointed without the City for that purpose. Five days in a year they abstain from Meat, Fift, Butter, and Eggs; and three other days they fast altogether till Evening. They have also thirty Holy-days in honour of thirty of their Saints, which they keep very strictly, no man daring to work. But the day of the Birth of their Prophet is celebrated with an extraordinary Pomp; besides, that then they bestow large Alms.

There is one day in the year when all the Women of every City and Village meet together to kill all the Frogs they can find in the fields; and this is done by the Command of their Prophet, who was one day very much annoyed by them.

Their Priests have several Books full of small Pictures in Water-Colours, ill done, representing how the several Sins of Men shall be punish'd in Hell, especially Sodomy, which they abominate.

Of their Funerals.

When the Gauς are sick they send for their Priests, to whom they make a kind of Confession; whereupon the Priests enjoyn them to give Alms, and other good Works, to gain pardon of their Sins.
They neither burn nor bury their dead, but carry the Corps without the City, into a wall'd place, where are abundance of stakes seven or eight Foot high, fix'd in the ground, and tye the dead Corps to one of the Stakes, with his Face toward the East. They that accompany the Corps fall to their Prayers at a distance, till the Crows come; for those Cemeteries draw the Crows to them. If the Crow chances to happen upon the right Eye of the deceased, then they believe the person to be happy, and for joy they give large Alms, and make a Feast in the field. But if the Crow fixes upon the left Eye, then they take it for an ill Omen, return home fast, without speaking to one another; give no Alms, nor eat nor drink.

Of their Adoration of Fire.

The Gaurs would not be thought to give Honour to Fire under the title of Adoration. For they do not account themselves Idolaters, saying that they acknowledge but only one God, Creator of Heaven and Earth, whom they only adore. As for the Fire, they prefer it and reverence it, in remembrance of the great Miracle, by which their Prophet was deliver'd from the Flames. One day being at Kerman, I desire to see that Fire, but they answer'd me, they could not permit me. For say they, one day the Kaun of Kerman being desirous to see the Fire, not daring to do otherwise, they shew'd it him. He it seems expected to see some extraordinary Brightness; but when he saw no more then what he might have seen in a Kitchen or a Chamber-fire, fell a swearing and spitting upon't as if he had been mad. Whereupon the Sacred Fire being thus profan'd, flew away in the form of a white Pigeon.

The Priests considering then their misfortune, which had happen'd through their own indiscretion, fell to their Prayers with the People, and gave Alms; upon which, at the same time, and in the same form the Sacred Fire return'd to its place: which makes them so they to shew it again. When they put any persons to their Oaths, they swear them before this Fire; for they think no perjury so impious, as to swear falsely before that Sacred Fire, which they take for the Witnesses of their Oath. Their Priests put them in dread of very great punishments, and threaten them that the heavenly Fire will for take them, if they prove so wicked as to swear falsely before it.

Of their Manners and Customs.

The Language of the Gaurs is different from the Persians, as is their Character and manner of Writing. They love to feast, and to eat and drink well, being very profuse of their Wine and Strong-water. They never eat Hares, because they have their monthly Purifications, like Women: for the same reason they never eat Mulberries, believing that they partake of the nature of Women and Hares.

If, when they comb their Hair or their Beards, any one hair happens to fall upon their clothes, those clothes must be wash'd in the face of a Cow or an Ox to purify them again. If by chance they happen to touch any ordure or naughtiness, when they come home they must wash themselves in the same Urin. If one of their Priests meet a dead Corps in the High-way, and chances to see it, he is oblig'd to wash himself in Cows-Pis, which they hold to be a good Purification: an Opinion held in some parts of India also. I ask'd one of their Priests how they came to understand the virtue of this Urin; who answer'd me, that a certain person who was contemporary with the first Man, having his Arm bruis'd and very black, by reason of some accident that befell him through the malice of the Devil, fell asleep in the fields, and as he lay, an Ox falling, a drop of the Urin fell upon his Arm, and presently heal'd that part which it wet, and restored it to its former whiteness: which the man perceiving when he wak'd, presently follow'd the Ox, and laid by him till he still'd again, and then receiving the Pis upon the whole wound, was perfectly cur'd. They also preferre it, and compound it with a Water, which they cause them to drink who have committed any Sin, after they have been at Confession for it. They call that Water the Cur's Water; which Urin ought to be prefer'd forty days, with an infusion of Willow-Bark, and certain Herbs. When any person is confess'd of his Sin, if it be a crying Sin, the party is bound to stay ten days in the Cur's House, and not to eat or drink but what the Priest gives them. And in order to Absolution, the Priest strips him naked, and ties a little Dog to his right great Toe, which he leads with him about the Cur's House.
Houfe wherever he goes, sometimes a whole day, sometimes longer, according to the hairiness of the crime. In that posture he desires the Cazi to purifie him, telling him that for his part he believes himself to be purify'd. The Priest makes answer that it is the Dog that must purifie him, and not he. After that he pours the compounded water seven times upon his head, then gives him a draught to drink, and so he is abfolv'd. This penitence costs the criminal Sawce, who is afterwards bound to feast all his friends at the Cazi's Houfe. Being surpriz'd at this superstitition, I ask'd whether the women were thrifted thus by the Cazi; but I found that the Cazi's Wives confefs and abfolwe the women and maidis.

One more strange cuftom they have, that when a man is upon the point of death, they take a little Dog and set it upon the expiring parties breft. When he is just breathing his laft, they put the mouth of the Dog to the mouth of the perfon dying, and caufe him to bark twice in that posture, that the Soul of the deceas'd may enter into the Dog, who they fay will deliver it into the hands of the Angel appointed to receive it. Moreover when any Dog happ'n's to dye, they carry him out of the City, and pray to God for the Carrion, as if the Beast receiv'd any kindness after death by their Prayers.

Of the Beasts, which they love or hate.

T

Here are some Beasts which the Gaurs do mightily repect, and to which they give a great deal of Honour. There are others which they as much abhor, and which they endeavour'd to deftroy as much as in them lies, believing that they were not created by God, but that they came out of the body of the Devil, whole ill nature they retain.

The Beasts which they principally admire are the Cow, the Ox, and the Dog. They are expressly forbid to eat of the flefh of a Cow or an Ox, or to kill them. The reafon why they fo eftiem thefe Creatures is, becaufe the Ox labour for man, and Ploughs the Ground that produces his food. As for the Cow they more dearly affect her for the Milk she gives, but especially for the purifying qua

Of the Beasts, which they love or hate.

The Creatures which they abhor are Adders, Serpents, Lizards, Toads, Frogs, Creypifh, Rats, Mice, but above all the rest Cats; which they fay are the relen-

blance of the Devil, who gave them fo much strength that a man can hardly kill them; fo that they rather suffer the inconveniency of Rats and Mice, than ever to keep a Cat in their Houfes.

As for the other Animals before-mention'd, if any of the Gaurs fall fick, they hire poor people to go and find thofe Creatures out and kill them; which they reck'n in the number of thofe good works that comfort the Souls of the deceas'd. The rea-

son why they hate them fo, is, becaufe they believe the Devils make ufe of them to torment the Damned; and therefore they do a work of charity that deftroy them, whereby they mitigate the pains and torments of Souls in Hell.

The laft King of thefe Gaurs was Sha-Isherd, who was driv'n out of his Country by Omar the second, succiflor to Mahomet.
Of the Religion of the Armenians, and of their Principal Ceremonies.

Chap. IX.

How the Armenians Consecrate and Administer the Sacrament.

Since the Armenians traded into Europe and began to be Travellers, their Churches are better set out then they were heretofore. They spare no cost to adorn the Choir and the Altar; you tread upon rich Carpets, and for the structure and embellishments of it, they employ the best Workmen and the choicest Materials they can meet with. From the body of the Church to the Choir there is usually an ascent of five or six Steps. Nor is there above one Altar in any Church, upon which they set the Consecrated Bread, before they set the Chalice where the Wine is. When the Mafs for the Ceremony is said by an Arch-bishop, at the reading of the Gospel they light an abundance of Wax Tapers, which Tapers are like Torches. After the Gospel is read, severall of the Noviciates take tickets in their Hands about five foot long, at the end whereof are Latten Plates with little Bells hanging about them, which when they are shak'd, imitate the sound of Cymbals. Other Noviciates there are which hold a Copper Plate in their Hands hang about with Bells, which they strike one against another: and at the same time the Ecclesiastics and Laity sing together indifferent Harmoniously. All this while the Arch-bishop has two Bishops of each side of him, who are in the room of a Dean and a Sub-dean; and when it is time, he goes and unlocks a Window in the Wall on the Gospel side, and takes out the Chalice where the Wine is. Then with all his Mufick he takes a turn about the Altar, upon which he at length sets down the Chalice, faying certain Prayers. After that, with the Chalice in his hand, and the Bread upon the Chalice, he turns toward the people, who before proftrate themselves upon the Ground, beat their Breasts, and kiss the Earth, while the Arch-bishop pronounces these words; This is the Lord who gave his Body and Blood for you. Then he turns toward the Altar, and eats the Bread dip'd in the Wine; for they never drink the Wine, but only dip the Bread in it. That done, the Arch-bishop turns once more toward the people with the Bread and Chalice in his hand, and they that will receive, come one after another to the bottom of the Choir, whither it is not lawful for any Lay-person whatsoever to ascend; to whom the Arch-bishop gives the Bread dip'd in Wine that is in the Chalice, which Bread is without leaven, flat, and round, about as thick as a Crown, and as big as the Hoof of the Mafs, being Consecrated the day before by the Priest, whose Office it is. They never put Water in their Communion-Wine; affirming that Water is for Baptism, and that Christ when he instituted the Holy Supper drank it pure, without any mixture of Water.

When the Armenians come to the Communion, the Arch-bishop or the Priest says these words: I confess and believe that this is the Body and Blood of the Son of God, who takes away the sins of the World, who is not only ours, but the Salvation of all Mankind. The Priest repeats these words three times to the people, to instruct them and to teach them to what end they receive the Sacrament. Every time the Priest says the words, the people say after him word for word; and when the Priest serves the people, he breaks the Hoof into little bits which he dips in the Wine, and gives to every one of the Communicants. That which I most wonder at is, that they give the Communion to Children of two or three months old, which their Mothers bring in their arms; though many times, the Children put it out of their mouths again. They never administer the Sacrament all the time of their Lent, for then they never say Mafs but upon Sunday noon, which they call Low-Mafs, at which time they never see the Priest, who has a Curtain drawn before the Altar, and only reads the Gospel and Creed aloud. Sometimes upon Thursday in the Paffion week they
they say Low-MAfs about noon, and then they Confefs and administer the Sacrament: But generally they stay till Saturday, and then the Communicants, after they have receiv’d, are permitted to eat Fift, Eggs, Butter, Oyl, or any thing else except Fleth. Upon Easter-day, by break of day, the Priests say Low-MAfs, Confelles, and Adminif ters, after which it is lawful to eat Fleth. But the Beasts must be kill’d upon Easter-day, and not so much as upon Easter-eve. They have four other Feasts in the year, wherein they obferve the fame Ceremony, eating neither Fleth, Fift, Eggs, Butter, nor Oyl for eight days: which four Feasts are Christmas, the Ascension, the Annunciation, and St. George’s. Before this last Feast they stretch their devotion to the utmost, for some will fast three days, some five, one after another.

CHAP. X.
Of the ordination of their Priesthood; and their Austerities.

When a Father design’d his Son to the Priesthood, he carries him to the Priest, who puts the Cope, op’n on both sides, about his Shoulders; after which the Father and Mother take him home again. This Ceremony is repeated seven times in several years, according to the years of the young Child, till he come to be of age to say Mafs. If he be not design’d for a Monk, but for the Priesthood, after the fourth time of putting on the Chafuble or op’n Cope, they marry him: for their Priests marry once, but if that Wife dye, if they intend to marry again, they must give over saying Mafs. The fix fift Ceremonies being over, when the Youth comes to the age of 18 years, at what time they are capable of saying Mafs, as well those who are design’d for Monks, as those who are marry’d Priests, they proceed to the seventh and laft Ceremony, which must be perform’d by an Archbifhop or a Bishop; who invests the young Priest with all the Habits which the Priests wear that say Mafs. That being done, he goes into the Church, out of which he is not to depart for a whole year; during all which time he is altogether employ’d in the service of the Church. The Priest who is marry’d, must be five days after he has said Mafs before he returns home to eat or drink, or lyè with his Wife. And as well the Monks as Priests, when they intend to say Mafs again, must remain five days in the Church, without either going to bed or touching any thing with their hands, unless it be the Spoon where-with they eat their meat: not daring all the while to spit or blow their nofes. The next five days after they have said Mafs, though fuch days upon which they might otherwise eat Fleth and Fift, they are oblig’d to feed upon nothing else but Eggs without Butter, and Rice boil’d with Water and Salt. The morning before they celebrate Mafs, if the Priest have by chance swallow’d a drop of Water, he muft not say Mafs.

Their Austerities are fuch, that many of their Bishops never eat Fleth or Fift above four times a year; but more then that, when they come to be Archbishops, they only live upon Pulfe. They have six months and three days in a year wherein they keep Lent, or particular Fasts, which you pleafe to call them; and during all that time, as well the Eccleſialical perſons as the Laiy, feed only upon Bread, and fome few Herbs which grow in their Gardens. There was an Armenian of Zulpha whofe Superſition was fo great, that he made his Horfe to fatt with him, allowing him but very little either to eat or drink for a whole week together. As for the poor labouring people, they only feed upon Pulfe, boy’d in Water and Salt: for during their chief Lent, they are permitted no more then others, to eat either Butter or Oyl; nay though they lay a dying, it is not lawful for them to eat Fleth upon thoſe days wherein that diet is forbid’n. They may only eat Wall-nuts or Small-nuts, Almonds or Pitche-ches, or fome fuch other Fruit that affords no Oyl; and they have this farther liberty, to pound them, and put them among their Pulfe or their Herbs, and boy’d them with Rice.
CHAP. XI.

Of their Baptism.

The custom of the Armenians to Baptize their Infants upon Sunday, or if they Baptize any upon the week-days, it is only in case of necessity, when they think they will not live. The Midwife carries the Infant to Church, and holds it in her arms, till either the Archbishop, the Bishop, or the Priest has said some part of the Form of Baptism. Then he that baptizes takes the Infant which is naked, and plunges it in the Water, and then taking it out again, puts it into the hands of the God-father, and goes on with the Prayers. While he reads them, with the Cotton which he has in his hand he twists a string about half an Ell long. He makes another also of red Silk, which is flat, then twisting those two strings together, he puts them about the Child's neck. They say, that these two strings, one of white Cotton, and the other of red Silk, signifies the Blood and Water which flow'd from the Body of Christ, when he was wounded with the Lance upon the Cross. Having ty'd the cord about the neck of the Child, he takes the holy Oyl and anoints the Child in several parts of the body, making the sign of the Cross in every place where he drops the Oyl; every time pronouncing these words, I baptize thee in the name of the Father, the Son, and the Holy Ghost. He first anoints the Forehead, then the Chin, then the Stomach, the Arm-holes, the Hands and Feet.

As to the making this Oyl, you must know, that every seven years, upon the Eve of our Lady in September, against which day they observe a small Lent of eight days, the Patriarch makes this holy Oyl; there being no person but he who has power to make it. He ues all sorts of fragrant Flowers, and Aromatic Drugs; but the principal Flower is that which the Armenians call in their Language Balasjen-jagud, we in ours, the Flower of Paradise. When the Oyl is made, the Patriarch sends two Bottles to all the Covents of Asia, Europe, and Africa, without which they cannot baptize.

The Ceremony of Baptism being over, the God-father goes out of the Church with the Infant in his arms, and a Taper of white Wax in each hand. According to the quality of the person, when the Child is carry'd out of the Church, the Trumpets, Drums, Hautboys, and other Instruments of the Country make a hideous noise, and go before the Infant to the Parents Houfe, where being arriv'd, the God-father delivers the Child to the Mother. She prostrates herself at the same time before the God-father, kissing his feet; and while the continues in that posture, the God-father kisses her head. Neither the Father nor God-father names the Child, but he that baptizes gives him the Name of the Saint whose Festival falls upon the Sunday on which the Child is baptiz'd. If there be no Saint's day that Sunday in the Almanack, they take the next Name whose Festival succeeds the Sunday of Baptism; so that they have no affected Names among them. Upon the return of the God-father with the Child home, there is a Feast prepar'd for all the Kindred and Friends, and him that baptiz'd the Infant, with whom all the Priests and Monks of the Covent, at least of the Parish, go along. The poor people were wont to be so prodigal at these Feasts, as also upon their Marriages and Burials, that the next day they had not wherewithal to buy Vifuals, much less to pay what they have borrow'd for so necessaries an expence. But now the poor Armenians are grown so cunning to avoid the Bafinado's which are giv'n to Debtors upon the soles of the Feet, when they cannot pay, according to the custom of Persia; that they carry the Child to Church upon the week-days, without any Ceremony, with tears in their eyes, pretending it to be sickly and like to dye, and so make no Feasts at all.

If the Women lye in fifteen or twenty days; or two months before Christmas, they defer the baptizing the Infant till the Festival, provided the Infant be healthy. Then in all the Cities and Villages where the Armenians live, if there be any River or Pond, they make ready two or three flat-bottom'd Boats, spread with Carpets to walk upon; in one of which upon Christmas-day they set up a kind of an Altar. In the morning by Sun-rising all the Armenian Clergy, as well of that place as of the parts adjoyning, get into the Boats in their Habits, with the Cross and Banner. Then they
they dip the Cross in the Water three times, and every time they drop the Holy Oyl upon it. After that they use the ordinary form of Baptizes, which being done, the Arch-bishop or the Minister plunges the Infant in the River or Pond three times, saying the usual words, I Baptize, &c. and the same anointings as before: though it seems a wonder to me that the extremity of the weather does not kill the Child. The King of Persia is many times present at this ceremony when it is perform'd at Iphaban, riding on Horfe-back to the side of the River with all his Nobility. The Ceremony being over he goes to Zulpha to the Kelontor's Houfe, where there is an entertainment prepar'd for him. Neither is there any place in the World where a King may be entertain'd with less charge than in Persia. For if any private perfon invite the King, and that His Majesty pleases to do him that Honour, 'tis but for the inviter to go to the chief of the Officers, and to carry him twenty Tomans, or three hundred Crowns, and to tell him withall, that the King has promis'd to accept of a small Collation with his Slave. For then the Governor is oblig'd to fend to the Houfe of him that treats the King all things necessary for the entertainment. Else it were impoffible to be done, in regard the King eats in nothing but in Gold Plate. At the end of the Feast the King is always present with some European Rarity, not lefs worth than four or five thoufand Crowns. Or if the perfon have no Rarity to prefcnt, it suffices to offer in a Bagon the value in Venetian Ducats of Gold, with all the fublimation imaginable. Befides all this, some Prefents must be giv'n to fome of the Lords and principal Eunuchs of his train, and others fent to the Queen Mother, if living, and to the Sultanets, his Wives and Sifters. Thus though the entertainment may be made with little trouble, yet otherwife it proves fomewhat expensive; though the Armenians of Zulpha are well enough able to bear the charge. I was twice at this Ceremony upon Christmas day in Iphaban. The firft time I faw Shab-efi, and the fecound time Sha-Abas the fecound, who drank both fo hard, that in their Drink they committed thofe crimes that very much flain'd their memories: For Shab-esf returning home flab'd his Wife, the Mother of Sha-Abas. Sha-Abas another time returning home in drink, would needs drink on, and force three women to drink with him; who finding he would not give over, flote out of his Company. The King perceiving them gone without taking leave, in a mad humour fent his Eunuchs for them, and cauf'd them to be thrown into the Fire, where the poor women were burnt; for there is no refifting nor examining the Kings command.

C H A P. X I I.

Of the Marriages of the Armenians.

The Armenians Marry their Children before either party have seen each other, may before the Fathers or Brothers know any thing of it. And they whom they intend to Marry must agree to what their Fathers or Parents command them. When the Mothers have agreed among themselves, they tell their Husbands, who approve what they have done. Upon this Approbation, the Mother of the Boy, with two old Women and a Priest come to the Houfe where the Mother of the Daughter lives, and prefent her a Ring from whom they intend to betroth. The Boy appears afterwards, and the Priest reads fomething out of the Gospel as a bleffing upon both parties; after which they give him a fum of Money according to the quality of the Father of the Girl. That done, they prefent the company with drink, and this is call'd a betrothing or affurming. Sometimes they agree a Marriage when the Children are not above two or three years old; fometimes two women that are friends being both with Child at one time together, will make a match between the two Children before they are born, if the one be a Boy and the other a Girl. So foon as they are born the Contract is made; and when once the Boy has giv'n the Ring, though it be twenty years after before they are Marry'd, he is bound every year upon Easter-day to fend his Miftres a new Habit with all the trimming belonging to it according to her quality. Three days
days before the Celebration of Marriage, the Father and Mother of the Boy prepare a Feast, which is carry’d to the house of the Father and Mother of the Girl, where the kindred of both parties meet. The Men are in one place by themselves, and the Women in another; for they never eat together at publick Feasts. The Evening before the Nuptials the Bridegroom sends a Habit to the Bride, and some time after he comes to receive what the Mother of the Bride has provided for him, on her part. If the Bride has no Mother, some ancient Woman next a kin dresses the Bride. At length the Bride gets upon one Horse, and the Bridegroom upon another, each Horse being sumptuously harnessed, with Bridles and Saddles of Gold and Silver, if the persons be rich: thosè that are poor, and have not Horses of their own, repair to the Great men, who willingly lend theirs upon such an occasion. As they set out from the Virgins habitation, the Bridegroom goes before with a Veil of Carnation-Tiffany upon his Head, or elle of Gold and Silver Net-work, the Methes whereof are very close, that reaches below the Stomach. He holds in his Hand one end of a Girdle some three or four Ells long, and the Bride that rides behind holds the other. She is also cover’d with a large white Veil from head to foot, that spreads also a good way over the Horse. Under which Veil, that rather seems a large white Sheet, the Bride is hid in such a manner, that there is nothing to be seen of her but her Eyes. Two Men walk on either side of each Horse; and if they be Children of three or four years old (for if young they marry) there are three or four Men to hold them in the Saddle, according to the quality of their Parents. A great Train of young Men, the kindred and acquaintance of both parties, follow after, some a-horseback, some a-foot, with Tapers in their hands, as if they were going in Procession: and besides all these, the Drums, Trumpets, Hautboys and other Instruments of the Country, all attending to the Church-door. When they are alighted, every one makes way for the Bridegroom and Bride, who advance up to the foot of the Altar, still holding the Girdle in their hands. Then the Bridegroom and the Bride meet, and lean forehead to forehead. Then comes the Priest, and turning his back to the Altar, lays his Bible upon their Heads, instead of a Desk, a weight sufficiently heavy, as being a thick ponderous Folio. There he lets it lye while he reads the Form of Matrimoniy, which Office is most usually performed by a Bishop or an Archbishops. The Form is very much like ours. The Bishop demands the Bride-groom, Will thou have such a one to thy Wife? then to the Bride he says, Will thou have such a one for thy Husband? to which they both answer with a nod of the Head. The Matrimonial Benediction being given, they hear Mafs; which being ended, they return both together to the Daughters habitation, in the same order as they set out. These Nuptials last three days: where the Women drink more than the Men. The Man goes to Bed first, the Woman pulling off the man’s Breeches, though she does not lay aside her Veil till the Candle be put out. Let it be what time in the year it will, the Woman rises before day. So that there be some Armenians that in ten years after they are marry’d never saw their Wives faces, nor ever heard them speak. For though her Husband may speak to her, and all the rest of her kindred, yet she never answers but with a Nod. The Women never eat with their Husbands: but if the Men eat their Friends to day, the Women feast theirs the next day.

C H A P. XIII.

How the Armenians Bury their Dead.

So soon as any person dyes, one appointed for the Services of the Dead runs immediately to the Church to fetch a Pot of Holy-water, which he presently pours into a great Vessel full of Water, into which they put the dead Corps. This man is call’d Maricbous, or the person that washes the Dead; which Maricbous are so much detested among the people, that it is an ignominious to eat or drink with those fort of people. Whatever the party deceased has about him at the time of his death belongs to them, though it be any excellent Jewel; for it is the custom of the East to dye in their Breeches, Shirt, and Waistcoat, in regard they never
never make use of Bed-cloaths. So soon as the Corps is wash’d, they dress it with a clean white Shirt, a pair of Breeches, a Waistcoat, and a Bonnet, all new, never having been worn before. Then they put the Body in a linen Sack, and sew up the mouth of it. That being done, the Priests come and take up the Body to carry it to Church, which is attended by all the kindred and friends of the deceas’d, with every one a Taper in his hand. Being come to Church, they set down the Corps before the Altar, where the Priest says certain Prayers; and then setting up lighted Tapers round about the Corps, they leave it so all night. The next day in the morning a Bishop or an ordinary Priest says Mass, at the end whereof they carry the Body before the door of the Bishop’s house, attended as before; at what time the Bishop comes forth and says a Prayer for the Soul of the deceas’d. Then eight or ten of the poorer sort that are next at hand, carry the Body to the Church-yard. All the way they sing certain Dirges, which the Priests continue, while the Body is let down into the Grave. Then the Bishop takes three handfuls of Earth, and throws them one after another into the Grave, pronouncing these words; From Earth thou came’st, to Earth thou shalt return, and stay there till our Lord comes. These words being said, they fill up the Grave. Tho’ of the kindred and friends that will go back find a Collation ready; and if any other persons will go along, they are not refused. For seven days also they allow Dinners and Suppers to certain Priests and poor people, if they are persons of ability: believing no Soul departed can be fav’d, unless the survivors are at that expense. Whence it comes to pass, that so many of the poor people are so miserable, and Slaves to the Mahometans, by borrowing Money to defray those expenses, which they are not able to pay again.

When an Archbishop or a Bishop dyes, they add this farther Ceremony, that an Archbishop or a Bishop writes a little Note, and cutting op’n the Sack puts the Note into the Hand of the deceas’d, wherein are these words; Remember thy self, that from Earth thou came’st, and to Earth thou shalt return.

If a Slave dye before enfranchiz’d, when the Body is brought into the Church, the Master writes a Note, wherein are these words; Let him not grieve, I make him free, and give him his liberty. For they believe that he would be reproach’d in the other World for being a Slave, for which his Soul might suffer tribulation. If the Master be dead, the Mistrefs does the same. If an Armenian makes away himself, they never carry the Body out of the door of the house, but make a hole in the wall, where they can most conveniently, and carry him to his Grave without any Ceremony.

The night preceding the Feast of the Holy Cross, Men, Women, and Children go to the Church-yard, whether they carry good store of Food, not forgetting their Wine. Immediately they fall a weeping over the Graves of the dead, and after they have spent some time in that doleful Exercise, they all fall to eating and drinking; thus passing the whole night by turns, in blub’ring, eating, and bubbing.

As for the poor people, they would think themselves undone, and the most unfortunate in the world, should they want Provifion and Wine to go to the Church-yards, the night before the Feast of St. George, where they go to frolick it, rather than to pray for the Dead.

There may be some few Armenians that embrace Mahometanism for worldly Interest, but they are generally the most obstinate persons in the world, and most firm to their superstitious Principles.

C H A P. X IV.

Examples of the Constancy of the Armenians, in maintaining their Religion against the Persecutions of the Mahometans.

It is the custom of the Armenians, that when any one of them apostatizes, and desires to return again to the Church, he cannot have Abolition but at the same City or Village where he first abjur’d his Religion.

Now it happen’d that a young Armenian being sent to Smyrna with a very considerable quantity of Goods, and falling to debauchery, turn’d Mahometan, to
the end he might defraud his Father and his Brethren of their Estate, according to Holy's Law, already mention'd. But after he had spent good part of the Goods in Debauchery, he return'd to the Three Churches, where the Grand Patriarch liv'd, to be abololv'd from his Fault; but the Patriarch telling him he must go to the Bishop of Smyrna, he went accordingly; and in some few days after he had undergone the Penance enjoyn'd him, he went to the Cadi, and with a great Resolution, Sir, said he, you know that some years since I turn'd Mahometan; now I come to declare before ye that I have repented, and do repent of the foul Crime I committed, when I deny'd the Saviour of the World, and embrac'd your wicked Law. The Cadi, who thought it had been at first only some evaporation of Extravagance, endeavo'ur'd to reclaim him by fair words and promises; but when he heard him persist in his resolution, when he heard him curse and blaspheme Mahomet, he caus'd him to be carry'd to the Piazza, where he was cut to pieces immediately. For no perions go with more courage and joy to suffer for their Faith, then the Armenians.

In the year 1651 there happen'd to be a Wedding between a young Turk, and a Virgin of the same Nation. To this Wedding was invited an Armenian Lady, who was a great friend of the Bridegroom's Mother. The Armenians had an only Son of about twelve years of age, that earnestly defir'd to go along with her; at first the refus'd him, knowing that after the age of five or fix years, no Youth is permitted to be in company with the Turkifh Women or Maids. But the Boy still press'd his Mother, and being seconded by an Aunt, who to pleafe her Nephew, told her the might let him go in Girls Apparel; at last the indulgent Mother, over-rul'd by the importunity of the Child, took him along with her in a female drefs. Three days the solemnity of the Turkifh Weddings last; but the very first day, an old Gipsy Turk call'd her Eye upon the young Armenian, and finding him too iparkifh and too nimble for a Girl, sulipeet'd his Sex; and calling his Mother aside, told her, that by all the guffures and actions of the Child, she could be no Girl, but a Boy in difguife. The Mother not only deny'd the matter, but allo seem'd highly offended at the old Womans sution; who as much incens'd to have her judgment question'd, decoy'd the Child among the Eunuchs of the Family, and caus'd him to be fetch'd; and finding her self in the right, spred it preently about the house. Immediately the people cry'd that the Chambers were defil'd, that the Armenian Lady had done it in defirion of their Law; and jejizing Mother, Aunt, and Youth, carry'd them all before the Bajha, demanding Justice. The Bajha dismiss'd the Mother and the Aunt, but keep'd the Youth fix or fen days, hoping the rage of the people would be over. But in vain he strove to plead for the Child, though the Father offer'd them half the weight of him in Gold, for the Bajha was forc'd to deliver him up into the hands of the marry'd Womans kindred; who carry'd the Child to the Market-place of the City, where they stript him stark naked; and first they fleas'd him from his Neck behind down to the Waft, and fio left him with a Guard upon him all night. The Cadi and Moullas exhorr'd the Child to turn Mahometan, and they would preferve him from further mischief. His Mother beg'd him to have pity upon her and himfelf, and to turn Mahometan to fave his life. But neither tears, nor all the tender words that grief and affection could inflire, could make the con-fancy of the Infant, who with a refolute utterance answer'd, that he had hitherto fuffer'd, and still would fuffer patiently; and that nothing griev'd him, but that his Mother should exhort him to deny his Saviour. Next day the pittilefs Turks came and fleas'd all his Breast and his Stomach, and fio left him all night under a Guard, intending to have fleas'd him part by part every day. But the Bajha abhorring their Crueltie, came the next day with his Guards, and caus'd his Head to be cut off.

You is a City people'd as well with Armenians as Turks; so that it is a usual thing for the Armenian and Turkifh Boys to play together. One day it unfortunately fell out, that the Boys playing one among another, and flinging Stones at each other, an Armenian Boy hit a young Turk full upon the Temples, and frowk him dead. Freently the other Turkifh Boys and the Rabble feiz'd him, and carry'd him to the Bajha; the Father and Mother of the Child fain follow'd with hideous outcry, bawling for justice, or that the Boy should turn Mahometan to expiate his fault. The Armenians Parents offer'd a large Sum of Money to redeem their Child; but the adverie party obfinate against all accommodation, the Bajha was contrain'd to deliver
delivers the Child, giving sentence that the young Armenian should endure the same death the Turk had suffer'd, and no other. Immediately the Turk, hurry'd the poor Child to the place where he had unfortunately flain his play-fellow, and after the Parents of the young Turk had had the two first hits, he was presently brain'd by a show'r of Stones from the Rabble. Yet as near death as he knew himself to be, without any disturbance at all, he exhorted his weeping play-fellows to stand him to the Faith of Jesus Christ, for which he was going to dye.

Another time an Armenian Merchant coming from the Indies to Grand Cairo, went to the Coffee-houfe according to custom, being a rendezvous of all the Merchants in the Town. There falling into discourse, by reason of the heat of the weather, he took off his Bonnet made after the Armenian fashion of divers Colours, and laid it behind him, keeping his black Cap only upon his head. When the Muftiff came about to haiten the people to go away according to the custom, which I have already declar'd, the Armenian hastily rising up, a Turk, concealing the Merchant's Bonnet, clapp'd his own Bonnet upon his head. Upon that all the Turkish Merchants that were there came and congratulated the Armenian Merchant, telling him, how glad they were to see that he had embrac'd the good Law. At which words the Armenian surpriz'd, takes off the Turbant, throws it to the Ground before all the Company, and flamp'd it under foot. This action of contempt for enrag'd the Turks, that they carry'd him before the Baflha, before whom it was in vain to justify himself, or to affirm that the Turbant was maliciously put upon his head; for the Turks swore the contrary, and that he took it of his own accord, and therefore he must either turn Turk or dye for it. Upon his refusal they put him in Prison, and in a few days the sentence was brought him from the Mufti and Cadi, that he must either turn or be burnt alive. The severity of the sentence overpowered him at first to embrace the Mahometan Law. But four or five years after returning from the Indies to Cairo, he came where the Baflha was sitting in Council with the Grandees of the Country, and getting as near the Mufti as he could, and throwing his Turbant in his face; There Dog, said he, Thou wert the cause that I have worn it so long, of which I have repea'ted, and do repent from the bottom of my heart; for I know that neither thou nor thy Law are worth a Straw. At the same time the crowd laid hold of him, and dragg'd him to the Piazza, where he dy'd in the midst of the flames with an admirable con- flancy.

A rich Merchant of Zulpha, call'd Corgia Soutenen, was so well belov'd by Sha Sefi, that he often went to Dine at his house. But one day it fell out that the King having eat and drank to excess, upon his return home fell crop-fick, upon which the report ran that the Armenian had poiion'd him. Which report coming to his ears, fearing left the King should dye, and himself be put to cruel Torments, he took a dol of Poyfon and dy'd. Which when the King, who was well again the next day, underflood, he was very much troubl'd for his death.

The fame Corgia Soutenen had a Cafer lent him from Melinda for a Slave; who being young and very apprehensive soon learnt the Persian and Turkish Languages, and was instructed in the Christian Religion, and Christen'd by the name of Hazod or Joseph. After his Master's death he turn'd Mahometan, and so continu'd twenty years. At the end whereof returning to Zulpha, he begg'd pardon of the Church; and all the rest of his days so crucify'd himself with Fasting, that every one pity'd him; and when the Armenian Bishops told him he had done well, he made no other answer, but that he was not worthy to live upon the Earth who had deny'd his Saviour, only he hopp'd that he would have mercy upon him; and so continu'd his austere penance till he dy'd.
Arriv'd at Iphahan the 20th of December, 1664. So soon as the Nazar was inform'd of my arrival, he sent the Kelonter or chief of the Armenian with four Horfes; and to tell me that the King had a desire to see what I had brought; for which purpose the Kelonter had order to furnish me with men. Thereupon I took Horfe, accompany'd by all the Franks that were at Zulpha. When I came to Court, I was brought into the place where all the great Ambassadors had audience, where I found attending the Nazar, and Father Raphael superior of the order of the Caphuchins, ready to deliver me my Box of Jewels which I had left with him in the Covent for more security. After I had expos'd all my Goods upon a fair Table cover'd with a Carpet of Gold and Silver, and that the Nazar had dispos'd every thing in order with his own hand, the King enter'd, attended only by three Eunuchs for his Guard, and two old men, whose office it was to pull off his Shooses when he goes into any Room spread with Gold and Silk Carpets, and to put them on again when he goes forth. The King had nothing on but a fingle pair of Drawers of Taffata, chequer'd red and white, which came half way the Leg, his feet being bare; a short Caplock that came but half way his body, with a large Cloak of Cloth of Gold with hanging-sleeves down to the Ground, fur'd with Sable Martin. The first thing I shew'd was a large Candlefick of Chrystal of the Rock, the richest piece of that nature that ever was seen. The next was a suite of Tapestry hangings held up by several men, as I had appointed. The Nazar then caus'd me to advance and do my obeisance to the King, who presently knowing my Face again; Oh, said he to the Nazar, This is the Fringui-Aga who told me so many Rarities about six years ago, when Mahomet Beg was Athenadorii. After that the Nazar shew'd him all my Rarities as they lay in order. Among the rest I besought His Majesty by Frier Raphael, to accept of a great Steel Mirror, which when he look'd in, he wonder'd to see his Face so big. But when Frier Raphael had told him the nature of it, he caus'd it to be held to one of his Eunuchs, which had a monstrous Hawk Nose, the light whereof held him in laughter and divertifement for above a quarter of an hour. After that the King retir'd, leaving me alone with the Nazar and Frier Raphael. As for my Jewels I put them up my self, and had a place affign'd me to Lock them up and keep the Key, but for my large pieces of Goldsmiths work, the Nazar committed them to the truft of one of the principal Officers of the Houfe.

The next day early in the morning the Nazar sent for me and Father Raphael, and made his Secretary write down the price of every thing, according to his demands. He had also his own Artifics to prize them; but that I did not value, in regard I knew the price much better then they. After he had shew'd the Jewels, price and all to the King, we were severall times before we could agree; but at length he told me, that the King would give me Twenty-five in the Hundred profite for all the Stones; leaving me the Pearls, which he thought I might put off at a better price in the Indies; which was an offer I could not refuse, and therefore I sign'd the Agreement according to the Nazar's desire: Which when his Majefly had seen, he bid the Nazar tell me I should be his Jeweller in Ordinary, and that for my fake all the Franks should be the better us'd within his Territories, and that I should have any favour of him that I defir'd. I besought his Majefly to give me his Patent with his Seal affixe'd, whereby I might be privilige'd to Trade in his Dominions, without paying Custom for fuch and fuch Merchandize, and in fuch manner as I should think fitting. I also besought him graciously to grant his Protection to a Nephew of mine, whom I had left at Tavros to learn the Language; that he might be serviceable to his Majefly when I was dead and gone.

Z. There-
Thereupon he caus'd my Nephew to be enrol'd prentently as one of his Domestick Servants, and order'd the Nazar to take particular care of him.

The next day after my agreement with the Nazar, the King gave audience in the great Hall of the Palace to the Ambassdor of the Ubeek-Tartars. All the Lords and Officers of the Crown stood in the Court where the Ambassdor was to pass: there were also nine fatelie Horses, whole Furniture was very rich, and all different. Two Harnesles were cover'd with Diamonds, two with Rubies, two with Emeralds, two with Turquoises, and one embrodier'd with fair Pearls. Had he been an Ambassdor from a Monarch for whom the King of Persia had had a greater efteeem than he had for the Chum of Tartary, there had been thirty Horses: for according to the value which the King puts upon the Prince that lends to him, he either augments or abates of the number of his Horfes of State. Every Horfe is ty'd by the Reins of Gold fatten'd in the Ground, with a Hammer of Gold lying by. There was another Nail of Gold behind, with a Cord ty'd to it, that held their hinder legs. They fet alo before every Horfe a Cadlron of Gold, out of which they draw up Water into a great Manger; though all this be only for State, for they never water their Horfes in that place.

Out of the first Court the Ambassdor enter'd into a large Gallery, between a long File of Mufqueteeors on each fide. Thence he enter'd into a Garden through an Alley about eight Fathom broad, all pay'd with great Marble Stones, in the middle of which runs a Channel of Water four Foot wide, with several Water-works that fpur'd out of the Channel at equal distances. On each fide of the Walk to the Hall where the King sat, there is a Pond almost as long as the Walk, and in the middle of the Pond another fort of Water-works. Several Officers of the Army were rang'd all along the Alley; and at the end of one of the Ponds were four Lions ty'd; and at the end of the other, three Tigers couchant upon Carpets of Silk, having Men to guard them with Half-pikes in their hands. The Hall took up more ground in length then in breadth, being op^n every way; the Cieling was fufftain'd by sixteen wooden Pillars, of eight pannels every one, and of a prodigious thickness and height. As well the Cieling as the Pillars were all painted with Foliage-work in Gold and Azure, with certain other Colours mix'd therewith. In the middle of the Hall was a Vafe of excellent Marble, with a Fountain throwing out Water after several manners. The Floor was spread with Gold and Silk Carpets, made on purpose for the place: and near to the Vafe was a low Scaffold one Foot high, twelve Foot long, and eight wide, cover'd with a magnificent Carpet. Upon this Scaffold fate the King upon a four-square Cuffion of Cloth of Gold, with another Cuffion behind him cover'd with the fame, fet up againft a great Tap'ry-Hanging, wrought with Persiaun Charaters, containing the Mysteries of the Law. On each fide of the King stood feveral Eunuchs with Mufquets in their hands. The King command'd the Afernadolet and four others to fit down by him, and the Afernadolet made me a fign to fit down; but the King knowing how little the Franck care for fitting fross-leg'd, order'd me to be told that I might stand upright, if I thought good. The King was clad in a Silk frefak'd with Gold: His Cloak was a Gold-ground with Flowers of Silk and Silver, Furr'd with a Martin Sable, the blackeft and moft glif'ring that ever was seen. His Girdle was very rich, and upon his Bonnet he wore a plume of Herons Feathers fatten'd with a transparent Jewel; in the middle of the Jewel was a Pear-fashion'd Pearl, fet with great Topazes and Rubies.

About half an hour after the King was fat, the Nazar and the Master of the Ceremonies brought the Ambassdor, who neither himfelf nor any of his Train were very well clad, and caus'd him to ftay at the foot of the fteps into the Hall from the Garden. When the Ambassdor had affcended the fteps, he proftrrated himfelf before the King, then advancing nine or ten paces he did the fame again; after which the Master of the Ceremonies caus'd him to fit down, leaving between him and the King fpace enough for eight men. After that I obser'd that the Nazar went often between the King and the Ambassdor, and between the Ambassdor and the King; but I could not tell what they said. So that I being by that time quite tyr'd, made my obeifance to the King, and went home to my Lodging.

The next day the Nazar signifi'd to me that it was the King's pleafure to favour me with a compleat Gif't, or Habit of Honour, and to pay me my money.
Page 118. This is of God worthy to be praised.

The Kingdom belongs to God. If God most high.

The God of Mercy to Compassion.

O Mahomet O: Holy.

The Prophets.

This Contains names of 12 Prophets without their surnames.

These great Characters, with These, are upon the side of the Names of the 12 Prophets signifies.

So the Name of God.

God who is the aid of Mahomet.

The King who has all power.

Severalt: Ieser, Elfiteseni, Etmousri.

These are the names of the four Prophets that have followed the Doctrine of Haly.
Pili -

Vt-avcll -

Mahomet Mashi
son of Hak
Bala of the race of
Sophi.

This is a monogram made in a seal of the
Amadoulet or first Minister of State. The
scale in the original is ten behind, no man
daring to fix his seal on the side of the King.

Mahomet Mashi
son of Hak
Bala of the race of
Sophi.

This is a monogram made in a seal of the
Amadoulet or first Minister of State. The
scale in the original is ten behind, no man
daring to fix his seal on the side of the King.

Mahomet Mashi
son of Hak
Bala of the race of
Sophi.

This is a monogram made in a seal of the
Amadoulet or first Minister of State. The
scale in the original is ten behind, no man
daring to fix his seal on the side of the King.

Mahomet Mashi
son of Hak
Bala of the race of
Sophi.

This is a monogram made in a seal of the
Amadoulet or first Minister of State. The
scale in the original is ten behind, no man
daring to fix his seal on the side of the King.
Chap. XVI. of Monsieur Tavernier.

The next day in the Morning being sent for to the Court, I found the Nazar, the Grand Treasurer, and several other great Officers expecting me in the Treasury, where the Money lay ready in seal'd Bags. My Sum amounted to three thousand four hundred and sixty Tomans, of which the Treasurer would have abated me a hundred and fifty for Fees. After a long contest, I gave him half, and carry'd away my Money; having first weigh'd two Bags, Tomans by Tomans, and then weigh'd the rest of the Bags, Bag by Bag.

C H A P. XVI.

Of the Honours and Presents which the Author receiv'd from the King of Persia.

The day following one of the Nazar's principal Officers brought me the compleat Calasat, consisting of Velt, Tunic or Super-Velt, Girdle, and Bonnet. He also deliver'd me three Patents, seal'd by his Majesty and the Athemadon, which exempted me from paying any Customs within his Kingdom. Another to the Kans of Sebras, with a little Seal or Signer, commanding him to let me have three Loads of good Wine when I travel'd that way. A third with his Signet, in favour of my Nephew at Tauris; wherein the King declar'd that he own'd him as his Domeflick Servant, and that he was under his Protection.

The First Patent ran thus:

The Command of him whom all the Universe obeys has been made, that the Beglerbega, of High Nature, the victorious and great Lords, Ornaments of the Kingdom, Possessors of Honour, the Judges in high place, Praliters of Justice, the Viziers who preserve Reafon, and have in their thoughts the removal of Vice, and the Commissioners who act in affairs and difficulties of the Palace, the Overseers of the Roads, and the Conservators of the good Customs of the well ordered Kingdoms of Kragon (which God preserve from all misfortune) Mat Know, That whereas the choice of his Refemblers and Companions, *Aga Tavernier, French Merchant has brought so many Rarities of all sorts to the presence and view of the Lieutenant of the Eagles, who has all things according to his will, has found the degree of favour and good will. And whereas we have commanded him to perfect some Business for Us, which so soon as he has finish'd, he is to bring to the holy and pure view. Therefore through whatsoever Road or Coast of Our Thrice-pacius Kingdom the above-nam'd shall have a desire or occasion to pass, Let not the Receivers of the Palace, out of any seeming expectancy from the above-nam'd, give him any trouble or molestation. But let them know, that it is necessary for them to give him all honour, and to make much of him, that he may go where he pleases. And whereas the Seal of High Nature, the Light of the Universe of Kragon, of thrice-noble extraction, the Master of the Age, has illuminated and adorn'd this Writing, Let them rest there, and give Credence to it: By the thrice-high Command, &c.

Kragon: A King of China, so renown'd for his Justice, Victory, and Magnanimity, that sometimes the Kings of Persia affume that Title in their Patents, and sometimes in honour of him, title themselves his Lieutenants.

Receivers of the Palace, are Farmers of the Customs and other Subsidies.
The Second Patent.

To the Governor of Schiras,

The Command of Him whom all the World ought to obey, is such, That the Illustrious and High Lord, whose Office ought to be honour'd, the Governor and Prototype of Viliers and Grandees, Mirza-Mahomet-Sadéc, the Viceroy of Fars may be affur'd of Royal Favours when he understands the Contents of this Command. He shall give three Loads of Wine, of which he has in his custody, to the Cream of his Equals, Aga TAVER.

On the Grand Viliers, and Officers of Customs, and Guarders of Passes also let them not moleft him at all, let them take nothing from him, let them permit him to go and come as he pleases, and let them obey him. Given the Month of Jamady-Elaker, in the Hegyra of Mahomet 1075.

January, 1665.

The Cream, is the Character of an honest man among the Eastern people. But to return to the Calaat. You must take notice, that the Persian call a Calaat, any Person which one person makes to another inferior to him in dignity; sometimes a Veft alone, sometimes a Tunic with the Girdle only, sometimes a Turban, or a Horfe, with Bridle and Saddle; to those in the Army the King fends a Sword or a Dagger; and all thefe go by the name of Calaat's. Secondly, you must take notice, that when the King fends a Calaat to a Governor of a Province, he names himself the person, that is to carry it. For both in Turkey and Persia, the Receiver of the King's Prefent is obliged to pay the Messenger, in fo much that sometimes they hardly canfe for a thoufand Tomans. But when the Calaat is fent to any private person, the Nazar chooes out of his Douneftick Servants one to carry it. I gave twenty-five Tomans into Father Raphael's hand, who order'd his business with fo good a grace, and to advantageously for my Purfe, that he complemented away the Messenger very well fatis'd with half.

The next day the Nazar fent to me to put on my Calaat, and to come and do my obeifance to the King, who was that day to go abroad. Thereupon I fummon'd together all the Franks, and order'd the Trumpeters and Drums to be made ready as I rode from the Palace home. For then the people come out to fie who the King has honour'd that day, who is always known by his Habit, which is still the newest and gayeft of all the rest.

It happen'd, that the King being indispo'd did not go away that day; however I apply'd my felf to the Nazar, and told him how much I was oblig'd to the King for the honour he had done me, and that I was resolv'd to fhew my felf before the great Monarchs in Europe in the Habit he had fent me upon me; that they might behold the beauty and riches of my Calaat. The Nazar fay'd not to repeat my Compliment to his Majefy; who thereupon order'd me the Persian Cloak, with hanging sleeves, and face'd with fable Martins.

Two or three days after the Nazar fent for me again to Court, whither I went, accompany'd by the Zulphian Franks, as before. I was no sooner come to the Palace, but the Nazar met me in the great Hall, attended by two Officers, who carry'd the Cloak which the King had appointed for me, and fentently taking the Cloak out of their hands, he put it about my foulders, faying thefe words, It is the King's pleafure to honour thee entirely. It was a moft magnificent piece of Silk, and very richly fur'd, having been valu'd at eight hundred Crowns. In this I was particularly beholding to the Nazar, who might have fent me my Cloak home to my Lodging as well as the Calaat; but he was pleas'd to put it upon my back in the Palace with his own hands, to spare me the charges of a new Prefent. After this the Nazar took me by the hand, and led me to the Hall, where the King was fitting upon a large
How the King was pleas'd to divert himself in the Author's Company.

About two days after betimes in the Morning I was sent for to the Court in that hour, that I had scarce time to make me ready. When I came to Court, I found the Nazar, Father Raphael, and two Hollander, upon whom the Nazar had begun to call a particular eye of favour all together. After we had stay'd a while, the Nazar brought us to the Room where the King was, sitting upon a low Pallet, with two Mattresses cover'd with a rich Carpet. He lean'd his back against a large Cushion four foot long, having before him eight or ten Plates of Fruits and Sweet-meats. Before him also stood two Bottles, with long round necks of Venice Chrystal stop'd with Pitch, full of Sevres Wine, with a Cup of pure Gold; upon one side a kind of a very small Fat and with a handle, within three or four Fingers full of the same Wine, with a Gold Ladle that held a good Conwine of Paris. The Bottles were for the King's drinking, that in the fat for those that the King did the Honour to drink with him. After we came in and had made our several obeisances; said the King to Father Raphael, Raphael, bia, bia, that is, come hither, come hither, who thereupon rising, and falling upon his knees when he came near the King; Raphael, continu'd the King; if thou wilt drink Wine, stay here, if not, be gone. The Fryar unaccustum'd to drink Wine, reply'd that since His Majesty did him so great an Honour, he was willing to drink a little. *Tis very well, answ'red the King smiling, go then and take thy feast. Thereupon the King commanded one of the Dutchmen to fill some Wine, which he did, but with a trembling hand Heav'n knows, as never having been at such a Festival before. And I observ'd that having laid his Hat upon the Carpet, the King commanded him to put it on, it being a very ignominious thing in Persia to be bare-headed. Thus the great Lade went about very smartly, confirming it was but early in the Forenoon: But at length the King bethinking himself that the Franks were not used to drink without eating, gave such order, that immediately they spread before us a Sofra of Cloth of Gold instead of a Table-Cloth; and over that a Leather Covering of the same length and breadth, and over that a fort of Bread as long as the Sofra; for had the Sofra been ten Els long, the Bread must have been as long. This Bread is no thicker than a piece of Paper, and folds like a Napkin. It is made with a Rolling.
Rolling-pin, and hawk'd upon Plates of Tinn'd Copper. This Bread is never eat'n, but only serves for a Table-Cloth to preferv[e] what falls from the Dishes, and what every man leaves particularly upon his own Plate, which is all wrap'd up in the Leath[er] and giv'n to the poor. Next to that they set upon one end of the Sofra a fort of moist excellent Bread two foot long, and one bread, then which never was better eat'n in the World. By and by follow'd Boydil and Raoff flich and fith, with two Chefs of Limons of Mazmorran, and Granates from Schiraz.

After we had made a large Breakfast, the King was pleas'd to put me upon a dif­course of my Travels into the Indies, and ask'd me what Princes I had had access to, and how many I knew by their faces? Then caus'd a Satchel to be brought him, he open'd it himself, and they'd me several portraits in Miniature. Presently I knew Shoa-Geban, Auerenge-Zebe, and three of his Sons; the King of Golemanda and Vistapour; Sha-Eft-Kan, and two Raja's. Among the rest he shew'd me a Persian Lady's Picture and gave it me; to the end, said he, that your French Ladies may see how our Persian Ladies are clad. After that he shew'd me the Pictures of two Persian Curtifans, the one a Widow, and the other a Virgin, with a Parrot upon her hand clad after the French mode. Upon which the King putting the question to me which I lik'd best? I reply'd that the pleas'd me best who had the Parrot upon her fuit. And why not the other said the King? Because, answer'd I, the looks like one that had renown'd the world. Thereupon the King falling into a laughter, and turning toward Father Raphael, Patri, Patri, said he, is it possible that such a Lady as this should have renown'd the World? This led us into a discourse of beauty, wherein when the King demanded my opinion, I told him that Women's beauty depended very much upon the Custom of the Country; for that in Japan Women with broad faces were most in request; in China small feet were admired; in the Isles of Borneo and Achen, Women the blacker their Teeth were, the more they were belov'd; that in the Island of Macafer, to make their Women lovely, they pull out four of their Teeth when they are young, to put in four of Gold in their room; as I have seen a Captain of Java, who pull'd out four of his fore Teeth, and let four Diamonds in their place. In short, I told his Majefty that in his own Dominions full Eye-brows which meet together were highly esteem'd; whereas the Women of France pull them up by the Roots. But which, said the King, doth thou like best, the black or the fair? Sir, continu'd I, were I to buy Women as I purchase Diamonds, Pearls, and Bread, I would always choose the white. With that the King fell a laughing, and order'd me a brimmer in his own Cup, which was a great Honour indeed. From hence we fell into a more serious discourse concerning the present State of Europe, speaking very low, and the rest of the Company retiring all the while out of hearing. Only I oberv'd that there was one Lord middle ag'd, and clad after the Georgian mode, who fluid within five or six paces behind the King, and that many times as the King drank, he only wet his Lips, and gave the reft to that Lord to drink, which when he had done, he retir'd again to his place. Upon inquiry I found he was the Kings Uncle by the Mother's side.

While we were talking of serious things the Curtifans were bid to retire out of the Hall, which they did, into a Gallery that look'd upon a Garden, where they sat, where immediately a Sofra was laid before them cover'd with Fruits and Sweet­meats, and one of their Society continually pou'd out the Wine which they drank round without interruption: One would have thought they should have been fuddl'd; yet when they came in again, no man could perceive they had been drinking. After they had Danc'd a while, they were order'd to retir'e again, and the King sent for his Muffick, which was both Vocal and Instrumental; his Instrumental Muffick consist'd of a kind of a Lute, a Guitar, a Spinett, and two or three Bafe Futes. He had also in the Gallery where the Curtifans were, a large Ebony Cabinet eight foot high, adorn'd with several Silver figures, which prov'd to be an Organ that went alone. It was part of the present which the Mufcovite Ambassadors made the King, which he order'd to be set a going, that we might hear it as we eat. No sooner had the Organ stopp'd, but the Curtifans were call'd in again, and the King caus'd the Gold Ladle to go round, commanding that no man should leave a drop. When every man had done, the King was pleas'd to ask me which of the Curtifans I thought to be handfome? Thereupon I rofe up, and taking a Wax-
Wax-Candle in my hand, I went and view'd them all. The King laugh'd, and being very glad to see my face among theirs, *Bring little*, said he, *her to whom thou hast sent a fancy*. In obedience to which, I pick'd out the eldest, as I thought, and led her to his Majesty, who caus'd us to sit down by him. Then the King pointing to another, *And why*, said he, *did you not choose younder Girl, which is younger and handsome*, commanding them both to kiss me one after another, that I might understand the difference between the Carcilles of one and the other. But I reply'd, that were I to choose again, I would make the same choice, believing prudence to accompany age. However I befought his Majesty to consider, that it was not for me to look upon elder or younger, and that though he had giv'n me the liberty to send the elder home to my Lodging, yet it was not in my pow'r to accept of his favour, in regard I had a Wife, to whom I never had been unfaithful.

We had thus droll'd together 'till eleven a Clock at night, when the King started another Question, Whether any one present knew how to Sing? It happen'd that there was one Monsieur Daullier there, that Play'd upon the Virginals, and pretend'd to Sing, who immediately began a Court-Air. But his Voice being a high-pitch'd Voice, and for that the Persians are altogether for Bafes, the King did not like him. When I perceiv'd that, being in a merry vein, though I knew not a Note, yet having a good deep voice, and clear, I sing an old Air that came into my head, which begins,

*Fill all the Bowls then, fill'em high,*
*Fill all the Glasse there, for why*
*Should every Creature drink but I?*

The King was so pleas'd, that he cry'd out, *Baricla, Baricla*, as much as to say, *Oh the works of God! an expression of admiration usual among the Persians.*

By this time it was very late, and the King growing sleepy, gave us leave to depart; which we did very willingly, having had hard labour for seventeen hours together.

The next night the King fell a drinking again, and there was in his presence an Agi or Pilgrim newly return'd from Meece, and consequently oblig'd never to drink Wine after that. While this Agi flaid, there was one of the Persian Lords got so impatiently fudell'd, that he twice struck the Agi's Turbant from his head, refuse'd to drink when the King commanded him, play'd the fool with the Curtifans when they were dancing, and committed so many other acts of folly, that the King incens'd at such a continuation of Buffonly, in a great fury, *This Rafeel, said he, has lost all his respect, and thinks he is no more my Slave; drag him out by the feet, and throw him to the Dogs to eat.* Immediately four or five of the King's Officers came and drag'd him out of the Hall by the feet, and every body wonder'd he was not throw'n to the Dogs, according to the King's Command; but 'tis thought that some of the King's Women beg'd for him, so that his punishment was chang'd.

There was one of the Curtifans that gave one of her Companions a box on the ear, not in the King's presence, but in the Gallery where they were drinking together. However she did not strike so softly, but that the King heard the noise of the blow. Whereupon he commanded her that had giv'n the blow to be had before the Deroga or Judge of the Town, whom he order'd to expunge her out of the number of Curtifans, and to put another in her place; that she should have a hundred Tomans giv'n her, and that the Deroga should cause her to be marry'd.

The next day I waited on the King, and receiv'd those Models which he had bespok'd me to send into France. They were the Patterns of certain Drinking-Cups and Trenchers, with the Model of a Dagger drawn with his own hand: for he had learnt to draw of a couple of Dutch-men that were in his Service. The Dagger
Dagger was to be Goldsmith work enamelled. When I had receiv'd his Instructions, I took my leave of his Majesty; and then going to wait upon the Nazar at his Country-house, I took leave of him also, who affur'd me of his affection upon all occasions, and did me several kindnesses at my departure.

The End of the Fourth Book.
After that Tamerlane had extended his Conquests into Asia, and defeated the Army of Bajazet, whom, he took Prisoner, together with his Wife, he return'd into Persia, where at that time liv'd a Cheik, whose name was Aidar; a person in high reputation for his Holiness. He was a person of great Wit, and the first in the dignities of the Law, which gain'd him great authority and belief among the people. He gave great Honour to Tamerlane, and shew'd Eminent Kindness to all the Officers of his Army; in recompence whereof, Tamerlane, who was a generous Prince, and full of Gratitude, made a Present to the Cheik of a great number of Captives, which he brought along with him out of Turkey. The Cheik planted one part of these Slaves about Ardevile, and seated the other near his own Residence. Now in regard he allum'd to himself to be descended in a direct line from Mahomet, he cover'd his head after another manner than all the rest of the Persians, wearing a kind of flat Bonnet, growing broader and broader to the top, and so pleased, as to make twelve Pleighes of a Ruff, in honour of the twelve Prophets. In the middle, a kind of a Pyramid about a fingers length seem'd to rise out of the Bonnet, but was indeed low'd to it. Such a Bonnet as this the Cheik appointed all the Slaves to wear that Tamerlane had giv'n him, and this is that which at this day distinguishes their Successors from the other Persians. And it is the custom, where Kans or Governours of Provinces reside, that all the Sophies both in the City and the neighbouring parts, meet in the Bazaar every Friday in the afternoon, where they pray to God for the health of the King and the Kan, and for the prosperity of the Kingdom; after which the Kan lends
them Victuals to eat, not without some other effects of his Liberality.

The Cheiks Sons considering of what a number of Slaves they were Masters, and that the greatest part of the people, prepoffs'd in favour of their Father, out of the opinion they had of his Sanctity, took their part; the more powerfully to engage them, they'd themselves liberal to all, and when they found themselves strong enough, revolted against Almout King of Persia, their lawful Sovereign. After many Skirmishes, at length they gave him Battle near to Taurii, wherein Azimout was defeated, and by the hand of Ifmael Sophi, the Cheiks third Son, who is properly to be accounted the first King of that Race: I mean of the Race of them that did not embrace the Alcoran, but according to the Interpretation of Haly, Mahommet Son-in-Law.

To Ismael Sopli succeeded Sha-Tanmas his Son, and to Sha-Tanmas Sha-Ismael the second, who reign'd but a short while; for his cruelties contril'd the Nobility of the Country to set up in his room Mahommet-Cuda brother his Brother; though little skill'd in the affairs of Government or War. Many thought he was blind, but he was only dim-fighted through the application of a hot Iron to his eyes, by the Command of his unnatural Brother in the beginning of his reign. He was the Father of Sha Abbas, that succeeded him, who set'd the affairs of Persia in a very good condition.

Sha Abbas the first, by his Valour and good Conduct gain'd the name of Great. When he came to his Throne, upon the North and West side he found nothing in his power but the City of Cadsin; but afterwards, as he was a personage of great wit as well as courage, partly by policy, and partly by force, he recover'd several Provinces to the West, and conquer'd the Kingdoms of Lar, Ommus, and Candahar.

Of many Sons that Sha-Abbas had, not one surviv'd but only Sophi-Mirza, a Prince of great wit, and dextrous at his Arms. All the people lov'd him, which made his Father jealous of him, that he waited for his death to ascend the Throne. And that which augmented his jealousy was, that on one day being a hunting, Sophi-Mirza drew the first arrow at a Boar; it being a capital crime in Persia to shoot before the King. However Sha Abbas for the time conceal'd his displeasure, unwilling to fly out in fury against the Prince, in regard he had no more Sons. But Sophi-Mirza having had a Son by a Slave, which pleas'd him, Sha Abbas's joy encreasing as the Child grew, his jealousy alio daily encrease'd against the Father of the young Prince; so that being no longer able to dissimble his fear, he caus'd his eyes to be put out. Nay his jealousy went a great way farther; for he now fear'd the blind Prince, and having therefore relify'd his death, he commanded a Lord of the Court to bring him his head. The Lord in an altonishment refuse'd to obey the King, and brought him rather to take away his life, than to constrain him to embrace his hands in the blood of his Prince. The King offended at him for his refuile, banish'd him his Court, and the next day gave the same command to another Lord, who without any feruple put it in execution, and brought him the head of his Son in a Bason of Gold. That object of pity brought him to himself; so that not able to look upon so sad a spectacle without tears in his eyes, upbraiding the villany of the Lord, he expell'd him from his sight, forbid him his presence for ever, and sequester'd all his estate, only allowing him a Mamoundi, or nine French Sous aday. The other Lord, who had so generously refuse'd to aid him in so bloody an act, the King recal'd from Exile, and beftow'd him one of the best Governments of the Empire.

Ever since that time all the Male Children of the Blood Royal are shut up in the Womens Harams, where they are bred up in ignorance, having only two or three Eunuchs to teach them to write and read, and to keep them company in their recreations, whether it be in shooting with a Bow, or riding about the Gardens upon an Ass; for they never allow'em a Horse; besides that all that time they are never permitted to see the people. In this manner it was that Sha Abbas bred up his little Grandson, many days cauing him to take Opium to render him more stupid. So that when he came to the Throne, after his Grandfathers death, the Phyticians thought it convenient that he should drink wine, to restore his natural heat, and renew his vigor. Sha Abbas reign'd forty years.
and dy'd at the end of the year 1628. Before he dy'd, he gave command, that he should be bury'd in some place unknown to all the world; and that they should set his Grandchild upon his Throne, and give him the name of Sha- Sef.

So soon as Sha Abbas's eyes were clos'd, the General of the Horse, and the chief Captain of the Harquebusses, with whom the Commands were left, rode in all haste to Ipshahan, and coming to the Palace, desir'd to speak with the Mother of the Child. The Mother was in a fit allright, believing that they came to put the young Prince to death. But when they had dissipated her fears, and that she understood that they came to set him upon the Throne by the command of his Grandfather, she embrac'd the young Prince, and return'd him into the hands of the Eunuchs. When he was come out of the Haram, the two Lords, attended by several others, saluted him King, and acknowledg'd him for their Sovereign. At the same time they took off his Clothes and tore them, which in Persia is a mark of mourning; and according to custom, put him on another plain Garment, which he wore till midnight. Then they diffus'd him again, and put him on his Royal Robes, and set him upon the Throne, where all the Lords came and did him homage, and the next day he was acknowledg'd by all the Acclamations of the people. For when the Royal Habit is put upon the new King, the Drums, Trumpets, Timbrels, Hautboys, and other Instruments, make a din in a peculiar place of the Meydan appointed for that purpoze. Which is the Signal to give notice to the people to meet the next morning, to acknowledg the new King. Sha Sef for many years was a Novice in the art of Government. But time opening his eyes, the first remarkable thing which he did, being at Casbin, was to cut off the head of Ali-Kuli-Kan, that great Captain who had conquer'd the Kingdoms of Lar and Ormuz for Sha Abbas; and the heads of three of his Sons. After that, returning to Ipshahan, he cut off the heads of several of the principal Lords of his Court; and by little and little took Government into his own hands. Of those Lords whom Jami-Kan was the chief.

For 'tis thought that Sha Abbas had left a private order with Mirza Také, and the Dowager Sultaness, to rid themselves of those Lords so soon as Sha Sef should be set in his Throne, and that they had plac'd Governors in all places where in the King might confide. Those Lords having fnoak'd the private order of Sha Abbas, and believing that the time of execution drew near, prevented the Athermadoulet Mirza Také; for meeting one morning before the Palace-door, they kill'd the Porter, and entering his Bed-Chamber, stab'd him before he could rise. After this execution, they went to the King, whom Jami-Kan boldly told, that they had flain Mirza Také. The King at that time dissembling his anger so as to hold an enterprise, and an attempt upon the Royal Authority, answer'd him, that he had done very well, and that he had prevented those orders which he intended to have giv'n him. The Sultaness his Mother then govern'd the Kingdom, together with the Athermadoulet, from whom she receiv'd four hundred Ducats in Gold every day for her little pleasures; and held a private Council with him in her Haram, where he had free admission, as being cut close. In this Councel it was, that those two persons overthrew in the night whatever the Lords concluded in the day; chang'd the Kings mind, and over-rul'd his thoughts as they pleas'd themelves, by virtue of that power which they had over him. Eight or nine days after, as thefe Lords were fitting in Council with the King, an Eunuch enter'd, which was the signal for the King to get out of the way; and as soon as the King was gone, the Chamber was fill'd with Eunuchs, that rushing in immediately fell upon Jami-Kan and his Accomplies, and cut off their heads. Their heads and bodies were immediately expos'd to the view of the people in the Meydan; and for that it is not the custom in Persia to take any cognizance of what the King does, the most part of the people, turning the heads with their feet, cry'd one to another, See the heads of these Dogs that have disobey'd the will of the King.

I told ye, that Mirza Také was clean cut; which occassions a particular story: He was Governour of Guilan in the Reign of Sha Abbas, and having abus'd one of his Pages, the young Ladd stole secretly to Ipshahan, and made his com-

A a 2

plain
The Persian Travels

Book V.

plain to the King; who having heard it, immediately sent him to be Governor of Guilan, in the place of Mirza Take, and order'd him to send him his head by one of the Officers, which he dispatch'd along with him. The King also, in regard the Page was very young, appointed him a person able to advise him in his affairs. In the mean while Mirza Take miffing his Page, and making no question but he was gone to make his complaint to the King, which would of necessity prove his ruin, if not prevented; he resolv'd to divert the storm by punishing himself, and caus'd that part to be cut clean off that committed the crime. At the same time, and in that bad condition where-in he then was, he caus'd himself to be put into a Litter, and taking his Chirurgeon along with him, he gets to Ipsahan by another way which was not usually travel'd, for fear of meeting the Page, and causing himself to carry'd into the Palace in that pitiful and languishing estate, desir'd to speak with the King, who was surpriz'd at his arrival. But the Kan having presented him in a Plate of Gold with the undoubted marks of his repentance, befor'd his Majesties pardon. Whereupon the King considering the rigor and extra-
dinary punishment which he had inflicted upon himself, sent him back to his Govern-
ment, and recall'd the Page, whom he otherways gratify'd. And this was the man whom Sha Abbas upon his Death-bed order'd that Sha-Sefi should make Athemadouler, as being the fittest for the employment of any perfon in his Kingdom.

Sha-Sefi not content to have rid himself of the Lords that had premum'd to invade his Authority, was resolv'd to have the head of Ali-merdan-Kan, Go-

vernour of Candabar; of whom he was jealous, by reason of his vast riches, his Plate being all Gold, and his House as magnificently furnish'd as the Kings. But the King could not bring about his design; for the Kan being press'd to come to Court, and believing it was only to take away his head, to free himself from the danger, deliver'd Candabar to the Great Mogul, by whom he was kindly entertain'd, and highly care'sd. Neither was Ali-merdan-Kan's wealth of his own getting, but left him by inheritance, as being defended from the ancient Kings of Candabar, who were originally Tartars. Now whatever favours or advan
cement the Great Mogul bestow'd upon Ali-merdan-Kan, the same did the Persian King bestow upon his two Sons; whereas all the world believ'd, that after such a piece of Treafon committed by their Father, the King would have ript up their bellies. This piece of policy of Sha-Sefi was very advantageous to Sha-Abbas the second, when he betieg'd Candabar with fifty thoufand men. For the great and part of the Moguls Army being compos'd of Persians, they remem-
bering how kindly Sha-Sefi had us'd the two Sons of Ali-merdan-Kan, made little refi
tance against the King of Persia, who enter'd Candabar in a small time. The Great Mogul troubl'd at the lofs, ask'd Ali-merdan-Kan, by what means he might retake Candabar; who presently made anfwer, that it would be very easie, if he could find fuch another Traytor as he had been.

But to return to Sha-Sefi; his Reign was very violent, of which I will give you this Example:

One day the King returning from the Kelonters Houfe in Zulphasa, hav-
ing drank to excess, commanded that the Sultanefs should come to him; who un-
derstanding that he was in drink, made no great haffe, fo that the King in the mean time fell alfeep. But waking again foon after, and not seeing the Queen, he call'd for her a second time, of which when the had notice, the came im-
mEDIATELY. When he came into the Chamber, the perceive'd the King alfeep, and in expectation of his waking, hid her felf in a Nich behind the Hangings; where generally the Mattrelies and Coverlets are laid by. The King waking, and not yet perceiving the Sultanefs, in a great chafe demanded why she was not yet come. The Queen-Mother, who was a Georgian Slave, and morally hated the young Sultanefs, who was the Daughter of the King of Georgia, and therefore didim'd by her, took an occasion to put her out of the Kings fa-
vour; and having firit spoken ill of her, made a sign to the King to let him understand that the young Queen was hid in such a Nich. Upon that the King rising in a great fury, stab'd the poor Princefs with his Dagger four or five times in the belly, and hardly knowing what he had done, went to bed again. The next
next day, forgetful of the fact, he call'd for the Queen; but when they told
him what had happen'd, he began to be deeply sensible of his error, and for-
row'd excessively; and at the same time sent an express order through his Ter-
ritories, that no man should drink Wine, and that the Gouvernors should break
all the Wine-Vessels wherever they found any, and spill the Wine. But this
order did not last above a year.

During the Reign of Sha-Sefi, the Kan of Erivan sent him a Colt, which
I saw, which was begor by a Mule. Not long after the King dy’d of a Surfeit, with
excess of drinking, after he had reign’d fourteen years.

Sha Abbas the second was set upon the Throne at Cawbin, with the usual
Ceremonies, at the end of the year 1642, and made his entry into Ispahan in
the beginning of the year following. Upon the day of the Solemnity all the
Citizens were order’d to be in Arms, and to march out of the City, where they
were fill’d off upon each side of the Road. In the same manner were all the
standing Infantry and Cavalry rang’d for five Leagues together. All the Road
for two Leagues together without the City was cover’d with Tiffies of Gold
and Silver, with Carpets of Silk, and other rich Stuff; all which costs the King
nothing. For the Sha-Bander, who is like our Mayor, takes care to tax every
one what he is to furnish toward that Solemnity. The English and Hollander
sent forth to meet the King; among whom I was one. When we came near
the King, Jami-Kan, General of the Cavalry, gave the King notice who we were.
Whereupon we all alighted, and the King holding his Leg stretcht out of his
Stirrup, we all kiss’d his Boot. When he came where the way began to be
spread with rich Carpets, he found the Grand Mofei and the Grand Cadi, at-
tended by a great number of Moullahs, who made a Prayer after their man-
er. Prayers being ended, the King rode on, the Athenadoular being on the
left hand, which is the most honourable, and the General of the Cavalry on the
right, yet not even with him, but so as that their Horfes heads reach’d to the
Crupper of his. There was no perfon but the King that rode over the Tiffue,
that Honour belonging to him alone; nor is the way spread above the breadth
of the Stuff; and as soon as the King is pass’d over it, the people fall to scrum-
bling, and carry away every one what they can get for themselves.

About a quarter of a League from Ispahan is a Garden, with a Great Room
over the Gare, where the King made a halt, thinking to have made his Entry
into the City. But an Astrologer came to him, and told him, that the hour
was past, and that he must tarry three days before the hour would prove pro-
pitious again. So that he was constrain’d to betake himself to the Garden of He-
wardgerio till the time came; whither the Nobility also were all forc’d to come be-
times in the morning, and to stay till the evening. The day that the King
made his Entry, the way from the Garden to the City was also spread with
Carpets. For three days together the Fire-works play’d in the Meydan; and
round the Piazza from top to bottom were lights hung out; and in the prin-
cipal Inns, the richest Merchants had adorn’d the Doors and Windows of their
Chambers, according to the Mode of the Country; and I believe it cost the
Chief of the Holland Company, above nine hundred Tomans.

In the year 1643, came the Prince of the Usbecks in perfon to desire aid of
Sha Abbas against his Children, who had caus’d his own Subjects to rebel and
make war against him. His eldest Son first took Arms, and getting the advan-
tage of a Battel, the other Brother treacherously took part with him; which
nothing dismay’d the Father, to whom the chief of the Nobility still adhe’d.
Toward the end of the year 1642, the Prince left another Battel and his left
eye, which was shot thorough with an Arrow; which constrain’d him, so soon
as he was cur’d of his wound, to come and crave succour from the King of
Perfa; which he easily obtain’d. Sha Abbas designing to receive him honour-
ably sent above ten thousand Horfe as far as Caffhan, which is four days jour-
ney from Ispahan, and five or six thousand Foot two days journey from thence
to meet him. Every day he was attended by different Officers. Every day they
set him up a new Tent, and spread new Carpets; and every day chang’d the
twelve Horfes that were led before him, whole furniture was all over cover’d
with Jewels. For a League and a half from the City the way was spread with
all forts of Silk Stuff's to the very Palace; and the King of Persia went himself to meet him, as far as where the Stuff's were begin to be laid. Though Sha Abbas was very young, yet he was resolv'd to shew, that he look'd upon himself as a potent King in the peaceable possession of his own Dominions, and that he went to meet a dethron'd Prince, that came to deserve his Aid. For so soon as he perceiv'd the King of the Tartars, he made a shew of spurring on his Horse; and being come up to his Horse's head, he put his foot out of the Stirrup, as if he intended to have alighted, but did not. The Tartarian Prince, as old as he was, prently leap't to the ground from his Saddle to salute the Persian King, who return'd him some slight Compliments about his having alighted; at which time the Arhemadonler and other Lords remounting him, the two Kings rode together upon the Silks, the King of Persia giving the left hand to the Tartar. The King of Persia very generously lent him a considerable affluence of 15000 Horse, and 8000 Foot, and fifty thousand Tomans in Money. The Tartar in Exchange gave him one of his Provinces bordering upon Persia, which yielded him a very good Revenue, in regard the Inhabitants were all Shepherds, or Turcomans, that breed an infinite number of Cattle, where-in the wealth of that Province consists.

While he reign'd, he had a present made him from the Governor of Schiras, of a wild Afs, whose Skin was as red as Scarlet, having a Horn growing out of his forehead about a foot long.

Sha Abbas reign'd about twenty-four years, and dy'd at Titzan, of an inflammation in his throat, which came by excessive drinking. His body by his own order was burn'd at Kom. So soon as he was dead, the Lords that were about him, sent advice of his death to the Prince that now reigns, by the Te-pigii-Bafian, who is General of the Musqueteers, and Mirza Bayad the Cheif of the Astrologers. So soon as they came to the door of the Haram, they deferred to speak with the Mother and the Son; who belief'd them come upon some difmal design. But they pretently confirm'd them to the contrary. For as soon as the Prince came forth of the Haram, they fell at his feet, and saluted him King, declaring the death of his Father. Whereupon the Prince immediately tore his Garment according to the custom. And indeed they have another custom, that as soon as the new Prince comes after much entreaty out of the Haram, he throws himself to the ground, at the door of the Haram, and then rising and sitting upon his heels, one of the Lords that are sent, girds the Scimiter about his waife, laying these words, May it please your Majefty to remember your Slave, that had the Honour to gird you with this Scimitar. Which done, he goes and sets the Trumpets a sounding, and the Drums beating, whereupon all the people in the morning come running to the Gate of the Palace, crying out, Fafha Salamalek, I salute thee Emperor. Which is all the Ceremoly us'd when any King of Persia ascends the Throne. For I never saw any Crown set upon the head either of Sha Abbas or Sha Sefi. Only in Persia they gird on the Scimiter, as in Turkey they put on the Bonnet of the Soph's, which is very richly set with Jewels, but has not the least resemblance of a Crown. The same Ceremony of girding on the Scimiter, is us'd to the Mogul, the Kings of Visjapour and Golconda; and they also put the Bonnet upon their heads, which is set with the richest Jewels in the possession of those great Monarchs.

Sha- Sefi the second, some time after his coming to the Throne, fell dangerously sick, not having ever enjoyd a perfect health before. Now it is the custom in those Countries, that upon such an occasion all the Lords of the Court, and Governours of Provinces, give a sum of money, according to their willingness and liberality. This sum is usually in Gold, which they put into a Bafon very richly set with precious Stones, and bear it three times over the Kings head, pronouncing these words, Fafha Basbena Olfsen, This money is sacrificed for the health of the Kings head. If the King recover all that money is given to the poor, to which the King and his Haram add very liberally. But if the King dies, the money is put into the Treasury, and the poor have nothing. The twentieith of Auguft 1667, was the critical day of his distemper, and every one thought he would have dy'd. Upon which all the Grandees of the Court seeing him in that condition, went to the Mojque call'd Babaroun, which is without the City, to pray
pray for his health, and altogether gave near a thousand Tomans to the poor.
The next day they commanded the Christian Armenians to pray for the recovery of the King. Whereupon as well the Ecclesiastics as the Laity went to their prayers upon the side of the River which is between Ispahan and Zulpha. They also sent their Keloures, with fifty Tomans in Gold, to bear over the Kings head; though the Armenians pronounce not the same words as the Persians, saying only, Berar es Sadder, destin'd for Alms.

Thus the danger being over in a few days, they made it their business to recover him to a perfect habit of health; but in regard the King continu'd in a languishing condition, and for that the Physicians could not discover the cause of the distemper, the King began to beleive that it proceeded from the ignorance of the Physicians; for which reason some of them had receiv'd none of the best entertainment already. At length it came into the thoughts of some others of the Physicians, who were afraid for themselves, that in regard Persia was thus doubly afflicted, with Famine and the Sicknes of the King, both at one time, it must of necessity be the Astrologers fault, that mis'd the favourable hour when the King should have ascended the Throne. Thus being troubl'd at their disgrace, pretending to have no less skill in future knowledge than the Astrologers, who had not choos a true time for the King to ascend the Throne, they concluded that for the perfect recovery of his health, and the restoring of plenty to the Nation, it was necessary to renew the Ceremony at a lucky hour, and to change his name. This proposition pleas'd the King and his Council. The Physicians and Astrologers joining together, observ'd the first unlucky day, which would certainly be follow'd by another that would prove fortunate. Now there being among the Gaures, some that pretend themselves defended from the Reftians, who were ancient Kings of Persia and Parthia, that very morning one of those Gaures settin himself upon the Throne, with his back against a wooden Figure which represented him to the life, all the Grandees of the Court came, and did him homage as their King, as he had order'd them to do. This action lasted till the favourable hour was come, which happen'd a little before Sun-set. Then it was that an Officer of the Court came behind and cut off the head of the wooden Figure, while the Gaur immediately took his heels and fled. Presently upon that the King appear'd in the Hall, upon whose head when they had put the Bonnet of Sophi, and re-girt him with the Scimitar, he ascended the Throne, and took the name of Soliman. He was forc'd to act this Comedy to fatisfe the Law, which contriv'd that he should change his Name, and take a new pollicion of his Throne, by offering a Ulaper that had wrongfully claim'd it. For which reason the Gaur was set up as Pretender, as laying claim to the ancient Lineage of the Persian Kings, and being of a different Religion. From that time the King recovering, and the Famine decreasing, the Physicians were in great repute, and the Astrologers were cast out of favour, except two or three of the most skilful.

Sha-Soliman before his coming to the Crown, had convers'd with none but Women and black Eunuchs; from whom he could not learn the art of Ruling. At present he only diverts himself with his Wives in going a hunting, very rarely troubling himself with business, but relying wholly upon his Ministers of State. He will not be seen for ten or twelve days together; all which time there are no Petitions to be preferr'd, nor Complains to be made.
Chap. II.

Of certain particular Actions which denote the Virtues and Vices of the Kings of Persia, from Sha Abbas the first to Sha-Soliman the present King. And first of Sha-Abbas the Great.

Sha-Abbas, who was a passionate Lover of Honour, sought all ways imaginable to furnish his Empire with the supports of wealth and good Government. He would not suffer any Indian or Banian to live as a Trader in his Dominions; they having crept in since under the Reigs of Sha-Sefi the first, and Sha-Abbas the second, who came very young to the Throne. Neither had Sha-Abbas any reason to permit them to trade in his Kingdom; for they are worse Usurers than the Jews, and seldom it happens, but that they have all the Money in the Nation, which they take up at nine or ten in the hundred, and let out again upon pawns at two and a half per Cent. a month. From such devoting Peits and Vipers as these, Sha-Abbas thought it but reasonable to preserve his people; so that before these Vermin crept into Persia, the Money was all in the hands of the Armenians of Zulphia. And indeed these Banians have been the ruin of many poor people, of which I will only bring one example among many.

I was at Isphahan in the year 1662, when one of those Banians lent six or seven Tomans per Cent. a month to a poor Persian, who had utter'd several pieces of Linnen upon the place. Those Banians will have their interest paid every month; but the Persian had flipt three or four, having no Money to pay, in regard his Debtor could not pay him. Thereupon the Banian dunn'd him perpetually, and threaten'd to have him drub'd till he pay'd it, according to the Persian custom. The Mother of the Persian trouble'd to see her Son haunt'd in that manner, one morning as he was going to the Meydan, bid him, if he met the Banian, that he should be sure to bring him home, and she would pay him his interest, and some of the principal, with some Money that he had fav'd of her own. Toward evening the Banian met his Debtor, whom he readily follow'd home upon promise of payment. The Mother desir'd him to set upon the Courty, which is the place where they make their fires, it being cold snowy weather, and set fruits before him to eat. While he thus eat and warm'd himself, night came on apace, and the woman put him in hopes of payment; spun out the time so long, that the Banian not being unaccustom'd to cold weather and late hours, was easily persuad'd to stay all night at the Persians House. When 'twas time to go to bed, the Banian threw himself upon one Quilt, and the Persian upon another. About two hours after midnight, the Mother comes softly into the Chamber, with a sharp Razor in her hand, intending to have cut off the Banian's head; but unfortunately mistaking, kill'd her own Son instead of the Banian. The Banian having had such an escape, stole cunningly out of the House, and declaring the matter to the Divan-beque, or the Chief Justice, He caus'd the woman to be apprehended, and brought before him; who confessing the fact, he commanded her to be ty'd to the tail of a young Mule, and to be dragg'd about the City till the Mule had kick'd her to death.

In the year 1667, eight or ten days before I departed from Isphahan, there was a Banian found bur'd in a Street near the Capuchins house; they had cut off his arms and legs, and so put him into the hole; but bur'd him so shallow that the Dogs scrapp'd away the Earth, and discover'd him; but who committed the fact, was not then known.

Sha Abbas was not only willing that all the trade should be in the hands of his Subjects, to make profit thereby, and to draw the Money into his Kingdom, but he would not suffer it to be transport'd when it was brought in. He saw that the Pilgrimages of his Subjects to Mecca, their Expenes and Presents carry'd out abundance of his Ducats of Gold; therefore more politic than religious, he strove to hinder those Pilgrimages as much as in him lay; and going
going himself in person to Meftez in Pilgrimage to the Tomb of Imam-rez already spoken of, over which one of the Legs of Mahomet Camel hangs as a great Relic; and upon his return relating and giving out strange Miracles of Imam-rez, on purpose to divert his Subjects from going to Mecca.

Among the rest of the cunning knacks that Sha-Abbas made use of, to know how squares went in his Kingdom, without trusting too much to his Ministers, he often disguis'd himself, and went about the City like an ordinary inhabitant, under pretence of buying and selling, making it his business to discover whether Merchants us'd false weights or measures or no. To this intent one evening going out of his Palace in the habit of a Countryman, he went to a Bakers to buy a Man of Bread, and thence to a Cook to buy a Man of Roast-meat, (a Man is fix Pound, sixteen Ounces to the Pound.) The King having bought his Bargains return'd to Court, where he caus'd the Athenadonlet to weigh both the Bread and the Meat exactly. He found the Bread to want fifty-seven Drams, and the Meat forty-three. The King seeing that, fell into a great chafe against three or four of them that were about him, whose business it was to look after those things; but especially against the Governor of the City, whose Belly he had caus'd to have been ript up, but for the intercession of certain Lords. Besides the reproaches that he threw upon them for being too negligent in their Employments; and for their little attention to the publick good, he laid before them the injustice of false weights, and how badly the cheat fell upon poor men, who having great Families, and thinking to give them eight hundred Drams of Bread, by that fraud depriv'd them of a hundred and forty three. Then turning to the Lords that were present, he demanded of them, what sort of justice ought to be done those people? When none of them daring to open their mouths, while he was in that passion, he commanded a great Oven to be made in the Piazza, together with a Spit long enough to roast a man; and that the Oven should be heated all night, and that they should make another fire to be kind'd hard by the Oven. The next morning the King caus'd the Baker and the Cook to be apprehended, and to be led quite thorough the City, with two men going before them, who cry'd to the people, We are going to put the Baker into a red hot Oven made in the Piazza, where he is to be bak'd alive, for having utter'd Bread by false weights; and the Cook is to be roasted alive, for having sold meet by false weights. Thus those two men serv'd for an example not only to Sha-Abbas, but to all the Kingdom, where every one dreaded the severe justice of Sha-Abbas.

Bb CHAP.
Of what fell out most memorable in the Reign of Sha-Seff the first; and particularly of the death of Iman-Kouli-Kan, and his three Sons.

Iman-Kouli-Kan was the last Kan of Schiras; whose Government extended over the Province of Lar, to the Gulf of Perfa, under the Reign of Sha-Abbass; these Kans being the most potent in all Persia. Iman-Kouli-Kan was he who in the Reign of Sha-Abbass conquer'd the greatest part of the Kingdom of Lar, and the Kingdom of Ormus, with all the Coast of the Persian Golf, from Cape Jaspes to Balara.

This Iman-Kouli-Kan was prodigiously rich, belov'd and respected by all the world; besides he was wonderfully, magnificent, his expences almost equalling the Kings; which occasion'd Sha-Abbass, who discours'd with him one day particularly upon that Subject, to tell him, that he defir'd him to spend every day one Mannat less than he, that there might be some difference between the expences of a King and a Kan.

The noble qualities of this Iman-Kouli-Kan had gain'd the affections of the people; for he was magnificent and liberal; highly recompen'd brave Soldiers and Students; he lov'd Strangers, and had a particular care to cherish Arts and Sciences. To which purpose he built a fair Colledg at Schiras, for the instruction of Youth; and several Inns, as well in the City as upon the Road, for the benefit of Travellers. He caus'd Mountains to be cut thorough to shorten the way, and joyn'd others by Bridges, of such an adventurous Structure, that it is hard to conjecture how such prodigious Arches could be made over such vast Precipices and Torrents.

Now in regard Iman-Kouli-Kan was strick'n in years, he seldom went to Court, chusing rather to continue in his Government, where he was belov'd and respected by all men. But the King being young, and the Government of the Kingdom in the hands of the Queen-Mother and the Abbasides, who were extremely jealous of the Kan, those two persons link'd together in interest for the maintenance of the Kings Authority and their own, fretted to see the Kan's Court almost as splendid as the Kings; and that nothing of the Revenue of Schiras, Lar, Ormus, or any part of the Persian Golf came to the Kings Coffers, as being solely at the disposal of the Kan; but that on the contrary, the King was oblig'd to fend him Money to pay the Army. But that which troubled the Queen-Mother most of all, was the pretension of the Kan's eldest Son to the Crown, whosaw also a person of a daring and ambitious courage. For the Kings of Persia eftem'd it a great Honour to bestow upon any Kan or great Lord, one of their Wives out of their Royal Haram; and Sha-Abbass had given to Iman-Kouli-Kan one of his own proper Wives, whom he lov'd extremely. 'Tis thought that when she left the Haram she was three months gone with Child by Sha-Abbass, for somewhat above six months after she was bedded by the Kan, the lay-in of a Son, of which the King was the reputed Father, and who being born before Sha-Seff, pretended a right before him to the Throne. By vertue of this claim, contrary to the will of Sha-Abbass in favour of Sha-Seff, this ambitious Lord, who only pass'd for the Kan's eldest Son, vehemently solicited his Father to seize upon Sha-Seff, and to make himself King, or at least to op'n a way for him to the Throne. Now it happen'd, that one day being a hunting with the young King near Schiras, the impatient young Lord coming to his Father; Sir, said he, see now the opportunity that offers you the Throne; for I will go presently and bring you Sha-Seff's head. But the Kan holding his Son by the Arm, told him, that he would never consent to the death of his King; protesting to him, rather to dye a thousand deaths; adding withal, that it was the Kings will to appoint Sha-Seff to succeed him, as being the Son of his Son, and consequently his lawful Heir; that the
the young Prince was recommended to his care; and in regard he had promise'd and sworn, he was so far from falsifying his trust, that he would maintain his position to the last gap.

This generous resolution of the Kan broke the young Lords design upon the Kings person. However the Sultan's being not ignorant of the train that was laid for the young King, and against the repose of the Kingdom, thought it her wisest way to prevent the blow, and to rid her self of such percons as had conjur'd the death of the King. The Kan's two other Sons took part with them they call'd their elder Brother. And as for the Kan himself, though he were upright in his Loyalty, yet his power, his wealth, his reputation among the Souldiers, and the affection that the people bare him, consur'd together not only to render him suspected, but guilty. The Sultan's and the Ammonadunet took counsel together, which way to divert the storm that threaten'd the Kings head, to whom they represented, that he was not safe in his own person to long as Inam-Kouli-Kan and his three eldest Sons liv'd. The King eaily believ'd them, and resolv'd to be rid both of Father and Sons together; but the difficulty was to get 'em to Court, wherein opportunity it self afflited them. For at that time Amman the Great Turk at the head of a vast Army, was already advance'd within the Confines of Persia, had tak'n Erivan, and had ruin'd Tauris. Upon the first news of this march, the King sends for all the Kans and Governours to attend his perfon, with all the Forces under their command. Among the rest, the Kan of Sebiras receiv'd the same orders; who thereupon assemb'ld all his Troops, both Horse and Foot, who were not only the most numerous, but the best disciplin'd and stoutest Souldiers of all Persia. As he was upon his march to Casbin with his three Sons, the eldest having well consider'd of affairs; Sir, said he, We are making haste to the King, to the end our heads may the sooner fall at our feet. Perhaps my Son, reply'd the Kan, thou mayst speak the truth; but to this day I never was a Rebel against the King, I have done whatever he commanded, and whatever may happen I will obey him till death. The Kan arriving at Casbin, was by the King welcom'd with great demonstrations of joy. Some days after, he took a general Muster, and then made a great Feast which lasted three days, to which all the great Lords and Kins that were at Casbin were call'd. The three Sons of Inam-Kouli-Kan were of the number; but the Father excus'd himself, as well by reason of his age, as also representing to his Majesty, that it better befitted him to employ his time in taking care of his affairs, and in praying for his Majesty; however if it were his Majesties express command, he would not fail to obey; to which the King return'd for answer, that the Kan of Sebiras was at his liberty to do as he thought fit. The third day of the Feast the King rofe from his Seat, and going out of the Hall, without speaking a word to any person, went into a Room hard by. Half an hour after, three furious refolute Fellows with some other Ragamuffin attendants, entering the Hall with their Schimeters drawn, seiz'd upon the Kans three Sons, and cut off their heads. They were put into a Gold Balcon, and prefent'd to the King; who commanded the Fellows to carry them to their Father, and as soon as he had seen them, to take off his head to make the fourth. The Affailinates found him at his prayers; but being interrupted to fee the heads of his three Sons, he deign'd leave only to conclude, which having done, with a countenance undisturb'd, and without any other words or expressions in his mouth than what is usually said among the Persians, Let the Kings will be done, he submit'ted to a death which he might have easily avoided. The four heads were brought back to the King, to be sent into the Harâm to his Mother. So soon as he had taken off the heads of the Father and the three Sons, the King dispatch'd away certain Chappers or Couriers, with order to the Lieutenant of the Kan, to put to death all the rest of the Children. The command was obey'd, and they were all put to death, but only two that were at Nurfe, whom their Nurves so well conceald, that never any tidings could be heard either of the Nurves or of the Children.

After the death of Inam-Kouli-Kan, the Province of Sebiras, with its dependances, has been govern'd by a Vizir, who agrees with the King what Rent to pay him yearly. In the years 1665 and 1666, the Vizir gave him fifty thousand pounds sterling.
thousand Tomans a year. But in the year 1667, the King abated him eight thousand Tomans, in regard he had taken from him a small part of his Government to please a Favourite.

Besides what the Governor of Schiras pays to the King in ready Money, he is oblig'd every year to send him a present of all the rarities that grow or are bred in the Province. Thse Presents consist in Horfes, of which there is the best breed of any Province of Persia. In Granates, Oranges, and Lemons, sweet Oils and Waters of several forts, especially Oil of Rose, with which the women rub their bodies and heads; and the water of a certain Flower that grows upon a tree not much unlike our Willows, which water is call'd Arak-Bilimsfez, which is a great refreshment to those that use it; besides other Oils and Eucines which the Governor is oblig'd to present. Yet were he only oblig'd to present the King, the expence might be born well enough; but for fear of being displac'd by any other Favourite, he is constrain'd to make Friends of all the other great Lords and Favourites at Court, which there is no way to do, but by continual presents. Whereas the ancient Kans, who were a kind of petty Sovereigns in their Governments, were only wont to send a few Baskets of new Fruits in their occasion for the service of the Kings Table. To defray this expence, the Governors are forc'd to tyrannize over the people; who when they come, as many times they do, two or three Villages together, to complain to the King, are forc'd after long waiting, to return with empty Purfes home again, by reason that they who should give them admiffion, are the only persons that debar them from it; and patiently to submit to the Extortions of the Vizir, which is a piece of policy practis'd likewife by all the other Kans and Governors of the Persian Provinces. As for Sha-Sefi himself, he was very fervere, and one whose punishments oft'n amounted to acts of cruelty. One day being a hunting, a poor Countryman appear'd from behind a Rock, with a paper in his hand, being deputed by the Village to make some complaint to the King. But while the poor man cry'd for justice, the King without making any answer, that two arrows into his body and flew him. That which mov'd Sha-Sefi to this act of cruelty, was because he had some of his Wives with him in company. For then there is no mercy to those poor people that happen to be in the way where the King chances to pass by; no not for them that are in the Country round about, where the Eunuchs have order to kill all men they meet. When the King gives notice of his intention to carry his Wives into the Country, this is call'd Cowunok; and there is nothing more troublesome or more inconvenient in the world to the poor people that live in the Villages through which these women are to pass; for upon notice given them, they must leave their Houses for a League or two of either side. When there is a Cowunok at Isphahan, let the weather be never so bad, the people must leave their Houses, and if they have no Friends in some distant quarter to retire to, they have no way but to repair to the Mountains. Such is the excess of the jealousy of the Kings of Persia; which indeed derives it self to all his Subjects, who will not permit their women to be seen by any but their own Husbands.

The Persians both men and women are so addicted to take Tobacco, that to take their Tobacco from them, is to take away their lives. So that if the King should prohibit Tobacco for any time, he would lose a good part of his revenue. However Sha-Sefi in a humor having once forbid'd Tobacco to be taken in any part of his Dominion, his Spies (that are in every City) found in the Indian Inn two rich Merchants of that Nation smoking their noxes. Immediately they were seiz'd, bound, and carry'd to the King, who commanded forth with that Justice should be done upon them in the Meidan, which was that they should pour melted lead down their throats till they were dead.

The people thought the King had only intended to have fear'd them, and would have receiv'd them upon the place. Infomuch that four Baniams went to the Artémadoulet, and offer'd to pay two thousand Tomans into the Kings Treasury, so that he would be pleas'd to spare the two Merchants lives. The chief Minifter made the proposal, but the King falling into a passion, and asking the Artémadoulet, whether those Indian Dogs thought that a King of Persia would f"
fall Justice, sent a second order for the execution of the Merchants without delay.

The same Sha-Seti having given command that the Eyes of a young Lord of the Court should be put out, one of the principal Officers of the House being present, and seeing the Executioner prick the eyes of the unfortunate young man with the point of a small knife, that his own eyes and turn'd away his head, as abhorring such a spectacle. The King perceiving it, and vex'd to see those signs of pity, and a dislike of an act that he approv'd; What, said he in a fury, art thou afraid to punish the wicked? And at the same time commanded his eyes to be pull'd out of his head.

It is a custom, that if any man points at the King as he passes along in the Street, or on the Road, he must lose his hand. One day Sha-Seti being in the Country, two Merchants of Constantinople were upon the Road, where the King and his Train were to pass. They stopp'd to see the King, and when he came near, one of the Merchants pray'd his Friend that often had seen him, to shew him which was he. The other knowing that only the King wears the Heron tops in his Bonnet, innocently lift up his hand to distinguish him, by pointing, from the rest of the Lords that follow'd him. For which act two Horsemen came presently to him, and cut off his hand with a Scimitar.

CHAP. IV.

The tragical and memorable Story of Ralph Sadler, Native of Zurich, in the Reign of Sha-Seti, who had retain'd him in his Service.

Ralph Sadler, born in Zurich, was a Watchmaker by Profession, who put himself into the service of the Emperors Resident at the Ottoman Court, with whom he went to Constantinople. This man I design'd to take along with me into Persia and coming to Isphahan, he set himself to work, and made a small Watch about the bigness of half a Crown; which being a neat piece of work, the English would needs buy, to present it to Imam-Couli-Kan, paying the price demanded, which was two hundred Crowns. Imam-Couli-Kan presented it to the King; who was mightily pleas'd with it, in regard it was the least striking Watch that ever had been seen by the King, who therefore carry'd it hanging about his Neck under his Clothes, in a Gold Chain. One day the King happening to wind up his Watch, and turning the Key the wrong way, broke the Fisil, for which he was so much trouble'd, that he sent for the Watchmaker from Isphahan to Cabir; whether when Ralph came, he presently made the Watch as good as ever. The King thus tired in his work and in his person, order'd him a Pension of thirty Tomans, and Diet for him and a man, and provision for two Horses; commanding him withall to make some new pieces of work. Now a skilful workman in the service of the Persian King, has this advantage, that if he pleaseth the King, besides his Wages that are duly paid, the King out of his liberality bestows on him a present, which usually amounts to a third part or half his Wages; or elle his Wages are raised, which is more advantageous than a present.

Ralph was oblig'd every morning to wait upon the King at his rising, to wind up his Watch; and was so much in the Kings favour, that every morning when he came out of the Kings Chamber, he had a Glass of Wine presented him, as a mark of esteem. And indeed the King had such an affection for him, that to retain him in his service he often solicited him to turn Mahometan.

The Embassador of Hulfein coming to Isphahan; and seeing Ralph so much in favour with the King, endeavou'r'd to gain his Friendship.

Thus Ralph oft'n keeping company with the Embassadors, and having one time tarry'd till late at night upon the debauch with them, returning home to his
his Lodging, where he kept a young Nestorian girl, in the Court of the House met a young Persian, Brother to one of the Kings Porters. The Persian knowing himself guilty, and surpriz'd to see Ralph so soon return'd, skip's over the Wall into the Garden and fled. The next day Ralph (who knew who he was) told his Brother of it, and desir'd him to speak to the young Persian not to come any more to his House; for if he did, he must expect what follow'd.

Some days after, the Embassadors treated all the Franks; when Ralph beginning to be warm, call'd the young Persian to mind, and slipping home without taking his leave, open'd the door softly, and found the young Persian again with his Miliries. Thereupon Ralph calling his Slaves to help him, bound his arms, and ty'd him to a Tree in the Court; and so leaving him there, went to bed. By and by one of Ralph's Servants, who knew the Persian, fell a jeering him; which fo incens'd the Persian, that he having his feet at liberty, and the fellow within his reach, gave him such a kick upon the bottom of his belly, that he first swooned away, and then dy'd. The other Slaves seeing him fall, waken'd Ralph with their cries, whereupon marching up a Pistol that was charg'd with a brace of Bullets, shot the Persian into the head. The Persian being thus slain, Ralph went in the morning to wind up the Kings Watch; and being ask'd by the King, as he was wont to do, what news in Isphahan, told him plainly what he had done, and the reason why. The King upon his report told him, he had done well according to the strictness of the Country.

The Athenodonler at that time was Miza-Take, who hated Ralph. For the Armenian Merchants having presented the Athenodonler with several Watches at a time, it happen'd that once he sent to Ralph above thirty Watches together to be mended. For which the Athenodonler, to gratifie him, and knowing that he kept four or five Servants, and seven or eight Horses, sent him fifteen or twenty Camels load of Straw and Barley for his Horses. But Ralph flying such a present as that, Go (said he to the Athenodonler Servant) tell the Majes, that I am neither a Horse nor an Afs, and therefore let him eat his Present himself. Which meffage fo provok'd the Athenodonler, that he study'd nothing but revenge.

Thereupon the Athenodonler, whose business it is to attend the King when he rides, and to report to him the news of the Town, told him, among the rest, what Ralph had done. The King reply'd, that Ralph had confes'd it to him already, and that he had pardon'd him, in regard he had reason to do as he did. But the Athenodonler made answer, that Ralph had miz'd the matter; and represented the story to the King far otherwise than it was, making the worst of it he could upon Ralph's side; and the more to incite the King, he put him in mind of the fair occasion he had to force him to turn Mussulman, there being no way to expiate his crime, but by turning Mahometan, or suffering the Law. The King thus over-ru'd, sent for Ralph, told him, he was now better inform'd of the crime he had committed, and that he must either turn Mahometan or dye. Thereupon the King sent him to Prison. Eight days after, the King (who had a great love for him, and therefore troubl'd that he must be constrain'd to put him to death, unless he would turn Mahometan,) sent for him again, and offer'd him two thousand Tomans, after a powerful persuasion by words, but all signify'd nothing. Upon that he sent him back again to Prison. But yet remembering that he had once approv'd the fact, he sent for Ralph a second time, and offer'd him ten thousand Tomans, and a Wife out of his Haram, with all her Jewels; all which Ralph refused, with the same resolution as before. The King incens'd at the fierceenes of his resolution, deliver'd him to the Brother of the party slain, to execute the Law upon him. The Holstein Embassadors were resolve'd to have beg'd his life; but the Athenodonler, imelling their design, would not permit them Audience. However, the King commanded all the Franks, and all the Armenian Clergy to be present at the Execution, to view all his blood, and put him in a Coffin; he commanded also, that he should be buried at Zulphah in the Armenian Church-yard, and have a Tomb made over him.

Thereupon Ralph was lead to the Meidan, with that triangular Instrument of Wood which the Persians call a Palenck, about his neck. This Palenck was the cause
cante that the Brother of the deceased, who was to be the Executioner, not only mis'd his first blow, but wounded himself in the Leg, while his Skain being born off by one of the sides of the triangular Instrument by the force of the blow lighted upon himself. Whereupon the people making a great shout hinder'd farther execution for that time. The King being advertis'd thereof, remanded him to Prison, and after a few days sent for him a third time into his presence; but though the King offer'd him a thousand Tomans, and that the Lords urg'd him to turn, though it were but for a while, and in outward appearance; yet neither threats nor promises could move the Zurickian, who was thereupon executed at the end of October, 1637.

All the Franks willingly contributed to raise him a Tomb; which was cover'd with a small Duomo, supported with four Pillars, ten or twelve foot high. The Armenians had made him a Saint; so that when they are sick of a Fever, they come and make their devotions at this Tomb; and every time they come, they carry away a piece of a Stone; so that the Tomb wants repairing every year.

The Abhemadonlet, to the end the King might be the less sensible of the want of him, had told the King, that his Majesty would find no great mis of him, in regard he had a Servant who was almost as good as himself. But some few days after, the Kings Watch that he always carry'd about him, being out of Order, and Raphael Apprentice not being able to remedy the fault, the King for madness that he had been the Watchmakers death, threw the Watch at the Abhemadonlets head. There, cry'd he, Dog as thou art, by thy advice I put Ralph to death, the most skilful man of his Profession that ever came into my Kingdom. Thou deformest for thy counsel, to have thy belly rise up. But I swear by my Torune, that from this time forward I will never put a Christian to death for his Religion. And I question whether any of you would have had the same courage to have dy'd for the Law of Huly. And indeed they have been very cautious ever since; nor has any of the Franks been put to death, though they have flown out before the King in words and actions rash enough.

CHAP. V.

Of some particulars under the Reign of Sha-Abbas the second.

Sha-Abbas the second, Son of Sha Seb, was no less cruel than his Father; and would be no less punctually obey'd.

He had two Sisters, which he marr'd to two of the richest Lords of his Kingdom, though of a very mean extraction. Some time after, the King understanding that they were both with Child, order'd Phythek to be given them to destroy the fruit of their Wombs. About three months after, he was told that they were big again; then he suffer'd 'em to be brought to bed; but commanded that they should not give the Children any nourishment, but let 'em starve to death.

The same Sha Abbas caus'd the tongue of one that fill'd him Tobacco to be cut out for a word spok'n idly. For the King calling for Tobacco, one of the Pages ran hastily for it to him that had it in charge, and bid him dispatch; who answer'd him briskly, Gebennemé sabrejité, that is, to Hell, have a little patience. The King being inform'd of it, commanded his tongue to be cut out. The poor man defir'd him that was the Executioner, to cut it as deep as he could in his throat, and to leave it very short; by which means he spoke some words muffling.

The people cry'd out against the Nazar, who being a person of low extraction, and advance'd to that high dignity in a short time, grew so proud that he contempt'd all the Lords of the Court. There was no dealing with him about
about any business, unless he were first presented; and he paid no body without making some advantage of it. Every body had reason to complain; yet no person knew how to come at the King to make their complaints. At length they betook themselves of making their application to two black Eunuchs, who had the Kings ear in the night. One was called Agra-Saron, who was the Master or Matter of the Wardrobe; and the other Agra-Kasran, or high Treasurer. These two Eunuchs seeing the King in a good humour one night, let fall certain words concerning the Nazar, and his management of affairs, and thence slid into a discourse of his injustice, that caus’d the people to cry out against him, and speak evil of his Government. Now it happened one morning that the King intending to go a hunting, the Grand Matter, who had always a large train attending him, coming to the Kings Tent, the Master deny’d him entrance. About the same time the King came forth, and seeing the Nazar, commanded his Officers to take off the Bonnet from the head of that Dog that took Gifts from his people; and that he should fix three days bereaved in the heat of the Sun, and as many nights in the Air. Afterwards he caus’d him to be chained about the neck and arms, and condemn’d him to perpetual imprisonment, with a Maimody a day for his maintenance; but he dy’d for grief within eight days after he was put in prison.

Pasha-Kan, being a generous Lord, and one that kept a magnificent train, was Governor of Agra-Sabah. At first he was very mild, but at last he began to exact such sums from the people, that his oppressions were very heavy; nor were these violent of his conceal’d from the Kings ear; who being one day drinking with some of his Lords, and seeing the Muster of his Muckle in the Room, who was a merry droll, and had always some pleasant news or other to tell the King, his Majesty was pleas’d to ask him, what the people said of Pasha-Kan; adding withall, that he had made him Governor of several Provinces, and had never heard any complaint of him before, but that now he was accus’d of strangely tyrannizing over the people. The Muckle Matter being a mere flatterer, and knowing that Pasha-Kan was extremely below’d by the King, confidently aver’d, that the Governor was falsely accus’d, and that he had always known him apter to give than to receive. There was at the same time in the Room, an Agis call’d Manuebar-Kan, lately return’d from a Pilgrimage to Mecca; him the King also ask’d, what was his opinion of Pasha-Kan, and his Government, being a person that had been long acquainted with him; to whom the Agis, thinking to please the King, return’d the same answer, that the Muckle Matter had given. Whereupon the King, who had been well inform’d of the Kan’s behaviour, turning toward the Lords that were present, what think you, said he, of these two Flatterers, that absolutely know the contrary to what they speak? And at the same time commanded two of the Muckle Matters teeth to be pull’d out of his mouth, and to be driv’n into the head of the Agis, which had like to have cost him his life, being a very old man. As for Pasha-Kan, he was disgrac’d for a time, but being a person endow’d with noble qualities, valiant, generous, and pleasing in conversation, he was recall’d to Court, and knew to well how to make his tale good, that his Majesty gave him the Government of Shemelonofan, of which Semarán is the Capital City. Shemelonofan signifies a Country manur’d to bear fruit. Nor is there any Province in Persia that abounds in Pastures and Cattle, that daily fail to ruine.

Pasha-Kan being reform’d to favour, the King sent for several Lords of the Court to come and drink with them. He also commanded five Francé Artificers which he had in his service to wait upon him, a Goldsmith nam’d Sain, two Watchmakers Lagis and Varin, and two Musket-makers Maresi and Bernard. After they had heated themselves a little with Wine, the King drew a Ruby out of off his finger, which I fold for him a hundred Tomans, and a Diamond Jewel worth thirteen or fourteen hundred Tomans, which he gave to Pasha-Kan, with whom he was whispering at the same time. Now though the Nazar were at a distance, yet without doubt some what of the discourse was heard; infomuch that the Wine emboldening him, he told the King aloud, that if he would let him have but four thousand Horfe, he would cut all that Rable to pieces. The King bid him hold his tongue and go to sleep; testifying his
his displeasure at his discourse. For the Nazar conjectur'd that the King was talking to Jafur-Kan about the incursions which the Usbeck Tartars often made from Misbud side. As for the Franks three of the five were gone home to sleep, Sam, Legis, and Bernard: Maras and Varis stay'd behind in the Room. But Maras being of a humor that when he was drunk he could not hold his tongue, and having heard what the Nazar said, he likewise took upon him to tell the King, that if the King wanted a General, there was none fitter to make a General than Jafur-Kan, and presently began a long repetition of his praisies. The King commanded him to hold his tongue, which he did for awhile, but then falling again into his former impertinencies, the King commanded him to be dragg'd out of the Room by the feet, and that they should rip up his belly. Thereupon Maras was seiz'd upon by the Mets, who having a great kindness for the Franks, and knowing that the King had a singular love for Maras, delay'd the execution of the Kings command, pulling his Cloathes off very slowly; and finding that the King did not rise to go into his Haram, which is the sign of no pardon to be given, he cause'd him to be dragg'd as near the person of the King as he could, thereby to try whether the King would have compassion on him or no; while certain Lords took the boldness to implore the Kings mercy in his behalf. At last when the King saw him dragg'd along, he commanded the Officers to let him go, and withall order'd him to put on his Cloathes again, and resume his place.

The King of Persia's eldest Son comes very raw to the Throne; and his first divertisement is to make short journeys into the Provinces, thereby by little and little to gain the knowledge of such things as concern him. Above all things he never fails to visit the principal Church of the Armenians at Zulpha. That which makes him fo curious, is his desire to see the Armenian women, who are very handsome; being also further incited thereto by the Sultaness, who are glad of any recreation. And then he has a Convoyk through all Zulpha, at what time all the men must retire to Ispahan, or to their Friends at a distance. She-Abbas the second went several times in that manner to Zulpha; and one day among the rest, upon the report of the beauty of the Wife of the Konter Gorgia Safras, Son of Kelontor Gorgia Nazar, the King having seen her, lik'd her very well, and desir'd her to go along with the Sultaness, who carry'd her into the Haram, where she continu'd fifteen days, and then return'd home with a fair Neck-Lace of Pearls, which the King gave her when she went away.

To say the truth of She-Abbas the second, he was a man too much given to drink, and too much govern'd by his passion; otherwise he was a lover of justice, and very magnificent and generous to Strangers.

C C  
CHAP.
Mabomet Beg was born at Tauris, the Son of a Taylor, who bred him a Scholar. He had a quick apprehension, and was naturally enclin'd to vertue; and being devisorious to advance himself in the world, he had the good luck to obtain the employment of Major-Bafji, or chief of the Eflayers and Refiners of Money, who has a power to visit all places where money is coyn'd. After that, he became acquainted with the Aila Verdi Beg, or Mr. Godfeyf, the Kings chief Huntsman, by the title of Meri-Shokar-Bafji, who gladly prefented him to the King, to whom the King was very thankful, so soon as he had found the noble Qualities of the person he had prefented. Thereupon to soon as Mabomet Ali-Beg, Grand Master of the Kings Houfe dye'd, the King better'd that Employment upon Mabomet Beg, who not only gain'd the favour of his Majesty, but the good will of all the Lords of the Court. He had a great rejoyce for them all, without medling with any of their employments, and ufprefit his revengeful spirit, not finding it reasonable as yet to difclofe his paffions.

Kalife Sultan at that time Athemadoulet hapning to dye, the King conferred that place upon Mabomet Beg, who at first behav'd himself in that employment to the satisfaction of all men. He apply'd himself particularly to the searching out of Mines; for there had a report ran among the people, that certain mountains nine or ten miles from Ifpahan toward the Weft were well digg'd into, their might be found store of Gold, Silver and Copper. To which purpose he made ufe of a Norman, whose name was La Chapelle de Han, who vanted at that time to have great skil in Chymityr, Mines and Minerals, for which reaoning he was recommended by the Governor of Ifpahan to the Athemadoulet then at Caftin with the King, who prefently sent him back again to the Governor to furnish him with all things neceffary for his Expences, and for the work which he undertook in the Mountains. Thither went La Chapelle, and after fifteen days toy'd return'd to Ifpahan with two or three hundred weight of earth, and fett up furnaces to draw out the metal. The Athemadoulet was fo wise as to give order to the Governor of Ifpahan, and three or four more persons of Quality to overview the Norman, to fee that he play'd no foul play. But though there was not fo much as a half penny worth of silver in all the earth from the bottom to the top, though the Persians watch'd him fo narrowly as they did, he made a shift to shuffle in an Abafih among the earth, as it was in the furnace without being perceiv'd. Nevertheless the Athemadoulet, to whom it was carry'd, prefently found out the cheat, though he took no notice of it, hoping to make better ufe of the Norman in other things; only he forbid him to dig any more in that place, in regard the expence would exceed the profit.

La Chapelle, who was very skilful in putting off his merchandize, and one who knew to make the best ufe of the leafe pickers that he might perhaps have in Mechanics, and the power of Motion, had the cunning to amufe the Athemadoulet for ten years together, being a pathionate Lover of new Inventions; and the better to infinuate himself into the Kings favour affum'd to himself the Invention of several Rarities which he shew'd the King, who thereupon allow'd him a very handfome pension. Thus encourag'd, he undertook to cast Canons, bring the water to the top of the Kings houfe, and several other things, yet when all his designs fail'd for want of Art, and that he found he could do no more good in Persia, resolving for India, he dy'd at Ormus.

The Athemadoulet missing of Gold and Silver Mines, apply'd himself to the discovery of Copper Mines, wherein he was more fortunate; for in those Mines he also found veins of Azure, of which there is a great quality confum'd in painting the Grofseo Furnitures upon the Ceilings and Arches of their Houfes. He also found out a Mine of Lead near Turke: and being fill'd upon new discoveries, he found out
Chap. VI. of Monfieur Tavernier.

A Mine of Talk, Stone, Allum, and Coles; but of neither so good as in other Count-
ries. He was so obtrusive in the earth of Metals, that if any person had an occa-
sion to speak with him, let him be never so busie upon never so important affairs, it
was enough to bring him some stones of a suppos'd Mine, or something rare ei-
ther for Colour, Figure or Weight. He also gave full power to them that brought
him any tidings of a Mine to go to the place, and to pres the Countrymen from
their labour to dig in the Mountains and break up rocks: and if they found no-
thing he called the fault upon the ignorance of the Labourers.

He also apply'd himself to the study of Mechanic Motions. He would have
found an Invention, whereby the half Vail that hangs in the Kings Megler, or
Council Chamber, and is drawn to and fro by certain Officers in the Summer, to
gather the cool Air, should have bin made by Engine-work. Then he took a fin-
cy for water Engines, the most necessary thing in the world for Persia to relieve
the growth of the Country, but wanting necessaries, as Beams, Rafters, Wheel-
work, Cordage and Iron, he could not begin those Engines, the figures whereof
La Chapelle had left him in a Book.

But as Mahomet Beg was studious in these things, so was he Ambitious and Re-
vengeful to that height that he could not observe a moderation in his resentment
against those that had given him any disfavour. In his height of Passion he caus'd
several Kans to be depriv'd of their Provinces, and by confiscating their Estates
reduced them to utmost necessity.

The Kans of Erivan had a Son who was a lovely and a well proportion'd Gentle-
man, and always attended at the Kings Elbow. One day that the King was drinking
with some Lords, he commanded the Kans of Erivan Son to carry a Gold Cup
full of Wine to the Abhemadoulet, who perceiving that he had enough already,
made a sign with his eye to the young Lord to return it back. The young Lord,
passing by the King told him ingeniously that the Abhemadoulet had no desire to
drink, whereupon the King commanded him to go and pour the Wine into his
bosome. As the one was oblig'd to obey, the Abhemadoulet was forc'd to suff-
er, and to permit the young man to open his bosome and povrve down the
Wine; for not daring to shevy his Anger, he was forc'd to dissemble the belt he
could for that time. But having resolv'd to revenge the affront upon the Kans of
Erivan Father of the young Lord, who had only done what the King command-
ed him, he resolv'd to lay hold upon the opportunity that presented it self, knowing
that there were several complaints come against him from the Abhemadoulets of
Erivan. Thereupon the Abhemadoulet tends for the Kelonter, encourages him in
his suit, and gives him instructions how to proceed. To this end Mahomet
Beg appoints him to meet him fuch an hour at the Kings Stables, whither the
King presently coming, the Kelonter threw himself at the Kings feet, and be-
fought him for Justice against the Kans of Erivan oppressions: when Mahomet
Beg fell'd not to heap up aggravations against the Governour, and the King,
though he had heard but one side, as easily condemn'd him upon the Accusation
of the Kelonter and his Prime Minister. Thereupon an Officer of the Kings, call'd
Negc-Couli-Beg, a man of a quick and active spirit was commanded to go in all
haste, and seize upon the Perfon of the Kans. Who being come to Erivan found
him upon his seat of Justice, confiscating and condemning to fine and Corporal
punishment a near Kinman of the Kelonter. The Meffengers boldly enter'd into
the Megler or Council Chamber, goes directly to the Kans, told him he was the
Kings prifoner, and gave him a blow with his fift upon the neck, about which he
was to wear the Triangle of great thick pieces of wood already decrib'd, into
which the neck is enclos'd, while the Arms and Hands of the Prifoner are put
through another piece of wood that crosses the Triangle, which is a great pain to
the Prifoner. Thus was the Kans carry'd night and day to Isphahan, but when he
came there the King recev'd him more mercy, and allowed him his house for a
prifon, yet not suffering him to go to the Bath, nor to throw his hair, nor to stir
out of the Apartment where his women were. These are penalties impos'd upon
those that fall into difgrace at Court, whom the King shews up in their houses, in-
tending no severer punishment. For the Kans being belov'd by the King was re-
lover'd to his favour, and to his former charge of Superintendant of the Kings
Mosquee.
Neither did this frighten others from bearing up against the Power of Mahomet Beg, though every one had not the same success. For ill it far'd with the Governor of Schiraz, who was call'd Mirza Haddi. He was a petion of great wealth and knowledge, and one day in Council took upon him to tell Mahomet Beg, that he was not of his opinion, and withall to lay before him his defects, and ill conduct. But the Prime Minifter so deeply lay'd to heart the boldness of Mirza Haddi, that he resolv'd to revenge himself by all means imaginable. He suborn'd false witnesses, and other persons to make complaints before him of the Governor of Schiraz. There was a necessity for the party accuss'd to appear before Mahomet Beg as his Judge, but the Governor trusting to his Innocence, nere minded the rage of his adversary, not believing he could receive any injury from him. In the mean time Mahomet Beg inform'd the King what he pleas'd himself, and overpowering him by his authority, confecrated all Mirza Haddi's Ettare, and sent him to prison to the House of the Nazar, who was call'd Ismail Beg. When he came there they hung him upon Tenter-hooks by the feet against the wall, and dur'd him so long, that he was forc'd to be car'd into another Room upon a Slaves back. His Lieu tenant and an Eunuch, that had bin his Treasurer, were serv'd in the same faire, and all three put into a high Chamber that serv'd instead of a prison. His Vizier or Lieutenant was releas'd in a short while, but Mirza Haddi and his Eunuch were still kept close.

Nor is the manner of his revenging himself upon Mir-Kaffem-Beg, the Derga, or Provost of Isphaban less remarkable. While Mahomet Beg was only Mayor-Babli, there was some gold Plate roll'n out of the Kings Kitchin. Thereupon the Derga sent his Officers to seize upon all the Goldsmiths in Isphaban, that knew nothing of the matter, as being utterly innocent of the Robbery. In the mean time he put them all in prison, and lockt them close up, intimating to them that he was resolv'd not to release them without a good sum of money. The poor Goldsmiths thus ill us'd, apply'd themselves to the Mayor Babli, who sent his Officers to entreat the Derga to confider that the Goldsmiths were innocent of the Robbery, and that being in some manner under the Jurisdiction of the Mayor Babli, as being Artificers in Gold and Silver, he ought not to refuse to discharge them at his request. But the Derga not seeing the money come, bid the Officers of Mahomet Beg tell their Master that he knew what belonged to his Employment, and, further, said he, Let the Tailors Son meddle with his own business, tell him withall, added he, that if he pleas'd I will shew him his Sister's drawers. For a little before the Derga had by his Spies surpriz'd her toying in a Garden with two young Lords, from whom he fuccez'd a considerable sum of money. Mahomet Beg not powerful enough then to prosecute his revenge, let it sleep, but when he came to the height of preferment, he remember'd the Derga, and behought himself which way to ruin him. Nor was it long ere an opportunity offer'd itself. For there being a report that the Enemy appear'd about Candahar, a Frontier Town of Persia upon the Mogull Territories, the Akhmedaoulet advis'd the King to raise a good number of Souldiers about Isphaban, as being lusty nimble fellows and us'd to labour, and to send them to Candahar, to be ready against all accidents. The King having an entire confidence in the Akhmedaoulet, order'd him no time, but to commit the management of the Levies to such persons as had perfect knowledge of the plain Country. Then Mahomet Beg studying his revenge, told the King that there was no perfon fitter for the employment than the Derga. Mir Kaffem-Beg, who according to his cruel and covetous humor, soon abus'd his Commision, the thing which he, who had procur'd it, chiefly defir'd. For whereas the King intende'd that none shou'd be enroll'd but thofe that were willing, the Derga forc'd every body, especially the Sons of the richest Farmers, who rather than part with their Sons gave the Derga his own demands to ipare them. When Mahomet Beg had got matter enough against the Derga, he underhand forg'd up the Country people to make their complaint, giving them to understand that it was contrary to the Kings intention to have them torment'd in that manner, that his Commision was only to lift thofe that would go of their own accord. The Villages easily encourag'd, sent their Deputies to Isphaban, whom he kindly receiv'd and pretent'd the fame hour to the King. His Majesty having heard them, and Mahomet Beg having seconced their complaint, the King order'd that they should
should make an exact list of what the Commissioners of the Deroga had robb'd of Mabomet Beg, lost no time, but by virtue of his Authority and the Kings command, sent his Officers into all the Villages to take the Oath of every Countryman to the end they should declare the truth, under the penalty of a fine and corporal punishment, of what had been exacted from them to the utmost. This Oath was to be put in paper, signed by every one that made it, in these words, Let my head be cut off to the King, and my goods to his Divan, if I obey not punctually the Order of his Majesty. The account being made of all the money for which they had compounded with the Deroga, it was presented by Mabomet Beg, who aggravated the Tyranny of the Deroga, and represented to his Majesty that for thirty years he had thus devour'd the Territories of Ispahan. Thereupon by the command of the King, who was then at Ispahan, the Deroga was to carry'd into the Meydan, and being tied up by the heels to receive a certain number of Baffinado's upon the feet for so many Fridays one after another; and moreover the nerves of his heels were to be cut, and his ankles to be bored thorough. The Kings command being thus seal'd, Mabomet Beg committed the execution thereof to his trusty Instrument Negef-Couli-Beg, who coming to Ispahan affemb'd the chief of the City, together with the Vizir or Governor, and the Deroga or Provost, who thought of nothing but being met, before they broke open the Kings Seal they made a publick Prayer for the prosperity of the King; which being ended, the Vizir open'd the Letter and read it with a loud voice. When the Vizir came to read the Sentence against the Deroga, he was seiz'd with astonishment at what time Negef-Couli-Beg coming to the Deroga, and striking him upon the Neck with his fit, threw him down under his Horses feet, and caus'd him to be bound according to custom. Immediately he was hurri'd to the Piazza, where he receive'd so many Baffinado's upon the soles of his feet that his nayls fell off. The next Friday they brought him to the same place, where they repeated the same Execution, and board'd his ankles. The Deroga being very ancient, his pains put him into such a condition as mov'd Negef-Couli-Beg himself to compassion, who wrote presently to Court, that the continuance of so much torment, would infallibly be the death of the old man. Upon that the King order'd that there should no more be done to him; only that he should be shurr'd up in the inner part of his House with his Wives, depriving him of his employment, but leaving him his Eftate.

But Mabomet Beg, not having yet compleated the revenge he fought, was resolv'd after he had thus tormented him, to deprive him also of his Eftate. To which purpose he advanced to the Office of Deroga, a Persian Renegado who was call'd Padada-Beg, whom he taught all the tricks imaginable to pick the peoples pockets. The design of Mabomet Beg in this, was to let the King understand, that if the new Deroga could heap up such a sum of money in five or six months, what a prodigious sum must Mir-Kaffembeg have heap'd up in so many years. In short, the new Deroga instrur'd and encourag'd by Mabomet Beg, leve'd unjustly such a vast number of fines, committed so many extortions and rapines upon the people, that at the end of six months the people began to tumult at the Palace gate. The Divan Bequis, who is the first Minister of Justice, took the peoples part; whereupon Mabomet Beg perceiving he had been too hasty in his design to be resolv'd upon the Divan Bequis, who had crost'd his designs, one morning caus'd several files of Mulqueteers to be drawn up at the Kings Haram. The King surpriz'd at the fight, Mabomet Beg told him that his Majesty was not safe so long as the Divan Bequis stirr'd up the people to Rebellion: which so incens'd the King, that he caus'd the Groom Porter to go immediately and pull out the Divan Bequis eyes, which was immediately done; nor did the old man say any more, but with his face all besmeard with his own gore, desir'd the servant upon whose arms he leant'd, to turn him toward Mecca that he might pray for the prosperity of the King. All his goods were confiscat'd and brought into the Treasury, but Mir-Kaffembeg still enjoy'd his, though he was forc'd to spend the remainder of his days in his own house.

Thus Mabomet Beg prefer'd him'self still in the Kings favour, and had remov'd all those perfons from the Court that had no kindnes for him, and was indifferently safe, till Mir-Tebkar-Bafbi another favourite, whom the King highly lov'd, began
to make head against him. These two haughty spirits would not give an inch one to another: and both equally strove to polishe the Kings favour, to have the disposal of Affairs. Mir-Tebekar-Basfi, who had brought Mahomet Beg into favour, being the elder pretended a respect due to his years, and Mahomet Beg pretended more due from him by reason of his place. During this contest ran a report of a rebellion upon Georgia side. Whereupon the Arthemadoulet perfwaved the King to send Mir-Tebekar-Basfi, lately made Koular Agaši or General of the Slaves toward Georgia, that so he might remove his Rival from Court. The Favourite sets forward with a flying Camp, but not finding any Enemy that opposed him, wrote back to the King that he saw no appearance of an Enemy, and that therefore it was a needless thing to tire the Souldiers in a Country where there was no face of War, and begg'd his Majesties leave to return. The Arthemadoulet on the other side laboured to hinder his return by preaching to the King the advantages of the stay of those forces in those parts.

In this interim the Uzhek Tartars had made inroads upon the Frontiers of Caraffan, and had slain several of Manontebek people, who was governor of the Province. Mahomet Beg who was his Kinfman, gave the King to understand that the Kan of Caraffan had behav'd himself valiantly, but conceal'd the defeat of the Kan. On the other side the Koular Agaši sent Letter upon Letter to the King, but perceiving that none of them came to the Kings hands, he sent to Ipahan one of his discreetest and most trutiful servants, who coming to Court intermix'd himself among the rest of the Lackeys. The Arthemadoulet lying an unknown face, and being always mistrustful, demanded who he was? To whom the Meflenger answer'd that he was a poor Souldier upon the frontiers of the Kingdom, who because he could not get his pay there was come to Court to see if he could there get any recom pense for his service: upon which reply the Arthemadoulet took no farther notice of him. Presently after, the young man meeting the Meter told him he had Letters of importance to deliver into the Kings own hand, of which the Meter giving notice to the King, the melfenger was immediately call'd in. The King having read the Letters which discover'd to him what the Arthemadoulet had conceal'd from him touching the no necessity of keeping forces upon the Frontiers of Georgia, and the loss which the Kan of Kousaffan had receiv'd, transport'd with choler against his prime Minifter, sent for him, and after he had most bloodily revil'd and reproach'd him, he was within a little of killing him with his own hands. But the Nazar and some other Lords there present took the boldnesse to reprehend to the King the long services which Mahomet Beg had done the Kingdom, and that since his Majesty had rais'd him from the dust to the highest honours of the Kingdom, it would not be for his honour to destroy at one blow a perfon that he had lov'd, and might still be useful to him. This discourse somewhat appeas'd the King, so that he only gave him in custody to the Nazar. Three days after the King exil'd him to Kom, with all his Family, not permitting him to have himself go to the Bath, or to come abroad. This Exilment lasted for several years. But my Letters from Persia in the year 1674. enform'd me that Sha Solyman, the present King, has restor'd him to his Primier Dignity, and that he still governs as Arthemadoulet, the King finding no man more capable than himself.
Of the Rebellion of the Prince of Jafque, a Vaffal to the King of Persia, in the reigns of Sha-Scfi I. and Sha-Abbas II.

Between Cape Jafque, and Cape Guadel which are the two moft Southern points of Persia, there lies a mountainous and miftifie Country, which extends it felf from the Ocean toward the Province of Keraman, and in feveral places is inacceffible. It is poftife'd by three petty Princes, the one a Mahometan, the other two toward the East both Idolaters. The firft is the moft potent of the three, and neareft to the Province of Ormus. He alfo affumes the title of Prince of Jafque, as his Anceftors did before him. Now after Sha-Abbas the firft had conquer'd Ormus, he went about to have made himfelf master of all the coaft that extends it felf beyond Cape Jafque; but meeting with reafiftance, he only obtain'd that the Prince of the Country fhould acknowledge the King of Persia for his Lord, and that as his Vaffal he fhould pay him an annual tribute. And indeed during the reign of Sha-Abbas, who knew how to make himfelf fear'd, the Prince of Jafque pay'd his tribute very orderly. But Sha-Scfi, fucceeding his Grandfather very young, this tributary Prince fhook off his yoke, and refus'd to pay. Which not being regarded in the reign of Sha Scfi, the Prince of Jafque thought to do the fame in the reign of Sha Abbas the fecond. But at length after he had refus'd to pay for fome years, the Kan of Ormus pretending the Country to be under his Jurifdiction, and that the Kings honour was concern'd in the Princes refufal, incited Sha Abbas to fend forces againft him to reduce him to obedience. The King granted the Com- miffion to him that had undertaken the bufinefs: who prefently gathering togethcr an Army of 20000 men, the moft part Horfe, thought to have surpriz'd his Enemy. To which purpofe that he might take the neareft way, he march'd direc- tly toward Cape Jafque. But as it was the shorteft cut, it was the moft dangerous, infomuch that the Kan, who hunted all the way he march'd, according to the custom of Persia, had the misfortune to fall into a bogg, where he was fift'd, to- gether with 20 or 30 horfemen more. The death of the Kan being divulg'd, the Army retreated back again: but as foon as the King receiv'd the news, he fent the Brother of the deceas'd Kan to fuccefs him. In the mean while the Rebel Prince believing within himfelf, that he was not to be thus quiet, and expecting to be attack'd by the new Kan, ftood upon his guard. And indeed the new Kan march'd with all the speed he could, and enter'd the territories of the rebellious Prince, but being baffe was forc'd to make more haffe back again to Ormus, with the losf of an abundance of men.

The Prince of Jafque pufh up with this success, did not believe that the Per- sians would be fo haffy to come again: and thereupon he refolv'd upon a Voyage for Mecca to give the Prophet thanks for his Victory. To which end he embarq'd at the neareft place he could to Cape Jafque, thence to make fail toward Arabia. But the Governor of Kan undertaking his design by his fpies, way-laid him by Sea, took him and brought him to Ormus. At that time the heats being exces- sive, the Governor was retir'd, according to curftome, to the Mountains fome ten or twelve Leagues from the City, whither the Prince was carry'd and brought to the Kan's tent. But while the Kan was expecting the return of the Mellenger which he had fent to the King for orders what to do with the Prifner, the Princes with hearing of her husbands misfortune, and being a woman of a manlike cou- rage, taking along with her about five or fix hundred horfe, with little noife and by long marches the at length fell unawares upon the Kan about midnight, kill'd him with her own hand, cut in pieces the greatest part of his men, whom the found-afleep, carry'd away ten or twelve of his wives, and fett her husband at li- berty in spite of the Perfiens, who had not time to rally themfelves.

The news of this defeat coming to Court, the King being highly incen'd, fent away the third Brother to be governour of Ormus, with fpecial command to the Gover-
Governours of Schiras, Lar and Kerman forthwith to raise 30000 horse to revenge afront and reduce the Rebel. The Kan of Ormus march'd at the head of that Army, and gave Battel, but the Prince being succour'd by the other two Idolatrous Princes his neighbours, the Persians were again beaten. Only the Prince of Tadjque loft his Lieutenant General, a valiant Captain, and a very good Soulier.

The King understanding that the Lieutenant General was the Kans Primer, gave him leave to do with him what he would, in revenge of his Brothers death: who thereupon devis'd the most cruel torments that ever were heard of. For he first caus'd the body of the Lieutenant General to be larded with lighted Candles, and then setting him upon a Camel order'd him to be led softly about the streets every day in the very heat of noon. A torment almost insufferable, which the heroic Indian nevertheless endur'd with an invincible courage. After the Kan had tormented him in this manner three days together, the chief of the Holland Company and other strange Merchants abhorring so much cruelty, begg'd of the Kan to surcease his rigour, who readily granted them their request.

C H A P. VIII.

Observations upon the raigne of Sha Soliman the present King.

Ali-Couli-Kan had bin three or four times exil'd from the Court, for speaking with two much liberty. For he was bold and could not keep his tongue between his teeth. For which reason he was call'd the Kings Lyon, who was wont to chain him up when he had no occasion for him, and to let him loose when he had any buffets for him to do. The last time he was exil'd, he was kept five or six years in a Fortrejs out of which he had never stirr'd: but one day, having a smooth tongue, he overperfwaded the Commander to give him leave to go a hunting with him. When he return'd, with the help of some of his servants, he fell upon the Commander, and gave him so many Baltinadoes upon the feet, that he had like to have kill'd him: telling him withall, that it was to teach him his duty not to let a man go that the King had committed to his charge. Sha Sephi, though very young, hearing of this, and desirous to see Ali-Couli-Kan, notwithstanding all the endeavours of the Grandees to hinder his return, commanded him to be set at liberty, and that he should have a better allowance to live upon. Two or three days after, the King sitting in Council, the whole Assembly was amaz'd to see Ali-Couli-Kan enter, who approaching his Majesty with a profound reverence, told him that the Lyon being now let loose was humbly come to kiss his hands. Thereupon the King fell a laughing, and casting a favourable glance upon him told him he had done well. Nor was it long ere the King finding him no less pleasant in conversation, then a valiant and expert Captain, made him Generalilimo of his Armies, as he had bin in the raigne of Sha Abbas.

When the Court saw Ali-Couli-Kan so well receiv'd, every one then labour'd to refuifie their joy for his return. They fent him Horses, Mules, Camels, rich Carpets, and every thing fit to furnish a Lords house. But all this while he wanted money, which because he could not meet with among the Persians, he was forc'd to have recourse to the Armenians, of whom he defir'd to borrow five or six hundred Tomans. As for the Kalender he would have had the fum lent, but the reft would not. Thereupon the King taking a walk to Zulphi, Ali-Couli-Kan put it into his head to go and fee the great Cathedral belonging to the Armenians, where severall Bishops with severall Monks refide. The King entering into the Church, where the Bishop ftood ready at the head of the Clergy to receive him, and feeing all things new and strange, as coming but lately out of the womans Haram, ask'd his favourite what fort of people thofe were clad in fuch an extraordinary manner. Ali-Couli-Kan told him they were Devils, Devils! said the King, What! added he, doth bring me into a house of Devils? The King thus incens'd against the Armenians, re-
Chap. IX. of Monfieur Tavernier. 219

refly'd to force 'em to turn Mahometans. But Ali-Couli-Kan, being a Georgian, repenting that he had rais'd the Kings indignation to so high a pitch, and not believing it would be any advantage to him for the Armenians to turn Mahometans, contented himself only with frightening them, which was enough to bring the Armenians upon their knees, and to make them come and beg the Intercession of his authority. Which favour, as he order'd it, cost the Armenians ten thousand Tomans to the King, and four or five thousand Tomans to his Favourite.

The 23. of September 1677. the King made a Cavalcade, then which there could be nothing imagin'd more magnificent. All the richest Furniture was brought out of the Exchequer into the Meydan. The golden bucketers to water the Horses. The golden Fat out of which they take the water, together with the buckles, harness and nails of gold, to which the Horses are ty'd. After the King had play'd at Mall, as I have already describ'd, and had allo shot at the Goblet upon the top of the Maff in the middle of the Meydan, he went and fate in the Druon, which is over the Gate call'd Ali Capi, where he had the paftime to fee Lyons, Bulls, Bears, Tygres and Rams fight. But that which was most admirable, was to fee a man fland upright upon the Saddle while the horse ran full speed, which he did three times the whole length of the Meydan. The first time, 'tis true, he fell, but the two laft times he stood firm.

On day the fame Ali-Couli-Kan preffented two handfom Youths to the King, which had both delicate voices. The King hearing them sing, was very much trouble'd that he could not make use of them in his Haram, which Ali-Couli-Kan obferv'ng, fent for a French Chirurgeon, and promis'd him a great reward if he could cut the youths and fave their lives. The Chirurgeon for lujce of a large recompence, cut them both and cur'd 'em very well. Which done, Ali-Couli-Kan preffented the two youths to the King, who was surpriz'd to fee them, but was well pleas'd that he had got two fuch new attendants in his Haram. But fee the reward of fuch a wicked action. Ali-Couli-Kan dy'dfoon after. The Chirurgeon never was pay'd: and being advis'd to prefent a Petition to the King by the Meter, the Meter ask'd him whither he would turn Mahometan: which when the Chirurgeon deny'd to do, the Meter bid him be gone like a Rafeal, telling him withall that he did not think the Religion of the Christians had permitted fuch acts of villainy. The two youths were born at Caprou, and had both Fathers and Mothers, and were promis'd in Marriage. When their Parents heard of it, they came to Ispahan, to weep over their Children. Which the King obferv'ng, to appeafe their forrow, gave them a Pension during life.

C H A P. IX.

Of the Government of Persia.

The Government of Persia is purely Despotick or Tyrannical. For the King has the sole powre of life and death over all his Subjects, independent from his Council, and without any Trials or Law-proceedings. He can put to what death he pleases the chief Lords of the Kingdom, no man daring to dispute the reason: nor is there any Soveraign in the world more absolute then the King of Persia.

The King deceasing and leaving Male Illue behind him, the Eldelft affends the Throne, while his Brothers are kept in the Haram, and their eyes are put out; and if there be the leaft fulpicion of any contrivance against the King, they are forthwith put to death without any farther examination. And not only they, but the Children also of the Kings Brothers and Sifters. I remember when I first travell'd into Persia, they were not fo rigorous, but were contented to move a red hot iron to and fro before their eyes. But Sha-Sefi perceiving his command had bin negligently executed, and that the poor unhappy Princess had fome flight left them, D d he
he order'd their eyes to be digg'd out of their heads. Sha-Sefi's cruelty went yet farther, for he spur'd not his Eldest Son Sha Abbas, the lawful Heir to his Throne, ordering one of his Eunuchs to move an Iron before his eyes, no man being able to tell the reason. But the Eunuch compassionating the young Prince, did indeed move an Iron, but not a red hot Iron before his Eyes, and teaching him to counterfeit himself blind, preferv'd his fight till his Father lay upon his death-bed: at which time his Father was very penitent, for having put out the eyes of his Eldest Son, to whom the Throne of right belon'd. The Eunuch seeing the King so sadly afflicted and ready to give up the ghost, affur'd him that he would restore the Prince to his fight, and to comfort him at his death, brought the Prince with perfect eyes to the bed side. The fight of which pro-long'd the Kings life till next day; and gave him time to command all the Gran-dees of the Court to obey Sha Abbas his Eldest Son, as his lawful Successor and their King.

But to return to these blind Princes; There were several at Ispahan when I was there: and I knew one particularly, who is still alive, and is a perfon of ex-cellent natural parts. As blind as he is, he is a great lover of Curiosities, and has built him a House in Ispahan, which is worthy a mans fight. He is overjoy'd when any perfon brings him any rarities out of Europe, feeling them in his hands, and cauing his Eunuchs, which are very apprehensive, to tell him the meaning of every thing. He is a great admirer of Clock-work and Watches, and can tell by his finger when a Watch is right in the Cafe. To know what a Clock it is, he has little points set up in the Dial-plate, and a half-hand, to the end he may not be deceive'd which part of the hand points to the hour. By means of certain figures which he makes of soft wax, and lets in order upon a Table, he will call up an accompt very exactly. Several other good qualities I admir'd in him; and it griev'd me to see a man reduc'd to that miserable Condition, only because he was of the blood Royal of Per-fia.

Though the Employments of the Kingdom generally fall from Father to Son, yet the King if he pleases may bequeath the Governments of Provinces or any other dignities to any of his Goalams which are his Slaves, if he find them cap-able, and thinks they may be fit for his service. The Father to leave the Em-ployment to his Family, labours by degrees to introduce his Son, and to obtain the Survivorship for him. But if the Father dye, and leaves the Survivorship to an Infant, there is generally a perfon of Age and Experience sent along with him. Some there are also that obtain employments by presenting the Favourites at Court.

The State of Persia is distinguish'd like most of the European States, into three Bodies. The first is that of the Sword, which answers to the Nobility, and com-prehends the Kings household, the Kaus, and all the Souliery. The second is that of the Quill, comprehending all those that belong to the Law and the Courts of Justice. The third is composed of Merchants, Handicrafts-men and La-bourers.
Of the first of the three Orders or States of Persia, which comprehends the Kings Hazbold, the Kans or Governours of Provinces, and the Souldery.

The Primier Minister of the Kingdom is call'd Achemendule, or the support of Riches. His office is the same with the Grand Vizier in Turke, and may be compared to the ancient Mayors of the Palace in France. In regard all the affairs of the Kingdom pass through his hands, he ought to be rather a Gownman then a Souldier; and herein he only differs from the Grand Vizier, who is always to be at the head of the Army, and for every slight fault or dislike is subject to be strangled by the Grand Signior. Whereas in Persia where the Government is milder, the Prime Ministers generally dye in their beds, or if they are Depos'd, they are only exil'd to some frontier City, where they live as private men.

When the King is young, the Prime Minister has a hard game to play, for then the Favourite Eunuchs and the Sultanelles diannual and cancel in the night whatever orders he makes in the day time.

The Nasar or Ser has the charge of all the Kings goods, of his breeds of horses, of his moveables, of his Cloaths and Plate: much like the grand Muster of the Kings Houfe in France.

The Mehetar, who is always a white Eunuch, is the first Gentleman of the Kings Chamber, and follows the King with a kind of bag hanging by his side full of handkerchiefs. And as he is always at the Kings elbow, if he have the Kings ear, it is safe for him to befriend or do unkindnells, as his inclination leads him. During the minority of the King, some of these Mehetars have been known to govern the Kingdom.

The Mit-Akbor-Bajbi, or Grand Equire, has the Charge of the Kings Stables, which as well as the Gate of Ali-Capri, are a place of Refuge, and whoever faves himself therein, let it be for Murther or Debt is safe. All the Horfes in the Kings Stables are mark'd with a hot iron upon the left hip, and those that belong to private persons upon the right. Those that the Kings gives to them that serve in his Armies, have the Kings mark, and are not to be fold, but they may be chaffer'd away. If any of those Horfes happens to dye in a Horfe-mans hands, he must flea off the Kings mark, and carry it to the under Officers of the General of the Cavalry, to have another, otherwise he would be forc'd to buy another at his own expences. Those people by laying the skin in the water, know, though by what art I cannot tell, whither the Horic dy'd of age or sickness, or whither he were malignantly kill'd. For in times of Peace there are some Horfemen that will kill their Horfes, to save the Charges of keeping any more than themselves: then at the next Muster they bring the skin of their Horfe, with the mark on, to the Officers, and get another, unless they be found out. Nor are their Horfes only mark'd, but their Scimitars, Mufquets, Bows and Quivers, all which they must shew to the Commissioners every Muster.

Shi-Albar the second being at Ceshin in the year 1654, took a general view of his Cavalry, which lasted for ten or twelve days. For the King sitting in the Portal of one of his Gardens, with his Officers standing about him, every day came to many troopers to ride by him: which were all stout active men and well mounted. Every Souldier gallop'd singly by him; and coming just under the King, he shot an Arrow against a Butt of Turf that was throwd up upon his left hand, and when the Muster was over, the King advanced the Pay of every Horfe-man, who according to the sentence of the Judges had shot nearest the mark.

I was then at Ceshin, and I remember one Souldier, who quite contrary to what the other Horfe-men did, walk'd his Horfe along by the King, and never shot, but only lay'd his hand upon his brest, and then upon his forehead, which is the
Ceremony of Salutation us'd by the King. He was a very homely fellow, with a flat tawny countenance: so that his behaviour and his presence offending the King, in a change he commanded that black rascal to be called forth out of his service. Immediately they took away his Horse and his Arms, and were going about to have drubb'd him, but that the General of the Cavalry made them a sign to let him alone. Immediately the General gave the King to understand that he was one of the best Soldiers in the Army: as he had signally made it appear at the Sieges of Erivan and Candaubar. Upon that the King caus'd his Horse and Arms to be retor'd him again, and commanded him to ride by him as the rest of the Soldiers had done. When he came against the Butt, instead of obeying the Kings command, he turn'd his Horse to the right and left, without saying a word. The General fearing he would offend the King again, bid him shoot. What shall I shoot at? Sir said he. Against the place where all the rest have shot, answer'd the General. Then the Souldier flaking his head and smiling, 'tis not my way, said he, to spend my Arrows against a wall; for I know how to make use of them better against the body or head of the Enemies of my King. I would then shoot three times before another could shoot once. At the same time he draws out two Arrows out of his Quiver, one of which he hold in his mouth, and put the other to his bow: and then setting spurs to his Horse he out-rid the Butt for the nonce, to shoot backward, which he did, and hit the very middle of the white, then turning his horse's head and passing the Butt as before, he shot the second Arrow into the same hole, whence they had pull'd the first Arrow. Then the General approaching near the King, told him that by what he had heard and seen, he might well believe that Horimcan to be as brave a Souldier as any in the Army: which his Majesty confess'd, and from three Tomans advance'd his pay to 5 Tomans.

The Mir-Shikar-Bafí, or the Grand Master of the Hunt, who is also employ'd as Grand Falconer. He has under him a thousand Officers, and a great number of Birds of prey, and manage'd Hawks.

The Seguan Bafí receives the orders of the Grand Master of the Hunt. He has charge of the Dogs, Lyons, Leopards, and other Beasts for Chase.

The Kindar Bafí, who has charge of the Kings Saddles.

The Zinkan-Courtsbí is the chief of the Querries, that hold the Kings stirrup, when he gets a Horseback.

The Kelle-Courtsbí carries the Kings sword.

The Oriang-Courtsbí carries his Bow and Arrows.

The Vakarwiz, is as it were the chief Secretary of State: an employment never confer'd but upon a Favourite. He also reads all Petitions and Papers that are refered to the King.

The Késa-lar-Bafí is he that keeps all the Money which is in the Kings Coffers, whom we call the High Treasurer.

The Ishk-Agáfi-Bafí is the Grand Master of the Household, who has several Officers under him.

The Mehmender Bafí is the Master of the Ceremonies.

The Hakim-Bafí is the Kings chief Phylitian, by whose allowance all the Phyllitians of the Kingdom are licens'd.

The Munzagtín Bafí is the chief of the Astrologers.

The Divan-Begí is the chief Juticar, as well in Civil as in Criminal causes, and he keeps his Court either in Ali Capí, or in the Kings House, where his Majesty sometimes prevides himself when he pleases. Before him as being an Officer of great Authority all the Criminals in the Kingdom make their appeal, and he makes out process against the Kans, and other Grandees of Persia.

The Dervín is much like the Lieutenant Criminal in France, from whom it is lawful to appeal before the Divan Begí. He has an eye upon Robberies, Battering and Murthers, and he has power to suppress Houses of Debauchery. If he catch any debauch'd persons, he has power to give them the Baitinado, or to fine them: and most commonly he spares corporal chastisement to punish their puffs.

The Sofragi-Bafí is he that spreads the Sofra before the King.

The Chinragi-Bafí is he that has charge of the Wine: chiefly the Schiras wine, which is particularly kept for the King, who seldom drinks any other. Nor can any
any particular person in Schiras make Wine till the Court be first serv’d; and that with the leave of the Chiratrego-Bajhi; there being none but the Franks and Jews that make it.

The Mesfical-Bajhi is the chief of the Torch-bearers; who furnishes the Court with Candles, which are all of Wax. To this Mesfical-Bajhi belong all the times of thofe that play at Cards or Dice, the Law of Mahomet forbidding all Games of hazard. This Officer has several inferior Officers under him, who go from place to place to spy where they can find any persons at play: and he has power to break open any house, unlefs the Matter be of great Quality.

The Kabenegi-Bajhi is he that has care of the Kabne, the Rofe-water, and other dilutions which the Persians drink; as Bilmisfe, made of the buds of brown Sallows.

The Kara-Serfsfe is the King’s Chirurgeon, or Barber, who lets him Blood, and thaves his Head; and cannot part with his place to another.

The Capiggi-Bajhi is the great Porter, who has under him several other Officers.

The Melkapollogear is he that has charge of the Stuff for the King’s Houfhold, and puts them out to the Tailors. He takes an account of the fhreds and old habits, which serve to make Clothes for the Souldiers, deducting for them out of their pay.

The Gelwader-Bajhi is the chief of the Foot-men.

The Mir-abe, or the Prince of the Seals, is the Superintendent of the Seals; and for profit, is one of the best employments in the Kingdom. He has the fee of the Canal-water to the Countrey-men; for which he makes the Farmers pay a severe rate.

The Karkrone is the Housfe for the Royal Manufactory, where the Gold and Silver-Carpets are made, as also thofe of Silks and Worlited, together with Tiffues, Velvets, and Taffeta’s. There are other Workmen that make Coats of Mail, Bows, Arrows, Scimitars, and other Arms. In other Apartments are Limners that paint in Water-colours; Lapidaries, and Goldsmiths, that only make Silver-Rings. For in regard the Persians cannot lay their Prayers when they have any Gold about ’em, they never wear Jewel or King of Gold, because it would be troublesome to pull ’em off, and lay ’em up so many times a-day. And therefore the King of Persia caufes all his Jewels to be fet in Silver, as we fet all our Stones in Gold. As for working Goldsmiths, they have none in Persia; all their Gold and Silver-Plate being wrought by the Copper-smiths in round figure, for they have not the art to frame an Oval.

The Nakkafis-Bajhi is the Serjeant-Painter, who only works in miniature; they cover their Pictures with a Varnish made of Maflich steep’d in a certain Oil that distills from a Rock that points upon the Capistran-Sea not far from Shamatri. It distills out of the Rock at first like water; but afterwards it thickens till it become as thick as Salfet-Oil, preferv’g fill its whitefefs. There are also three other Rocks not far from the former, from whence this Oil distills; but it is thicker, and of darker colour.

The Negreb-Bajhi is the chief of the Joyners.

The Emwadar-Bajhi has the charge of the King’s Granaries, and other Provisions, having several Officers under him.

The Odoadar-Bajhi is the Matter of the Woodyard.

The moft part of these Officers have their diet in the King’s Housfe, or else an allowance of Diet from thence.

The Themetal-Bajhi is the Clerk of the Kitchen. He orders what shall be serv’d up to the King, and when the Table is clear’d, he sticks his Knife in the beet dish, and orders it to be carr’d home to his own Houfe.

Now for the Officers of War, the principal are; Firft, the Sepbh-Salar, Generalispio of the King of Persia’s Armies, who is never confin’d but in time of War; which being ended, his employment ceases. His place in Council is immediately next to the Aftemadonel.

Now in regard the Militia is divided into three forts, there are also three Generals. The three Bodies of the Militia are the Corfebis, the Conlams, and the Tafentjis.
The Corshis are descended from a foreign race, which have still a great repute for their Valour. These people live in Tents, like the Turcomans; and they send their Youth betimes to the King. They furnish their Youth also with all necessaries, and maintain them till they come to be taken notice of by the King. They are all Horse-men, well paid, and well look'd to, and are many times advanced to the Supreme Dignities of the Kingdom. They are generally call'd Keshi-Bajshis, or Red-Heads, because that formerly they wore red Bonnets. It is said that the King has about 20,000 of these Corshis in pay, all good Souliards, that do wonders in Battle. Shu-Abbas the first did what he could to abolish this Militia, and to let up the Gonlams in their stead. His hatred against them was only because he thought them too powerful; for he was wont to fay to his Favourites, that nothing but the Puissance of the Corshis, could oppofe the Royal Power. Thereupon he took away some of their Privileges, and gave them to the Gonlams; but he could not bring about his design any farther.

The General of the Corshis is call'd Corshis-Bajshi, and ought to be one of their Body; nor can the King impose another upon them. The Mim-Bajshis commands a thousand Men, the Tuz-Bajshis commands a hundred, and the Om-Bajshis commands ten. The Corshis-Bajshis has 150 Tomans a year; the Mim-Bajshis fifty-two; the Tuz-Bajshis thirty, and the Om-Bajshis fifteen. The pay of every Horse-man, is from nine to fifteen Tomans a year. Besides, every year the King makes a general Mustier, and then he gives to the Corshis a third part more than their usual pay; however, to some more, to others less, either according to favour or merit. When the King has resolv'd to put a great Man to death, he commits the execution of his command to a Corshis.

The Goulsh-Aga is General of the Gonlams, or Slaves. For indeed they are either Slaves, or the Sons of Slaves of all sorts of Nations, who do the King very good Service. They are for the most part runnecagho Georgians; and there are about 18,000 of these Gonlams, being all Horse-men; whose pay is from five to eight Tomans a year. The Corshis are very good Husbands; but the Gonlams, as soon as they have receiv'd their pay, fall a drinking and swaggering; whereas the other, if he has a Pauffer to spare, will buy a Sheep with it: For in regard they live in Tents, their Riches consists in Flocks. The greatest part of the Court of Persia is made up of these two Bodies. The Gonlams have this peculiar to themselves, that they are very rarely known to revolt. For being all Slaves, and of different Nations, there are no ties of Affection or Kindred between them: And if the King has an occasion to punish any of them, the chief of their Body is to execute his orders. The Gonlams carry no other Arms besides a Bow and Arrows, with a Skain. Though some wear Coats of Mail, and Head-pieces: others Vambraces and Battel-Axes. These Horse-men never entrench in the Field like ours in Europe, nor have they any Field-Marshals to affign their quarters. After the chief have taken up the best places, the rest set up their Tents as near as they can to the Pavillion of the General.

The Tufenkiger-Aga is the General of the Tufenkis, who compose the third Body of the Militia. This part of the Souliyerd was but lately instituted, being compos'd of men taken from the Plough, as being most fit for labour. They are Foot-men with only a Scimitar and a Muskett. But when they march, they have a Horse or a Mule between three or four, to carry their Baggage and Provisions. Their pay is not above four or five Tomans a year. And for their Officers, their pay is more or less according to their Quality and Command. They are in no great reputation, being laugh'd at by the old Souliards, as being a company of poor Courtrey-men, that dare not look an enemy in the face. Not but that the Infantry of Persia is able to do good service; though, as numerous as they are, the King never makes use of them, but in case of necessity. When he marches in person, he fends for eight or ten thousand, which he fends for out of what Province bleft pleases him, and they prove very useful to the Army, as Sutlers. This Infantry is compos'd of the Courtrey-men that live in Tents, abiding in the Mountains all the Summer, and betaking themselves in the Winter to the hot Countreys. Every Tribe or Family knows how many men it ought to fent out. And there is not a Foot-man that has nor his new-Suit in his Chefs, and his Muskett and Scimiter in very good order. They are well train'd, and well disicplin'd; for every
three months the Governor of the Province takes a review of all the Souldiers in his Province, and caufes them to be exercised in his own presence. They are order'd to shoot at a mark, and they that hit it, are sure to have some reward from the Governor. When the King sends for any part of his Infantry, they presently know who is to lead 'em; and they are all lyft, and well clad, never putting on their best Clothes but when they march, or march into the Field. They pay to the King little or nothing: for of all their Cattel great and finall, they pay but one in the hundred to him, and one Abaffi, or 18 Sons of our Money.

The Effeb-Afafi, or chief of the Kesheki's, who are the King's Guards, and carry a Musket with a very wide bore. They were but lately intituated by the Ahemat-doulet, when he intended to defroy the Divan-begi. This Officer has about 2000 men under him, of which he dispofes every night a certain number, round about the Palace. When the King fits in Council, he stands there with a Battoon in his hand, and throws himself to the ground when the King beckons to him to come and receive any command from his mouth. The Topigi-Bafzi is the Master of the Ordnance, and chief of the Sea-affairs, but he has little to do in either employment. For, as for the Cannon, there are only some two or three pitiful Guns in some of the Frontier-towns: And for Ships, there are none in Persia but what comes from Europe or the Indies to Ormus or Baffora. The Persians themselves have no other Ships than some few large Barks in the Persian-Gulph, and in some parts of the Caspian-Sea, where they keep a Fleet against the Usbek Tartars, the Kalmoukes, and other people.

As for the Kaus or Governors of Provinces, they are generally chosen out of the body of Corschi's and Goulams; who are handfom perfon'd, and generally much more Valiant than the natural Persians. For the natural complexion of the Persians is not good, as may be seen by the Gaurces, the original Inhabitants of the Country, who are for the most part tan'd, and ill-fap'd. So that there is hardly a Persian, from the King to the meanest of his Subjects, who is not a Georgian, or sprung from the loins of Georgians. For they fetch a great number of Slaves out of Georgia; by the frequent Marriages of whichwomen, the Georgian Valour and Beauty are become Natives of Persia.

The Kaus or Governors of Provinces are as so many petty Kings, fear'd and repected by all the people. And when they are fet'tl'd, they are never depos'd, but upon repeated complaints of their excefive Tyranny. There are some of these Governments that yield the Kauz seven or eight thoufand Tomans. But they are bound to preffent the King every year at Nouron, or New-years-tide.

Under the Kaus there are also Governors of leffer quality, who are alto immediately pretend'd by the King, and cannot be depos'd by any perfon but himself. If they abuse their Authoritie, the complaints brought against him are first carry'd to the Kauz; which, if they concern the Government of the Kingdom, the Kauz is bound to inform the King thereof. But if the complaints are not confiderable, then the Kauz may do Justice himself, and make the Sultanz know their duty.

There is yet a third sort of Governors, call'd Asphs, who are the King's Lieutenants in places where he had Kaus in former times; or where he ought to have them still, but only to lave charges. For in the Provinces where Kauz Govern, they and their Officers, almost equalling in name and number the Officers of the King's Houfhold, devour all the profits of the Province, but what the Kauz is obliged annually to pay.

By what I have wrote as well concerning the King's Houfhold, the Governors of his Provinces, and the Officers of his Army, it may be easily concluded that the King of Persia's Court is the moft magnificent and glorious of all the Courts of Asia; and besides, that it is the moft Polite and Civil of all the Oriental.
Of the second Order, containing all those that belong to the Ecclesiastical Law, and their Courts of Justice; and, in general, of all the Gown-men: such as are chiefly the Officers of the Chamber of Accounts.

The second of the three Estates of Persia comprehends the Gown-men, such as are the Doctors of the Law, the Officers of Justice, and those of the Chamber of Accounts.

As the Athemat-doulet is the Prime Minifter in Temporals, the Sedre is the Prime Minifter in Spirituals, and the High-Priest of the Law. However, he does not pretend to take place before the Athemat-doulet either in Council, or in the publick Ceremonies. There is this difference between the Sedre and the Mofti in Turkey, that in Persia Ecclesiastical Dignities are no bar from Civil Employments; so that the Sedre is many times made Athemat-doulet.

The Dignity of Sedre is not limited to one single person, but may be divided between two, in regard there are two forts of Legacies, the one from the King's of Persia, the other from particular persons. Therefore for the more careful Superintendency over these two forts of Legacies, there are sometimes two Sdres appointed. The one is call'd Sedre-Kras, particular or peculiar Sedre, who manages all the Revenues of the Royal Foundations, and distributes them to the Mullaks and Students according to their merit. The other is call'd Sedre-el-man-konfat, who has the management of private Foundations. In the year 1667 the King created two Sdres, and married them to two of his Sisters.

The Sedre has two men under him, whose Authority is almost equal to theirs. The one is call'd Sheik-el-felon, and the other Cadi: and these are they that decide all controversies in Religion, Judge of Divorces, make Contracts and publick Acts. These two Dignities are in the King's nomination: and in all the principal Cities of the Kingdom there are two of these Ecclesiastical Judges for all matters that concern the Law.

To every Mosquee there belongs a Picknamaz, who is always first there before Prayers begin, and he teaches the people to Pray by learning of him, having their eyes always fix'd upon him to that end. This Picknamaz is the same with him whom the Turks call Imam. The Monials are the Doctors of the Law, as are the Hodgis in Turkey, and they are well paid out of the Legacies given to the Mosquees, for reading every Friday, and interpreting the Alcoran to the people. He that reads, sits in the Chair; and he that interprets, in another, somewhat lower upon the left-hand of the Reader. They are also bound to teach the Sciences to all those that require it: and, as a mark of Sancity, they wear a great white Turban, with a finge Chamlet-habit of the same colour. Their gait is grave, and their discourse very serious; yet all this is but pure hypocrisy. When they light into any considerable company of people, they presently rise, and exhort 'em to go to Prayers. At the same time they wash their heads, their hands, and their feet, and spread a felt upon the ground, or if they are poor, a finge mat. Upon this, at one end, the Monilla kneels, at the other lies a flat Stone about the bigness of the palm of a man's hand, which was brought from Mecca. Which Stones the Monials always carry about them, for being commanded while they are at their devotions often to kiss the ground, they rather choose to kiss a Stone brought from so holy a place, than the profane Earth. They have a kind of a Mariners compass, which directs them punctually where Mecca stands, to the end they may know which way to turn when they say their Prayers. The Prayer which the Monilla make, seems to be accompanied with a great deal of zeal, and they take great notice all the while whether the company be attentive or no. Some Persians are so superstitious, that a Vizir of Schiras suffer'd his leg to rot off, because he would not let a Christian Chirurgeon touch him, for fear of being defil'd.
There belongs alio to every Mosquee a Montevetis, who looks after the repairs of the Building, and the Provision of what belongs to the Mosquee; together with a Muezzin, who cries morning and evening from the top of a Tower, That there is but one God, and that Mahomet is his Prophet.

Colleges, the Persians call Medreses, where there are a great number of Scholars bred up at little charge, out of the Legacies left to the Foundations. They allow them a Chamber without any Furniture, they being to provide a Coverlet and a Mattress for themselves. They have no certain Masters, but sometimes they go for their instructions to one, sometimes to another, seldom to the Principal of the Colledge, who is call'd Mondees, and is generally the greatest Blockhead of them all. But there are several professors in every good City that are forward to teach the Sciences to purchase honour to themselves. For which reason they are very liberal, to get a great company of Followers together, who are as so many Trumpets to publish the wisdom of their Abūn or Doctor. But when their Liberality ceases, the Trumpets want breath at the same time.

Now as to their manner of studying, the Student first reads two or three lines, and then the Doctor Expounds. Then another reads two or three lines more, and so one after another; every one rising up out of respect after he has done reading, and standing up till the Doctor bids him sit down again. One of the Doctors shall teach all manner of Sciences in one day; for he is not learned that cannot talk of all. And certainly had the Persians those advantages of Books, and that method of study which we have in Europe, they would prove to be men of great understanding: for with those little helps they have, they will give a good account of their own Theology, of Logick, Physick, and the Mathematicks, wherein they strive to reach the bottom of things as deep as they can. Their Books are for the most part the works of an ancient Persian Author, whose name was Kogia Nepr in the City of Thous, in the Province of Koraffan. This very probable he was well skil'd in the Greek and Arabeck, having translated into Per- sau several Books out of those two Languages. They have some pieces of Avi- stake which he was accounted the best in the West: The Almagestis of Ptolemy, which they call Magife; some treatates of Euclides, some fragments of Archimedes: the Opticks of Euene, Heiffer, and other excellent Books. Some have affirm'd that they have been skil'd in the doctrine of Sines and Tangenz for above this 800 years: and indeed they are very curious at this day in Mathematical Instruments. They have also a great inclination to Poetry, the choicest grace whereof they believe to confit in designe of accidents, and high comparisions, observing rhyme as we do. As for Physick, they have Galen, whom they call Galenus; Averoes, whom they call Averale, or great Father; and Hermes Trismegisti, whom they call Or- mon. The most considerable of their Historians is Fonize el Sapho, who wrote a Chronology from the Creation of the World to his time; wherein there are abundance of fables, but little truth. He says that the World was inhabited by Devils for an infinite number of years before the Creation of Adam, and that God for their enormities depriv'd them of their power upon earth, and gave it to man to manage. Their Books, though few, are very common, and every Trades-man buys 'em, being very ambitious to learn the Sciences themselves, and to encourage their children to do fo too. They lend them betimes to the School, which they call Mekfles, of which there are severall in every Quarter. They make a hideous noife in their Schools, repeating their Leffons altogether aloud, while the Master corrects every Boy that does not keep along with the Cry. As for the children of persons of Quality, they have Tutors at home, never furring out of doors till they are 18 years of age, unless it be to go a hunting or a shooting now and then. Hence it comes to pass, that the Children are dischreeft, civil and modest; so that you shall never hear an ill word come out of their mouths.

In the Chamber of Accounts are many Officers, whom I look upon as Gown- men. All the Books and Register's pass through their hands, particularly such Papers as concern'd the King's Revenue. All which are register'd in the Chamber of Accounts at Isphaban, which is call'd Defier-Krane. As to the Fee-Lands call'd Monekerbar, which belong to particular persons, they owe to the King a certain annual
annual Rent, which the Governors of Provinces exact with a severe extorti-
on.

The *Meftempit* and the *Memalek* are they that value the Rent of all Lands
in Demefh, which is one of the principal charges of the *Defter-Kroon*. They
also take cognizance of all the King's Farms, Quit-Rents, Provisions, and Ex-
penses of Receivers and Collectors. There is also a *Meftempit* to value Lega-
cies.

The *Nazer* controuls the *Meftempit* and the *Memalek*, and his hand is required
to all Papers of dispatch.

The *Deroga* or Provolt of the *Defter-Kroon* is to prosecute and punish all that
are guilty of false Receipts, or of Exaction.

Into this Office are deliver'd all the Grants and Affignations of the wages of
the King's Officers. Every man comes and receives his own, or sends for it to
those places upon which this Money is assign'd.

In every Village or Borough there is a *Reis*, or chief of the place, to whom
the Officers apply themselves for their Money; for should they terrify the
Country-man, he would run quite away, and pay nothing. The greatest cheat in
this Chamber of Accounts, is, that in regard the Officers keep the Roll of the
Officers wages, they will give them divers Bills to receive little parcels at several
places distant from one another, till the Sum be made up; to which trouble rather
than the Kings servant will be put, he will give a good gratuity to the Officer to pay
him all together. But because the Officers are not able to satisfy all that come, there
are certain *Tubuilders* or hoarders up of Rent, who buy for ready Money as cheap
as they can, such Bills as private men come to receive at the Chamber; and when
they have got a good number together, they go and receive them altogether at
the Chamber, and make great advantage. By this misgovernment of the *Defter-
Kroon*, several persons are very much opprest. For he that has but 30 Tomans
a year, shall be forc'd to give a good share out of it to have the rest in ready Mo-
ney; which has been often the ruin of the Persia Army, through the abuses
and defalcations put upon the poor Souldiers. During the Reign of *Sha-Abbas
the 1*; and towards the beginning of the Reign of *Sha-Sefi* his Son, the Exche-
quer was better regulated; but when the Persians came to be at Peace with their
Neighbours, the King and his Lords have minded nothing less than the payment
of the Souldiery.

The greatest part of the Lands in Persia belong to the King, and are only farm'd
by private persons. The rest of the Lands are meafur'd, and every Land pays so
much a measure. The King also has a vast income by the Merchandizes that
pay Cuttom and Toll. The Port of *Bandar-Abaffi* alone brings him one year
with another, when least, besides accidents, near upon 20000 Tomans.

CHAP.
Of the third Estate of the Kingdom, comprehending the Tradesmen and Merchants: as also of the Trades, Manufactures, and Commodities of Persia.

The Commerce of Persia, as in all other Kingdoms, consists in the Trade of the Country and Foreign Traffick. Only with difference, that the Country Trade is in the hands of the Persians and Jews, the foreign Traffic in the hands of the Armenians only, who are as it were the Kings and the Noble mens Factors to sell their Fruits.

As for the Handicraft trades, there are some Corporations that pay a certain yearly duty to the King, as Shoemakers, Cutters, Smiths, and others. Some are free, as the Joyners and Mafons: though he get by their labour as much as others pay him in money. For when the King requires twenty Mafons for a work which is in hand, the Marmar Bashi who is their Chief, summons them together, and they that give mobl are excus'd. For when the King requires but twenty, he summons forty: and thus every man lives by his calling. The practice is the same with the Chief of the Joyners, and all other Trades, who are Officers pay'd by the King, and never work unless they please themselves, commanding all that are under their Jurisdiction. As for Carpenters and Joyners work, the Persians know little what belongs to it, which proceeds from the scarcity of Wood, that does not allow them materials to work upon. So that for Chairs, Tables and Bedsteads, there are no such things to be seen in Persia: the Joyners busines being only to make Doors and Frames for Windows, which they make very neatly of several pieces of wood joint'd together, so that a man can hardly put a Tennis Ball through the holes where they put the glafs. Nor can it be expected that the Persians should work like other Europeans, having no other Tools then a Hatchet, a Saw, and a Chizzel, and one sort of Plainer, which a Frenchman brought among them.

Their nobler Arts are Writing, for Printers they know none. All their Books are writ'n, which is the reason they do much esteem that Art. There was an Armenian who had set up a Printing-Press at Isphahan, and had Printed the Epistles of St. Paul, the seven Penitential Psalms, and was going about to Print the whole Bible, but not having the way of making good Ink, and to avoid the ill consequences of the Invention, he was forc'd to break his Press. For on the one side the Children refused to learn to write, pretending they wrote the Bible themselves, only to get it the sooner by heart: on the other side many persans were undone by it, that got their living by writing.

The Persians use three sorts of hands, the first is call'd Nesfaliick, or the Set-hand: the second Shakesfe or Drummee, which is their Court-hand: the third Nestee, or the Running-hand, very like the Arabic. They write with small Indian Reeds; and say, that to write well, a man ought to lean so slightly upon his Pen, that should a fly stand upon the other end it would fall out of his hand. When they write they hold their Paper in one hand to turn it according to the motion of the Pen, other-wise they could not make their dathes large and free, as the Character requires. They make their Paper of Cotton Fustian, very course, brown, and of no strength, for the leaf folding tears it. They fleck it with a fleck stone, and then rub it over to make it more fleck. Their Ink is made of Galls and Charcoal pounded together with Soot.

The Persians speak four Languages among 'em. The Persian call'd Bellick, that is, sweet and pleasing. The Turkiff, call'd Sciecket, or the Rodomontado Language. The Arabian, to which they give the Epithite of Feschif or Eloquent: and the fourth, call'd Cababet, or the Speech of the Country people. The Persian in use among the Gentry is compoud almost of all Arabic words: by reason that the Persian is very barren. But the Gibbrifh of the Country people is so corrupt that they in the City can hardly understand 'em. The Arabin is the Language of the Learned, in which tongue their Books are written. The Language of the Court
is Turkish, but much more soft and elegant then at Constantinople. As for the Persian Language, it is spoken in the Courts of the Great Mogul, and the Kings of Golconda and Vizapour, in all which Courts a Noble man would take it for an accent to be spoken in the Indian Language.

As for their Painters they only paint in miniature, and for Birds and Flowers they will draw them indifferently well: But for figures and stories they know not what belongs to any such thing.

The Persians are most excellent Artifics for manufactures of Gold, Silk and Silver, of which their rich Carpets and Tiflises are made: nor do their Gold and Silver Manufactures ever grow black or loose their luster by long wearing or lying by. There are abundance that work in Silk stuffs of all sorts, and others that make Bonnets and Girdles of Gold and Silk. Others there are whose bufiness is to fill the flowers of Gold and Silver to their Taffata's, with gum water, of which the women make Shifts and Drawers. And now they begin to make such large quantities of Taffata's, that they care not for the stuffs which are brought out of India, though they be much finer.

They also make great quantities of Linnen Cloth of all sorts of colours, upon which they paint several flowers with gum water, and some figures, though the Law forbid it. Which they learnt to do upon the Armenians carrying out of Europe some ill-favour'd cuts and pieces in dittemper which they bought here without judgment: these pieces they hang before their doors, and these hollow places in the walls where they put their Quilts and Carpets when they ride.

The Persians are excellent Artifics at Damasquin with Vitriol, or engraving Damask-wife upon Swords; Knives, and the like. But the nature of the Steel which they make use of, very much contributes to their Art, in regard they cannot perform the same work neither upon their own nor ours. This steel is brought from Golconda, and is the only sort of Steel which can be damasquin'd. For when the workman puts it in the fire, he needs no more then to give it the redness of a Cherry, and instead of quenching it in the water as we do, to wrap it in a moist Linnen cloth: so should he give it the same heat as to ours, it would grow so hard that when it came to be wrought it would break like glass. I speak this to undeceive those people who think our Scimitars and Cut-laffes are made of steel of Damascus, which is a vulgar error; there being no steel but that of Golconda that can be Damask'd.

The Persians are also excellent Artifics at making Bows and Arrows, and such other weapons as are us'd in that Country. As for Bridles and Saddles their Artifics far exceed ours, especially in their sowing, which they do so neatly and with so much art with a kind of back-stitch, that it looks almost like an embroidery. There are an infinite number that live by dreffing Seal-skins and Goat-skins, the first to make boots for the Gentry and better sort of Merchants, the latter for the poor people.

There is also a sort of earthen ware made at Kerman which is very fine, and being brok'n looks as white within as without. It does not endure heat so well as Porcellane, which has this quality, that if you powre never so hot liquor into a Porcellane cup neither the foot nor the brims a top will be any thing the warmer. There are abundance of poor people that get their living by mending glasses Tobacco-pipes, for when they are brok'n they join them together again with a certain malleable made of lime, and the white of an egg, then with a Diamond-pointed piercer they make holes in the glasses, and bind the pieces together with a thin Latten-wire.

The most considerable commodities of Persia are the Silks which come out of the Province of Guilan. But there is not so much transported out of Persia as men imagine. For formerly great quantities of Velfers, Tiflises and Taffata's were transported out of Persia into these parts: but now we make them better and cheaper in Europe.

There is also a vast quantity of flay silk transported out of Persia into Turkey, Muscovy and Poland, which the women use in embroidery: for the Colours being lively, they embroider their shifts, handkerchers, vails, and other linnen with it.

The Seal-skins and Goat-skins which are dress'd in Persia are transported by the Holland.
Hollander into India and Japan. Great quantities also of both are transported into Muscovy and Poland.

The Renas, that famous Root, of which I have already spoken, is transported over all India, where there is also a great vent of Persian fruits pick'd in Vinegar, as also of their sweet waters.

Their Pistaches grow in great abundance about Cashin; Almonds from the Territories of Tifd and Kerman, Raisins from several parts of the Kingdom, especially from Schiras: And their purgative Prunes, which they call Almbacara, from the Frontiers that border upon Tartary.

Great store of Quinces candied, and boxes of Marmalde made at Balsard, are thence transported into India, where they are bought up by the Mahometans and Portugueses. For the Banians will eat none, for fear they should by accident bury a fly in their stomachs.

Great store of dry'd Fruits are brought out of the Country of the Medes, and transported to Toeat, to Diarbequir, Nineveh and Dagdar. Among the rest a sort of small Abricots, very pleasing to the tatte, which being boy'd in water make a pleasant Syrup, and are the only diet for the sick in those parts.

There are also great store of painted Calicuts made in Persia, which being course, are only worn and made use of by the poor, so that there is very little transported out of the Country, but what is carried into Turkie.

The Persians also make a great deal of money of their Cattle; and to begin with their Camels, they fell vast numbers of them into Armenia and Natolia. But the Governours of the Provinces are very unwilling to part with them; which very much abates the trade. For the Turks very highly esteem the Persian Camels, as being stronger than their own. They also fell great store of Horfes and Mules; but that trade is not so considerable, the chiefeft part being only sent into India.

As for their Sheep, 'tis a wonderful thing to see what prodigious numbers come out of the Province of the Medes and the Higher Armenia, and the Forraign Merchants come as far as Tauris and Hamadan to fetch them away. They drive them as far as Constantine and Adrianople, and the greatest part of the Mutton which is spent in Natolia and Romania comes out of Persia, which very much enriches Persia with ready mony. But when Lamb is in season, as we travel with the Caravans, we meet at every turn with flocks after flocks, the leaft of which consists of a thousand Lambs: and in regard there are some of those Lambs that are weary, and lag behind, we buy them at a very cheap rate, the Shepheards that are not able to carry them, being glad to be rid of 'em.

Formerly the Merchant Jewellers brought some Turquoises of the old rock out of Persia; but for these 15 years last past there have bin none found. The last time I was there I could only meet with three, which were but reasonable. As for thofe of the new rock, they are of no value, because they do not keep their colour, but turn green in a little time.

CHAP.
The Justice of the Persians is very exact and very speedy. Suits are determined upon the place without any need of Advocates or Proctors. Not but that the Officers of Justice are cafe to be corrupted, but in their unjust executions, which they carry as secretly as possibly they can; they are sooner faith'd then the Turk: and if their injustice be discover'd, upon complaint to the King they are punish'd without mercy.

The Kan do Justice in their Provinces, as representing the Kings person. Besides that, the King has a Divan Begii in every City, and the Kan places under him a Deroga, who is like the Lieutenant Criminal in France. He has under him an Antar, who is a kind of Captain of the watch; who goes about the streets in the night to hinder disorders, and carries all people to Prison that he finds abroad at unseasonable hours, if they cannot give a good account of themselves. There is also a Kelomter, that is, the chiefest or greatest, who seem to reform the Tribune of the People among the Romans, or the Provolt of Merchants in France. The Kelomter is only responsible to the King, who places one in every City, and it is his business to defend the People from the injustice and oppressions of the Governors.

Murder is severely punish'd, nor will money save the Criminal. When the Murtherer is tak'n, they carry him before the Divan Begii, who makes quick work. For he delivers him to the Parents or kindred of the person slain, who carry him to the place of execution, and without any compulsion torture him to death.

I remember the Kan of Sehiras had a Favourite, who falling in love with a young Pershan Gentleman, would needs endeavour to have the use of his body. One day meeting upon the Road together, and lying at night under the same Tent, the Favourite about midnight came to his bed side, and after many solicitations would have forc'd him. But being violently resist'd, the Favourite for madness to see himself dissatisfied, and liable to be discover'd, stabb'd the young Gentleman to the heart, and fled to the Mountains. The Murther being discover'd, the Mother, Widow and Sister of the young man repair'd to the Kan for Justice, who willing to save his Minion, offer'd them money: but they scorning his proffer, threaten'd to complain to the King. The Kan being thereupon constrain'd to pursue his Favourite, at length took him and sent him to Ispahan, telling them that he would not judge of the Affair, but refer it to the King. The Mother, Widow and Sister immediately follow'd the Murtherer to Ispahan; and demanded Justice of the King with that eagerness, that though the King had an inclination to have sparr'd the Kan's Favourite for his Masters sake, he was forc'd to abandon him, and to bid them pay themselves with his blood. Immediately he was carri'd to the Meydan, where the Widow first stabb'd him to the heart with a Dagger, then the Mother took her turn, and after the Sister; and then holding a Cup to receive his blood, drank every one a cup full to quench the thirst of their revenge.

Nor are they so exact in the punishment of Murther only; for they punish disorders in houes of Debauchery with a proportionable strictness, of which I will give the Reader two examples. A young Hollander, coming to Ispahan, prefently put himself into a Pershan habb; and going in the evening to a house of good fellowship, met with certain Pershans, with whom he happen'd to quarrell, and being well beaten for his pains, thought it not convenient to lay any longer where he had bin to ill entertain'd. Thereupon the Dutch Interpreter went and complain'd to the Athenemauder, who inform'd the King. The King immediately sent for the people that had beaten the Hollander, and ask'd them why they abuse'd a Stranger? To which the others made anwer that they saw no stranger, but only a man clad after the Pershan garb. Whereupon the King told the Interpreter, that if the Dutchman had worn his own Country habit, his Subjects durft not have abuse'd him, but as the case stood, he had no reason to punish 'em.

One
One day it happen'd that there was a great hubbub in one of those houses of debauchery, where the woman had prostituted her own Daughter. The King in form'd of it, commanded the Mother to be thrown headlong from a Tower: and that the Daughter should be torn a pieces by his dogs, which he keeps a purpose for such mutilations.

Above all things there is an extraordinary care taken for the security of the High-ways. For which purpose guards are set at convenient distances, who are ready to pursue upon the least noise of a Robbery, and who examine people whence they come and whither they go. If they answer not as they should, or trip in their Answers, they carry them before the next Governor. Those Radars are so potted over all Persia, that you need no more then send to the places where they keep station, to know what is become of any person that has committed a crime. For it is impossible to scape, all the Palises are so well guarded. If any one endeavours to travel through the Mountains or unrequited roads, then the Radars who are in all places, seize such persons upon suspicion, for not taking the direct road.

As the Caravan was one day setting out from Tauris for Isphahan, a poor fellow took an occasion to rob a Cloak-bag during the hurly-burly of packing up, and fled cross the fields not knowing his way: the Merchant milking his goods, complain'd to the Governor who having fought for him in vain, sent order to the Guards of the High-ways, to make a strict examination, and to send the person to him so soon as they had feiz'd him. In a short time the Thief was constrain'd to forfink his Cloak-bag and to come a thwart the fields for water. Who being examin'd by the Radars why he came alone by such a by way, and not knowing what to answer, was carrid to the Governor. He was soon convict'd and condemn'd to death, for Thieves find no mercy in Persia. Only they are variously put to death. For sometimes they are ty'd to a Camels tail by the feet, and their bellis ript open. Sometimes they are buried alive all but their heads, and starv'd to death: in which torment they will sometimes defiere a Pallenger to cut off their heads; though it be a kindness forbidden by the Law. But the most cruel punishment of all, is when they set the Thief a Horse-back, with his extended Arms faiz'n to a long stick behind: then larding him with lighted Candles, they suffer the Candles to burn into his very bowels. Another and I met two in this misery, who defir'd us to haften their deaths, which we durst not do, only we gave them a Pipe of Tobacco according to their desire.

As for those that steal in Cities, they tye them by the heels to the tail of a Camel, and rip up their bellis: and then as the Camel drags the poor creature along the streets, while one goes before him crying, T'ae King has punishd him for such a crime. If yet he be not dead, they hang him upon the next tree.

The Radars have little wages, which makes them use their Rhetoric to get what honestly they can out of the Travellers, to whom they tell long stories of their care for the security of the High-ways.

If it happen that a Merchant be rob'd, the Governor of the Province is to make good to the Merchant whatever he has lost, according as he shall make out by his Oath or his Book. Nor dare the Governors deny satisfaction, fearing a complaint at Isphahan. I myself was rob'd of two Bales of goods, between Lar and Schiras, to the value of 1400 Pillars, but upon complaint to the Governor upon my own oath and shewing him my Book, he pay'd me all my loss in gold, and gave me a present in wine besides.

The Pofts or Shappars are those that carry the Kings dispatches to the Governors of Provinces. When they are sent any whither, the Kings Equire finds them a Horse, and a man that runs to the end of the Stage, to bring him back again. If these Curriers meet a Horfeman upon the road, they have power to dismount him, if their own be not so good, or be ty'd: and the Horfeman must either run after his Horse, or fend some body to the end of the Stage. Sometimes these Curriers abuizing their power, within a quarter of an hour after they have chang'd their Horse, if they meet another better mounted, they will take away his Horse too. Nor dares the Horfeman reftiff, though he be never so much too strong; for there is no pardon for them that lay so much as a finger upon one of these Shappars; at other times they will pretend to take away a mans Horse only
only to get money. But they are forbid to deal so by the Frank; and I have past'd by them, when they have said nothing to me.

Their Government in relation to Belly-timber is the best in the world. For there is a Mofhefs, who is the chief of the Government, whose business it is to set a rate upon all sorts of Provision, being asfifted by three or four more Afleffors. Every first day of the week there is a public Proclamation of taxe upon the weight of every thing. Which Afleffors in the evening advise together against the next day whether to raise or abate the price before let. This order was esta-
blish'd by the great Shoa Abbas, and was in his reign more punctually obser'ved then it has been since. By the by observe, that all provisions of belly-timber are fold by weight and not by measure: so that you may fend a Child to Market, for if the Commodity be not weight, 'tis well if the buyer be satisfy'd with having his money again. For if the feller be difcover'd to fell by false weights, they are led about the streets with a Tackeklar, or a Bonnet like a Bee-hive upon their heads, and a Bell about their necks to expofe 'em first to the laughter of the people: after that they are fin'd, and receive fo many drubs upon the foles of their feet.

If this good order were not obferv'd in Persia, the poor would fuffer very much. For the handicraft tradeffen men that work all day in fops remote from their homes, where their wives are continually shut up, eat nothing at noon but a little fruit in fseason: and then in the evening when they leave work, they go to the Market and buy for their Families boil'd or roast meat, of which there is great plenty. Therefore are they fo exact, leant fo many poor labouring men fhould be de-
ceiv'd.

One day a Baker of the City came to the Kan, complaining that the Judge of the Government had fet too low a price upon bread, fo that he fhould be a great lofer. To whom the Kan made anfwer, that 'twas not his business to alter the price: bidding him go to the Magiftrate that was concern'd. But the Baker believ-
ing the Kan could do any thing, lent him a prefent of fifty Tomans. The Kan feeing the ill design of the Baker to opprefs the poor people, and the ill opinion he had of him as a feller of Justice, commanded him to be carri'd to the Piazza, and there to be drub'd upon the foles of his feet till he pay'd the other fifty Tomans, which the Kan forthwith distribut'd to the poor, and caus'd the price of bread to be abated instead of raising it.

C H A P. XIV.

Of the Manners and Customs of the Persians.

The Manners and Customs of the people are usually correspondent to their Religion. The Persians never preferv'e the name of their Predeceffors, but like the Jews, for distinction fake, fay, fuch a one, the Son of fuch a one. When they Circumcife a Child and give him a Name, they write three or four Names like Lots in Paper, which are drawn by a Child, and which the Child draws, that is the Name of the Child. The women that are barren, swallow that which is cut from the Child, believing it will make them conceive.

The Persians are generally very inquifitive after the time to come, confulting their Astrologers like Oracles: The King has always two or three by him, to tell him the good or bad hour. There is an Almanac which is fold every year in Per-
sa, which they call Tacum; but is indeed an Ephimerides, containing the Longi-
tudes and Latitudes of the Planets, the Conjunctions and Oppositions; and other fuch things. This Tacum is full of predictions about Wars, Sickneffes and Famif. It fets the proper reasons to put on new cloathes, to let blood, to Purge, or travel, with many other instructions of the fame nature. They give great credit to this Tacum, and they that can get one, govern themselves in all things according to the Rules there fet down. Others to know the Succes of their affairs, go to
a Doctor of the Law, and desire him to open the Alcounram, and to tell them the 
ill of their business. Thereupon the Doctor muttering some strange words, 
opens the Book, and if he meets with affirmative commands, he declares the the Law, to 
undertaking shall prosper. If negatives, he diviñes from the enterprize. I re-enterful for 
member a Gardiner belonging to the Capuchin Friars, would needs go to one of 
its excellent Moulhabs, to know whether he should get by an Ox that he was about to 
you. Whereupon the Moulhab affir'd him he should reap great profit by his bar- 
gain: but quite contrary, the Ox dy'd upon his hands within three days, to the 
great astonishment of the Gardiner. When a Capuchin tax'd the Moulhab for the 
fallacies of his pretended Art, the Moulhab reply'd, that God knew that the Gard- 
der would fpend his Money upon lewd Women, and therefore took from him 
the means and support of his debauchery. 
They also use a sort of divination, which is call'd Rambé, by even or odd, the 
Matters of which mystery, call'd Rammals, keep Shops on purpose to delude the 
people. When they see people coming, they have persons fibborn'd on purpose 
who holding out their hands shut, ask the Rammal what he thinks they have in 
their hands. The Rammal at first seems to be at a stand; throwing certain Dice, 
call'd Kiyabain, the fpecks whereof are some even, some uneven; but when there 
are people enough gathered together, he tells point by point how many fpecks his 
fellow-Cheat has in his hands. Who counterfeiting astonishment, encourages the 
poor silly creatures that stand gazing, to spend something for a lye which they sell 
them. They also make use of the Fals, which is to open a Book, &c by numbers even 
or odd, to prognostiñe good or bad fortune. In their interpretation of dreams, the 
Interpreter foretells the future to him that enquires conformable to what he 
says he saw in his dream. He has a great Book lying before him, full of little 
Pictures and Grotesco-work, wherein he strives to shew the people some Fantasms or 
Apparition, which they will tell you they saw in the night. These cheats are 
usually practis'd about the Palace, where all the idle people flock together; as al- 
fo upon the Road to Zulpha, where they lye upon the Road to catch the filly 
Passengers. 
The Persians are mightily addicted to ill language, and foul-mouth'd reproaches. 
So that when two men fall out, instead of fighting with their fists, they fight with 
their tongues, and curse one another. But they never blaspheme God: for if 
they should hear one swear, or with themselves at the Devil, they would cry out 
in an astonishment, Is not that Fellow a fool to give himself upon truft to the Devil, 
and renounce Paradise? When they would affirm any thing to be true, all their 
Oaths are Ser-aze-re-ba, By the King's beloved head; or, Erva pigumbir, by the Spirit of the Prophet. I remember once at Gālia, walking with some of the 
French Embassador's Servants, we saw two Turks at Cuffs; after they were par- 
ted, one of them gave the other a thousand curles; to which, the other reply'd 
no more than only this: I with, said he, thy Soul may have no more repose in 
Paradise, than the Hat of a French-man has in this World, alluding to our manner 
of futation, and putting off our Hats so often as we do. 
The Persians are naturally great Diffemblers and Flatterers; and they make it 
their study to acquire esteem and applause. They love to give and receive Pre- 
rents: more especially to present the King. Which Presents are valued; and according 
to the estimate, they must fend ten per cent. to the Serjeant Porter, and 
five per cent. to his Deputy: which, if they do not pay willingly, they are forc'd 
to pay: which I saw the Deputy of the Holland-Company forc'd to do. 
The Luxury and the Expences of the Persians is excessive, as I have in severall 
places obser'd. And though it be against the Law of Mahomet to make ufe of 
Gold or Silver-plate, which fets aside that metal only for Commerce and for Mo- 
ney; none but the poor observe that Law, for the rich make no scruple to tran- 
gresst it. 
The Persians are very much accustom'd to make mutual Visits one to another at 
their solemn Festivals, and to with one another good cheer, and a merry feast. 
The more noble fort flay at home to expeñt the Visits of their Inferiors; after 
that they get a Horseback, and return their Visits. The Carriñans continue their 
Visits all the year long, and going to the Noble-men Houfes, flay in the great 
Hall till they come out of their Harams. Whither, when the Noblemen come,
they lay their hands upon their stomachs, and bow, which is their manner of faling the Company that carries for them. After some few Compliments, they get a Horsfeback, attended by all their Vistrians, who accompany them to the King's House, in expectation of some kindnefs, by virtue of their favour. The favours which the King ufually does to such people, is to fend them to the Governors of Provinces with a Hawk or a Calaat, with order that the said Governors remember the Serjeant Porter.

The Kan being advertiz'd that the Calaat is coming, he rides forth of the City to meet it, attended by all his principal Officers, the chief of the City, and the greatest part of the Inhabitants. The Juglers alfo must give their attendance, together with the Drums and Trumpets, and all the Muftick-makers. They rendez-vous ufally in a Garden one or two leagues from the place, where the King's Maffen are waiting with the Calaat. So soon as the Governor perceives him, he makes a low obeifance, and a Prayer for the King; giving God thanks for that the King is please'd to preserve him in his memory: then he puts on the Calaat, which is accoding to the quality of the Governor: sometimes the Robe alone; fometimes Robe and Cloak; fometimes Robe, Cloak, Girdle, and Bonnet; to which, if he be a Grandee, are added the Scimitar and Dagger: which method is alfo obferv'd toward Embaffadors. When the Kan has put on the Calaat, he returns to the City with all his Retinue, goes to the King's Houfe; (for the King has a Houfe in every City,) kills the Columns of the Gate, and makes certain other Prayers for the prosperity of the King: At length he rides home, where he makes a great Feault, fhewing the Calaat to all perfons that come to him, who by way of complement cry Mohnbark-bafett, that is, may it be bleffed, and prove a good omen.

The Perfians are not much addicted to play: for besides, that the Law forbids it; the Meybaldar-Bafei has a power to fine and punifh Gameifters, as I have faid already. For which reafon they have fipes, to which the meaner fort of people dare not refufe entrance into their Houfes: but the richer fort laugh at 'em; and will give 'em nothing. Among the Perfian Games, there is one game at Cards which the Perfians call Gengefe. We have but four di quànt marks upon ours, but they have eight. They alfo play at a kind of Chefs, and at Triâles; which two Games are molt in ufe. The Shopkeepers play in the Streets with little Marble-bowls, not much unlike our Childrens Bowling-bones. But as for Bowling-greens, Tennis-Courts, they know not what they mean.

Neither the Perfians nor any of the Eastern People accufmom themselves to walk as we do. And therefore when they fee us walking to and fro together in a Garden-Ally for two or three hours together, they are annaz'd. They only spread a Carpet in the faireft place of the Garden, and fet themfelves down to contemplate the verdure of the place: and if they refce, 'tis only to pull the fruit from the trees. For they love to eat what they gather themfelves, never caring for what others have hand'd.

The Men never dance, only the Women of Pleasure, which are always fent for to their Feats: where they dance open-face'd, and fhew a thoufand poftures to divertifhe Company. Their Juglers are every fort as good as ours, but whereas ours make ufe of Balls, they fhew their tricks with large Hen-eggs. Their Dances upon the Ropes far exceed ours. I have feen fome of them that have ty'd a Rope to the top of a high Tower, and fentin'd the other to the ground, and then walking up to the top with their counterpoife in their hands, have laid themfelves upon the Rope under their backs, and have flid to the bottom with a diftinctness like lightning.

The Perfians are altogether as superftitious as the Turks. Before they fay their Prayers they are oblig'd to wash: every one having a Referatory for water in his own Houfe, which is always full of water. They plunge their heads in the water, wash their mouths, rub their forheads; and if a man fhews them any natiures in the Veffels, there's water enough, they cry, for purification; though, if it be Pond-water, it muft be four or five foot deep. But if it be running-water, the leaft quantity in the World ferves to purify 'em, and render 'em fit to pray: while they ground their belief upon this maxim of the Law of Mahomet, that if it should run through Pyhkiis, or Camel's-dung, it would be fufficient for purificition. There is one fort of washing appointed by their Law, which is, to go to their Barfs.
Baths after they have been with their Wives; and there are some so superstitious as to go there every day. These Baths are round Chambers, so close, that there is no light but what comes from little round windows made in the top of the roof. In the first place, there is the 

Korfhe, which is a Chamber seven or eight

foot square; where, in the middle of the Room, is a great Copper-plate, in the form of a flat Basin, and underneath they make a fire of Bruises or Horfe-dung: so that the Plate heats all the water which is in the Chamber: When it is hot enough, a servant belonging to the Bath goes up to the Terras, and winds a horn, to give notice to them that have a mind to come. Should a 

Persian or a Mahan-

muran miss once in eight days, he would feel an itching all over his body not to be endur'd. For the poxes, which the heat of the Bath had open'd, coming to be flat, the vappors of the body not able to get out, prick and tickle the skin. The Men go early in the morning, and stay till two hours after Sun-rising: At the entry of the Bath is the place where they undrefs; and when they are stript all but the secret parts, which they cover with a napkin, they pour hot water upon their shoulders; and then comes a man and rubs off all the sweat and filth of the Body with a coarse Cloath, after which they plunge themselves into a Retervatory of hot water, which they call Kollaterin. But these common Baths are very dangerous, and many people of both Sexes have got the fowl Difeafe, who were never addlicted to impurity.

There are also in Persia birt'd people, which they call Sakès, whole butinefis it is to give water to the people as they go along the Streets. Their Barbers are very neat, and purfue ours for lightnefs of hand, for a man can hardly feel their Ra-

fors. They have alfo a Knife to pare the nails of the hands and feet, which they do very dextroufly. As for their Beards, tho'f those that belong to the Law cut it with Sciffer, but they leave it not fo long as the Turks do, by much. But the Courtiers and Souldiers have all off, except from their upper-lips, where they take it for a mark of great honour to wear long Muflaces, which they lay is the ornament of the face.

The habit of the Persians is a Robe which they call Coberie, that comes down a little below their knees. This is of very fine quilted Cloath, well cotton'd in the Winter, but much thinner in the Summer. These Linnen would be very cheap, but that the Perions of Quality change their Robes every day. Their Sleeves are long, and close to their arms, and reaching as far as the wrist. The Robe is fit to their Bodies as far as the Waft; but then it is made wide and loose. Over this they wear a noble Girdle of Silk, adorn'd at the end with flowers of Gold, over which they were another Girdle of fine Kerman-woof. The richer ftre are fo vain as to wear three Girdles, two of Silk, and one of Kerman-woof, which is ty'd uppermoft. Under the Robe or Veft they wear a short Waftcoat of flower'd Futfian quilted, their Shirts being of Silk of divers colours. They ufe as little Soap in Persia as they can; for Soap is very rare in Persia. When we come out of the Indies, we are forc'd to bring with us Linnen enough to serve us for fix months, and then to carry it back again; for they wash much better in In-

dia then in Persia. Their breeches being of Silk, come down to their Ankles, without any conoecies. Their Saffe, or Bonnet, which we call a Turban, is made of a piece of fine Silk ming'd with Gold, being in form much like our large Pompions; the top thereof is a little flat; and here it is that the end of the Silk being garnish'd with flowers of Gold and Silver, ends in a kind of Pofie. These Bonnets are very heavy, ec¢ially tho'te that are for the most part nothing but Gold and Silver. The meanefl of thofe is worth 200 Crowns; but there are fome which the King and the great Lords wear, that are worth four or five hundred. You shall seldom meet an Officer of any Quality that does not wear a rich Jewel in his Bonnet. The Courtiers and Souldiers wear their Daggers upon their stomachs, fix'd in their girdles. The meaneft Souldier inlays the handle and sheath of his Dagger; but the Grandees have them all befet with Pearls. There was in the handle of 

Shah-Abbar the Second's Dagger, a Diamond of above fixty Carats, which, with fome other Stones that belonged to it, was valued at 13000 Tomans, or 20000 Crowns. Over their Veft they wear a Juflecor, much like ours. It is fixt'd at the top with a button: and moft ufually they have nine tufted buttons before fct by three and three at an equal distance: but they only

serve
serve for ornament. This Jufticoar is either of Cloth, or Tiffue, which in Winter is lin'd with Martin, or else with a grey Lambskin that comes from Karfian. And indeed the Perfians love divenity of colours in their habits; for their Jufticoar is of one colour, their Vett of another, their Breeches of another, and their Shoes, especially the Women's, are green, red, yellow, or violet. The Girdle and Turban are always of stri'd Stuff, unless it be the Mohollar's, which are always plain.

Besides all this, in the Winter they wear a long Cloak down to their heels, with sleeves of the fame length, lin'd with rich Furs. The Perfions of Quality, and some of the meaner fort of people make no more of Cloath of Gold and Siver, then we do of Druggets. A man that has but seven or eight Tomans a year, shall spend five in Clothes; which exceeds in habit is crept down among the Rabbie, fo that a man can hardly tell the Servant from the Maiter. And it is a Proverb among the Perfians, Corbebe Lebas, fine Clothes make Men esteem'd at Court. Neither Sau-Abbas the Second, nor his Grandfather Sau-Abbas the First, would allow of this disorder, but that Men should go clad according to their conditions. For one day, seeing one of his Servants with a pair of Cloath of Gold-breeches, demanded what wages he had? but when he understood that it was nothing neer sufficient to maintain him at that rate, to deter others from the like vanity, he order'd him to many Battinados upon the soles of his feet, that he dy'd in a few days. Others say that the Fellow being surpriz'd at the King's Quelion, made him answer, that being troubled with the Gont, he had been advis'd to wear that fort of Stuff for its warmth. To which the King reply'd, that he had been told a very bad remedy, and that he would shew him a better and a shorter way to cure the Gour, and so commanded him to be drubb'd, as before is related.

In regard it is very cold in Persia, they make use of three forts of Furs. The Lamb and Fox's skin for the meaner fort, together with the Cat's and Fox's skin. But the third fort, which is the Martin's Fur, is for Grandees of the Court, and other Perfions of high Quality. They have also a way to make Calflocks that will keep out the rain, the wind, and the cold, which are made of Kermau-wool, as our Felt-makers make their Hats.

And now I have told 'tis cold, give me leave to tell ye how they warm themselves. In all Houses there are little Chambers, in the middle whereof there is a square hole about a foot deep, and three or four foot long, according to the bigness of the Chamber. Over the hole is a thing like one of our Tabowret, which covers the hole with a large Carpet, to keep in the heat of that is kind'd in the hole; so that being plac'd under the Tabowret as far as the wall, though as cold as ice before, in a minute you shall be almost in a sweat, and be ready to fall a-sleep, if you take not a great care. All the Nobility have Chambers with Chimney's, where they set the Wood upright; the Mantle-tree comes forward, low, and semi-circular. It is two or three foot deep, and as many wide, to avoid smoking.

They are full of their Compliments, which they call Travelen: and their manner of salutation is quite different from ours. For they never uncover their heads, but bow, and lay their right-hand upon their breasts. When they come into the company of their Betters, they fall upon their knees to fet themselves upon their heels, which is a mark of respect.

The Women in Persia are very richly habited; but their habit is all of a piece, though little different in shape from the Mens. It is open before, and comes not down below the calf of the leg. Their Girdle is not ty'd fast, but hangs carelessly; their Sleeves are also close to their arms, and reach to their wrists. Upon their heads they wear a little Bonnet rais'd like a little spire, and adorn'd with precious Stones, according to their Quality; from which Bonnet falls a veil behind, which is very graceful. They wear Breeches like the men, and their Shoes are almost like theirs. The Women of Ormus wear only a single pair of Breeches with a shift over them. The Armenian Women wear besides, a little Jufticoar without sleeves, and upon their heads, a fine Linnen-Coft ty'd under their chins. Their hair is gather'd into a long trefs, to which they sometimes add more, which is fallc, to make a long lock that is done up
up in a Velvet or Satin-Café embroider'd, and hang behind down to the
waist.

Handsome Women are very plentiful in Persia, as well the tawny as the white.
For the Merchants that bring both from all parts, choose the handiwork they
can pick out. The white Women are brought from Muscovia, Poland, Caffia,
Mangrelia, Georgia, and the Frontiers of Turkish. The black from the coast of
Melinda, and the Red-Sea.

The Persian Women are seen by none but their own Husbands. They are very
idle in their Houlies, not so much as looking after any thing of Housewifery.
Indeed every thing is at the Husband's disposal, so that the Women are rather Slaves
than Wives. They spend their time in taking Tobacco, after several fashions.
When they go to the Bathes, the's the Woman that wears the best Clothes, and
brings the belt Collation. They that have Slaves, cause 'em to rub their arms,
their legs, and their thighs, till they fall asleep; having no other dissipation in
their voluptuous Prifon. The higher a man is in dignity, the more he glories in
having a great number of Wives and Slaves; and his absolute power keeps them
in order either willingly, or by constraint.

There are two sorts of Eunuchs for the guard of the Sultanezies and the Wives
of the Nobility: Some are white, but they never come near the Women, but are
ordered to guard the first doors of the Haram. The others are black, frightful
look upon, and flat-nosed; who attend only upon the Women. If there be a
necessity for a Woman of Quality to go abroad, the Eunuchs go before and be-
hind with Barroons in their hands, to make the Corrons, and drive all the people
out of the way. When the King goes into the Country, if any one be asleep in
the high-way, and be perceived before he wakens, he is immediately cut to pieces
as he lies. In the time of Sha-Abbas the Second, one of the Fellows that help'd
to set up the Women's Tents, being weary, fell asleep in one of them upon the
ground. When the Women came, they, seeing a man asleep, set up a shrieeking;
upon which, the Eunuchs coming in, wrapt up the Fellow in the Carpet as he lay,
and carrying him into the Fields, buried him alive, Carpet and all.

CHAP. XV.
Of the Diseases of Persia, and the manner of curing them.

The Persian Children are seldom sick of the small-Pox, but in lieu of that,
they are very subject to Scald-pates, till ten or twelve years old. Which, it
may be, proceeds from their having so young, and so often: for they have at
five or six months old, and two or three times a week.

As to the Pox, the Persians would be more troubled with it, but that the dry Air
of the Country is an enemy to it: besides, they never lie twice with the same
Woman, without going to the Bath to sweat out the venom of that distemper.
As for the Gout, or Gravel, the Persians know not what it means: But the Ar-
menians are troubled with the latter, especially those that in their youth accustom'd
themselves to drink more Wine then Water.

To those that are troubled with the Cholick, they usually prescribe the eating of
Horfe-fleth; and I have seen many cur'd by that means.

Generally the Persians, especially the rich, or those that have wherewithal to
live handomely, are much less subject to Sickness then the people of Europe.
Some take the reason to be, because of their China-drink, which they drink every
Spring, boiling an ounce in three pints of water, and so continuing the Dole for
ten or twelve days one after the other: all which time they keep a very moderate
diet, and eat no fruit for a month together. This drink caues the Patient to sweat;
and the sweat being wip'd off, dyes the Linen, may the very walls of the Cham-
ber of a yellow colour. As for any method of Phyfick, they have none in Persia.
For
For the **Digestory**, they take lower Card'd-milk, with Rice unbruis'd boy'd in water, to which they add a little Rhubarb powder'd.

At the beginning of a Diæt they forbid Bread, and instead thereof preferrib the Rice boy'd in Hen-broth, or sometimes in fair water. For diet is the chief Remedy which the Phyfitsians prescribe in all Diæses, and account most-everaign. Indeed the remedy is well preferrib'd in many diltempers; however it is by them never preferrib'd according to reacon or method, but only according to custom; whereby it often comes to pass that they forbid that which is good, and prescribe which is bad. If the Patient be so poor as not to be able to fend for a Phyftian, two or three men fer him upon an Af, with a Scarf about his neck, which denotes him to be a sick person, and to lead him to the Phyfitian; who prefently feels his Pulse, lets him Blood, and by and by taking his Pen in his hand, in a small piece of Papir prescribes more Hog-wash at one stroke, then three mens bellys are able to contain.

When a Phyftian is call'd to a Consultation, he pretends not to take any Money: But his Atar or Apothecary finds a way to have the Doctor satisfi'd for his pains. They never permit the Sick to change their Linnen, how naffy ever it be. When they come home to the Patient, though they find him ready to expire, they tell the Servants that he will certainly recover; but then, on the other vide, they go to the Parents or Kindred of the Patient; and tell them that the Patient is in a desperate condition, and cannot live. By this means they save their credit; for happen what will, they have told truth either of the one vide, or the other.

**C H A P. X VI.**

**Of the division of Time among the Persians.**

The **Persians** divide the natural day into four parts. The first is from Sun-rise to Noon; the Second from Noon to Sun-set: The third from Sun-set till Midnight, and the fourth from Midnight till Sun-rise. At Midnight, Morning, and Sunfer, they make a molt horrible din in every great City, of Kettle-Drums, Harp-bovs, Latten-Pafons, and other Instruments: upon which there are certain men hire'd to play for a quarter of an hour together, in some place where they may be heard all over the City. They have alfo great Cornets, about seven foot long, with deep mouths, which may be heard above half a league. But thefe Cornets are never us'd but in Cities where the Kans or Governors reside. Thefe Instruments are alfo always employ'd at their great Solemnities; as alfo when the King creates any new Officer or Governor. Thefe Instruments have alfo a privileged to play at all Houfes where they understand there is a Male-child born. The meaner fort dare not refufe 'em; but the Nobility value not their privileged of a straw.

The **Persians** in the computation of time make use of Lunar-months. The first Monbarrem, the second Cepher, the third Rokia-el-Awel, the fourth Akger, the fifth Gemadiel-Awel, the sixth Gemadiel-Aker, the seventh Reghel, the eighth Shaabon, the ninth Kamezam, the tenth Shawal, the eleventh Zirkad, the twelfth Zil-bagze. And every Month begins from the first appearance of the Crescent.

In their Astronomical Accounts, and the Calculations of the Longitude and Latitude of the Planets, for the composing their Almanacks, they make use of Solar-months, thus call'd: Ajar 31 days. Onzon 30 days. Ajar 31. Harizan 30. Temonz 31. Ab 31. Eilot 30. Tchraneyel-Awel 31. Tchrenyel-Elahani 30. Kanon-el-Awel 31. Kanon-Elfans 31. Shaabat 28 or 29, answering to our February. The first month Ajar begins upon our eleventh of March; so that it answer'd to our month of March before the Gregorian Reformation. Therefore they call this month Mab-Raami, or the Roman months. They also make use of the Egyptian months, which are thus call'd: Terverdih, Erdi-be-holt, Konmad, Tir, Mordad, Sheriver, Mobre,
Of the Feasts and ordinary Diet of the Persians.

The Persians are nothing eager after delicacies or dainties; both the nobler and the meaner sort being very temperate in dyer. In regard that wood is so scarce and dear about Isphahan, they never eat boyld meat above once a day: and as for their Dinner which they call Shafe, it consists of bread, cheese-curds, milk, burnt wine, melons and other fruits in season, to which the rich add wet and dry sweet-meats: At night their usual food is Pilaw and roast meat. They buy their Provision from hand to mouth, especially the Mahomets, which is a double charge. But for the Armenians, they live thriftily, and buy at once a good quantity of provisions to last for so long time.

Muttons, Kids, Pullets and Pigeons, are the usual dyer of the Persians; for as for Beef they very rarely eat it. The King and the great Lords will eat a piece of a Hare sometimes when they have been hunting: but when they have kill'd a wild Boar, they lend it always to some Christian, in expectation to be present for the honour done him. They have no divinity of Victuals or made Dishes in Persia, their dyer being more proper to satisfy hunger, than to please a nice palate. Mutton and Lamb would be very good in Persia, if they knew how to roast it our way. But the Persians roast only at an oven, which is a hole made in the ground two foot and a half broad, and five or fix foot deep. They burn nothing but bullets, and a kind of Turf mix'd with the dung of Catell, and dry'd in the Sun. There are several roasting Cooks at Isphahan, that roast a whole Sheep at a time, where he that comes to buy may have as much cut out as he pleases. Other Cooks Shops are only for boyld meat or rice: their fruits which they pick up in Vinegar being the only sawce which they have.

As for their Bread it is very white, for they have wheat enough to furnish the whole Kingdom. They bake every day, making up their Dow in the form of a thin Cake, browl'd over with Sfamam. They bake these Cakes in their Ovens in the ground, covering the bats over with little round flint stones, that are quickly hot and retain the heat. At Isphahan they make a great fire in an earthen pot, and when it is hot they spread the Dow against the sides of the pot. The Armenians make a fort of bread as thin as Paper, which they bake upon a thin Iron plate which is thin as paper. Their Plate and Dishes are of red Copper thin'd withinide. For they are forbid to make use of Silver by the Law of Mahomet. Nor does the King use any other then Gold Plate, of which he has great store. They have also a fort of Porcelaine made at Kerman. To eat their broths they make use of wood' n spoons: for as for their rice, which is thick, they take it up in their fingers, and wipe their hands upon their handkerchiefs.

The first thing set upon the Table is the Pipe, the Tobacco, and the daff of Coffee;
Coffee; and indeed thus is that they begin all their debanches. They suck and snoop of their Tobacco through water in a long glass bottle, by which means it comes cool into their mouths: else they would never be able to take it all day long as they do. They sing very little in their Cops: but they recite a vatt number of wicked Verles, which they rehearse with a great deal of gravity. They are so accusfomed to take Tobacco, both men and women, that a poor tradesman that has not above five Som to spend, will lay out three of them in Tobacco. If they had none, they lay they should not have damagne, that is, gladness in their hearts. Many will confess that their excellfve taking Tobacco is hurfiful; but if you tell 'em of it, they anfwer in a word, Adedehond, 'Tis the custome.

Besides their Tobacco they have also Opium made of Poppies, cut as they grow, out of which they draw the juice and make it into Pills. They take no more at first then the head of a pin, increafing their dose by degrees, till they come to take the quantity of half a wall-nut. When they are come to that pitch they dare not give over, for fear of endangering their lives, or addicting themselves to drink wine. In their youth you shall fee these Theriakis or takers of Opium, with pale pensive and defected countenances, and the ufe of their fpeech almost loft: If they omit to take for a day together this ill-continued drug that heats their brains, and caufes them to act ridiculously and to talk idly, when it has done working, they are as cold and stupid as before, which obliges 'em to take it again. For this reafon they are short liv'd: or if they do live till forty, they complain heavily of the pains that proceed from the cold venome of the herb. They that have a mind to kill themfelves, swallow a large piece, and drink Vinegar after it, to prevent the re lief of any other Counterpoyton, and fo they dye mifiling.

They have another fort of drink to make themfelves merry, which they call Kokemaar, compos'd of boyld Poppy feed. They take it in broth, and there are particular houfes call'd Kokemaar Krome, where people meet to divertife those that fee the ridiculous potufes that which intoxicating drink caufes them to fhew. Before it works they quarrel with one another, and call one another all to naught, but never fight. When the drug begins to work, they grow friends; and fome are for making complements, others for telling a long tedious story, which renders them very vain. They have alfo another fort of liquor, which is call'd Bongue, very bitter, being made of the leaves of Hemp and fome other drug mix'd with it. It makes thofe that fee it shamefully foolish and ridiculous, which is the reafon the Law has forbid that and not the former. The Osbeck have brought into Persia, the Cuftome of making in Pipes Tébendeft, which is the flower or rather the woolly fubftance which is found in hemp-clotes. This fills the head with strange conceits, fometimes pleafant and fometimes furious; thofe that take it being quite besides their fenses for two or three hours.

Their Feasts are thus order'd: The gueftes come in the morning to the house whither they are invited, and all the day long they fpend their time in taking To bacco and telling stories. Between whiles they have Sweetmeats, Coffee, and Fruits fet before them. In the evening the Sofra is spread, and the table ferv'd with boil'd and roast. If the perfon that treats be of any quality, he has a kind of a Governour of his houfe, that sits upon his heels with a Ladle or great wooden spoon in his hand. Then the Inviter makes his complements to the chief of his gueftes, affuring him that the entertainment is only provided for him, only at his command he is ready to let the reft share with him. The Complements being thus pass'd, the Governour of the Houfe with his great Spoon puts rice and meat upon the little plates, which the fervants prefent by equal portions to every one of the gueftes. Then they fall too, taking out the rice by handfuls, and the meat with their fingers. Sometimes they mix curd'd milk with their rice and meat, and making up a lump of all together as big as a Tennis ball, put it all in their mouths at a time, which is the reafon they never fit long at Table; one making room for another till they have all done: for as soon as one has done, another comes into his place without any farther Ceremoniy. They have feveral Liquors in the house in Porcellain Veflels, but at meals they only drive to draw down their meat and to prevent thirst. When all is done, they bring a Baton with an Ewre full of hot water to waft their hands and faces. After which the Inviter complements his gueftes, and every one returns home; at which time
time the servants are very diligent to bring every man his shoes, in hopes of some little piece of silver.

The Armenians entertain their friends in the same manner; only that they begin their Feasts with a cup of strong water, and some sweet-meats, after which they give a couple of hard Eggs to every one of the guests. The Persians also have soon done, but the Armenians eat swift, and a long time without drinking, which they never do till the end of the meal. After they have given thanks and taken away the cloths, then they fall to drinking to excess. He that gives the entertainment never thinks he has done well, till his guests are not able to find the way out of the room, and the more theyumble about the room, the less he thinks he has spent his money in vain.

To conclude, the Persians are very Gentile, and afford their victuals with a free-will to all that will come and eat with them at Supper time: admiring at the custom of the Franks, who shut their doors when they sit down to their meals.

---

C H A P. XVIII.

Of the Marriages of the Persians.

The Persians betroth their Children very young, that is at nine or ten years; but among the Armenians there are some marry'd and live together at five or six. The law of Mahomet allows them but four lawful Wives, whom they call Nekka. But there are others whom they call Amontha or hir'd women, and of whom they may have as many as they can keep, and for so long time as they please, which is ratified by the allowance of the Judge. They may also enjoy the Slaves whom they purchase. The Children both of the one and the other are accounted lawful, and inherit all alike, without the distinction of Elder or Younger; but two Daughters can have but the share of one boy. When the women's time thaws hir'd is out, the man dismisses her, and she is oblig'd to stay forty days before the engage again, that it may appear whither she be with Child or no.

The man gives to the woman that he marries a Dowry assign'd upon his Estate, and sends her money and filks to make her clothes. The maid also sends something to him, but very little, and all by the interposition and intercourse of the women. For the two parties never see one another. Upon the wedding day, they send to the Bridgrooms house, by the found of Drums and Trumpets, certain Horses and Men laden with the Brides goods, which is many times done out of vain-glory, and more for shew then substance. The Bridgroom is led a foot, attended by several women with Tapers in their hands, and a noise of Drums and other Instruments marching before them. Being come to the door of the Bridgrooms House, if he have promised a larger Dowry to the woman then he is able or willing to give, he keeps his door shut. The Parents of the Maid knock, and he declares he will not have her at that price. But at length after some conteits on both sides they agree, and the Virgin enters with her Mother and all her Kindred. Then the Moullah reads the conditions of Marriage; which being done, the women retire into the inner part of the Houfe, the men fealing by themselves, and the women by themselves.

This is all that is done upon the Wedding-day, but the following days are not always so pleasing, and it often follows that both parties do not agree, or that the husband miffes his wife. Then the woman that requires separation, requires the Dowry promised her by her husband: which the man oft-times refuses and if the perseverance in her demand is many times so severely us'd by him, that she is constrain'd to cry, 'th Devils name let me go, I demand nothing of thee.' Then they both repair to the Cafî, or Cheit-Lefloon, who is a Doctor of the Law, and in his presence they discharges another. This they may do by their Law three times.

G g
After that, the same woman can never return to her Husband again.

The Children derive their Nobility from the Father, whether he be born of a Slave, or an Amonath, or a Legitimate wife. The Nobility of the Persians which is called Negabet, is founded upon their being descended from Mahomet. They who claim that extraction, have the title of Mir or Prince: and their Daughters carry the appellation of Mirzä or Princes. They are very numerous and very poor. But the title of Mir without a good Estate or high Employment signifies little or nothing.

CHAP. XIX.

Of the Death and Burials of the Persians.

'Tis the Custom among the Persians, that when the Patient lies very dangerously ill, they light several fires upon the Terras of the House, to give the People notice to pray for him. So soon as the breath is out of his body, the whole house rings with cries and lamentations, especially of the women who tear their hair, and threw such antick postures, that a man would think them possessed. In the midst of their tears they make long repetitions of the worthy actions of the deceased, and every foot they set up a yelling. Then they go and advertize the Caff, that such a one is dead; to whom the Caff answers Szwoom Salamet-Bashat. May your head be in safety. In the mean while he heals a Licence to the Mourner-Boon, to take the body and wash it in a house which is built on purpose near a running water. After that come a great number of Monlab's, with the Ensigns of the Musques, which are long staffs like Pikes, at the end whereof are thin plates of Iron and Latten, so weak that they bend downward with the least motion; the bodies of the Favres being wrap'd about with certain pieces of Taffata. These Monlab's tear their throats crying out Allâ, Allâ, Allâ, repeating nothing else, and dancing sometimes upon one foot and sometimes upon another; and because they that bawl loudest get the most money, they put their thumbs in their ears with their fingers upon their cheeks, and tear their throats with all the force they have. The body being wash'd, the cloaths of the deceased belong to the Mourner-Boon. When they carry the Beire, it is the custom that every one that meets it, prefers their shoulders to help carry, while the others cafe themselves; for which the Kindred of the deceased make some acknowledgment. If he be a person of Quality, all his Horaces are brid'd and sadd'd, and others perhaps borrow'd: One carries his Turban, another his Scimitar, another his Bow, another his Arrows, another his Buckler, and whatever else is of any use to set forth his Quality and his Courage. The biggest Church-yard that belongs to Isphahan, is Caireflon; but there is not one handsome Tomb in it. The Armenians lay a great stone over the grave, and the rich set up an Arch with four Pillars, under which they eat and drink in the shade when they visit the Tombs of their Ancestors.

Their graves are six foot long, six foot deep, and two foot wide, wherein they lay the bodies with their faces turn'd toward Mecca, and then they set up two tiles of each side his face to keep the earth from falling upon it. If he be a rich man, or have been a stout Souldier, they bury him with his Turban, Scimitar, Bow and Arrows, and set Victuals by him; which part of the hole being made up with brick, the reit is fill'd up with earth. The Monlab's alone return to the house of the deceased, where they have meat set before them, and are also farther pay'd for their singing and bawling. A while after the Kindred coming to visit the Heir, dittofrre him upon the contempt of the world, tell him that it is but as a Caravans, some of which arrive sooner at their journeys end then others. Eight days after the Heir returns his visit. As for the Grandees they order in their Wills that their bodies shall be either carry'd to Mecca or Mefled.

As well the Persians as the Turks, believe that as soon as the grave is fill'd, that the two Angels Nogur and Mangur, revive the dead as far as his will; ask him the
the reason of Faith, and which way he said his Prayers, and that according to his merits they use him well or ill. As for the torment of Souls before the Resurrection, that only consists in a grief for not having arrived to those perfections and Sciences to which they might have attained, and consequently for not having attained to that perfection which God requireth of them. Others hold that the Souls of the unfortunate are tormented with Dreams and Visions; but that the Souls of the happy always enjoy the sight of pleasing objects; till the Sabeel-ul zamam, or Matter of time shall come to confirm the Law of Mahomet, who shall kill Dedgar, who is like our Antichrist, with his own hand; at which time all then alive shall dye in an instant, and then shall happen the general Resurrection, which they call Mostwudet-bechre. That the same Bodies and Souls shall unite to appear at the day of Judgment before the Throne of the great Judge of the world; and that to go thither they must pass over a bridge called Pefherat, sharper then the edge of a razor, which nevertheless the Multitudes shall pass over without any danger with the swiftness of a bird. But that misbelievers shall fall as soon as ever they set their feet upon it, and shall fall into a torrent of fire among a thousand Devils arm'd with Cramp Irons, Pincers, and tenter-hooks. So that it is a kind of a Proverb among the Persians, if a man cannot obtain of another the fulness of his bargain, or to yield to right, Well, says he, before than passeth Poferat, thou shalt restore it me double, for I will take half of thy Coat, and hinder thee from getting over till thou hast given me satisfaction. But the craftier fort laugh at this, and make answer with a smile, Well, well, we will venture trembling as we pass over Poferat. The Porter of Paradise whom they call Rejfen shall open them the gate. There they shall sit upon the banks of the great Kaufer, which is a fountain where their Prophet shall give them of the water to drink out of a Ladle, and that afterwards they shall have a great number of women created on purpose for them, with all sorts of most delicious food. And for fear of fouling this place of recreation and holiness with the excrements of eating and drinking, they say, that those things shall always evacuate in a perfum'd sweate, and that they themselves shall always remain in that condition. Others more refin'd, and not believing material enjoyments, affirm that Beatitude consists in the perfect knowledge of the Sciences; and for the fenses they shall have their satisfaction according to their quality.

CHAP. XX.
The Author departs from Isphahan to Ormus, and describes the Road to Schiras.

I set forth out of Isphahan the 24. of Feb. 1665, in the afternoon, and sail'd a League from the City, in a field whither some of my friends would needs accompany me. About ten a clock at night, I set forward again, and travel'd till break of day; and then I came to a place where the Radars kept guard half a league from a great Town call'd Ifsphanzack, which you are to cross. About ten a clock in the forenoon I came to Mahiar, where there is a very good Inn. But the Land between this and Isphahan is all very barren and without wood.

The 26th, three hours after midnight, I set forward through a dry Plain, which begins to grow more fruitful, about a League from Comflee a great City, where I arriv'd by eleven a Clock in the morning. In it are several Inns, and indifferent handsome ones, considering that they are built only of Earth. This City is compos'd of a row of Villages that extend about half a League in length. About three quarters of a League on this side the City stands a neat Moguee with a pond full of fish. But the Monlands will not permit you to catch any, saying that they belong to the Prophet to whom the Moguee is dedicated. However because it is a shady place in the Summer, Travellers rather choose to lye by this pond, then to shut themselves up in the City.
The 27th I travell'd from four in the morning till ten in the forenoon, through a plain sow'd with store of grain, and lodg'd in an Inn call'd Makendzgan.

The 28th I departed two hours after midnight, and after eight hours travel through a barren plain, I arriv'd at Tejdecas, a little City built upon a rock in the midst of a great Valley, and lodg'd in an Inn at the foot of the Rock. The same day in the morning I pass'd on to a neat house with fine Gardens, call'd Amhheb, built by Iman-Kouli-Kan, Governor of Sebris.

The first of March I departed an hour after midnight, and a little after I crost a short mountain, but so rugged and so craggie, that they have given it the name of Kotel-Innel-tebekeni, that is, the Mountain that breaks the Horses' shoes. The next day we pass'd by a sturvy Castle call'd Gombeffeden; then travelling through a flat Country, I came by ten in the morning to Debigerdov, or the Village of Wall-nuts. I endur'd very sharp weather all the morning, for all that Country, and that which I travell'd the next day, is very cold at some times of the year.

The second day I travell'd from midnight till ten a clock in the morning, through the Snow over a barren Plain to come to Cuzkuzor, where there is a new Inn well built.

The third I was a horseback from five in the morning till noon, first over the same Plain by a Lake side in a very bad way cover'd with Snow that hid the holes; then pass'd a tedious long and rugged mountain, I descend'd to a Village call'd Afpas, where there is to be seen an old ruin'd Castle upon the point of a Hill. The Inhabitants were all Georgians by descent, but now turn'd all Mahometans. I met with wine and fish, in regard of the many Rivolets, but the Caravanfira is old, and ill provided.

The fourth, setting out by day-break, I rode over a Plain, which Sha Abbas the first gave the Georgians to till, and in eleven hours I came to Ondgiam, a large Village upon a River, over which there is a fair stone bridge.

The fifth, I got a horseback by two a clock in the morning, and had two leagues in the first place of deep miry way; afterwards I pass'd a steep Mountain, craggy and derry. I pass'd through a Village call'd Iman Shade, from the name of one of their Prophets that lies buried there, and gave the Mountain its name, being all cover'd with bitter Almond-trees. I travell'd sometime between rude and craggie rocks, after which I met with a small River, which runs to Mayn a little City where I lodg'd in a fair Inn.

The sixth, I departed three hours after midnight, and travell'd through a large Plain encompass'd with high and rugged Mountains; upon one of which that is divide'd from the other, stood a Castle which they say was ruin'd by Alexander the Great, of which at present there does not remain the least sign or footstep. I crost the river of Mayne over two stone Bridges, and came to Abybernes; a place that stands in a Plain where there is an Inn half built; so call'd by reason of a Spring of hot waters that rifies not far from it. In the morning I pass'd over a fair and long Caufey, call'd Pouligor, being above 500 paces long, and 15 broad, divide'd also by certain Bridges, to give the water free passage, by reason the Country is very full of merfhes. At the end of this Caufey stands an Inn very well built, but the gates that haunt it will not suffer it to be frequented. I pass'd along by the foot of a Mountain, and after three hours travel, I stopp'd a while at an Inn that stands at the foot of another steep and craggie mountain.

I arriv'd at Schiras about fix a clock at night. But here give me leave before I enter the City, to make two observations, the one touching the Road from Isphahan to Schiras, the other concerning the ruins of Tobe-eliminar.

As to the Road from Isphahan to Schiras, obverse that in winter time when the Snow is fallen, when you come to Tejdecas, you must of necesity leave the direct road, because it is impossible to pass the itreights of those Mountains, which I have mention'd. Therefore you must keep the left hand road eastward, through the Plains, taking a guide along with you.

This way, which is the longer by two days journey, was formerly unknown, because of a River, that in one place beats upon a steep rock, and closes up the passage. But Iman-Kouli-Kan with a vast expence of time and money, caus'd a way
way to be level'd out of the Rock about 15 or 20 foot above the River, which he secure'd to the water-side with a Wall three or four foot high. This way continues for half a league, and then you come to lye at a great Village in a Plain, where you take Guides to shew you the Fords of the River.

Having past the River, you cross over several fertill Plains water'd with great store of Rivers. Then you ascend a Mountain, from whence you have but a league and a half to Thebe-eliminar.

At the point of the Mountain, upon the right-hand of the great Road, are to be seen twelve Pillars still standing, that form a kind of a square. In the spaces of the Mountain are a great number of Niche's, that are apposite to the Pillars, and were certainly the places where the ancient Persians put their Idols. Thence you come to Thebe-eliminar; where are to be seen a great many old Columns, some standing, and some lying upon the ground, and some ill-shap'd Statues, with little four-square dark rooms. All which together, easily persuade me, who have well consider'd the principal Pagods of India, that Thebe-eliminar was only a Temple formerly dedicated to Idolatrous worship. And that which confirms my opinion, is, that there is no place more proper for an Idolatrous Temple then this, by reason of the abundance of water. Besides, that the dark Rooms could be no other then the Chambers for the Priests; and where the Rice and Fruits that were the feigned nourishment of the Idols, were the better secure'd from gnats and flies.

Leaving Thebe-eliminar, you come to lye at a Village half a league farther, where is very good Wine. From thence to Schiras is a hard days journey; especially when the Snow begins to melt: for then the Road looks like a little Sea.

C H A P. XXI.

Of the City of Schiras.

The City of Schiras lies in 73 degr. 15 min. of Longitude, and 29 deg. 36 min. of Latitude. It is seated in a Plain that extends it self about four leagues from the North to the South, and from the West to the East about five leagues. Upon the South-east there is a Lake of salt water four leagues in compass: leaving the Plain as you travel to the South, you pass between two Mountains, which are not so clofe, but that they leave room for certain pleasant Valleys a league and a half wide.

The Soil about Schiras is good, and fruitful; and it is particularly famous for the most excellent Wines of all Persia. As for the City it self, there is nothing handsome in it: for it looks rather like a Town half ruin'd then a City. Formerly it was begin with walls of Earth, which are now utterly decayed. The Houses are of the same Earth drid in the Sun, and whiten'd over with lime; so that when it happens to rain, when the Earth comes to be well moisiten'd, the Houses fall of them selves. Only the Colledg which Iman-Kouli-Kan built, and some of the Mosques are are of Brick: and the beft of those Mosques is call'd Sha-Spireague, which out of a particular devotion is kept somewhat better in repair. However, there is nothing in it worth taking notice of. Upon the North-east side, the City runs within a quarter of a league of the Mountain: and from a Stone-bridg, as you go out of the City to the foot of the Mountain, is a long Street in a right line, where there stands a Mosque, built by Iman-Kouli-Kan. Without, it appears fair enough; but within, it falls to ruine. There is an Obo-gonal Piazza before the Gate, and in the middle of the Piazza an Obo-gonal Vafe, which is fill'd by a little stream that runs through the Street from the Mountain. Both fides of the Street from the Mosque to the Mountain are wall'd in: and at certain spaces are great Gates one against another, with rooms over them: the Windows whereof open into the Gardens behind the walls; all along by which runs a row of Cypris-trees in a direct line: and in the middle of the Street, about
about two hundred places on this side the Mosque, is another Vafe, which receives the fame water as it runs from the Mountain. This Street was made by Imam-Kouli-Kan, after he had cut the Mountain at the end of it, to shorten the way from Schiras to Ispahan.

There are in Schiras three or four Glafs-houses, where they make great and small Bottles, to transport the Sweet-waters that are made in the City. There are also made the several forts of Vessels wherein they pickle their fruits of all sorts, which they fend in great quantities into Indus, to Sumatra, Batavia, and other places.

There is no Silk made, nor any other manufacture in Schiras: only there are some few Cloths or Painted-cloaths made there, which nevertheless are very coarse, and in use only among the meaner sorts.

As you go out of the City upon the North-west side, you meet with a long Alley or Walk, in three parts whereof are placed three Stones, which they call Mills. At the end of this walk is a Garden call'd Bay-Sha, or the King's Garden. Over the Gate whereof is a great Room half ruind: and at the end of a large Walk planted with Cypress-trees, stands a neat piece of building, but altogether neglected. Upon the left-hand whereof is a great Pond pav'd with Free-tone, being all the beauties of the Garden: which, it is true, was full of Fruit-trees, Roses and jasmines; yet, for want of order, it look'd like a Wilderness.

From the Garden to the Hill is a Plain of two leagues long, and one broad, which is all but one large Vinyard belonging to several persons. Beyond the Vinyard rise very high Mountains, from whence fall several little Springs that form a River, which is call'd Bend-Emir, from the name of a Town where the biggest Spring rises. This River of Bend-Emir waters the whole Vinyard of Schiras, where it never rains from Spring till Autumn: which is the reason that in the Summer there is no water in the very Channel next the City.

Their Wines are the best in Persia; but there is not so great a quantity made as people imagin. For, of all this great Vinyard, and in all the places round about the City for four or five leagues together, good part of the Grapes are dried, and a greater quantity pick'd: and of the Wine, there are many Vessels full, which are burnt for the benefit of the poor Travellers, and Carriers, who find it a great refreshment to drink it with water.

Their Wine, as all other things, is bold by weight, and not by measure. In the year 1666, a most plentiful year for Wine, the Provision of the King's House amounted to 5000 Mens of Kevketh, or the ancient Mens containing, nine pound of ours, at sixteen ounces to the pound, (being the only weight for Wine,) and the King allows as much to the Franks, as for his own Household. The Jews of Schiras, who boast themselves of the Tribe of Levi, make above a hundred and ten thousand Mens, it being their chiefest livelihood, but the Governor of Schiras knows how to share with them in their profit. The whole account of Wine made at Schiras amounts to 200025 Mens, or 4125 Tuns, at three hundred d-pints to the Tum.

In Schiras is an ancient Mosque, wherein is the Sepulcher of a Sadi, whom the Persians esteem the best of their Poets. It has been a very fair one, accompani'd with a large Building, which was once a Colledge; but it runs to ruins, as do also many other Edifices within the City: Jut against this Mosque you defend by a pair of Stairs into a large Well, at the bottom whereof is a Vafe full of Fish, which no-body dares to touch, it being Sacriledge to rob the Sadi of what belongs to him. A little beyond this Mosque, upon a high Rock, stand the ruins of a Castle; and upon the top of all the Rock is a square Well cut out of the Rock. It is very deep, and ten or twelve foot broad: formerly, they told me, their Adulteresses were all thrown into it. There is one wonderful Well in this City; which is 15 years rising, and 15 years falling; that is, the water is one fifteen years rising to the top, and another fifteen years sinking to the bottom. There are in Schiras two or three Bazars well built, through the midst whereof the water runs in a Channel.

To the South-west, a good league from the City, there is a little Hill divided from the great Mountain, upon which Hill are three Gates to be seen, the remain
der of an Idolatrous Temple. There were four Gates, but the South-Gate is tumbl'd down; the rest are standing, compos'd of three Stones: Upon both the Stones that make the Jaums, there are two figures in half Relief, with their faces one looking upon another, with their arms extended; one holding in his hand a Pan, out of which illues a flame of fire; and the other a Towel folded up. The other Statue holds as it were a Purse in one hand, and a bowl of Fire in the other; the Figures being as big as the Life, only their faces are spoill'd; and as for the other doors, they are both the same.

Two Mufquet-floot from thence, in a plain, rifes a little Mountain, from the North-fide of which fall many Springs that meet in a large Pond full of Fift. Some high Trees grow there, to shade the Habitation of a Derovist that lives there. The place is pleasanter, and all the Springs together fill a Channel large enough to water the neighbouring Fields. Here it was that certain the ancient Idolaters came to wath, and thence went to the Temple to lay their Prayers, and make their Offerings.

Half a league beyond, at the foot of a Mountain, is a place about 300 paces in compass, whence there fall a good number of Springs that meet in a Pond, environ'd with high Trees, and full of Fift. In one corner of the Mountain stand Figures, cut out of the Rock much bigger than the Life. The two which are uppermost look one upon another; and that upon the left-hand carries a large Turban, such as the Grand Visiter of Constantinople wears when he goes to the Dome. From his Turban to the middle of his Forhead, he was bound with the Trefles of his own hair, the ends whereof were fasten'd together with large Buckles behind in his neck. His habit was a Robe after the ancient fashion, with a kind of a Curlace by his side. Nor did the opposite Statue much differ from this, only instead of a Turban, he wore a kind of Miter upon his head. The two other Statues underneath the former, stretch'd forth their arms one to the other: the one representing a Man, the other a Woman. The Man seem'd to present the Woman a Nofegay of Flowers; but in truth it was a difficult thing to discern them, in regard they were both cover'd with a Fig-tree that grew just before them out of the rock.

About two thousand paces farther, there is a Lake of salt water about ten leagues in compass, which is fill'd by several Springs that fall from the Mountains: and here it is that the People make a great quantity of Salt. There runs into it also a salt River, over which you cross upon a large stone-Bridge about three miles from Schiras, in the way to Bandar-Abbafi.

Half a league from the City are two remarkable Wells; the one upon the top of the Mountain, the other upon the defect, cut out of the Rock: both of an extraordinary depth. There is no water in either, because they are half full of Stones, which they that come to see the Wells, throw into 'em. There are also to be seen the ruins of a Castle formerly built there for the Guard of the Highways. But since Imam-Kooi-Kan made the new way, he caus'd all those Fortresses to be defac'd, as being expensive to the King, and burdensome to the Merchant, from whom the Guards exacted Toll in those places. Now all the ways are free, and the Merchants travel freely.

About half a league from the City, toward the North, upon the brow of a high Mountain, stands a little Mofjée, like a Hermitage: and fifteen feet below it gushes out a fair Spring, which is the belt in the places near to Schiras. Neer to it is a little place encompasst with a Pale, with four Pillars that uphold a Ceiling. Here it is that a Derovist sits, and entertains all them that come to visit him, to whom he presents Tobacco, according to the custom of the Country. This place is one of the best Prospects in all Syria, from whence you behold one way all the plain of Schiras, and all the City from one end to the other, with the Gardens. But people go not thither for the fair Prospect, or to visit the Derovist, but to admire a Cyprefs-tree not above three or four paces from the Prospect, planted among the Rocks; and of that bigness, that four men can hardly fathom it: it is proportionably high, and is look'd upon to be the fairest Cyprefs-tree in all Persia, where so many grow besides. This Tree is fed by the Spring which I have mention'd, falling some eight or ten foot below into a Cittern, which is always full; whence through a Canal it runs into a Garden in the plain some seven or eight
eight hundred paces from the Mountain. In this Garden are to be seen the
remains of a Palace of one of the ancient Kings of Persia: yet what is still to be seen,
does not declare it to have been very magnificent. The King was call'd Padshah
queefd, the Scald-pated King. A thing not to be wonder'd at, in regard there are
few Persians but such as either have, or have had feald heads.

Two leagues from Schiras, to the South-west, at the foot of the great Mount-
ain, stands a Hermitage, call'd Fir-Beinao, where three or four Dervis live, as be-
ing a pleasant place; for the Dervis always choose out the most delightful places
to pitch their Tents in: where they fit smocking their Pipes with that gravity,
that if the King himself should come by, they would not stir to give him re-
verence. That which adds to the pleasure of that Hermitage, is a fair Spring of
water that refreshes the Garden, and the number of fair Trees that are about it.

About a quarter of a league from the City, toward the West, is to be seen a
Church-yard encompait with Walls; in the middle whereof, looking toward
Mecca, stands a Monument very much frequented by the Dervis, and other devout
people, who say their Prayers there, it being the Sepulcher of Hoonia Hafiz, for
whom they have a very great veneration. The year of his decease is set down
upon his Tomb, being in the year 1381: and he purchas'd that great estate
among the Persians, for having compos'd a great Book of Morality, and for that
he was also one of the best Poets of his time. He has left one great Poem behind him
in the praife of good Wine; which has caus'd many to aver, that Hoonia-Hafiz
was no good Mussul-man, in regard he has so highly prais'd a thing which is so
strictly forbid'd by the Law of Mahomet.

Neer to the Church-yard is a fair Garden, which men go to see for the beauty
of the Cypress-trees, which are its chief ornament. They are to be admire'd for
their height and bignefs, among which there is one that was planted by the hand
of Sha-Abbas the Great himself, in the year 1607; and it may well deferve to
have been planted by the hand of a Monarch; for it was bigger then the rest that
had been planted above a hundred years before.

Without the City, upon the North-side, at the foot of the Mountain, is a Gar-
den belonging to the ancient Kings of Persia, call'd Bag-Firdous. It is full of
Fruit-trees, and Rose-trees in abundance. At the end of the Garden, upon the
defcent of a Hill, stands a great piece of Building, and below a large Pond af-
fores it water. The rich Inhabitants of Schiras have been formerly very curious
to have fair Gardens, and have been at great expences to that purpose. But nei-
ther at Schiras, nor at Isphahan, is there any thing that may compare with those
lovely Paradifes of France and Italy.

There are many Inns in Schiras, but the Franks generally lodg at the Convent
of the Carmelite Friars: and they that would be more private, lodg at another Houfe
that belongs all to the same Friars, which they would fain fell, as being a charge
to 'em at this time.
A continuation of the Road from Isphahan to Ormus, from Schiras to Bander-Abassi.

The sixt of March, by eight of the Clock in the morning, I departed from Schiras: and after fix hours travel through the plain that continues fertile for a league together beyond the City, I came to an Inn call'd Badnaagi. The water is bad, being as it were lake-warm. Here cold weather begins to ceafe. The next day I set out by break of day, and came to a large and well-built Inn, only it flood remote from any Town. It is call'd Montaffert, and is the only place in Perſia where I met with black Saligots, or Water-nuts, as big, and as good as ours in Dauphine. The Country bred nothing but Goats and Sheep: and about two leagues off runs a River along by the Mountain to the West.

The 18th I departed by day-break, and travelled eleven hours through a stone-Country, cover'd with bitter Almond and Turpentine-Trees. I lodg'd in a fair Inn, call'd Paira, near to a River that comes from the West, and makes the Country fertile. There is some Wood in the Valleys, and some Villages appear on the other side of the River toward the South.

The 19th I set out by four of the Clock in the morning, and travelled along a Valley, wherein were many Villages receiving the benefit of the River left mention'd. About eight in the morning I stopp'd at an Inn built in an Octagonal form, a good league from the River, with several Villages between. The name of the Inn is Kaffir.

The 20th I set out two hours after midnight, and travelled till ten in the morning through a dry Valley. By the way I met several Shepherds and Herdsmen, who were forfaking the hot Countrys, and driving toward Schiras for coolness.

They that travel upon their own Horfoes, and would fee one of the richest parts of Perſia, and some Antiquitez, setting out from Kaffir, instead of following the Caravau-road, take the right-hand way by the side of the River, that runs a league and a half from the same Inn. When you have paft the River, the way is very freight, and lies for two leagues together through a steep Rock, the Mountain upon the right, and the River upon the left, where there is not room in some places for two Horfoes to ride abreast. All along this way, toward the top of the Mountain, are little paths that lead to Caverns, some of which are so large, that they will contain two or three thousand men. Having paft this way, you come into a Plain call'd Dadirvan, four or five leagues in circuit; the greatest part of which is planted with Orange-trees, Citrons, and Granats. Some of these Orange-trees two men can hardly fathom, being as high as our Walnut-trees; and this is one of the most delicious situations in all Perſia. I have travelled through it several times, and sometimes only to divertify my felf. The reft of the Plain is fow'd with Rice and Wheat. You set up your Tents under these Trees, and then the Country people bring Provision of several sorts, especially Partridges, Hares, and wild Goats. The River that crofles the Plain is full of Carps, Barbels, Pikes, and Creya-Fifth. I remember one time a Country-man car'd me down to the water, and before my face took up a Fifth with his hand. He was fo nimble at it, that having caught one which he did not think big enough, he threw it back again, and took up another. Now in regard that Travellers generally stay about ten or twelve days in that place, the Tumblers that live thereabouts, fail not to come and give you a Visit, to thaw ye fome of their tricks, and to taint your Schiras Wine. The English and Hollanders usually spend the end of the Summer in this Plain, for the benefit of the River, and the Trees: which become fo large and fair, by means of the River, which the Country-men bring in by Canals, and shut it up in Ponds, among the Trees, to water their Grounds, which is all the good this River does in Perſia: for all the reft of its course is through cragged Rocks, and falt Marshes.
The 20th of March, by ten in the morning, I came to an Inn which was call'd Moniesiz, which is a lone Houfe at the foot of a Rock. There is a Spring about five hunder'd paces from it, but the water is hot, and has a sulphury taste; so that the Cattel will hardly drink it. Therefore you must go to a Ciftern about two Muquet-shot from the Inn, where there is one newly set up, instead of another that was there before, into which a Jew once chanc'd to fall in, and was therefore broken by the superstitious Muhometans.

Three quarters of a league from Moniesiz are two roads that lead to Lar, the one for the Camels, the other for the Horfes and Mules. The first is the longeft by three days journey, and is call'd the Road of the Defert; for after you have past a great Town inhabited only by Camel-Matters, where you lye the first night, between that and Lar, you shall meet with nothing of Houfes but only Herdmen's Tents, that feed sometimes in one place, sometimes in another. Upon the Camels Road there are another fort of Fowl like the great Partridges in their bodies, but their legs and feet reemble those of wild Ducks. The Camels take this Road, because it is impoffible for them to pass the Mountain Jarron, over which the Horfes and Mules are hardly able to travel.

I set out from Moniesiz the 21th of March, at two in the morning, and having travel'd till eight through a plain, but flone Country, I came to the little City of Jarron, which is rather to be call'd a Forrest of Palm-trees that bear excellent Dates. I lodg'd in an Inn five hunder'd paces from the City, and flaid there two days.

The 24th, setting out prefently after midnight, I travel'd a good hour, and then I began to mount the steep Mountain of Jarron, which is very high, and very long; but the defcent is the moft dangerous that ever I faw in all my Travels: and besides that, the Moon did not thire. Being at the top, after you have defcended three or four hunder'd paces, you meet with a Bridg of one Arch, that reaches from one Mountain to another; a bold piece of Architecture, not enough to be admir'd, being rais'd at the charges of Iwan-Kendi-Kan for the benefit of Travellers. Being come to the bottom of this, you must pass two others as steep in their affent as in the defcent; upon the top of one of which stands a Ciftern, which, though it be very large, is generally emptied by the end of the Summer. Upon these Mountains there is such an infinite quantity of Partridges, that a man cannot miss that will but flhoot. By eight in the Morning I came to an Inn which is call'd Shakal, which is a lone Houfe in a Defert Country, but itor'd with bitter Almond-trees, and Turpentine-trees. Approaching near to the Inn, you meet with two or three Cifterns, which are a great comfort to Travellers, water being very fcarce upon this Road. There are at Shakal nine or ten Radars for the Guard of the Road, who are all Maters of the Inn: So soon as you are alighted, they ask you if you will eat any Kid, being fure of their blow, and having no more to do but to go to the Mountain and fetch one, where they swarm. There are flore of Partridges, which are almoft as big as Pullets; of which you may eafily kill as many as you pleafe.

The 25th I travel'd five hours, from morning till noon. An hour after I took Horfe, I met with a Mountain, the defcent whereof was very steep. They call it the Mountain of Hufben, at the foot whereof is a Mountain of excellent water. A good league farther you meet with a fair Inn call'd Monzezerd, in the midft of a plentiful Grove, where there is an excellent Spring of water; but because there is no food to be had, you must go as far as Detadambe, a Village feated in a plain. A quarter of a league on this fide, upon the top of a Mountain, appears the ruins of an old Ciftern; the Village itfelf being furrounded with Palm-trees. The Inn is a good one, provided with a very good Ciftern.

The 26th I travel'd through a plain for three hours, and flopt at Benarou, a little City well built, at the foot of a high Mountain; upon which appears the remains of a large Ciftern. Benarou is the Frontier Town of the Province of Fars, bordering upon the Province of Lar.

The 26th I departed an hour after midnight, and travel'd till nine in the morning, partly through the Plain, and partly through the Mountains, where I faw an old Tower for the guard of the Road. I flaid at Biby, a little City feated upon a plain, that borders upon a high Mountain. The Inn is new, and very magnificently
cently built by the Mother of Aimis, Kan of Lar, when the great Sba-Abbas took this Country from the Games, whom he contrain'd to turn Main-
metius.

The 27th I set out at four of the Clock in the morning, and about seven I pait through a Village seated in a small plain. A league from thence I lodg'd in an Inn call'd Pai-Cotal; that is to say, the foot of the Mountain, as being built at the foot of the Mountain. From thence to Lar is not above four or five hours travell'ing; but the way is very bad, and several swift Torrents are to be past over.

You may take another Road from Birry, upon the right-hand toward the West; it is the florrer way by two or three leagues: but fo bad, and fo narrow, that in many places two Horfemen cannot ride a-bredt, being for the moft part all Rocks and Precipices.

Lar is the Capital City of the Province of the fame name, which formerly bore the title of a Kingdom. It is but of an ordinary bigness, enclo'sd on both sides with high Mountains, being built round about a Rock, upon which there stands a Caffle of Free-stone, wherein the King keeps a Garrison. The whole Country is very hot, nor have they any water but Rain water, which they pre-
serve in Cifterns, and which sometimes caufes a wide Torrent that runs by one side of the City, and falls from a Caffcade two stories high, made of Free-stone. In the City and parts adjacent, grow a great number of trees, efpecially Date trees and Tamarisk. The Gardens also and Mountains are full of Orange trees.

There are but two Inns in Lar, the one within the City, which is not a very good one; the other at the end of the City toward Ormus, which would be convenient, but that it is always aloof when the Rains fall, for which reason the Frank's generally lye at the Hollander's Houfe at the end of the City. And there is a necefity for faying at Lar, to change the Cameels; for the Cameels that come from Ipaban can go no further; every City having their particular privilages. Which sometimes proves prejudicial to the Merchant, in regard the Governor will delay the change of the Cameels till he is prefented.

The Fortrefs of Lar takes up the whole surface of the top of the Rock; and there is but one way to climb it up, with great difficulty. It is more long than broad; and the four corners are fortif'd with four Baifions, or Bulwarks, between which are rais'd several Towers, for the Soulliers Lodgings. That Fortres is the Royal Prifon, whither the King fends fuch Prifoners as he takes in war; or pur-
fizes by ftratagem. I met with two there, one a Prince of Georgia, the other of Mengrelia. The two Princes had each of them a Toman a day allow'd them, and ten or twelve Servants to wait upon them. Upon one of the corners of the Caffle, toward the West, was built a Banquetting Houfe with three or four Cham-
bers. In the middle of the Court stands the Magazine, full of Bows and Arrows, Bucklers and Muskets, enough to arm fifteen hundred men. For the Inhabitants of the Province, but more especially of the City of Lar, are accounted the belt Muftqueeters in Perf; and the belt at making the Barrels of Muskets, all but the Breach, which they know not how to order fo well as we. The Governours Houfe anwers to the great Road; but there is nothing at all of neatness without, only before the door there is a good handfome Court, about fixty paces square, and clos'd in with Walls, which leads you into two large Bazars of good Stone, very well arch'd.

The moft part of the Inhabitants of Lar are Jews, who are famous for several Silk Manufactures, especcially for making neat Girdles. The Countrimen were up-
on their heads a kind of a felt of fine wool, and very well wrought. It rementreaf a Cap not yet flap'd, with four Corners behind, and cut on the sidesand thes forts of Caps are made at Kerman.

There are an infinite number of Cifterns, as well within the City, as in the parts adjacent; and all but little enough, in regard that sometimes it does not Rain for three years together. When the Rain fall they do not fill their Cifterns the first day, but rather cover them quite up, till the earth be well fak'd. Now for the distribution of this water they take an excellentcourfe; for they never keep open above three Cifterns at a time; and when they do open them, the Governor or some other perfon appointed for that purpofe, is prefeit; fo precious is water
in that place, though never to bad. The water thus standing in the Cisterns sometimes for many years together, breeds worms, so that whither you strain it, or boil it, there will appear a kind of foulness in it, which is the seed of those worms. And this corruption it is that breeds worms in the legs and feet of men; which puts me in mind, that after my return to Paris, the fifth time of my travelling, I had one came out of my left foot an Ell and a half long, and another from under the ankle of my right foot half an Ell long.

The first of April I set out from Lar by five in the morning, and travel'd till three in the afternoon, through a barren itony Country, except it were only one Village call'd Tébèrka; near to which I met with some Corn-land, and several Palm-trees. I lodg'd at a little Inn call'd Shamzanghi. It is low, built like a Crofs, with four doors to receive the cool winds every way. All the Inns are built in this fashfion between this and Bandor, and near to one another for the ease of Travellers. As for the Beasts, they lie without, for they have no Stables. All the Htumes from Lar to Ormns are built after one manner. For there is a kind of a Pipe, like a Chimney, that runs from the bottom to the top to gather wind.

The second I left Shamzanghi about four in the afternoon, because the heat is cool'd by a gentle breeze toward the evening. Three hours I travell'd through a barren Plain, afterwards over molt fearful Rocks, and about ten at night I came to Cormoa, a great Village well flor'd with Palm-trees.

From Lar to Cormoa is the worst way in all Persia. For many times there is no water to be found.

The third, I parted from Cormoa a little after midnight; and having travell'd seven hours in very bad way, full of great stones and filthy puddles, I came to a new Inn call'd Tengeidalen. In the middle of it is a little vane of running water, fed by a little stream that falls from the Mountain. But the water being something brackish, they have since that built a very fair Cistern. They also broad'd the Mountain to bring the water into a Plain, which was barren before, but is now fruitful, and beautif'd with two good Villages. This was done by a rich Merchant, whose Children enjoy the Revenues of both.

The fourth, I set forward an hour after midnight, and travel'd through an uninhabited Country, full of wide Torrents when the rain falls. There are but two small Inns upon the Road, and about eight in the morning I arriv'd at that which they call Gourba-Sargbant. It was built with the Money which a Merchant of Orms left for that purpose; whose strength fell'd him in that very place, for want of a refting place. This Inn is not far from a Village that stands upon the Mountain to the North.

The fifth, setting out a little after midnight, I travell'd till seven in the morning through a dry and defert Country, yet stor'd with Lentisk-trees, and lay at a good Village call'd Caourneban, where the people were moving large Fields of Barly. Here, if the Inn be full, you may lye at the Country-men's Houfes, who are accustomed to entertain Travellers, and get well by it. This place is famous for water-Melons, as big as our Pumpkins; and are the best in all Persia. The meaf is very red, and as sweet as Sugar, which is a great refreshment to Travellers. The Keloun of the place gave me two Raddifies, one weighing 30, the other 45 pounds, and were very good meat.

The 6th I set out after midnight, and travell'd till it was day through plains of Sand, over which it is impossible to find the way without a guide. About three a Clock in the morning I crofs'd over two Bridges joynd together by a long Caufey. Before I came to the first, I rode over another for a good quarter of a league, which Caufey runs on a great way to the fcond Bridg, under which flows a small River; the foar of which is full of moving fands; fo that before those Bridges were made, it was dangerous to foar it without a guide.

This Caufey and the two Bridges were made and built by a Perflan, whofe name was Aly; who wanting employment at home, apply'd himfelf to the King of Goleauda, who lik'd him fo well, that he made him General of his Army. Being thus advanced, he alfo turn'd Merchant, and trading firit with one Velfif, then with two, got a great Estate. At length, all that he had thus got in forty years, to get himfelf a name in Persia, he employ'd in making this Caufey and the two Bridges.
Thefe Bridges are both built over a River that comes from toward Kerman, and is fwewd’l by other trees that fall from the Mountains with a great noife, and discharges it felf into the Perfian Gulph, neer to Bander-Cong, but becomes brackifh by paffing through Mountains that are nothing but Salt.

From the great Bridg to Guitchi is one of the moft pleafant Countries in all Persia, being a continu’d Grove. Guitchi is a place accommodated with two Inns, one a very fair one, and convenient; the other very ill feared, by reafon of the dust that continually annoys it, flanding upon a fandy ground. It stands neer ten or twelve Arabian Tents; fo that as foon as you come to the Inn, the Arabian Women prefently bring Milk and Butter, and other refrehments.

A league and a halt from Guitchi you meet with two Roads, one upon the left-hand that feems more beaten, the other upon the right. There a man may eafily be deceiv’d that has no guides. For the left-hand way is a dangerous paffage, and a kind of a continu’d Labyrinth among Rocks and Precipices. The right-hand way, which is the beft, is all upon the land to Bander-Abaffi, and is ufually a days journey. You meet with two Inns by the way, the laft of which is call’d Bend-Ali, built by the Sea-fide.

From Ben-Ali to Bander-Abaffi, is but a little more then two leagues through a Countrey abounding in Palm-trees.

CHAP. XXIII.

Of the Island of Ormus, and of Bander-Abaffi.

Ormus is an Island in 92. d. 42. m. of Longitude, and in 25. d. 30. m. of Latitude. It lies at the mouth of the Perfian Gulph, two good Leagues from the firm Land. There is neither tree nor herb that grows in it: for it is all over cover’d with Salt, which is very good and as white as snow. And as for the black-fhining Sand-duft of Ormus, it is very much us’d for tandiffes.

Before the Portugueses came to Ormus, there was a City where the Kings of Ormus, who were also Kings of Larr, reffided. When the Portugues took it there were in it two young Princes, Sons of the decafed King, whom they carry’d into Spain. Where, in regard they were handsomely proportion’d, though somewhat swarthy, the King entertain’d them very kindly, and gave them an honourable allowance. One day that he had shew’d them the Escriot, and all the chief pieces of Architecture in Madrid, the King ask’d them what they thought of living in Spain. To whom they anfwer’d, that they had seen nothing but what was worthy admiration, but then fetching a deep sigh, and perceiving the King defirous to know the meaning of it, they gave him to understand it was for grief that they must never more fit under their own Tree. For near to the City of Ormus was a Rammian tree, being the only tree that grew in the Island.

The Portugues being owners of the Island from an ill-built City, rear’d it to that height of Magnificence which that Nation admires; fo that the very bars of their doors and windows were all guilt. The Fortrefs was a noble thing, and in good repair; and they had also a flately Church dedicated to the Virgin, where they were allo wont to walk. For other place of promenading they had none. Since the Persians took it, the Caftle indeed stands in good repair, with a Garrison in it: but the City is gone to ruine; for the Dutch carried molt of the stones away to build Batavia.

Between the Island of Ormus, and the Continent the Sea is not very deep; for the great ships that fall in and out of the Gulf, pass by the other fide of the Island. As for the Fortrefs which stands upon a poyn of the Island it is almost encompass’d with the Sea, and lies right over against Perfa.

Bander-Abaffi, so call’d because the great Sha-Abbas the firft brought it into reputation, is at prefent a City reafonably well built, and flovd with large warehouses, over which are the lodgings of the Merchants. While the Portugueses kept Ormus, though they liv’d in the City, all the trade was at Bander-Abaffi, as being the moft secure Landing-place upon all the Coast. About 15 years ago it was an op’rn town, but because it was an eatie thing then to get into the Town, and rob
the Cuffome-houfe in the night, it has bin since encol'd with walls. To this place come all the ships that bring Commodities from India for Persia, Turkey, or any part of Asia or Europe. And indeed it would be much more frequented by the Merchants from all Regions and Countries.

But the Air of Bandar is so unwholefome and so hot, that no strangers can live there, in probability of health, unless it be in the months of December, January, February and March; though the Natives of the Country may perhaps stay without prejudice to the end of April. After that they retire to the cooler Mountains, two or three days journey off, for five or six months, where they eat what they gain'd before. They that venture to flay at Gomrou during the hot weather, get a malignant Fever, which if they scape death, is hardly ever cur'd. However it bequeaths the yellow Jaundies during life to the party. March being past'd, the wind changes, and blowing at west fouth well, in a short time it grows fo hot and fo stifling, that it almost takes away a mans breath. This wind is by the Arabians call'd El-Samiel, or the poffonous wind, by the Persian Baha-Shandur, because it suffocates and kills prefently. The fleth of them that are thus flay'd feels like a gleeve far, and as if they had been dead a month before.

In the year 1632. riding from Ipshah to Bagdat, I and four more Persian Merchants had bin flay'd but for some Arabians that were in our Company. For when they perceive'd the wind, they caus'd us to light, lyce down upon our bellies and cover our felves with our Cloaks. We lay fo for half an hour, and then riding we saw our horses were in such a sweat, that they were hardly able to carry us. This happen'd to us two days journey from Bagdat. But this is obfervable, that if a man be in a Boat upon the water when the faine wind blows, it does no harm though he were naked at the faine time. Sometimes the wind is fo hot that it burns like Lightning.

And as the Air of Gomrou is fo bad and dangerous, the foil is worth nothing: For it is nothing but Sand, nor is the water in the Gifterns very good. They that will be at the charge fetch their water from a fountain three leagues from Bandar, call'd the water of Ifhah. Formerly there was not an herb to be seen: but by often watering the ground, Lettice, Radifh and Onions have begun to grow. The People are swarthly, and wear nothing about them but only a fingle shritt. Their usual dyer is dates and fift. Which is almoft the dyer of their Cattell, for when they come home from browsing the barren bulfies, they give them the heads and guts of their fift boy'd, with the bernes of the Dates which they eat.

The Sea of Bandar produces good Soles, good Smelts and Pilchards. They that will have oyfters must have 'em caught on purpofe, for the people eat none. Upon Land they want neither for wine of Siniras nor Fis'd, nor for Mutton, Pigeons and Partridge, which are their ordinary dyer.

There are two Fortresses, one upon the Eafe, the other toward the Weft. The Town increafes in trade and building, and fills with inhabitants, who build their houses with the remaining ruins of Ormus.

The reafon why the Trade is fettl'd rather at Bandar Abaffi, than at Bandar Congo, where the Air is good and the Water excellent, is because that between Ormus and Congo liefeveral Iflands, which make the paffage for ships dangerous, besides the that often change and veering of the wind is require'd: neither indeed is there water enough for a Veffel of 20 or 25 guns. Then the way from Congo to Lar is very bad. From Bandar Abaffi to Lar it is very good, and provided with good Inns.

From the day that a Merchant takes up mony at Gomrou, he is bound to return it in three months, and the change goes from fix to twelve per Cent. When the Goods come to Ipshah or any other place, the Merchant is not to touch them, till he has pay'd the money which he borrow'd, unless the Creditor will truft him farther. Some Turks and Armenian Merchants take up mony at Gomrou to pay it at Swat; where they take up other mony for Ipshah; at Ipshah for Erzerom or Bagdat, paying the old debt with the new fums, which they take up in each place. The mony taken up at Erzerom is pay'd at Bursa, Constantinople or Smyrna. Money taken up at Bagdat is pay'd at Aleppo.

I always made acctpunt, that to take up mony at Colonda for Ligorn or Venice, at change for change, the mony returns at the cheapest rate, to 95 per Cent. but more oftimes it amounts to a hunder'd.
**CHAP. XXIV.**

Of the Road by Land from Casbin to Ifpahan to the Frontiers of the Territories of the Great Mogul, through Candahar.

The most usual road from Ifpahan to Candahar, which the Merchants choose in regard of the plenty of water which they meet with, is thus:

<table>
<thead>
<tr>
<th>From Ifpahan to Sakunegi.</th>
<th>Agats 7</th>
</tr>
</thead>
<tbody>
<tr>
<td>From Sakunegi to Monchea de Radar.</td>
<td>10</td>
</tr>
<tr>
<td>From Monchea de Radar to Ninni.</td>
<td>8</td>
</tr>
<tr>
<td>From Ninni to Danaragui.</td>
<td>15</td>
</tr>
<tr>
<td>From Danaragui to Bashbad.</td>
<td>15</td>
</tr>
<tr>
<td>From Bashbad to Abiger.</td>
<td>9</td>
</tr>
<tr>
<td>From Abiger to Biabanašt.</td>
<td>5</td>
</tr>
<tr>
<td>From Biabanašt to Cafeni.</td>
<td>5</td>
</tr>
<tr>
<td>From Cafeni to Simagi.</td>
<td>10</td>
</tr>
<tr>
<td>From Simagi to Sadarou.</td>
<td>15</td>
</tr>
<tr>
<td>From Sadarou to Chechme-chta.</td>
<td>8</td>
</tr>
<tr>
<td>From Chechme-chta to Karte.</td>
<td>14</td>
</tr>
<tr>
<td>From Karte to Tabasville.</td>
<td>4</td>
</tr>
<tr>
<td>From Tabasville to Esphage.</td>
<td>7</td>
</tr>
<tr>
<td>From Esphage to Teoqae.</td>
<td>7</td>
</tr>
<tr>
<td>From Teoqae to Talkeane.</td>
<td>6</td>
</tr>
<tr>
<td>From Talkeane to Cors.</td>
<td>10</td>
</tr>
<tr>
<td>From Cors to Tfijitan.</td>
<td>9</td>
</tr>
<tr>
<td>From Tfiijitan to Barjum.</td>
<td>7</td>
</tr>
<tr>
<td>From Barjum to Moti.</td>
<td>7</td>
</tr>
<tr>
<td>From Moti to Sarbicba.</td>
<td>5</td>
</tr>
<tr>
<td>From Sarbicba to Mont.</td>
<td>7</td>
</tr>
<tr>
<td>From Mont to Dowrat.</td>
<td>12</td>
</tr>
<tr>
<td>From Dowrat to Chechmehand.</td>
<td>6</td>
</tr>
<tr>
<td>From Chechmehand to Zelti.</td>
<td>10</td>
</tr>
<tr>
<td>From Zelti to Fara, Ville.</td>
<td>10</td>
</tr>
<tr>
<td>From Fara to Tecourmazetan.</td>
<td>6</td>
</tr>
<tr>
<td>From Tecourmazetan to Stabe.</td>
<td>6</td>
</tr>
<tr>
<td>From Stabe to Bacou.</td>
<td>4</td>
</tr>
<tr>
<td>From Bacou to Diliram.</td>
<td>6</td>
</tr>
<tr>
<td>From Diliram to Chaquîlin.</td>
<td>4</td>
</tr>
<tr>
<td>From Chaquîlin to Dawkak.</td>
<td>4</td>
</tr>
<tr>
<td>From Dawkak to Grecieville.</td>
<td>12</td>
</tr>
<tr>
<td>From Grecie to Kouskienogout.</td>
<td>10</td>
</tr>
<tr>
<td>From Kouskienogout to Candahar.</td>
<td>12</td>
</tr>
</tbody>
</table>

All this while the Men ride upon Horses, and the goods are carri'd by Camels.

The City of Candahar is the chief of one of the Conquer'd Provinces of Persia; having been often the occasion of war between the Kings of Persia and India. At length Sha Abbas became Master of it, the Prince that then reign'd there, choosing to put himself under the Protection of the King of Persia rather than of great Mogul: but upon this condition, that the Governor should be always one of his race. And therefore Almerdan-Kan was the Son of the last Prince of Candahar. That Prince left behind him such a vast Treasury, that his Plate was
was all of Gold, and he had so much Gold in his Coifers, that when he went 
to the Great Mogul he would not accept of any thing for his maintenance, 
but contented himself with one of the highest Dignities in the Empire, 
which he enjoy'd till his death. At Jahanhsur he built a most neat Houfe, with 
a fair Garden upon the River.

He got his wealth in some meafure, for the greatest part came by Inbe- 
rance, by the great advantages which he made of the Caravans that then 
paff'd off'ner through Candahar then they do now adays. For by delaying 
the Merchants at the Cutoffme-houfe, and by treating them himself, and 
receiving treatments from them again, he cause'd them to spend their Provifi- 
ions, which they were forc'd to recruit again at Caudahor.

The Grand Sha Abbas left the peaceable Posseflion of Candahar to Sha- 
Sefi his Grand-child. In whose time Ablimez-Arb Kaff deliver'd it up to the 
Great Mogul. Sha Abbas the Second retook it in the year 1650. Where- 
upon Sha-jeban fent his elft Son to drive him out. But though his Army 
confifted of three hundred thoufand men, yet the place was fo well defend- 
ed that he loft the bezt part of his Army before it. The next year Sha-jeban 
fent another Army under the Command of Sultan-Sajc, but he had 
no better succed then his Brother. Thereupon Begum Sabeel, Sha-jeban's el- 
delft Daughter, and paffionately belov'd by him even to Inceft, bearing the 
greatest fway in the Kingdom, and having a vaff Treafter, rais'd an Army 
at her own charges, and made Arewzegz Commander of it. After many af- 
faults, Arewzegz dilcourfing with his Generals one day who fhould have the 
honour if he took the City, and being told that his Sifter would have the 
honour in regard the had rais'd the Army, the Prince either jealous of his 
Sifter, or elfe not looth to give occafion of being envy'd by his Brothers, af- 
faulted it no more, and when the rains came, rais'd his fierge.

A. The Principal Citadel.
B. Another Citadel.
C. The Mountain that reach'd to the next Citadel, which Sha Sefi cut away after 
he took the City.
D. The Governours Houfe.
E. The Lodgings for the Officers and Souldiers.
F. The Piazza of the City.
G. The great street.
H. The two Caucefs that lead to the City.
I. The Path that leads from the Mogul to the City.
K. The leffer way that leads from the City to the Citadel.

Thus I have finifh'd the moft considerable Observations as well in reference 
to Turkie as to Persia. I have been curious to understand things, and have loookt 
with a strict eye upon them: and I am oblig'd to inform the Reader, that he 
mift not travel into Asia, in expectation of mending his experience in any of 
the nobler Arts of Painting, Sculpture, Goldsmiths work, or Turning. As for the 
Coverlets, Embroideries, Tiffus of Gold and Silver, which are made in Persia, 
and which we admire'd formerly in France, all these give place to our new 
manufactures. Insomuch that the Persians themselves admire the rich goods of 
Europe, and when we carry any thither, they are immediately bought up by 
the King and the Nobility. They neither understand any thing of Architecture: 
nor is there any thing in all Asia that equals the Riches and Beauty of the 
Lowr, or of any other of the Kings houses in France, which infinitely excell in 
workmanship all the magnificence of the Eastern Monarchies. Which has made 
me with attonishment admire that fo many Travellers have ascrib'd to Persia 
and other Regions of Asia, thofe beauties for which they were never beholding 
either to Art or Nature. For if all they have faid had been true, thofe won- 
ders could never have escaped my fight; and I dare affure the Reader that I have 
describ'd the naked truth of things as really they are.

The End of the Relations of Persia: and of 
the first Part of Asian Travels.
The INDEX

TO THE

Persian Travels.

A.

Accident that befell the Author at Balfara. 64, 65
Aleppo describ'd, 57
Alexandretta, 55. The road dangerous for Ships, ib.
Ali-Kouli-Kan his Story, 218, 219
Allachars—vid. Philadelphia
Almianack Persian, 234
Almerdan-Kan delivers up Candrahar to the Mogul, 198. His answer to the Mogul, ib.
Amadan describ'd, 75
Amadie, 108
Amasia, 4
Anna, 111
Antioch, 56
Aphian Caraffar, 57
Arabian Princes exact from the Caravans, 59, 61, 63
Aras anciently Araxes, 9
Arbele Plain, 73
Arch-Bishop of Armenia, 16
Ardevol describ'd, 24.

Artaxate, 13
Asiaticks idle
Asparagus wild, 8
Atlaque, 114
Astracan, 116
Astrology admired by the Persians, 234
Athemadoulet, vid. Officers
Athens, 121
Aydar, 195

B.

Agdat describ'd, pag. 84
Balfara, 88
Baker, how punished, 234
Bandee-Aballi, 255
Bannians expelled by Sha-Abas, 202
Baptism of the Armenians, 171

The Index.

St. Bartholomew, 16, 17.
Balha of Cyprus, 81.
Bedouins, what; and how they live, 66.
Beauty among the Arabs, 112.
Bery, what, 105, 106.
Bishop Armenian buried, 18.
Books Persian, 227, 229.
Bread, how made in the Desert, 62.
Bufalo’s fighting of Bufalo’s, an Armenian sport, 12.

C.

Achan, pag. 30.
Calat, how receiv’d by the Kans, 236.
Camels, their breeding, nature, and several sorts.
Camel-drivers, a rude sort of people, 43. One killed by a Cafer, ib. Great cheats, 50.
Candahar describ’d, 258.
Caudy, remarks upon the Trade of it, 118.
Caravans, where they set out, 2.
Constraint’d to stop, 8, 9, 11.
Caravanfers, the order among them, 45.
Casbin, 26.
Cazerom, 65.
Ceremony of the Taper among the Armenians, and the occasion, 12.
At the Enthronement of the King, 200, &c.
Chamber of the King’s Accounts, 227.
Charkliouen describ’d, 6.
Children of the King’s of Persia, how bred, 196.
Chimneys, how made in Persia, 238.
Chio, 119.
Christians of St. John, and their opinions, 90, &c.
Chryfoftom’s Rock, 6.
Churches, the three Churches, 10, 11.
The richness of the Armenian Churches, 12, 13.

Circassia, 126. Customs of the people, 129.
Civility of two Arabians very remarkable, 111.
Coffee-houses inspected by Shabas, 154.
Colleges Persian, 227.
Comania, 126. Customs of the people, 129.
Combat between two Bulls, one call’d Ali, the other Mahomer, 29.
Comouks, their Customs and Feasts, 128, &c.
Confinacy of the Armenians in defending their Religion, 174.
Corgia Petrus his Wealth, 159.
Corinth, 121.
Coron, ib.
Corou, 31.
Covents Armenian, 16.
Couriers Arabian use Dromedaries for speed, 61.
Coins of Persia, 30, &c.
Curtrims, how distinguishing, 96.
Customs of Bagdar, 83.
Cutces, a strange sort of Arabs, 106.
Customs of Persia, 234.
Cyclades Islands, 120.
Byriskan Birds, 80.
Cyprus describ’d, 79.

D.

Anger of leaving the Caravan, pag. 6.
Darius, 73.
Debauchery punish’d, 232.
Dengbe, 26.
Dervichs, the strange reverence they gave to Sultan Amurat, 60.
Desert describ’d, 61.
Diarbeguir describ’d, 104.
Diet of the Persians, 241.
Diseases of Persia, 239. Their Cure, 240.
Disposition of the Persians, 235.
Domenico Santis, the Story of him, 72, &c.
Dromedaries; see Courier.
Duties, where paid, 9, 10, 14, 18, 20, 59, 106, 107, 112, 115, 116.
Eccli-
The Index

E

Celis, 17.
Embassadors expenses born in Persia, 14.
Embassador Indian, the story of him, 65.
Emirs of Arabia, 63, 64.
Ephesus, 34.
Erian described, 13. Betrayed; retaken by the Persian, 14.
Euterpe described, 8.
Exchequer Persian, 227.
Ezekiel the Prophet, his Sepulchre; his Persian, 117.

F

East of Hozen and Huslein, 161.
St. Francis of Paolo's Miracle, 112.
Franks in Alexander's Army, 14.
Sit themselves near Erian, ib.
Funerals at Bagdad described, 85, 86.
Inconvenient to the poor, ib.
Funerals of the Persians, 244.

G

Alleys of the Grand Signior; their demands when out at Sea, 54. Their present condition, 122.
Games not allowed, 236.
Genealogy of the Persian Kings, 195.
Georgia, the present state of it, 123.
Gezire, 108.
Godfrey of Bologne's Arms, 55.
Gorno Fortress, 68.
Grand Signior's power over his Bafhas, 8.
Gregory, St. martyr'd, 13.
Gulph Persian, 95.
Gun, 114.

H

Abit of the Persians, 237.
Halicarcar, 10.
Haly not much reported to by the Persian Pilgrims, and why, 62.
St. Helena, 22.
Hizargerib the fairest Garden of Persia, 177.
High-ways, how secure'd in Persia, 233.
Strangers bound to hire Horses from Alexandretta to Aleppo, 55.
Horses Arabian, 65.

I

Afer-Kan, the Story of him, 210.
Janizary strikes out an Armenian Bishop's eye, 10.
Jasque, the Prince there of Rebels.
Jealousie of the Persians, 239.
Iman-Kouli-Kan, the story of his death, 143, &c.
Jonas Whale, 54.
Ispahan fully described, 143, &c.
St. Jude, 86.
Justice of the Persians, 232.

K

Affa the City, 113.
Kagoufian Fort, 10.
Kalmouchs, what sort of people, 127.
Kan of Erivan, betrays the Town, and teaches the Grand Signior to drink, 14. The Kan of Kerman kind to the Author, 41.
Kan of Kan, his sad end, 30.
Kars described, 9.
Keckmeh, 49. Besieg'd by the Hollander, ib. 112. Ker-
The Index.

Kerman describ'd, 41.
Kilet, 82.
King of Persia's favours, 236.
Kom describ'd, 28.

L.

Lance that pierc'd the side of Christ, 13.
Languages used in Persia, 229.
Latitudes of the chiefest Cities of Persia, 135.
Locusts, 65, 81.
Longitudes of the principal Cities of Persia, 135, &c.

M.

Mahomet-Ali-beg, the story of him, 42, &c. He punishes his own Son, 44.
Mahomet-beg, his misfortune, 212. Revengeful, 213, &c.
Malta, the great Ceremony of the grand Muster upon Lady-day, 78.
Manners of Persia. See Customs.
Marante, 20.
Market-price, how settled, 55, 234.
Marriages of the Persians, 243.
Meal, the strange nature of Persian meal, 27.
Mengrelia, the present State of it, 125.
Melfina describ'd, 2.
Milo Island, 120.
Mirza-Ibrahim, 23.
Mirza-Take, his story, 197.
Modon, 121.
Money of Persia. See Coins.
Monuments Turkish, 3, 4, 24, 25.
Mother kills her own Son instead of a Bannian, 202.
Moulla's, 226.
Moussal describ'd, 71.

N.

Nabkivan describ'd, 16.
Names and Employments of the Officers of the King's House, 221, &c. Of the Military Officers, 223.
Naxis, 120.
Nazar; vid. Officers.
Nemrod, or the supposed Tower of Babel, 86.
Nibia describ'd, 3.
Niniveh, 71.
Noah, where he liv'd, 16. His Wife, where buried, 20.
Nogaires, their Customs, 132, &c.

O.

Officers of the King's Household, 221. Military, 223. Ecclesiastic and Judicial, 226.
Ormus, 253.
Ozeman, 4.

P.

Pars Island, 12.
Passage of the Author from Niniveh to Babylon, 82. From Bagdass to Balfara, 87. From Balfara to Ormus, 94.
Passengers; see Travellers.
Patras, 121.
Patriarch of the Armenians, 11.
Feasts the Caravan, 12.
Pearls of great beauty and value, 95, 144.
Persia, its extent and Provinces, 141. The Flowers and Fruits thereof, 144. The Beasts of service, 145.
Fish and Fowl there, ib. Buildings, 147.
Persians, their Superstition, 24.
Their manner of Entertainment, 5.
Philadelphia now Allachars, 31.
Place
The INDEX.

Places of privilege, 24.
Plains of Sult, 31, 39.
Polia or Lolos, 4.
Policy of the Persians, 232.
Pointing at the King of Persia, 207.
Porter of the King of Persia be-
l<ed by him for his whiskers, 47.
Printing not used; and why.
229.
Proverb in Persia about loving
biddy, 44.

Q.
Quitros Haven, 114.

R.
Adars; what, 233.
Rafed's; what, 35. Sever-
ely chiselled for Superstition, ib.
Restoration for robbery, how
made, 233.
Rover that penetrates, 15.
Relics Armenian, 17.
Roads from France to Constan-
tinople; 2. From Constantinople to
Ispahan; 3. From the borders of Per-
ia to Erivan; 10. From Erivan to
Tauris; 15. From Tauris to Ispa-
han through Tauris and Casbin; 24.
From Tauris to Ispahan through
Zangan and Sultain; 26. From
Smyrna to Ispahan; 32. From Ker-
man to Ispahan; 41. From Paris to
Ispahan another way; 53. From
Aleppo to Ispahan through the
great Desert; 60. Through Mesopo-
tamia and Assyria; 66. From Nim-
vech to Ispahan; 72. From Smyrna to
Ispahan; 102. From Aleppo to Tau-
ris through Diarbcquir and Van; 103.
Through Gezire; 108. From
Aleppo to Ispahan through the small
Desert and Kengavar; 109. From
Constantinople to Ispahan by the
Buxin-Sea; 113. From Warlaw to
Ispahan over the black Sea; and
Ispahan to Molco; 115. From Or-
mus to Schiras; 245. From Ispahan
to Ormus, from Schiras to Ban-
dar-Abasli; 251. From Casbon to
Ispahan, and so through Candahar
to the Frontiers of the Mogul, 257.
Robbery committed upon the Au-
thor near Tocat, 40.
Robbery; how punished, 253.
Rock of a strange nature; 107.

S.
Adler Ralph; his journey; 207.
Salmalire; 208.
Samatra, a place of Devotion
among the Mahumetans, 83.
Santorini, a remarkable Island;
79.
Sardis; 37.
Sava; 28.
Schiras; 66. Described; 247.
Seal of the King of Persia, 179.
Sedre, his Office, 226.
Sefi-Kouli-Kan Governor of Ba-
bylon; his death, 84, 85.
Sen the Son of Noah, 15.
Seyava, 28.
Sha-Abas, 158. Sends to Henry
4th of France, ib. To Spain, ib. His
answer, ib. He turns Merchant, ib.
Kind to the Capuchins; 157. His
madness in drink; 172. He punishes
the Baker and Cook; 203.
Sha-Abas the second, 209.
Shamb; the Inhabitants mad at
18 years of age; 17.
Shappars, what; 233. Their pri-
ileges, ib.
Sha-Sci destroys the Turks Ar-
my; 20. His madness in drink, 198.
His cruelty, 206.
Shaoux; what they are, 47.
Sherazoul, 73.
Sidi Fatima, 29.
Sinopus, 118.
Smyrna largely described; 32.
Sophiana; 20.
St. Simon; 86.
St. Stephens; 17.
Story of four French-men; 95.
Students Persian; 227.
Sultan Amurat makes his entry
into Aleppo; 6.

Sul-
<table>
<thead>
<tr>
<th>Page</th>
<th>Entry</th>
</tr>
</thead>
<tbody>
<tr>
<td>27</td>
<td>Sultan describ'd;</td>
</tr>
<tr>
<td></td>
<td>Superstition of the Persians;</td>
</tr>
<tr>
<td>7</td>
<td>Tartars eat raw Horse-flesh;</td>
</tr>
<tr>
<td>132</td>
<td>Lesser Tartars;</td>
</tr>
<tr>
<td>20</td>
<td>Tauris describ'd;</td>
</tr>
<tr>
<td>21</td>
<td>&amp;c. And the places adjacent;</td>
</tr>
<tr>
<td>23</td>
<td>Temple of Ephesus. See Ephesus.</td>
</tr>
<tr>
<td>108</td>
<td>Teren;</td>
</tr>
<tr>
<td>24 3</td>
<td>Theifery punisb'd;</td>
</tr>
<tr>
<td>71</td>
<td>Tigris;</td>
</tr>
<tr>
<td>18</td>
<td>Travelling very secure in Persia;</td>
</tr>
<tr>
<td>233</td>
<td>Travellers; how to behave themselves;</td>
</tr>
<tr>
<td>47</td>
<td>The treachery of a Janizary;</td>
</tr>
<tr>
<td>35</td>
<td>&amp;c.</td>
</tr>
<tr>
<td>1</td>
<td>Turkey; bad travelling in Turkey;</td>
</tr>
<tr>
<td>9</td>
<td>Turks; their Superstition;</td>
</tr>
<tr>
<td></td>
<td>Turquoises; 144.</td>
</tr>
<tr>
<td>106</td>
<td>An; Voyage; The Authors Voyage from Marseille to Alexandria, 78.</td>
</tr>
<tr>
<td></td>
<td>The Authors first Voyage, 95. From Paris to Smyrna, 99.</td>
</tr>
<tr>
<td>156</td>
<td>After bitter, 61. Scarcie in Persia, 156.</td>
</tr>
<tr>
<td>86</td>
<td>Women of Bagdat, 86. Of Arabia, ib. Of Persia, 239.</td>
</tr>
<tr>
<td>40</td>
<td>Wool of Persia very fine, 40. Writing Persian, 229.</td>
</tr>
<tr>
<td>44</td>
<td>Yeside describ'd, 44.</td>
</tr>
<tr>
<td>69</td>
<td>Yesdecas, 66.</td>
</tr>
<tr>
<td>120</td>
<td>Zem Island, 120.</td>
</tr>
<tr>
<td>19</td>
<td>Zulpha describ'd; 19, 155, 157. &amp;c.</td>
</tr>
</tbody>
</table>
THE SIX TRAVELS
OF
John Baptista Tavernier,
BARON of AUBONNE,
through
Turky and Persia
to the
INDIES,
During the space of Forty years.

Giving an Account of the present State of those Countries, viz. of their Religion, Government, Customs, and Commerce.

A S A L S O
The Figures, Weights, and Value of the Money and Coins severally currant therein.

The Second Part:
DESCRIBING
INDIA and the ISLES Adjacent.

Made English by J. P.

LONDON:
Printed in the Year, 1678.
THE FIGURES
OF the PIECES of
Gold, Silver, and Copper:
AND OF
The Sorts of Shells and Almonds that pass
for MONEY over all ASIA.

The Money of Arabia.
Larin, Figure 1. Half-Larin, Fig. 2.

His Money (Fig. 1.) is call'd
Larin, and signifies the same
with our Crowns. The Five
Pieces are as much in value
as one of our Crowns; and
the Ten Half-Larins as much.
Only the Five Larins want in
weight Eight Sous of our
Crowns. This is that which the
Emirs, or Princes of Arabia
take for the Coining of their
Money; and the profit which
they make by the Merchants
that travel through the Desert,
either into Persia or the Indies.
For then the Emirs come to the
Caravans, to take their Tolls, and to
Ducats of Gold, for these Larins. For they must of necessity pay
the way. And they must use very smooth words to boast; for there is nothing
to be got by rough Languages. If they see the Merchants will not change their
Money, then will they refuse to take their Toll; but making as if they had
not time to call up the account, they go a hunting, and leave the Merchants
fifteen or twenty days without paying any thing more to them; while they
in the mean time spend their provisions, not knowing where to get more.
If the Caravans goes on without paying their Tolls, these Arabian Princes will
either cut them in pieces, or take away their Camels, or rob them of all
they have, as they have several times done. In one Journey that I made,
one of these Princes kept us one and twenty days; after which we thought our
selves happy to be quit of him, when we had given him whatever he demanded.
If these five Larins did but weigh as much as the Crown, or Real of Spain,
the Merchants would never be much troubled. But when they come to Persia,
or the Indies, they must carry their Money to the Mint, as I have said in
another place, and loose above eight Sous in a Crown, which amounts to
14 per Cent. As for what remains, the Larins are one of the ancient Coins

Author not hav-
ing given an account of
the weight or fineness of
the Coins he treats of, but having only ex-
Press'd their value in
French Livres, it is
thought fit for the bet-
ter reduction thereof
into English Coin, to ad-
vertise, That Three
French Livres make a
French Crown, which
passes in Exchange
from 54 pence to 58
pence half-penny; so
that a French Livre may
be in value as the Ex-
change goes, from 18
pence to 19 pence half-
penny. And twenty Sous
make a Livre.
of Asia; and though at this day they are only current in Arabia, and at Bal-
sara, notwithstanding, from Bragdait to the Island of Ceylon, they traffick altogether
with the Larin, and all along the Persian Gof; where they take 80 Larins for
one Toman, which is 50 Abasifs.

The Money current under the Dominions of the Great Mogul.

All the Gold and Silver which is brought into the Territories of the
Great Mogul, is refined to the highest perfection before it be coined into
Money.

The Roupy of Gold weighs 2 Drams and a half, and 11 Grains, and is va-
lued in the Country at 14 Roupies of Silver. We reckon the Roupy of Sil-
ver at 30 Sous. So that a Roupy of Gold comes to 21 Livres of France;
and an Ounce of Gold to 58 Livres, and 4 Deneers. This Gold is like that
which we buy at 54 Livres an Ounce. And if you bring this Gold in Ingots,
or Ducarts of European Gold, you shall have always 7 and a half profit, if
you can escape paying any thing to the Cutch-houfes. The Half-Roupy comes
to 10 Livres 10 Sous; and the Quarter-Roupy to 5 Livres 5 Sous. As I
have said, you must reckon the Silver Roupy at 30 Sous, though it weight
not above 3 Drams; whereas our pieces of 30 Sous weigh 3 Drams, and half
4 grains; but the Roupy is much the better Silver. In a word, they that
understand Traffic well, and carry hence Gold or Silver to the Territories of the
Great Mogul, get always 7 or 8 per Cent. profit, provided they take
care to shun the Cutch-houfes. For if you pay them, the 7 or 8 per Cent.
which you might make profit, goes to them; and so the Roupy comes to
30 Sous, the Half to 15, and the Quarter to 7 and a half, the Eighth part
to 3 Sous and 9 Deneers.

As for their Copper Money, sometimes 'tis worth more, sometimes less, as
Copper comes to the Mint. But generally the biggest half is worth 2 Sous
of our Money, the next 1, and the next to that 6 Deneers.

As for their Shell Money, the nearer you go to the Sea, the more you
give for a Pecha; for they bring them from Maldive. Fifty or 60 of these
make a Pecha, which is that piece of Coin that is worth but 6 De-
neer's.

For their Money of Mamoudi's, half Mamoudi's, and Almonds, all that fort
of Money is only current in the Province of Guzerat, the principal Cities
whereof are Swat, Baroza, Cambaya, Brodraz, and Amadabat. Five Mamoudi's
go for a Crown, or a Real. For small Money they make no use of these Shells,
but of little Almonds, which are brought from about Ormus, and grow in the
Departs of the Kingdom of Larr. If you break one of the Shells, it is
impossible to eat the Almond, for there is no Coloquinida so bitter; so that
there is no fear left the Children should eat their small Money. They have
also those little pieces of Copper which are call'd Pecha, 6 Deneer's in value.
They give 20 for a Mamoudi, and 40 Almonds for a Pecha; sometimes you
may have 44, according to the quantity which is brought. For some years
the Trees do not bear, and then the price of this fort of Money is very
much raised in that Country; and the Bankers know how to make their be-
nefit.

Fig. 1. The Roupy of Gold. Fig. 2. The Half-Roupy of Gold. Fig. 3. The
Quarter-Roupy of Gold.

Fig. 4. The Roupy of Silver. Fig. 5. Another Roupy of Silver. Fig. 6. The
Half-Roupy of Silver. Fig. 7. The Quarter-Roupy of Silver. Fig. 8. The
Eighth part of the Roupy of Silver.

Fig. 9. Four Pecha's of Copper. Fig. 10. Two Pecha's of Copper. Fig. 11. One
Pecha.
The Money of a King and two Rajas

Money of a Great Mogull

Money of Arabia Larin & halfe Larin

Travells in India.
Part II. An account of the Money of Asia.

Fig. 12. The Shells. Fig. 13. A Silver-Mamoudi, which is the Money of Guzerat. Fig. 14. Half a Mamoudi. Fig. 15. The Almond.

I have mark'd two forts of Roupies, the one square, the other round. The square one is as they coin'd it anciently; the round ones are as they make them at this day.

The Money of a King and two Raja's, all three Tributaries to the Great Mogul.

Maton-cha is a Tributary to the Great Mogul; yet he has power to coin Money. When you are at Agra, the Territories of this King ly to the North; and before you can come at them, you must pass over very high and cragged Mountains. 'Tis a good Country, where are all things necessary for the support of humane life, except Rice, which is a great inconvenience to the Inhabitants, who being all Idolaters, are depriv'd thereby of their chiefest delicacies, in regard they feed upon nothing so heartily as upon Rice. They have excellent Corn, and Grapes, but they make no Wine, though they make some Aqua Vitæ. They want neither Oxen nor Cows; but their Horses are little, weak, and ill-fap'd. All the Trade which these people have, with their Neighbours, is in Copper, whereof they have two extraordinary Mines, from whence they furnish the greatest part of the Mogul's Territories; out of which they have Salt in Exchange, not having any of their own. This Salt costs them dear, in regard it is four months travel to the place where they fetch it, that is to say, from the Territories of Maton-cha to the Indian Coast towards Bacaim. They travel upon Oxen, and the fame Oxen carry their Copper. There must be also some Mines of Lapis Lazuli and Garnets in that Country, in regard they bring several from thence.

Fig. 1, and 2. is the Money of Maton-cha.

Fig. 1. is the Silver-Money, which weighs not above one dram and 19 grains, and is of the fame goodness as the Roupy. The half-Roupy goes for 15 Sous, and this for 16 Sous, which is fix and a half per Cent. more. But certain it is, that the more Northward you travel that way, Gold and Silver is more scarce. Fig. 2. These pieces of Copper go for the value of a Pecha of the Great Mogul; they are heavier by half, but the Copper is not so good as that of Pegu or Japan.

Fig. 3, and 4. is the Money of the Raja of Parta Ogenola.

The Raja of Parta Ogenola, is one of the great Raja's on the other side of the Ganges. His Territories are directly North of Patna, nigh to the great Mogul's, to whom he is Tributary, and bordering upon the King of Bantam. He is bound every year to send an Embassador with twenty Elephants to the Governor of Patna, who sends them to the Great Mogul. The greatest part of his revenue consists in Elephants, Musk, and Rhubarb. He lays also a great Impostion upon Salt, as well that which is spent by his own Subjects, as upon that which is carried abroad. This is all Sea-coast Salt, which comes from the Territories of the Great Mogul, and is brought from the Sea-coast to Ganges, and so over Ganges is carried as far as the fiftieth and five and fiftieth Degree. They lade above 150000 Oxen; and for every burthen they pay a Roupy at the Salt-Pits, and no more afterwards through the whole Kingdom. Had this Raja of Parta Salt of his own, he would never be Tributary to the Great Mogul.

Fig. 5, and 6. is the Money of the Raja of Ogen.

The Raja of Ogen is also a Tributary to the Great Mogul; his Country lies between Brampon, Serong, and Amadabat; and it is one of the best Soils in
the Indies. His Silver Money wills no-where but in his own Country, not being fuller’d in the Mogul’s. His Silver Money goes for a quarter of a Roupy, at 7 Sous 6 Deneer’s; but the Silver is bate. His Copper Money goes for 6 Deneers, and is current in the Mogul’s Dominions as far as Agra. For his smaller Money he makes use of those Shells whereof we have already spoken.

Pieces of Gold called Pagods, which are current in the Territories of the King of Golconda, the King of Visapour, the Great Raja of Carnatic, the Raja of Velouche, and at the Diamond Mines.

ALL the Pieces of Gold represented in the Plate of Golconda-Money, pass through all these Countries at the same value, and are about the weight of our half Pillar; but the Gold is of a bater Metal, so that an Ounce is not worth above 42 or 43 Livres; not going for more than four Roupies.

Fig. 1. Is one of the ancient Pagods, at the time when the Raja’s were Masters of the Kingdom of Golconda, and they are only stamped upon one side as you see. They are as heavy as the new ones; and though they be no better Gold, yet some years since they went at 20, and 25 per cent, more than the new ones; the reason is, for that the Bankers being all Idolaters, they are so superstitious as to believe, that if they melt down that Money, some calamity will befall their Country; and they hold this for such a certain truth, that for fear the King of Golconda should melt it, they paid him for certain years 20,000 Pagods. But you must observe, that these old Pagods are no-where current but in the Kingdom of Golconda. For my part, I think it is more for their profit than out of any superstitition, that they make use of them in that manner. For in all the Kingdom of Golconda, in matter of trade, they never mention any but the old Pagods, though they make their payments in new Pagods, or Roupies; and in this case they who receive those new Pagods, or those Roupies, play their game so well, that they gain a fourth part, or a half, and sometimes one per cent, alluding to the reason, that those new Pagods are either the King of Visapour’s, or the Raja of Carnatic’s, or the Raja of Velouche’s, or the English, or the Hollanders. And they make as much of the Roupies; for there is no considerable payment made, which is not received by the Chevaff or Banker, making it good to the Seller, who sometimes has no need of his Money in a month or two, and so he receives the interest of it, though it be but for two days. If the payment be made in old Pagods, and that the sum amount to two or three hundred, or three or four thousand, the Banker takes them all, and viewing them one after another, he divides them into five or six parts; and then poising them all, he pays of some, that they are more need’d than others, and that having paid through many hands, there is a waft of the mettal about one per cent. Others, says he, want not above half one per cent, others but a fourth part. These Pagods have been bor’d some half thorough, others a quarter thorough; and it is a wonderful thing what this boring amounts to. For in regard these Pagods are very thick, and cannot be clipped, tho’ that are Masters of the trade, take a Piercer; and pierce the Pagod thorough the file, half way or more, taking out of one piece as much Gold as comes to two or three Sous. And provided they be not taken in the fact, they chufe rather to follow this trade than any other; there being no handy-craft tradesmen among the Indians, that gain more than three Sous a day. After they have drawn out the piercer, they knock upon the holes with a little hammer, and are fo cunning in closing up the holes again, that he must be very skilful indeed, that can discover the cheat. For this reason, they never receive any payment till they have shewn the Pieces to the Chevaff or Banker; and though he looks only on two or three Pieces, he takes a Sous. They have also another cunning trick, and the more the Banker is in credit, the
Pieces of Gold called Pugods.

1. N. 1.
2. N. 2.
3. N. 3.
5. N. 5.
7. N. 7.
8. N. 8.
10. N. 10.
11. N. 11.
12. N. 12.
15. N. 15.
16. N. 16.
17. N. 17.

English & Holland Money.

1. N. 1.
2. N. 2.
3. N. 3.
5. N. 5.
7. N. 7.
8. N. 8.
Part II. An account of the Money of Asia.

the more he gains; for if he makes any payment, according to the quantity of the sum, he puts the Pagods by fifty or a hundred together in little bags, and seals them up with his Seal, and writes upon the bag the number of the Pagods within; and so delivers them to him to whom he makes the payment. When the party makes use of them, he never opens the bag, but gives them as they are, to him to whom they are due; who goes to the same Banker that seal'd the bags. The Banker seeing his Seal whole, makes answer, that the Pieces are good, and in that manner they shall pass all the year without opening the bags. But when ever they change the hand, they send for the same Banker, who always will have so much per Cent. for his visit. But as I have said, the Merchant leaves them in his hand to get interest; who then pays eight per Cent. for a year, and sometimes twelve. Thus the Bankers have always the greatest part of the Money in the Kingdom in their hands, of which they make large profit. Tis the custom in that Country, every Month to pay the Soldiery; but for the most part, the Soldiers, Captains, and other Officers will not stay till the Month be up, but come to the Bankers, who discount after the rate of eighteen or twenty per Cent. by the year, besides that they pay them in these Pagods, against which others would often object. If there be any large Diamond to be sold in any Country, these Bankers have intelligence of it presently; or if there be any fair Ruby, 'tis not long before they have it in pawn; for every year when the Merchants return from Pegu, and have any Rubies, most commonly they are in debt; and in regard it is the custom to pay within fifteen days after the Merchant comes afiar, he pawns his best goods he has for payment, as well of the freight of the Ship, as of what he may have taken up at Pegu. After that he sells the worst of his goods to pay the Banker, who lent him the Money upon his arrival. Tho' that work in the Diamond Mines, or the Merchants that hire the Mine, when they have any fair Stones, they sell them to these Bankers, because there is ready Money; or else they pawn them to the Bankers, till they can find a Chapman to buy them.

Fig. 1. The old Pagod.
Fig. 2. The King of Golconda's Pagod.
Fig. 3, and 4. The King of Visaporn's Pagod.
Fig. 5, and 6. The Raja of Carnarica's Pagod.
Fig. 7, and 8. The Raja of Veloche's Pagod.
Fig. 9, 10, 11, and 12. are the Half-Pagods of those Kings and Raja's.
Fig. 13, 14, 15, 16, and 17. are little Pieces of Gold call'd Fanos, which are of different value. There are some whereof six go to a Crown; others from ten to fifteen; and some are very base metal. This is the Money that passes all along the Coast of Coromandel; from Cape Comorin as far as Bengal. And they have very little other than that, besides the Pecha of Copper, and the Shells, which pass for small Money.

The Money which the English and Hollanders Coin in the Indies.

Figure 1, and 2. is the Money which the English coin in their Fort St. George, or else at Madrepuram, upon the Coast of Coromandel. They call them Pagods, as those of the Kings and Raja's of the Country are call'd. They are of the same weight, the same goodness, and pass for the same value. Formerly the English never coin'd any Silver or Copper Money; for in some parts that border upon the Indians, where they have Factories, as at Surat, Masulpuram, or at Bantam, they find it more profitable to carry Gold from England, than Silver; Gold lying in less room, and not being so troublesome besides, that by carrying Gold they more easily escape the paying those Customs which the Kings impose upon Gold and Silver. But

* B 3
since the present King of England married the Princess of Portugal, who had in part of her Portion the famous Port of Bombey, where the English are very hard at work to build a strong Fort, they coin both Silver, Copper, and Tin. But that Money will not go at Swert, nor in any part of the Great Mogul's Dominions, or in any of the Territories of the Indian Kings; only it patters among the English in their Fort, and some two or three Leagues up in the Country, and in the Villages along the Coast; the Country people that bring them their Wares, being glad to take that Money; otherwise they would see but very little stirring, in regard the Country is very poor, and the people have nothing to sell but Aquavite, made of Coco-Wine and Rice.

Fig. 3. and 4. is the Gold Money which the Hollanders coin at Pelicat, which is a Fort that they possess upon the Coast of Coromandel. Those pieces are also call'd Pagods, and are of the same weight with the others; but for the goodness, I think they are better by two or three in the hundred, than those of the Kings and Rajas of the Country, or which the English make. I made this observation, being at the Diamond-Mines, and in other parts of the Indies where there is any great Trade. For the first thing they ask you is, whether you have any Pagods of Pelicat; and if you have, you speed much better in your businesses.

Fig. 5. and 6. is a Roupy of Silver, which the Hollanders coin at Pelicat, being of the same weight with those which the Great Mogul, or the Kings of Golconda and Vizapour make. It has in the middle upon one side the mark of the Holland Company, to distinguish it from others. The Hollander Roupies of Silver are quite contrary to their Pagods of Gold, which are more esteemed by the Indians than those of the Princes of the Country. For they make far less account of these Roupies of Silver; and if you pay any great sum in these pieces, though the Silver be as good as the others, you must lose one half per Cent.

Fig. 7. and 8. is the Hollander's small Copper-Money, wherewith they ordinarily pay their Soldiers. It has upon one side the mark of the Company. And indeed the Hollander, who mind nothing but their profit, had great reason to obtain leave to coin Money; for bringing only Gold from Japan, from Mascar or only Gold in Powder, and from China Gold in Ingots, and selling all these to the Bankers, they found that they lost five or six per Cent. which proceeded from the profit of the Changers, and the chief of the Factories belonging to the Company. Now they think that losses, and make the same profit which the Bankers did, coining all these Metals into Money. Though in every Voyage which they make to Japan, they generally lose one Vellel by storm; yet some years they make five or six Millions of Livres profit, all freights discharged, and hazards escaped. But that profit is quite lost, since their loss of the Island of Formosa.

The Money of the King of Cheda and Pera.

This Money is of Tin, and is coin'd by the King of Cheda and Pera. He coins no other Money than Tin. Some years he found out several Mines, which was a great prejudice to the English. For the Hollander and other Merchants buy it, and vend it over all Asia. Formerly the English brought it out of England, and furnished great part of Asia, where they consumed it vast quantity; they carried it also into all the Territories of the Great Mogul, as also into Persia and Arabia; for all their Dishes are of Copper, which they cause to be Tinned over every month. Among the meaner sort of people, there is little to be seen but this Tin-money, and the Shells call'd Cori; which I have spoken of already.

Fig. 1. and 2. is that great piece of Tin, which weighs an ounce and a half, and in that Country goes for the value of two of our Sous. But in regard that Tin is there at 14. Sous a pound, it is not worth above one Sous and three
H1. The Money of the King of Beda and Pera.

Money of the King of Achen.

Money of the King of Siam.
The Money of Gold and Tin of the King of Achen. With the Money in Gold Coin’d by the King of Macassar, and the Celebes. And the Silver and Copper Money of the King of Camboya.

Fig. 1, and 2. is the Money in Gold coin’d by the King of Achen, in the Island of Sumatra. In goodness it is better than our Louis; an Ounce being well worth forty and eight Deneers of our Money.

Fig. 3, and 4. is the small Money made by the same King, being of Tin, and weighs eight Grains. The Tin being good, I value it at 16 Sous a pound; and then 75 of these pieces is worth one Sous of ours.

Fig. 5, and 6. is the Money in Gold of the King of Macassar, or the Celebes. This piece weighs twelve Grains, and the Hollanders take it for a Florin of our Money; which comes to 23 Sous and eight Deneers.

Fig. 7, and 8. is the Silver Money of the King of Camboya; being good Silver, and weighs thirty-two Grains. The piece comes to 24 Sous of our Money; nor does the King coin it at any higher rate. He has a great quantity of Gold in his Country, but he never coins it into Money; for he trades with it by weight, as he does with his Silver, according to the custom of China.

Fig. 9, and 10. is the Copper Money of the King of Camboya. The King of Bantam, and the Kings of the Molucca Islands coin no other Money, but pieces of Copper after the same form and manner. As for their Silver Money, they let it pass as it comes out of other Countries, without melting it down. In Bantam, in all Java, in Baroia, and the Moluccas, there is little other Money stirring, but Spanish Reals, Rixdollars of Germany, and Crowns of France; the greatest part being Half-Reals, Quarters, and Eighth parts. But in Baroia they use besides for small Money, Shillings, double Sous and Sous, as in Holland.

The Money in Gold, Silver, and Copper, of the King of Siam.

Fig. 1, and 2. is the Money in Gold, coin’d by the King of Siam; and weighs 18 Grains more than our Half-Pistol. The Gold is of the same Goodness, and may be worth 7 Livres and one Sous of our Money. When the Merchants, that trade in that Country, bring thence either Gold or Silver, ’tis for want of other Commodities, as Silk, Musk, Sandal, Wood Gum, Lake, Elephants teeth, and other things. For by carrying out Gold or Silver, they reap but two in the hundred profit.

Fig. 3, 4, 5, and 6. is a piece about the bigness of a large Hazle-Nut, flattened on the four sides, like a semicircle, three sides whereof are open like a Horse-shoe; and upon two sides are certain of their own Letters. There is no Money in the East so strangely coin’d as this. It weighs three Drams and a half, and 25 Grains, and is as good as our Silver at three Livres and 10 Sous the Ounce. It amounts to 52 Sous and 4 Deneers of our Money.

Fig. 6, 7, and 8. is the Copper Money of the King of Siam; and they give two hundred of these pieces for one piece of Silver. For their small Money, they
An account of the Money of Asia. Part II.

they make use of certain Shells that are gather'd upon the Sea-shore, which they bring from Maldives.

The Gold and Silver Money of the Kings of Asem, Tipoura, Arakan, and Pegu.

According to the Silver coin'd by the Kings whom I have nam'd, is in goodness equal to our Crown, rating it at three Livres ten Sous the Ounce, as we rate our Crowns here.

Fig. 1, and 2. is the Silver Money of the King of Asem; it weighs three Drams and four Grains, and comes to 23 Sous of our Money.

Fig. 3, 4. is the Silver Money made by the King of Tipoura Chatemani. In the language of the Country, he is call'd Dieu-Ara-gari, which is stamp'd upon one side of the Money, and upon the other Chatemani Roy de Tipoura. His Country begins about twelve days journey from Dacca toward the North-West. This Money weighs two Drams and a half, and twenty-two Grains; and is in value twenty-two Sous.

Fig. 5, 6. is the King of Arakan's Money. It weighs two Drams and a half, and 15 Grains, which makes 21 Sous of our Money. This King coins no Gold; but he trafficks in Gold uncoind. The Metal is very bare, and not worth above 14 Carats, a Carat being the third part of an Ounce. The King however holds it at a high rate, to keep it from being carry'd out of his Country. In all Bengal this King is known by no other Name but the King of Mogoe.

Fig. 7, and 8. is the King of Pegu's Silver Money, and weighs two Drams and a half, and twelve Grains, which may come to about 20 Sous, and fix Deniers of our Money.

Fig. 9, and 10. are the King of Pegu's Fano's, or little pieces of Gold, and weigh not above 7 Grains to boot. Fifteen of these little pieces pass for the value of a Real, or one of our Crowns, the Gold being coarse.

Fig. 11, 12. are the Kings of Asem's Fano's; they weigh also 7 Grains; but they are a much bafer Metal than thofe of Pegu, for twenty-two of them amount but to the value of our Crown.

Lumps or Pieces of Gold and Silver which go for Money in the Kingdom of China, and the Kingdom of Tunquin.

You'll are first to take notice, that in all the Kingdom of China, and the Kingdom of Tunquin, there is no Money coin'd, either Gold or Silver, that their small Money is Copper, and that they make use in payments only of Lumps or Pieces of Gold and Silver, which have every one their particular weight, as is here represented.

The Pieces of Gold mark'd: Fig. 1, and 2. are by the Hollanders call'd Golfsbut, that is to say, a Boat of Gold, because they are in the form of a Boat. Other Nations call them Loaves of Gold; and there are but two different sizes of them. The Gold is of such a goodness, that an Ounce in France would not be worth less than 42 Francs. The great Pieces come to twelve hundred Gelders of Holland Money, and thirteen hundred and fifty Livres of our Money. The other Piece, which weighs but half as much, is in value according to its proportion.

As for their Pieces of Silver, they are of several sizes, and different weight. Fig. 3. weighs six Drams and a half, and 23 Grains; and the Silver being very
Money of the King of Assam. Travels in India.

Items 1 to 8 illustrate different coins and tokens used in Assam and India. Items 9 and 10 show examples of China pieces.
The Japonners Call these pieces as well Silver as Gold Coupent.
Part II. An account of the Money of Asia.

very near in goodnes to the Parisian, it comes to fifty-nine Sous, and eight Deniers of our Money. The other Pieces, as well great as small, are in value according to their weight.

In great payments they make use of Ingots, that come to a hundred Franks in value; and they have little Pieces of Silver that are not worth above a Sous.

When they buy any Commodity, if they have not whole Pieces enough to make up the sum, they have always instruments ready, to cut off so much from a great piece as will perfect the payment.

When the Chinaes transport their Golden Loaves, or their Boats, into other Countries, the Merchants cut them in the middle, not daring to trust the Chinaes, who have often deceiv'd them; and none have been more cheated than the Hollanders. For they have a way to stuff their Loaves of Gold, infomuch that you shall sometimes find in the middle, a third part of Copper or Silver. In all sorts of Bargains the Chinaes are so cunning, that there are few strangers whom they do not over-reach; especially, in Batavina, the Hollanders when they come first. They carry their weights always along with them, being like a Roman Beam, or a Stelleer, about eight Inches long, with which they weigh all the Gold and Silver which they receive. As for the small Money both in China and Tchapum, it is of Copper. It is made as in Fig. 4. They also thread these pieces, there being a hole in the middle, 11, 25, 50, and 100 upon a string; because they will not put themselves to the trouble of telling them, when the number exceeds a dozen.

The Gold and Silver Money of Japon.

All the Gold that comes from Japon, is of the same goodnes; something better than our Louis; and is about that goodnes for which we pay about 50 Franks the Ounce.

Fig. 1. This piece of Gold weighs one Ounce and six Drams, at fifty Franks the Ounce, comes to 87 Livres and 10 Sous.

Fig. 2, and 3. Every one of these pieces is of Gold, and every one weighs a third part of the great one; which is half an Ounce, and 48 Grains; and comes to 29 Livres, 3 Sous, and 4 Deniers.

Fig. 4. This, as it is mark'd, is the backside of the three pieces of Gold.

Fig. 5, and 6. are pieces of Silver of the same weight; every one weighing 4 Grains less than our pieces of 30 Sous, though it go nevertheless for the same value. As for the Silver, it is the same in goodnes with our Money. However, in the Territories of the Great Mogul, whither the Hollanders carry all their Silver, their Bars, and Japon pieces, to coin them into Money, sometimes they sell them to the Bankers, where they have no convenience of coinage, as at Surat and Agno; and these Bankers give them from two to three in the hundred more than they will give for our Crowns, Rix-dollars, or Spanish Reals.

Fig. 7. is the backside of the two Silver pieces.

The Portraiture of the Silver Ingots of Japon, which go for Money.

I said before, that all the Silver that comes out of Japon, is equal in goodnes to our Crowns.

Fig. 1. An Ingot of this form weighs seven ounces, at three Livres ten Sous the ounce: the whole comes to twenty four Livres, and ten Sous.
Money that represents the Figures of the twelve Signs; and which were Coined during the twenty four hours, that Gehan-guir, King of the Indians, permitted Queen Nourmahall, his Wife, to Reign in his stead.

Sultan Selim, otherwife called Gehanguir Pacha, the ninth King of the Indians, Father of Cha-gehan, was a great Lover of Women: but he had a particular affection for one among the rest, which he kept in his Seraglio; and which he had Espous'd, as meriting more than ordinary. She was a Woman of a Sublime Wit, and very liberal; and the knew fo well how to pleafe the King's humour, and to divertize him, that he could not live without her. She had two Names; the one was Nonr-gehan-begum, which signifies the light of the World; and this was the Name which was engraven upon her Signet: for as I have obferv'd in my Relations, they never Sign any thing, but only fet their Seals. The other Name, by which she was call'd at Court, was Nonr-maball, which signifies the Light of the Seraglio. She was always a great enemy to the King's two Sons; more especially to the fecond, who was called Sultan Kowrom: and who afterwards coming to the Throne, called himself Cha-gehan. He fet himself to oppose all the defigns of this Prince: who, for her part, had fuch an Ascendant over the King, that she perfwaded him to fpend the greatest part of the year in the Country, under-hand soliciting certain Kafa's upon the Frontiers to rife againft him, that she might engage him in the Wars, and keep him from the company of his Sons. This Queen, being altogether Ambitious, made it her business to pleafe the King, that she might the more eafily accomplish her defigns; and having a great desire to eternize her Memory, she could not think of a better way, than to Coin a good quantity of Money in her own Name: and of a different flamp from that which the Indian Kings were wont to Coin. For you must take notice, that all the Coins of thofe Kings have only the Characters of the Country upon each fide of the Piece. But this Queen caus'd one of the twelve Signs to be flamp'd upon each fide of Hers, which is contrary to the Law of Mahomet, that forbids all manner of reprefe ntations. However, she had never brought her defign about, had Sultan Kowrom been at Court. But she took her time, when the King had caus'd the eyes of his eldeft Son, Sultan Kofon to be put out, because he had taken up Arms againft him, with an intention to depofe him from his Throne. For after he had obta in'd that Victory, he fent his fecond Son, Sultan Kowrom, into Dera, with
Part II. An account of the Money of Asia.

with a powerful Army against the King of Peru, who was in Rebellion. Queen Nonnamahull seeing her self deliver'd from those that were able to cross her designs; and particularly from Sultan Kowrun, the most Potent, and the most inveterate of all her enemies, and believing it feasable to discover her purpose to the King, set her self to flatter him more than she was wont; inventing new ways to divert him, sometimes with Hunting, and sometimes in the Harum, with Balls and Comedies: One day that the King was extremely well-pleas'd, and having drank briskly, began to be very merry; after the Queen had Danced in his presence, he took her, and set her by him, protefting to her, that he lov'd her above all the Princesies in his Court; and that but for her, he had dy'd for grief, to fee that his Son Sultan Kefron should be fo traiterously bold, as to endeavour to deprive him of his Scepter. The Queen seeing the King fo highly affected toward her, full'd not to make use of fo favourable an opportunity. To which purpofe, Sir, fay, if it be true that your Majesty has that kindness for me of, which you would perfwade me to allure my self, I know you will grant me one favour which I have paffionately defir'd a long time; that I may only reign as Sovereign the fpace of twenty four hours. This request surpriz'd the King, and kept him very fad for fome days, being unwilling to deny her any thing, and yet being as loth to grant her a Boon of fo high a nature. In the mean time the Queen ply'd the King with Paffime and Divertifements, pretending to take no notice of his melancholy. At length the fift day after the had made her Petition, the King no longer able to refift her Charms, nor the strong Paffion he had for her, told her he would retire for twenty four hours, and that she might aflume the abolute Command of the Kingdom during that time. At the fame time he cauf'd all the Grandees that were then at Court, to be fent for into his prefence, and then commandd them to obey her, and punctually to execute her Orders, as if it were he himfelf that fpoke to them. It was a long time before that the Queen had made every thing ready, and that the had fecretly hoarded up great quantities of Gold and Silver in all the Cities where the Mints were appointed, and had distributed the Stamps as fhe thought convenient. And indeed it was a wonderful thing; that a Woman fhould fo politickly carry on fo great a design, as to have four and twenty Stamps engrav'd; and to keep in a readiness in Gold and Silver above two Millions in all the Cities, without being discovered to the King, or any of the Court. There were none but the Mint-Masters that knew any thing of her defign, whom fhe engag'd by large promises, and larger hopes; as believing that fhe could certainly obtain her defire one day of the King; and then, if fhe had her Materials ready, that fhe could do her buifines in twenty four hours. The day being appointed, fhe fent away Meffengers to all the Cities, commanding them on that day to coin Roupies of Gold and Silver, to the value already mention'd. When the King and the Grandees came to understand the buifines, they were strangely surpriz'd; especially Sultan Kowrun, the Queens implacable enemy, who, as fome perfons of the Courtneefy affur'd me, flipt away at the news, and did not come to himfelf in a good while after. The thing was fo suddenly done, especially in the Cities near at hand, that within two hours after the was ende upon the Throne, fhe cauf'd feveral quantities of that Gold and Silver to be thrown among the people, which during the Reign of Gebon-guir went currantly for Roupies. But when Sultan Kowrun, who took upon him the Name of Che-gehan came to the Crown after the death of his Father, he forbade all perfons to ufe those Roupies upon pain of death, and commandd all that had any of them, either in Gold or Silver, to carry them to the Mint; where they fhould receive the value of them, to the end they might be melted down. For which reafon they are at prent very rare, particularly thofe in Gold; among the rest, two or three of them are fo hard to be found, that an hundred Crowns has been given for one of them. The Roupies of Gold are worth one and twenty Livres of our Money: and thofe of Silver, thirty Sols. The Queen, during her Reign of twenty four hours, had that refpect for the King, that on the back-side of the Pieces whereon the twelve Signs were Engraven, fhe cauf'd the Name of Gebon-guir to be fpamd with her own, and the name of the place where they were Coin'd, all in Arabic Letters.

Perhaps the Reader may be curious to know from whence this Illuftrious Queen
An account of the Money of Asia. Part II.

The Indians defended: and therefore for his satisfaction, I will tell him in a few words. Her Father, a Persian by Nation, a man naturally Ambitious, and who in his own Country was no more than a bare Captain of Horse; without any hopes of rising to any higher preferment, travel’d into the Indies, to serve the Great Mogul, who was then Gehau-guir, with an intention of raising his Fortune in a strange Country. Gehau-guir had then many Enemies, the Kings of Golconda and Vizapour being in Rebellion against him, and several Raja’s having taken their part. So soon as he came to kifs the Kings Hands, the King took a liking to him, and gave him immediately the Command of five hundred Horse. And because he was very well skill’d in Astrology, (which is a Science to which the Afiatics are very much addicted,) the King esteem’d him the more, and in a short time made him General of his Army. But afterwards, forgetting his duty, and the benefits he had received, he join’d with Sultan Kofrou, Gehau-guir’s eldest Son; and having gain’d a great part of the Army, they conspir’d together to depose the King, and set up his Son in his head. There was at that time in the Court, an Enuch of great wit, who did more mischief to the Army in his Cloter, than he could have done in the Field. This Enuch, so soon as intelligence was brought of the Rebellion, told the King, that if his Majesty pleas’d, he would deliver Kofrou and the Persian General into his hands in a short time, without so much as striking one stroke, or losing one man. He was as good as his word in part, for he so order’d his business, by his politic contrivances, that the General was brought to the King, who would not presently put him to death. Sultan Kofrou cincap’d that bout, and continu’d the War many years against his Father, who at length took him in Fight, and caus’d his eyes to be pull’d out. The King detaining the General in custoty, his Wife and his Daughter found a way to save his life, as you shall hear. The Daughter of the Persian General, who was his only Child, was about fourteen years of Age, the most accomplish’d Beauty at that time in all the Kingdom; she was most rarely educated, and could both write and read the Arabian, Persian, and Indian Languages. The Mother and the Daughter went every day to Court, to hear what would become of the General; and understanding at length, that the King intended either to put him to death, or to banish him, they came to the Haram, and casting themselves at his Majesties feet, they humbly begg’d pardon, the one for her Husband, the other for her Father; which they easily obtaint’d; the King being surpriz’d at the Beauty of the Virgin, to whom he afterwards surrender’d his Affections. All the Court was astonish’d afterwards, how the General and his Wife could keep, so private, a Daughter that was so incomparably fair, that it should not come to the Kings knowledge. At length he lov’d her so tenderly, that not being able to deny her the liberty of Reigning one whole day in his place, he gave her leave to share with him afterwards in the Government. And the it was, that gave motion to all the most important Affairs of State; the King excus’d himself to the Grandee’s of his Court, who wonder’d why he let the Queen bear so great a sway, by telling them that she was fit for the Government, and that it was time for him to take his cafe.

Fig. 1, and 2. is as all the rest are, the backside of the Twelve Signs. Fig. 1. is the backside of the Ram, and Fig. 2. of Cancer. Both of them signifie the same thing; it being the Name of the King, Queen, and City where they were stamp’d. These two were coin’d at Amadabas.

The Gold, Silver, and Copper Money which the Portugals coin in the East Indies.

The Gold which the Portugals Coin in Goa is better than our Louisse’s of Gold, and weighs one grain more than our half Pifel. At the time when I was in Goa, this piece was worth four Roupies, or Six Francs. They hold it up at so high
Portugall Money.

Muscovie Money.

Pt. 1

Pt. 2

Pt. 3

Pt. 4

Pt. 5

Pt. 6
high a rate, to the end the Merchants, who come from all the Coasts of India thither with their Wares, may not transport it out of the Country. This piece is called St. Thomass. Formerly when the Portuguez had the Trade of Japan, Macausar, Sumatra, China and Mosambique, which they still preserve; and is the place whither the Indians bring the Gold of the Affoffins and Saba, it was a wonderful thing to see the quantity of Gold which the Portuguez, Coin'd, and the several pieces of workmanship which they fram'd in Gold, and sent into Forreign Countreys, even to the West-Indies, by the way of the Philippine Islands. But now they have no other places but only Mosambique to furnish them with Gold, they keep up those Pieces called St. Thomass's at a very high rate, left they should be carried out of the Country, as I said before. They have also Silver Pieces, which they call Pardos, which go for the value of 27 Sous of our Money: As also a great quantity of small Copper and Tin-Money, not much unlike that of the Kings already mentioned, which they thread upon firings in particular numbers.

The Gold and Silver Money of Muscovy.

I have observed in my Relations, that in all parts of our Europe, where they Coin Money, there are great Sums transported all over Asia, where they go currantly. But for the Money of Muscovy there is great loss in transporting it any where else; because the Prince enhances it to so high a value. The pieces as well of Gold as Silver are very good Metal; for the Gold in worth is somewhat higher than our Lewis.

Fig. 1 and 2. This piece of Gold weighs 14 Grains; and to take the Gold at 48 Grains the Ounce, would amount to 20 Sous, one Deneer, and one half-penny of our Money. But going in Muscovy for 24 Sous, there would be nineteen and an half loss to transport it any where else.

Fig. 3 and 4. Is a piece of Silver that weighs eight Grains; and to take an Ounce of Silver at three Livres ten Sous, it comes to a Sous of our Money. But in the Countrey you have but fifty of these pieces, or at most sometimes fifty two for one of our Crowns, or a Real of Spain, or an High-German Rixdollar.

Fig. 5 and 6. Is a piece of Silver also which only goes in Muscovy. But I cannot tell in what Province it is Coin'd, in regard there are no Arms upon it, and that the most knowing persons, to whom I shewed them, could not tell me what the Characters meant; which makes me think it is very ancient. The piece weighs 25 Grains, which comes to three of our Sous, one Deneer, and one half-penny.

This is all that I could collect of most certainty, concerning the Money and Coins of the East, during the long course of my Travels. Nor do I believe that any person has undertaken, before me, to write upon the same Subject. If any one of my Readers desires to see the real Pieces themselves, as well in Gold and Silver, as in Tin, Copper, Shells and Almonds, he may, without question, obtain the Favour from Moniteur, the first President, to whose Study I devoted them all, together with certain Medals, of which that Supreme Senator, most skilful in Antiquity, has great store, being still curious in searching after what is rare.

The end of the Coins.
TRAVELS IN INDIA.

The First Book.

What Roads to take, in Travelling from Ispahan to Agra, from Agra to Dehly and Gehanabatt, where the Great Mogul Resides at present: And how to Travel also to the Court of the King of Golconda; to the King of Visapour, and to many other Places in the Indies.

CHAP. I.

The Road from Ispahan to Agra through Gomron: Where is particularly describ'd the manner of Sailing from Ormus to Suratt.

In this Relation of my Indian, I will observe the same Method as in the Recital of my Persian Travels; and begin with the description of the Roads, which lead you from Ispahan to Dehly and Gehanabatt, where the Great Mogul Resides at present.

Though the Indies stretch themselves front Persia for the space of above 450 Leagues together, from the Ocean to that long Chain of Mountains that runs through the middle of Asia from the East to the West, and which was known to Antiquity by the Name of Mount Caucasus, or Mount Taurus: Yet there are not so many Ways to travel out of Persia into the Indies, as there are to travel out of Turkey into Persia; by reason that between Persia and the Indies there are nothing but vast Sands and Deserts, where there is no water to be found. So that you have but two Roads to choose, in going from Ispahan to Agra. The one is partly by Land, and partly by Sea; taking Ship at Ormus. The other altogether by Land, through Candahar. The first of these two Roads is amply describ'd, as far as Ormus, at the end of my first Book of my Persian Travels. So that I am now only to speak of the manner of Sailing from Ormus to Suratt.

There is no Sailing at all times upon the Indian as upon the European Seas: You must observe the proper Seasons, which being elapsed, there is no more venturing. The Months of November, December, January, February and March, are the only Months in the year to Embark from Ormus to Suratt; and from Suratt, to
to Ormus: But with this difference, that there is no stirring from Suratt after the end of February; but you may Sail from Ormus till the end of March, or the fifteenth of April: For then the Western-winds, that bring rain along with them into India, begin to blow. During the first four Months there blows a North-east-wind, which carries them from Suratt to Ormus in fifteen or twenty days. Then veering a little to the North, it serves as well for those that are bound for Suratt, as those that are bound from thence. Then the Merchants generally provide for a Voyage of thirty, or five and thirty days. But if they would Sail from Ormus to Suratt in fourteen or fifteen days, they must take Shipping either in March, or at the beginning of April; for then the Western-wind blows full in their Stern.

The Vessels which Sail from Ormus run within sight of Mafcate upon the Coast of Arabia, bearing off to Sea for fear of coming too near the Persian Coast. They that come from Suratt, do the same thing, to make the Entry of the Gulf. But neither the one nor the other touch at Mafcate, to avoid paying Customs to an Arabian Prince, who took that place from the Portuguese.

Mafcate is a City situated just by the Sea-side, over against three Rocks that make the Entry into the Harbour very difficult, and at the foot of a Mountain upon which the Portuguese have three or four Forts. It is observed that Mafcate, Ormus, and Balsura, are the three places in the East where the heat is most intolerable. Formerly only the Hollander and English understood this Course of Navigation; but some years after the Armenians, Mahometans, Indians, and Banians, have built them Vessels. But it is not so safe to Embark in them, for they neither understand the Sea so well, nor are they so good Pilots.

The Vessels that Sail to Suratt, which is the only Port in the Empire of the Great Mogul, Sail within sight of Din, and the Point of St. John, and come to an Anchor afterwards in the Road of Conali, which is not above four Leagues from Suratt, and two from the Mouth of the River toward the North. They transport their Wares from one place to another, either by Wagons, or in Boats. For great Vessels cannot get into the River of Suratt till they have unladen, by reason of the Sands that choak it up. The Hollander return as soon as they have landed their Wares at Conali, and so do the English, it not being permitted to either to enter into the River. But some years since, the King has given the English a place to Winter in, during the rainy Seafons.

Suratt is a City of an indifferent bigness, defended by a piftul Fortres, by the foot whereof you must pass, whither you go by Land or by Water. It has four Towers at the four Corners, and in regard there are no Platforms upon the Walls, Guns are planted upon woodden-Scaffolds. The Governor of the Fort only commands the Souldiers in the Fort, but has no Power in the City, which has a particular Governor to receive the King's Customs, and other Revenues through the Extent of his Province.

The Walls of the Town are only of Earth, and the generality of the House like Barns, being built of Reeds, plaistered with Cow-dung, to cover the void spaces, and to hinder them without from discerning between the Reeds what is done within. In all Suratt there be but nine or ten House which are well built: whereof the Cha-bandar, or chief of the Merchants has two or three. The rest belong to the Mahometan Merchants; nor are those, wherein the English and Hollander dwell, lest beautiful; every President, and every Commander, being careful to repair them; which they put upon the account of their Companies. However, they do but hire those Houses; the King not suffering any Frank to have an House of his own, for fear he should make a Fortres of it. The Capuchin Friars have built them a very convenient Convent, according to the Mode our European Houses, and a fair Church; for the building of which, I furnished them with good part of the Money. But the Purchase was made in the Name of a Maronite Merchant of Aleppo, whose Name was Chekebi, of whom I have spoken in my Persian Relations.
To avoid Repetitions, which cannot be shunn'd in the Course of long Travels; it behoves me to let the Reader understand what belongs to the Custom-houses, Money, Exchange, Weights and Measures of the Indians.

When your Commodities are unladen at Suratt, you must carry them to the Custom-house adjoyning to the Fort. They are very severe, and very exact in searching the people. Particular Merchants pay from four to five per Cent at the Custom-house for all sorts of Ware. But for the English and Holland-Company, they pay less; but I believe if they did but cast up what it costs them in Deputations and Presents which they are oblig'd every year to send to the Court, they would not pay much less for their Wares, than particular Merchants.

Gold and Silver pay two in the Hundred, and when it is brought into the Custom-house, the Master of the Mint comes and takes it, and Coins it into the Money of the Country. They agree with him upon the day wherein he will undertake to return the new Pieces; And for so many days as he makes them stay after that, he pays them Interest, according to the proportion of the Silver which he receives. The Indians are very fubtil and crafty in matters of Money and Payments; three or four years after the Silver is coin'd, it loses half per Cent. and goes at the same rate as old Silver; for, say they, it is impossible but that it should lose in passing through so many hands. You may carry all sorts of Silver into the Dominions of the Great Mogul. For in all the Frontier Cities there is a Mint, where it is purified to the highest perfection, as is all the Gold and Silver in India, by the King's Command, and coin'd into Money. Silver in Bars, or old Plate, which is bought without paying for the fashion, is the Silver by which you shall lose least: For as for coin'd Silver, there is no avoiding the loss of the Coinage. All their bargains are made, with a condition to pay in coin'd Silver, within the present year. And if you make payment in old Silver, you must resolve to lose according to the time since it was first coin'd. In all places far remote from Cities, where the vulgar people have no great knowledge in Silver, and where there are no Changers, they will not receive a piece of Silver, without putting it in the fire, to try whether it be good or no: And this is the common practice at all Ferries and passages over Rivers. In regard their Boats are only made of Oifer, covered over with an Ox-hide, and by consequence are very light; they keep them in the Woods, and will not take them upon their shoulders, till they have received their Money.

As for their Gold, the Merchants have so many cunning tricks to hide it, that it seldom comes to the knowledge of the Customes. They do all they can to shift off paying the Customs, and that, so much the rather, because they do not run so much hazard as at the Custom-houses of Europe. For in the Indian Custom-houses, if a man be caught in the fraud, he is quitted by paying double; ten in the hundred, instead of five: The King comparing the venture of the Merchant to a game at Hazard, where he plays quit or double. The King had granted to the English Captains, that they should not be search'd when they came a-shore. But one day one of the English Captains going to Tara, one of the greatest Cities in India, a little above the Mouth of the River Indus, as he was going to pass the River, he was stopp'd by the Officers of the Custom-house, who search'd and rif'd him, what-ever he could allledge to the contrary. They found Gold about him, of which he had already carried off several quantities, at several times, that he had gone from his Ship to the City; but they quitted him, upon paying the usual Custom. The English-man, vex'd at such an affront, resolv'd to revenge himself; which he did after a very pleasant manner. He caus'd a fucking-pig to be roasted, and putting it, together with the dripping, and fawce, in a China-platter, covered with a linnen-cloath, he gave it a Slave to bring along after him to the City;
imagining what would fall out. As it pass'd before the Custom-house, while the Governors or the Cha-bandier, and the Mint-Master were sitting in the Divan, they fail'd not to stop him; and as the Slave went forward with the Plate cover'd, they told his Master that he must come into the Custom-house, and that they must see what he carried. The more the English-man cry'd, that the Slave carried nothing that paid any duties, the less he was believ'd; so that after a long debate he took the Plate from his Slave, and carried it himself into the Divan; the Governor and the Cha-bandier, gravely ask'd him, why he would not be obedient to the Laws? Upon which the English-man, replying in a great heat, that he carried nothing which paid any duty, threw the Pigg among them with such a fury, that the Sawce and Pigg flew all upon their Garments. Now in regard that Swines-fleeth is an abomination to the Mahometans, who believe every thing defil'd that touches it; they were forc'd to change their Clothes, take down the Tapestry of the Divan, to pull down the Divan itself, and build another, not daring to say any thing to the English-man; for the Cha-bandier, and Mint-master are very obser vant to the Company, by whom they reap a great deal of profit. As for what concerns the Heads of the Companies, as well English, as Dutch, and their Associates, they have so great a respect for them, that they never search them at all, when they come a-shore; though they will not stick to conceal their Gold, like particular Merchants, and to carry it about them. The Trade of Tosa, formerly very great, begins now to decay, because the Mouth of the Rivers grows more dangerous, and full of shallows every day more than other, the Sand-hills having almost choked it up.

The English finding they had learn'd the trick of rifting their Clothes, studi'd out other little ways and contrivances to conceal their Gold: And the fashion of wearing Perriwigs being newly come out of Europe, they hid their Jacobins', Rose-Nobles, and Ducats in the net of their Perriwigs, every time they came a-shore. There was a Merchant that had a mind to convey some boxes of Coral into Suratt, without the knowledge of the Customs. He swam then into the Town, some days before the Ship was unlade, when it might be done securely before the Customs had any suspicion of any thing. But the Merchant repented him afterwards, the Commodity being spoil'd. For the water of Suratt River being always thick and muddy, there clung to the Coral, which had lain a long time in the water, a slime like a white crust or skin, which was difficult to be got off; so that after the Coral was polish'd, he lost by it above twelve per Cent.

I come now to the Money which goes for currant through the whole extent of the Great Mogul's Dominions; and to all the forts of Gold and Silver, which is carry'd thither in Ingots to make profit thereof.

In the first place you must observe that it is very profitable to buy Gold and Silver which has been wrought, to melt it into Ingots, and to refine it to the highest purity: For being refin'd, you pay not for the portage of the Alloy, which was mix'd with it before: And carrying the Gold and Silver in wedges, you pay neither to the Prince nor to the Mint what they exact for Coinage. If you carry coin'd Gold, the best pieces are Jacobins', Rose-Nobles, Albertins', and other ancient Pieces, as well of Portuguese, as of other Countries, and all forts of Gold that have been coin'd in former Ages. For by all those Old Pieces the Merchant is sure to gain. You may also reckon for good Gold, and which is proper to be carry'd thither, all the Ducats of Germany, as well those coin'd by the several Princes, as by the Imperial Towns, together with the Ducats of Poland, Hungary, Sweden and Denmark; and indeed all forts of Ducats are taken to be of the same goodness. The Venetian Ducats of Gold formerly pass'd for the best, and were worth four or five of our Sons, more than any others; but about a dozen years ago they seem to have been alter'd, not going now for any more than the rest. There are also Ducats which the Grand Seignior coin's at Cairo, and those of Sally, and Morocco: But these three forts are not so good as the others, and are not worth so much as they by four Sons of our Money.

Over all the Empire of the Great Mogul, all the Gold and Silver is weigh'd with weights, which they call Tolla; which weigh nine Deniers, and eight grains of our weights. When they have any quantity of Gold and Silver to sell, the Indians use yellow Copper-weights, with the King's mark, to avoid confusion. And with
with these weights they weigh all the Gold and Silver at once, provided it amount not to above a hundred Tolla's. For the Changers have no other weights, but from one Tolla to a hundred; and a hundred Tolla's come to 38 Ounces, 2½ Deniers, and 8 Grams. As for the Gold and Silver which is not coined, if there be much, they eflay it; and having put it to the touch, they bid to the utmost value to out-vye one another.

In regard there are some Merchants that have above forty or fifty thousand Ducats at a time, the Indians weigh them with a weight which is just the weight of a hundred Ducats, which is also mark'd with the Kings Mark; and if the hundred Ducats weigh less than the weights, they put in so many little stones till the Scales are even; and after all is weighed, they make good to the Changer the weight of those little stones. But before they weigh these Gold-Coins, whether they be Ducats or other Pieces, they put the whole quantity into a Charcoal-fire, till they be red-hot; and then quench the fire with water, and take them out again. This they do to find out which are false, and to melt off the Wax and Gum, which is cunningly dropped upon them to make them weigh the more. But because there are some Pieces so artificially hollow'd and flopt up again, that you cannot perceive it, though they have been in the fire, the Changers take the Pieces, and bend them by which they know whether they are good or not, and those which they suspect they cut in pieces. After they have viewed them all, they refine those which they do not take to be good, and pay for so much as proves to be good, as for good Ducats. All this Gold they coin into that fort of Money which they call Roupies of Gold; except those Ducats, which are stamp'd only upon one side, which they fell to the Merchants that come from Tartary, and other Northern Parts, as from the Kingdoms of Boman, Azen, and other remote parts. With these Ducats the Women of those Countries chiefly adorn themselves, hanging them upon their Head-attire, and fixing them upon their foreheads. As for the other Ducats, that have no figures, they are not so much as enquire'd after by the Northern Merchants.

As for all the other Pieces of Gold, there are great quantities of them folded to the Goldsmiths, to the Gold-wyer-drawers, and in general to all that work in Gold. For if they could put their Metal unmade into Roupies, they would never coin; which they can only do at the Coronation of their Kings, to throw Silver Roupies among the people; or to fell them to the Governours of the Provinces, and other Grandees of the Court, who then want great quantities of them to present to the new King at his first coming to his Throne. For they have not always Jewels or other things rich enough to present him, as well as that time, as at another Festival, of which I shall speak in due place, when they weigh the King every year. At such times I say, they are very glad of Gold Roupies; as also to present to such Favourites at the Court, by whose interest they hope to gain higher Commands, and more considerable Governments.

In one of my Travels, I found by experience the vertue of these Roupies of Gold. Chot-jiban, Father of Orang-zob who now reigns, had given to one of the Lords of his Court, the Government of the Province of Tata, whereof Symn is the Metropolis. Now though the very first year of his Government, there were very great complaints made against him, by reason of the Tyranny which he exercised over his people, and his great extortions, the King suffer'd him to continue four years, and then recall'd him. All the people of Tata were overjoy'd, believing the King had call'd him away, only to put him to death; but it fell out quite otherwise; for the King care'st'd him, and gave him the Government of Halaban, more considerable than that which he had quitted. This kind reception, which he had at the Kings hands, proceeded from this, that before he came to Agra, he had sent before him a present of 50000 Roupies of Gold, and about 20000 Roupies of Gold more to Bogam-Sabeh, who had then the whole power in her hands, as also to other Ladies and Lords at the Court, to support his Reputation. All the Courtiers are very defirous to have a great quantity of Gold; because it lies in a little room, and then because they covet, as a great Honour, to leave vast Sums behind them, to their Wives and Children, of which the King must not know. For as I shall tell you in another place,
when any great Lord dies, the King is Heir to all his Estate; his Wife having no more than his Jewels.

But to return to our Roupies of Gold; you must take notice, that they are not so current among the Merchants. For in regard one of them is not worth above fourteen Roupies, which make one and twenty Livres of our Money, at thirty Sous the Roupie, and that there are few of these Roupies of Gold to be had, but in the Houles of Great Men; when it falls out that they make any payment, they will put them at a Roupie of Silver, or at least at a fourth part of a Roupie more than it is worth, which will never turn to the Merchants profit. If a man die in his House, the King's Uncle, to whom I had told a parcel of Goods at 96000 Roupies, when he came to pay me, ask'd me what Money I would be content to take, whether Gold or Silver. Before I could return him an answer, he added, that if I would leave it to him, I should take Gold Roupies: Nor did he give me this advice, but because he believ'd it would turn to his advantage: I told him I would be rul'd by him; thereupon he caus'd his Servants to tell me out so many Roupies in Gold, as made up the just Sum which was due: But he would force me to take the Roupie in Gold for fourteen Roupies and an half in Silver, though among the Merchants they went but for fourteen. I was not ignorant of it; but I thought it best to receive my Money according to the Prince's humour, in hopes he might make me amends another time, either for the whole, or part of what I might lose. I let him alone two days, after which I went to him again, and told him I had tried to put off his Roupies at the price I had received them; so that in the payment of 96000 Roupies, I had lost 3428 and one 1/6th. the Roupie of Gold which he forc'd me to take Gold Roupies and an half of Silver, being worth but fourteen. Thereupon he fell into a passion, and told me he would see as many Ladies beftow'd upon the Changer, or Holland-Broker, whose fault ever it was; that he would teach them to understand Money; that they were old Roupies, and were worth more by a sixteent part of a Silver Roupie, than the Roupies which were coin'd at that time. In regard I knew the humour of the Asiatic Princes, with whom there is no concealing, I let him say what he pleas'd; but when he came to himself, and began to put on a fining look, I defir'd him that he would be pleas'd to let me return the Summ which I had receiv'd, the next day; or else that he would be pleas'd to pay me what was wanting, and that I would take a Roupie at 1 and one 1/6th. since he affur'd me they were worth so much. The Prince for a while gave me a furious look, not so much as speaking one word. At length he ask'd me, whether I had still the Pearl, which he had refus'd to buy. I told him I had, and immediately pull'd it out of my Boisome, and gave it him. The Pearl was large, and of a good water, but ill-shap'd; which was the reason he refus'd it before. When I had given it to him, well, said he, let us talk no more of what is past; how much will you have, in a word, for this Pearl? I ask'd him seven thousand Roupies, and indeed rather than I would have Carr'd it into France, I would have taken three. If I give thee, said he, seven thousand Roupies for this Pearl, I shall make thee amends for the los't thou complain'd of in the first bargain. Come to Morrow, and I will give thee five thousand Roupies, and that's very fair: Thou shalt have also a Calaat and an Horfe. I made my obeisance to him, and desir'd him to give me an Horfe that should be young, and fit for service, because I had a great journey to take. The next day he sent me a Robe, a Cloak, two Girdles, and a Cap; which is all the Apparel that the Princes are wont to give to those to whom they intend any Honour. The Cloak and Robe was of Satin purlied with Gold; the two Girdles tripp'd with Gold and Silver; the Cap was of Calicuit, dy'd into a Flame-colour, with stripes of Gold; The Horfe had no Saddle, but was covered with a green Velvet foot-cloath, edg'd about with a small Silver-fringe. The Bridle was very frant, with Silver-studs in some places. I believe the Horfe had never been back'd; for so soon as I brought him to the Holland-Horfe, where I then lodg'd a young man got upon his back; but he was no sooner on, but the Horfe flung and prance'd at that rate, that having kick'd down an Hutt that stood in the Court, he had like to have kill'd the Holland. Finding that such a Retty-Horfe was not for my turn, I sent him back to Cha-Eft-Kan, and relating the Story to him, I told him I did not believe that he desir'd I should return into my Country to
Travels have which and there and old. and have obferv'd, thank'd and which and that thefe Coin ing Qtii dollars and to their Silver you for fiontic, a few Roupies, the the Silver of Apples. It was one of the fix that Cra jhan had fent him, as they came from the Kingdom of Kachemir; there was in the Basket also a great Perfian Melon: All this might be worth a hundred Roupies, which I prefentcd to the Holland Commanders Wife. As for the Horfe, I rode him to Golconda, where I fold him for five hundred Roupies, as old as he was, being a good lufty Beaf.

To return to our diſcourfe of Money, I will add this to what I have faid already, that you muft never carry Louis's of Gold to the Indies, nor Spanifh nor Italian Eflots, nor any other fort of Money coin'd within three or four years; for there is great los by it; for the Indians refine all, and count only upon the refinings. Lastly, every one strives to steal the cuftom of their Gold; and when the Merchant has got the knack of concealing it, he may gain five or fix of our Sou in every Ducat.

I come now to the forts of Silver Money; which you muft diftinguifh in to Money of the Country, and Forreign Money: And firft of the Forreign Coins.

The Forreign Silver Coins which are carried into the Indies, are the Rix- dollars of Germany and the Reals of Spain. The firft are brought by the Merchants that come from Poland, from the Leffcr Tartary, and the Borders of Musco- via. The others by thofe that come from Conftantinople, Smyrna, and Aleppo; and the greateft part by the Armenians, who fell their Silk into Europe. All these Merchants endeavour to convey their Silver through Perfa without being difcovered; for if the Customers find it out, they will be forced to carry their Silver to the Mint-Mafters to be coined into Abaffis, which is the Kings Coin; and thefe Abaffis being carried into India, are again coined into Roupies, whereby the Merchant lofes ten and a quarter per Cent, as well by reafon of the coinage, as by paying the Kings duties in Perfa.

To let you understand in a few words, how they came to lofe this ten and a quarter per Cent, from Perfa to the Indies, and fometimes more, according to the nature of the Reals, which they ufually carry into Perfa; you must call to mind, what I have already faid concerning the Money and Exchanges of Perfa, in the firft Volume. I obferv'd, that a Real in Perfa goes for 23 Chaez, which make three Abaffis and a quarter; and that fometimes, when Silver is scarce, they will give a Chaez. and a half for one. That the Abaffi is worth four Chaez, and the Toman fifty Abaffi's, or two hundred Chaez. If you carry fix Tomans and a half to the Indies, you have for every Toman twenty nine Roupies and a half; and confequently for fix Tomans and a half, a hundred and ninety-one Roupies and a quarter. If you carry to the Indies Reals of Seville, for a hundred you shall have from 213 to 215 Roupies. If you carry Mexican Reals, for a hundred you shall have no more than 212. So that when for a hundred Reals you have but two hundred and twelve Roupies, you gain ten Reals and a quarter, in an hundred Reals; but by the Sevillian Reals you profit eleven per Cent.

There are three or four forts of Spanifh Reals, and they give for a hundred according to their goodnes, from 218 to 214 and 215 Roupies. The beft of all are thofe of Sevil, for when they are full weight, they will give for a hundred, 213 Roupies; and fometimes 215, according as Silver is either scarce or plentiful.

The Real of Spain ought to weigh three Drams, seven Grains and a half, more than two Roupies: But the Silver of the Roupies is much better. For the Roupy is in weight eleven Deneers and fourteen Grains; but the Sevil Real,
Real, like our white Crown, is but just eleven Deneers. The Mexican Real goes at ten Deneers and twenty-one Grains. For the Spanish Real, that weighs seventy-three Vals, you have four Mamoudi's and a half, and one Mamoudi is worth twenty Pecha's; but they must be very good, and as I have said already, seventy-three Vals in weight: eighty-one Vals making an Ounce, one Val coming to seven Deneers.

For the Rixdollars of Germany, in regard they are heavier than the Reals, they will give you for an hundred, as high as an hundred and sixteen Roupies. Where you are to take notice, that in giving for an hundred Reals, or an hundred Rixdollars, two hundred and fifteen, or two hundred and sixteen Roupies, it seems that every Roupy ought to be worth less than thirty Sous. But if the Merchant count the portage of the Silver, and the Customs, he will find that every Roupy will stand him in more. But that the Merchant may make his profit, he must take notice, that all the Reals of Mexico, and those of Sevil, are in weight one and twenty Deneers and eight Grains, that is, five hundred and twelve Grains; and for those that are no better than our white Crown, they are to be in weight one and twenty Deneers and three Grains, which makes five hundred and nine Grains. All Dollars and Reals are weight'd, a hundred at a time, and when they are wanting in weight, they add little stones, as when they weigh Gold, according to what I shall tell you by and by.

We come now to the Money of the Country. The Indian Money is the Silver Roupy, the Half, Quarter, Eighteenth and Sixteenth part. The weight of the Roupy is nine Deneers and one Grain; the value of the Silver is eleven Deneers and fourteen Grains. They have also another fort of Silver Money, which they call Mamoudi's, but this goes no-where but in Surat, and in the Province of Guzerat.

The Indians have also a fort of small Copper Money, which is call'd Pecha; which is worth about two of our Liards, a Liard being the fourth part of a Sous. There is also the Half Pech, two Pecha's, and Four Pecha's. According to the custom of the Province where you travel, you have for a Roupy of Silver more or less of these Pecha's. In my last Travels, a Roupy went at Surat for nine and forty Pecha's. But the time was, when it was worth fifty, and another time, when it went but for fix and forty. At Agra and Gobanabat, the Roupy was valued at fifty-five and fifty-six Pecha's. And the reason is, because the nearer you go to the Copper Mines, the more Pecha's you have for a Roupy. As for the Mamoudi, it is always valued at forty Pecha's.

There are two other forts of small Money in the Dominions of the Great Mogul, which are little bitter Almonds and Shells. These little bitter Almonds, which are brought out of Persia, are only made ufe of in the Province of Guzerat: as I have observed in the first part of my Relations. They grow in dry and barren places among the Rocks, and the Tree, that bears them, is almost like our Balfard Spanish-Broom. They call these Almonds Baden: Nor is there any Col-quantida fo bitter. They give for a Pecho sometimes thirty five, and sometimes forty.

Their other small Money are the little Shells which they call Cori; the sides whereof turn circularly inward: Nor are they to be found in any part of the World, but in the Maldives Islands. They are the greatest part of the Revenue of the King of that Island. For they are transported into all the Territories of the Great Mogul; into the Kingdoms of Vifapour and Golconda; and into the Islands of America to serve instead of Money. Near the Sea they give 80 for a Pecho. But the further you go from the Sea, the less you have; so that at Agra, they will not give you above 50 or 55 for a Pecho. As to what remains according to the Account of the Indians,

- 100000 Roupies make a Lekke,
- 100000 Lekks make a Kraur,
- 100000 Kraur's make a Padan,
- 100000 Padan's make a Nil.

In the Islands, the Village must be very small, where there does not reside a Banker, whom they call Cheff; whose business it is to remit Money and Bills of Exchange.
Over all the Empire of the Great Mogull and in other parts of India the Idolaters, though they differ in their languages, make use of these sort of Sifers

<table>
<thead>
<tr>
<th>1</th>
<th>11</th>
<th>21</th>
<th>31</th>
<th>41</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>12</td>
<td>22</td>
<td>32</td>
<td>42</td>
</tr>
<tr>
<td>3</td>
<td>13</td>
<td>23</td>
<td>33</td>
<td>43</td>
</tr>
<tr>
<td>4</td>
<td>14</td>
<td>24</td>
<td>34</td>
<td>44</td>
</tr>
<tr>
<td>5</td>
<td>15</td>
<td>25</td>
<td>35</td>
<td>45</td>
</tr>
<tr>
<td>6</td>
<td>16</td>
<td>26</td>
<td>36</td>
<td>46</td>
</tr>
<tr>
<td>7</td>
<td>17</td>
<td>27</td>
<td>37</td>
<td>47</td>
</tr>
<tr>
<td>8</td>
<td>18</td>
<td>28</td>
<td>38</td>
<td>48</td>
</tr>
<tr>
<td>9</td>
<td>19</td>
<td>29</td>
<td>39</td>
<td>49</td>
</tr>
<tr>
<td>10</td>
<td>20</td>
<td>30</td>
<td>40</td>
<td>50</td>
</tr>
</tbody>
</table>

Exchange. In regard that these Bankers hold a Correspondence with the Governors of the Province, they raise as they please themselves, the Roupie for the Pecha's, and the Pecha's for the Shells. All the Jews that deal in Money and Exchange in the Empire of the Grand Seignior, are accounted a most subtle sort of people. But in the Indies they would be scarce thought fit to be Apprentices to these Bankers. They have one very bad custom in making of Payments: And I have already observed it, in reference to their Roupies of Gold. When they make any Payment in that sort of money, they tell ye, 'twas a great while ago that any Silver Roupie was coin'd; that they are worth less than those which are new, or but lately coin'd; for that by passing through many hands they wear away, and become lighter. And therefore when you make any bargain, you must always agree to be paid in Roupies Cha-jenn, that is, in new Silver; otherwise, they will pay
pay you in Roupies coin'd some fifteen or twenty years ago, and upward; where-
by you will lose four in the hundred. For they will have one fourth, or at least
one eighth per Cent. allow'd for those that were coin'd but two years before: So
that the poor people that cannot read the year wherein the Roupies were coined,
are subject to be cheated; for they will always abate a Pecha or half a Pecha upon
a Roupie, or three or four Cori's upon a Pecha.

As for counterfeit Silver, there is very little among them. If you receive one
false Roupie in a Bag from any particular person, 'tis better to cut it to pieces,
and lose it, than to speak of it; for if it should come to be known, there might
be danger in it. For you are commanded by the King's Law to return the Bag
where you received it; and to return it from one to another, till you can find out
the Counterfeiter; who, if he be apprehended, is only sentenced to lose his hand.
If the Counterfeiter cannot be found, and that it be thought that he who paid
the Money is not guilty, he is acquitted upon some small amercement. This brings
great profit to the Changers. For when there is any Sum of Money received
or paid, the Merchants cause him to look it over, and for their pains, they have
one sixteenth of a Roupie in the hundred.

As for the Money which is paid out of the Sarquet, or King's Exchequer, there
is never any found that is counterfeit: For all the Money that is carried in thither,
is exactly view'd by the King's Bankers: The Great Lords have also their par-
ticular Bankers. Before they put up the Money into the Treasury, they throw
it into a great Charcoal-fire, and when the Roupies are red-hot, they quench the
fire, by throwing water upon it; and then take out the Money. If there be any
Piece that is white, or that has the least mark of Alloy, it is presently cut
in pieces. As often as these Roupies are carried into the Treasury, they mark the
Pieces with a Puncheon, which makes an hole, but not quite through; and there
are some Pieces that have seven or eight holes made in that manner, to shew
that they have been so many times in the Exchequer. They are all put, a thousand
Pieces together, in a bag, seal'd with the Seal of the great Treasurier; and
the number of years supercrib'd, since they were coin'd. And here you are to
take notice, whence the Treasurers profit arises, as well that of the King's Treas-
urier, as that of the particular Treasurers of the Great Lords of the Kingdom.
When there is any bargain made, they agree for new Roupies coin'd the same
year: but when they come to receive the payment, the Treasurers will make it
in old Roupies, wherein there is a loss of six per Cent. So that if they will have
new Silver, the Merchants must compound with the Treasurier. In my first Vi-
yage, I went to visit Chas.Ell-Kan according to my promise, to let him have the
first sight of what I brought along with me. So that as soon as I arrived at Su-
ratt, I sent him word; and received his Orders to meet him at Chouppart, a City
in the Province of Dacan, to which he had laid Siege. Coming to him, in a lit-
tle time, and a few words, I told him the greatest part of what I had brought along
with me out of Europe; And he told me that he expected every day, that Money
should be sent him from Suratt to pay the Army, and to pay me also at the same
time for what he had bought of me. I could not imagine however, that so great a
Prince as he, that commanded so great an Army, had not store of Money by him;
but rather conjectured, that he had an intention to make me some abatement, up-
on those Pieces which he would put upon me in payment, as he had serv'd me be-
fore. It fell out, as I firefaw. But for Provisions for my self, my Men, and my
Horfes, he took such order, that there was great plenty brought me, night and
morning, and for the most part he serv'd me my self, to his own Table. Ten or
twelve days thus past away, and not a word of the Money that I expected: So
that being resolv'd to take my leave of him, I went to his Tent. He appeared to
be somewhat surpriz'd, and looking upon me with a frowning-brow; wherefore
will you be gone, said he, before you are paid? or who d'you think, shall pay
you afterwards, if you go away before you receive your Money? Upon these words,
with a countenance as ftern as his, my King, replied I, will see me paid. For his
goodness is such, that he caufes all his Subjects to be paid, that have not received
satisfaction for fuch Goods as they fell in foreign Countries. And what course
will he take, answer'd he in a great choler: with two or three foule Men of War,
said I, which he will fend either to the Port of Suratt, or toward the Coafts to
wait
wait for the Ships that come from Mocca. He seemed to be nettled at that reply, but not daring to give any more way to his choler, he ordered his Treasurer immediately to give me a Letter of Exchange to Aurengabad. I was the more glad of that, because it was a place through which I was to pass in my way to Golconda; besides that, it would spare me the carriage and the hazards of my Money. The next day I had my Bill of Exchange, and took leave of the Prince, who was nothing displeased, but told me, that if I return'd to the Indies, I should not fail to come and see him, which I did in my sixth and last Voyage. When I came to Swat, he was at Bengala, where I told him all the rest of my Goods that I could not put off either to the King of Persia, or the Great Mogul.

But to return to the payment of my Money, I was no sooner arrived at Aurengabad, but I went to find the great Treasurer; who no sooner saw me, but he told me, he knew wherefore I came; that he had received Letters of advice three days before, and that he had already taken the Money out of the Treasury to pay me. When he had brought me all the Baggs, I-caused my Banker to open them, who saw them to be Roupies, by which I was to lose two in the hundred. Upon that I thanked the Treasurer very heartily, telling him, I understood no such dealing, and that I would send and complain of him to Cha-Eff-Kam; and declare to him, that he should either give order that I should be paid in new Silver, or else let me have my Goods again, which I presently did. But not receiving an answer so soon as I knew I might have done, I went to the Treasurer, and told him, I would go my self, and fetch away my Goods. I believe he had received order what to do, for seeing I was resolved to go; he told me he was very unwilling I should put my self to so much trouble, and that it would be better for us to agree among ourselves. After many contests about the two in the hundred, which he would have made me lose, I was contented to abate one, and had left the other, had I not happily met with a Banker who wanted Silver, and had a Bill of Exchange to pay at Golconda; so that he was glad to make use of mine, and gave me a Bill to be paid at Golconda, being my full Sum, at fifteen days sight.

The Changers to try their Silver, make use of thirteen little pieces, one half Copper, and the other Silver, which are their Sayes.
These thirteen pieces differing all in goodness, they never make use of them, but when any question arises concerning a small quantity of Silver, or of any wrought Silver. For they refine all their great quantities. All that kind of Silver is bought by the weight which they call Tolla, which weighs nine Deneers, and eight Grains, or 32 Val’s; 81 Val’s, making an Ounce: So that an hundred Tolla’s make 38 Ounces, 2½ Deneers, and 8 Grains.

See here the differences of the thirteen Goodnesses of Silver.

The first, which is the lowest in goodness, they take at fifteen Pecha’s to the Tolla, which makes of our Money nine Sous, two Deneers. The second, at eighteen Pecha’s, which make ten Sous, two Deneers. The third, at ten Pecha’s, which make twelve Sous, fix Deneers. The fourth, at thirteen Pecha’s, which make fourteen Sous, fix Deneers. The fifth, at sixteen Pecha’s, which make fifteen Sous, ten Deneers. The sixth, at nineteen Pecha’s, which make seventeen Sous, fix Deneers. The seventh, at thirty-three Pecha’s, which make nineteen Sous, two Deneers. The eighth, at thirty-five Pecha’s, which make twenty Sous, ten Deneers. The ninth, at thirty-eight Pecha’s, which make twenty-two Sous, fix Deneers. The tenth, at forty Pecha’s, which make twenty-four Sous, two Deneers. The eleventh, at forty-three Pecha’s, which make twenty-five Sous, ten Deneers. The twelfth, at forty-five Pecha’s, which make twenty-seven Sous, fix Deneers. The thirteenth, at forty-nine Pecha’s, which make nineteen Sous, two Deneers.

Here it will not be amiss to give you an hint, how far the cunning extends, not only of the Cheraffis or Changers, but of all the Indians in general; and it shall suffice to give you one example, which is very particular, and of which our Europeans make no account: Which is this; that of all the Gold, which remains upon the stone upon which they make the Effay, and of which we make no reckoning, they are so far from losing the least atom of that small matter, that they fetch it all off, by means of a Ball made half of Black-pitch, and half of Soft-wax, with which they rub the stone that carries the Gold; at the end of some years the Ball will shine, and then they get out all the Gold that sticks to it. This Ball is about the bigness of one of our Tennis-Balls; and the Stone is such a one as our Goldsmiths generally use.

Thus much of the Custom-houses and Money current among the Indians. It remains to speak of their manner of Exchange. As all the Goods which are made in the Empire of the Great Mogull, and some part of the Kingdoms of Golconda and Visapour are brought to Surat to be transported into several parts of Asia and Europe; the Merchants, when they go from Surat to buy Commodities in the several Cities where they are made, as at Labor, Agra, Amadabat, Seronga, Brampore, Daca, Patna, Banarow, Golconda, Decan, Visapour, and Duitabat, take up Money at Surat, and are discharged at the places where they go, by giving kind for kind. But when it happens that the Merchant is short of Money in those places, and that there is a necessity for him to take up Money to compleat his Markets, he must then return it at Surat within two Months, paying monthly for the Change. From Labor to Surat the Exchange goes at fix and a quarter per Cent. From Amadabat, from one, to one and an half. From Seronga, at three. From Brampore, from two and an half, to three. From Daca, at ten. From Banarow, at fix. From the three last places they make their Bills of Exchange only to Agra; and
and at _Agra_ they make others for _Surat_, the whole at the same price as I have met down.  
From _Golconda_, from four to five.  
And for _Gan_ the fame.  
From _Deccan_ at three.  
From _Vizagapat_ at three.  
From _Dulahat_, from one to one and an half.

Some years the Exchange runs from one to two per Cent. by reason of certain 
Raja's or petty Vaffal Princes that disturb Trade, every one pretending that the 
Merchants ought to pass through his Country, and pay Toll. There are two 
particularly between _Agra_ and _Ambadabat_, the one called the _Raja_ of _Antivar_, 
and the other the _Raja_ of _Bergara_, who very much molest the Merchants for 
this very cause. But you may avoid passing through the Territories of these Princes, 
taking another road from _Agra_ to _Surat_, thorough _Serowee_ and _Brampoor_. 
But they are fertile Lands, divided with several Rivers, without Bridges or Boats, 
it is impossible to go that way, till two months after the rains are fallen. 
Which is the reason that these Merchants who must be at _Surat_ when the Season 
permits them to take the Sea, are forc'd to pass through the Territories of these two _Raja's_, because they can pass that way at all times, even in the time that the 
rains fall, which only knit and harden the Sand.

Nor are you to wonder that the Exchange runs so high; for they that truft out 
their Money, run the hazard, by obligation, of losing their Money, if the Mer-
chants should be robbed.

When you come to _Surat_ to Embarque, there is Money enough. For it is the 
greatest Trade of the Grandees of the _Indies_ to venture their Money by Sea 
from thence for _Ornon_., _Balfare_, and _Mocca_; may even as far as _Bantam_, _Aeetan_, 
and the _Philippine Islands_. For _Mocca_ and _Balfare_, the change runs from 22 to 
24 per Cent. And to _Ormon_, from 16 to 20. And to the other places which I have 
amined, the change runs proportionable to the difrance.

I have but one word to lay of their Weights and Measures; I have given you 
in the Margin the fit part of an Ell of _Agra_, and the fourth part of an Ell of 
_Ambadabat_ and _Surat_. As for their Weights, the _Men_ is generally 69 Pound, and 
the Pound 16 Ounces. But the _Men_ which they weigh their _Indio_ withal, is 
but 53 Pound. At _Surat_ they talk of a _Serre_, which is one and three fourths of 
a Pound, and the Pound is 16 Ounces.

---

**C H A P. III.**

Of their Carriages, and the manner of Travelling in India.

Before we set forward upon the road, it will be convenient to speak of their 
Carriages, and the manner of travelling in _India_; which, in my opinion, is 
more commodious than any thing that has been invented for ease in _France_ or 
_Italy_. Quite otherwise it is in _Perfi_, where they neither make use of _Atles_, 
_Mules_, or _Horses_, but transport all their Wares to the _Indies_ upon _Oxen_, or in 
_Wains_, their Countries being so near to one another. If any Merchant carries an 
_Horse_ out of _Perfi_, 'tis only for _thum_, or to walk in his _hand_, or to fell to some 
Indiam Prince.

They will lay up an _Oxen_ back 300, or 350 pound weight. And it is a won-
nerful thing to see ten or twelve thousand _Oxen_ at a time all laden with _Rice_, 
_Corn_ and _Salt_, in such places where they exchange these Commodities: Carrying 
_Corn_ where only _Rice_ grows, _Rice_ where only _Corn_ grows, and _Salt_ where there 
is none at all. They make use of _Camels_ sometimes, but very rarely, they being 
particularly appointed to carry the luggage of great _Perfonages_. When the sea-
son requires bail, and that they would speedily convey their Merchandize to 
_Surat_ to ship them off, they load them upon _Oxen_, and not in _Wains_. And in re-
gard that the Territories of the _Great Mogul_ are very well manured, the _Fields_
are fenc'd with very good Ditches; and to every Field there belongs a Pond to preserve the water. There is this great inconvenience for Travellers; that when they meet with these numerous Caravans in freight places, they are forc'd to stay two or three days till they are all past by. They that drive these Oxen, follow no other Calling as long as they live, nor do they dwell in houses; yet they carry their Wives and Children along with them. There are some among them that have an hundred Oxen of their own, others more or less; and they have always one, who is their Chief, that takes as much flate as a Prince, and has his Chain of Pearl hanging about his neck. When the Caravan that carries the Corn, and that which carries the Salt happen to meet, rather than yield the road, they frequently enter into very bloody Disputes. The Great Mogul considering one day that these quarrels were very prejudicial to Trade, and the transportation of necessa\ry Provisions from place to place, sent for the two Chiefs of the Caravan, and after he had exhorted them, for the common good and their own interest, to live quietly together, and not to quarrel and fight when they met, gave to each of them a Leck, or an hundred thou\sand Roupies, and a Chain of Pearl.

That the Reader may the better understand the manner of travelling in the Indies, he is to take notice, that among the Idolaters of that Country there are four Tribes, which are called Mahonies, each of which may consist of an hundred thousand Souls. These people live always in Tents, and live only upon the transporting of Merchandise from Country to Country. The first of these Tribes carry nothing but Corn, the second Rice, the third Pufie, and the fourth Salt, which they fetch from Swat, and all along from as far as Cape-Camarin. These Tribes are also distinguished in this manner: Their Priests, of whom I shall speak in another place, mark the forheads of the first, with a red-Gum, about the breadth of a Crown; and then they draw a thread all the length of his nose, sticking grains of Wheat upon it, sometimes ten, and sometimes twelve. Those of the second Tribe are marked with yellow-Gum in the same place, with grains of Rice. Those of the third are marked with a grey-Gum, down to the shoulders, and grains of Miller. Those of the fourth Tribe carry tied about their necks a Bagg, with a great lump of Salt in it, weighing sometimes eight or ten pounds, (for the heavier it is, the more they glory in carrying it;) and with this Bagg they thump their stomacks, as a sign of repentance every morning, before they lay their Prayers. They have all in general a little line or twill, like a Scarf, about their necks, at the end whereof hangs a little Silver-box, like a Relique-box, wherein they enclose a little superstitious writing, which their Priests give them; they tie them also about their Oxen and other Cattle, which are bred in their Herds, for which they have a particular affection, and love them as tenderly as children, especially if they have no children of their own. Their Women wear only a piece of Calico white or painted, some fix or five times doubled from their waists downward. From their waists upward they cut their flesh into several forms of Flowers, as they do, that apply Cupping-glasses, which they paint in various colours with the juice of Grapes, that their skin seems to be all made of Flowers.

Every morning, while the men load the Beasts, and that the Women fold up the Tents where they lodg'd a certain Idol in the form of a Serpent in wreaths, upon a Perch fix or seven foot high; to which they come all in files to worship, their Women going three times about. After the Ceremony is over, the Priests take care of the Idol, and load it upon an Ox particularly appointed for that purpose.

The Caravan of Waggoners seldom exceeds the number of an hundred or two hundred at most. Every Waggon is drawn by ten or twelve Oxen; and attended by four Souldiers, which the person that owes the Merchandise is oblig'd to pay. Two of them march upon each side of the Waggon, over which there are two Ropes thrown a-crofs, the ends whereof they hold in their hands, to the end, that if the Waggon come to lean on one side in ill-way, the two Souldiers on the other side may keep it from over-turning, by pulling the Ropes with all their strength.

All the Waggoners that come to Swat, either from Agra, or any other parts of the Empire, and which return through Agra, or Panabatt, are bound to carry back
back the Lime that comes from Baroobs, which, after it is temper'd, and laid on, becomes as hard as Marble.

I come now to the manner of travelling in India, to which purpose they make use of Oxen instead of Harfes, and there are some, whose pace is as easy as the amble of our Hackneys. But you must take a care, when you either buy or hire an Ox to ride upon, that the horns be not above a foot in length. For if they be longer, when the flies begin to sting, he will chafe, and tos' back his horns, and strike them into the stomack of the Rider, as oftentimes it has hapned. These Oxen are rid like our Horfes, and instead of Snaffles or Bits, they have only a Rope drawn through the mucly part of the muzzle or noftrils. In firm ground where there are no stones, they never fhooe their Oxen, but only in rough places, where not only the ftones but the heat will want and chop the hoof. Whereas in Europe we tie our Oxen by the horns, the Indians only put a thick truss upon their necks, that keeps falf a Coller of Leather four fingers bread, which they have nothing to do but to put about their necks when they feften them to the Waggon.

They make alfo for Travel little Coaches, but very light, that will hold two persons; but generally they ride alone for more cafe, carrying only their neceffary Cloth-Bags along with them; with a small Veffel of Wine, and a small quantity of Provisions, for which there is a proper place under the Coach, where they tye the two Oxen. These Coaches have their Curtains and Seats like ours, yet are not hang'd: But in my last Travels I caud'one to be made after our manner, and the two Oxen that drew it, ceft me near upon fix-hundred Roupies. Nor is the Reader to wonder at the price; for there are fome of these Oxen that are very strong, and that will travel upon the trot twelve or fifteen leagues a-day for fixty days together. When they have gone half the days journey, they give them two or three Ballas, as big as one of our two-penny-loaves, of Wheat kneaded up with butter and black-fugar. The hire of a Coach comes to a Roupie a-day more or lefs. From Srarrt to Agra is forty days journey, and you pay for the whole journey from forty to forty-five Roupies. From Srarrt to Golconda, being almost the fame distance, the fame price is observed; and by the fame proportion you may travel over all the Indies.

They who have more to spend, for their own cafe make use of a Pallanquin, wherein they travel very commodiously. This is a fort of little Couch fix or feven foot long, and three broad, with ballusters round about it. A fort of Cane, call'd Bambouc, which they bend like an Arch, fupports the covering of the Pallanquin, which is either of Satin or Cloath of Gold; and when the Sun lies upon one fide, a Slave that goes by the fide, takes care to pull down the covering. Another Slave carries at the end of a long ftick a kind of Target of Oifer, covered over with fome gentle stuff, to preferve the perfon that is in the Pallanquin from the heat of the Sun, when he turns and lies upon his face. The two ends of the Bambouc are faftened on both fides to the body of the Pallanquin between two fticks join'd together like a Saltir or St. Andrews-crofs, every one of thofe two fticks being five or fix foot long. There are fome of these Bambouc's that cofl two-hundred Crowns; I my felf have paid an hundred and twenty. Three men for the most part apply themfelves to each of these two ends to carry the Pallanquin upon their shoulders; one on the right, and one on the left, and they go twifter than our Sedan-men, and with a much more easy pace, as being that which they practice from their youth. You give to every one for all things not above four Roupies a Month; but it stands you in above five if the journey be long, and exceed fixty days labour.

Whether it be in Coach, or Pallanquin, he that will travel honourably in the Indies, must take along with him twenty or thirty armed men, with Bows and Arrows some, others with Muiques; and they have the fame rate with thofe that carry the Pallanquin. Sometimes for more magnificence they carry a Banner, as the English and Hollanders do, for the honour of their Companies. These Souldiers are not only for fwear, but they watch for your defence, keeping Centinels, and relieving one another, and are very studious to give content. For you must know, that in the Towns where you take them into fervice, they have a Chieftain, that is reponsible for their fidelity; who for his good word has two Roupies a-piece of every one.
In the great Villages there is generally a *Mohumutan* that commands, of whom you may buy Mutton, Pullets, or Pigeons. But where there live none but *Bannias*, there is nothing but Flower, Rice, Herbs and Milk-meats to be had.

The great heats in India enforcing the Travellers, that are not accustomed to them, to travel by night, and rest in the day-time; when they come into any fortified Towns, they must be gone before Sun-fet, if they intend to travel that night. For night coming on, and the Gates being shut, the Commander of the place, who is to answer for all the Robberies that are committed within his Jurisdiction, will let no person stir forth, telling them that it is the King's order, to which he must be obedient. When I came to any of those Towns, I bought my Provisions, and went out again in good time, and staid in the Field under some Tree, in the fresh air, till it was time to set forward.

They measure the distances of places in India by *Gos* and *Coffes*. A *Gos* is about four of our common leagues, and a *Coffee* one league. It is now time to travel from Surat for Agra, and *Tanabas*, and to observe what is most remarkable upon the Road.

---

**CHAP. IV.**

The Road from Surat to Agra, through Brampou and Seronge.

I am no less well acquainted with all the principal Roads that lead to the chief Cities of India, than those of Turkey and Persia; for in six times that I have travelled from *Paris* to *Ispahan*, I have gone twice for one from *Ispahan* to *Agra*, and many other places of the Great Mogul's Empire. But it would be tiresome to the Reader to carry him more than once the same way, on purpose to make a relation of every particular journey, and the accidents that accompany them: And therefore it will suffice to give an exact description of the Roads, without particularizing the distinct times that I went.

There are but two Roads from Surat to Agra, one through Brampou and Seronge, the other through *Amadabat*. The first shall be the Subject of this Chapter.

From Surat to Barnaly, coffes

Barnaly is a great Borough-Town, where you are to ford a great River; and this first days journey you cross a mixt Countrey, part Wood, part through Fields of Wheat and Rice.

From Barnaly to Bahor, coffes

Bahor is also a large Village upon a Lake, about a league in compass. Upon the side whereof is to be seen a good Substantial Fortres; though there be no use made of it. Three quarters of a league on this side the Village you ford a small River, though not without great difficulty, by reason of the Rocks and Stones that hazard the over-turning of the Coach. This second days-journey you travel almost altogether through Woods.

From Bahor to Kerko, or as it is call'd at this day, *Carvanfiera de la Begum*, coffes

This *Carvanfiera* or Inn is very large and commodious; being built out of Charity by Begum Sahib the Daughter of Chaj-bahem. For formerly the journey from Bahor to Navapoura was too great; And this place being upon the Frontiers of those Rajas that sometimes will not acknowledge the Great Mogul, whose Vaiffsals they are, there was no Caravan that past by which was not abused; besides that it is a woody-Country. Between Carvanfiera and Navapoura you ford a River, as also another very near to Navapoura.

From Kerko to Navapoura, coffes.

Navapoura is a great Town full of Weavers; but Rice is the greatest Commodity of that place. There runs a River through the Country, which makes it very fruitful, and waters the Rice, that requires moisture. All the Rice which grows in this Country has one peculiar quality, that makes it more particularly esteem'd.
The grain of it is left by one half, than the grain of the common Rice; and when it is boil'd, no snow is whiter; but besides all that, it finnels of Musk; and all the Grandees of the Indians eat no other. When they would make an acceptable Present to any one in Persia, they send him a pack of this Rice. This River which passeth by Kerkee and those other places I have mention'd, empties it self into the River of Surat.

From Nadapoura to Nafarbar, costes.

From Nafarbar to Dol-medan, costes.

From Dol-medan to Songerua, costes.

From Songerua to Tallener, costes.

At Tallener you are to pass the River, which runs to Baroche; where it is very large, and empties it self into the Golf of Cambaya.

From Tallener to Choupre, costes.

From Choupre to Songelis, costes.

From Songelis to Nabir, costes.

From Nabir to Badelpoura, costes.

At Badelpoura it is, where the loaded Waggons pay the duties of Brampour; but the Waggon's that carry nothing but Passengers, pay nothing.

From Badelpoura to Brampour, costes.

Brampour is a great City, very much ruin'd, the Houses being for the most part thatch'd with straw. There is also a great Castle in the midst of the City, where the Governour lies; the Government of this Province is a very considerable command; and is only confer'd upon the Son or Uncle of the King. And Asmer-zeb, the present King, was a long time Governour of this Province in the Reign of his Father. But since they came to understand the strength of the Province of Bengal, which formerly bore the Title of a Kingdom, that Province is now the most considerable in all the Mogul's Country. There is a great Trade in this City, and as well in Brampore, as over all the Province, there is made a prodigious quantity of Calicuts very clear and white, which are transported into Persia, Turkey, and Muscovia, Poland, Arabia, to Grand Cairo, and other places. There are some which are painted with several colours, with Flowers, of which the Women make Veils and Scarfs; the same Calicuts serve for Coverlets of Beds, and for Handkerchiefs. There is another fort of Linnen which they never dye, with a stripe or two of Gold or Silver quite through the piece, and at each end from the breadth of one inch to twelve or fifteen, in some more, in some less, they fix a tiffue of Gold, Silver, and Silk, intermix'd with Flowers, whereof there is no wrong-side, both sides being as fair the one as the other. If these pieces, which they carry into Poland, where they have a vast utterance, want at each end three or four inches at the least of Gold or Silver; or if that Gold or Silver become tarnish'd in being carried by Sea from Surat to Ormuz, and from Trebizan to Mangala, or any other parts upon the Black-Sea, the Merchant shall have much ado to put them off without great loss. He must take care that his goods be pack'd up in good Bales, that no wet may get in; which for so long a Voyage requires great care and trouble. Some of these Linnen's are made purposely for Swathbands or Shashes, and those pieces are call'd Ornis. They contain from 15 to 20 Ells; and cost from an hundred to an hundred and fifty Roupies, the least not being under ten or twelve Ells. Those that are not above two Ells long are worn by the Ladies of Quality for Veils and Scarfs, of which there is a vast quantity vended in Persia and Turkey. They make at Brampour also other sorts of Cotron-Linnen; for indeed there is no Province in all the Indies which more abounds in Cotron.

When you leave the City of Brampore, you must pass another River, besides that which I have mention'd already. There is no Bridge, and therefore when the water is low, you ford it; when the rains fall, there are Boats attending.

From Surat to Brampore it is 132 Costes; and these Costes are very short in the Indies; for you may travel one of them in a Coach in less than an hour.

I remember a strange tumult at Brampore, in the year 1641, when I returned from Agra to Surat; the cause whereof was thus, in short: the Governour of the Province, who was the King's Nephew by the Mother's-side, had among his Pages a young Boy that was very beautiful, and of a very good Family, who had a Brother in the City that liv'd as a Dervisch; and for which all
all the Town had a very great veneration. One day the Governour, being alone in his Chamber, did all that lay in his power, by virtue of Gifts and Carelesse to have had the use of his Body; but the Boy detelling his abominable purpuse, made his escape from him, and came and told his Brother. The Derviʃ had deliberating what Counsel he had to give his younger Brother, gave him a Sword, such a one as he might easily hide under his Garment; and told him, that if the Governour urg’d him any more, that he should make a shew of complying with him, but that when he went about to do the fact, he should be fare to run him into the Guts. The Governour, who knew nothing of what the Page had reveal’d to his brother, ceas’d not every day to court him to content to his infamous lust, and being one day alone with him in a small Apartment of a Banqueting-Houſe, at the lower end of his Garden, he fent for his Page to fan him, and to keep off the Flies, after the fashion of the Country; for it was about noon, when every one goes to sleep. Then did the Governour begin again to press the young Page; and finding that he made no resistence, he thought he should suddenly accomplish his design. But the Page seeing him ready to commit the act, stab’d him three times into the Belly, before he could open his mouth to cry out for help. That done, the Page went out of the Palace, without any disturbance in his countenance; fo that the Guards believed that the Governour had sent him out upon some errand. The Derviʃ understanding by his Brother what had pass’d, to save him from the fury of the people, and to discover the Infamy of the Governour, caus’d the rest of the Derviʃs his Companions, to take the Banners of Mahomer, that were planted round the Aſfaguce; and at the same time with loud cries encourag’d all the rest of the Derviʃs, Pagans, and others that were good Mahometans, to follow him. In less than an hours time he had got together an infinite multitude of the Rabble, and the Derviʃ marching at the head of them, they made directly to the Palace, crying out with all their might, Let us dye for Mahomer, or let us have this infamous perfon deliver’d up into our hands, till the end the Dogs may eat him after his death, not being worthy to be enter’d among the Mussiſmen. The Guard of the Palace was not in a condition to resist to great a Multitude, fo that they must have been forced to have yielded to their fury, had not the Dergra of the Town, and some five or six Lords, found a way to make themselves to be heard, and to appease them, by representing to them, that they ought to have some respect to the Nephew of the King; by that means obliging them to retire. That night the Body of the Governour was sent to Aga, with his Haram; and Cha-jeban, who then reign’d, being inform’d of the accident, was not much troubled, because he is Heir to all the goods of his Subjects; and at the same time he bestow’d upon the Page a small Government in the Province of Bengal.

From Bramour to Piombi-fera, coſtes
3
Before we go any farther, you must take notice, that where-ever you meet with the word Sera, it signifies a great Encloſure of Walls and Hedges, within which are about fifttr or fixty Huts, cover’d over with Straw. There are fome men and women that there put to fale Flower, Rice, Butter, and Herbs, and make it their business to bake Bread and boil Rice. If there be any Mahometan in that place, he will go to the City, and buy a little piece of Meat, or a Fowl; and thofe that fell Victuals to the Travellers, always clean the Hut which they take up, and put into it a little Bed with girts, to lay a Mattref, or Quilt upon, which the Travellers carry along with them.

From Piombi-fera to Pandar, coſtes
3
From Pandar to Balki-fera, coſtes
6
From Balki-fera to Nevilki-fera, coſtes
5
From Nevilki-fera to Confemba, coſtes
3
From Confemba to Chenpore, coſtes
8
From Chenpore to Charava, coſtes
3
From Charava to Bich-ola, coſtes
4
From Bich-ola to Andy, coſtes

At Andy you must pafs a River that falls into Ganges, between Banarou and Patna.
From Aud to Onquenas, coffes
From Onquenas to Tiquevy, coffes
From Tiquevy to Tool-medan, coffes
From Tool-medan to Nova-fera, coffes
From Nova-fera to Ichavonr, coffes
From Ichavonr to Signor, coffes
From Signor to Cankaipour, coffes
From Cankaipour to Dour-ay, coffes
From Dour-ay to Asur-kaira, coffes
From Asur-kaira to Telor, coffes
From Telor to San-kaira, coffes
From San-kaira to Seronge, coffes

Seronge is a great City, the most part of the Inhabitants whereof are Banian Merchants, and Handicraft-trades-men from Father to Son, which is the reason that there are in this City several Houses of Stone and Brick. There is also a great Trade for all sorts of painted Callicuts, which are called Chites, which is the clothing of all the meaner sort of people both in Persia and Turkey: Of which is other Countreys also they make use; for Coverlets for Beds, and Table-napkins. They make the same sort of Callicuts in other Countreys as well as in Seronge, but the colours are not so lively; besides, that they wear out with often washing. Whereas those that are made at Seronge, the more you wash them, the fairer the colours shew. There runs a River by the City, the water whereof has that virtue, that it gives that beauty and liveliness to the colours. And all the while the rains fall, the Workmen will make these prints upon their Cottons, according to the Patterns which the Foreign Merchants give them; for when the waters are ceased, the water is the thicker; and the oftener they dip their Callicuts, the better the colours hold.

There is also made at Seronge another sort of Callicut, which is so fine, that when a man puts it on, his skin shall appear through it, as if he were naked. The Merchants are not permitted to transport it. For the Governor sends it all to the Regia of the Great Mogul, and to the principal Lords of the Court. Of this, the Sultanelles, and great Noblemen's Wives make them Shifts and Garments in hot-weather: And the King and the Lords take great pleasure to behold them in those Shifts, and to see them Dance with nothing else upon their Bodies.

From Bramapore to Seronge is an hundred and one coffes, which are longer than those from Serat to Bramapore; for the Coach is a full hour, and sometimes five quarters, going one of these coffes. In these hundred leagues of the Countrey you travel whole days journeys along by most fertile Fields of Corn and Rice, being lovely Champaign, where you meet with very little Wood; and from Seronge to Agra, the Countrey is much of the same nature: And because the Villages lie thick together, your journey is the more pleasant; besides, that you may relish when you please.

From Seronge to Madaliki-fera, coffes
From Madaliki-fera to Poornki-fera, coffes
From Poornki-fera to Kafariki-fera, coffes
From Kafariki-fera to Chadaliki-fera, coffes
From Chadaliki-fera to Callahas, coffes

Callebas is a great Town, which was formerly the Residencie of a Raja, who paid Tribute to the Great Mogul. But when Orang-zeb came to the Crown, he not only cut off his, but a great number of the heads of his Subjects. There are two Towers near the Town, upon the high-way, and round about the Towers are several holes, like windows; and in every hole, two foot distant one from another, there is fix'd a man's head. In my last Travels in the year 1665, it had been long since that Execution had been done; for then all the Heads were whole, and caus'd a very finell.

From Callahas to Aknate, coffes
From Aknate to Calsaf, coffes

Calsaf is a little Town, all the Inhabitants whereof are Idolaters. As I pass through it upon my last Travels, there were brought to it eight Pieces of Artillery, the one carrying 48 pound-Bullet, the rest 36. Every Piece was drawn by
by 24 Yoke of Oxen. A very strong Elephant follow'd the Artillery, and when they came to any bad-way, where the Oxen were at a stand, they brought up the Elephant, who heav'd the Cannon forward with his Trunk. Without the Town, all along the high-way, there grows a vast number of great Trees, which they call Mangoes; and in many places near the Trees are to be seen little Pagods, with every one an Idol at the door. The Elephant passing by one of the Pagods, before which I was lodg'd, at the door whereof there stood three Idols about five foot high; so soon as he came near one, he took it up in his trunk, and broke it in two pieces; the next he took, he threw it up so high, and so far, that he broke it in four pieces; and carried away the head of the third along with him. Some thought that the Governor of the Elephant had taught him what to do, and made signs to him, which however I did not observe; nevertheless the Brahmins were very much offended, though they durst not say any thing; for there was a Guard of above two thousand men that convoy'd the Artillery, all Sou'diers of the King, and Malomotians, besides Franks, or Franks, English and Hollanders that were Cannoniers. The King sent this Artillery to his Army in Decem'ber, being at Wars with the Raja Seung-gi, who the year before had plunder'd Surat; of whom I shall have occasion to speak in another place.

From Colisfar to Sanyfe, coltes
From Sanyfe to Dongry, coltes
From Dongry to Gate, coltes

Gate is a fair traffic passage of the Mountains, a quarter of a league in length, the deflect whereof leads from Surat to Agra. At the entry thereof you see the ruins of two or three Catches, and the Road is so narrow, that two Waggon's can hardly go a breadth. They that come from the South to go to Agra, as from Surat, Goa, Visapore, Golconda, Majipatan, and other places, cannot avoid these freight's, there being no other Road but this, especially if you take the Road from Amadabat. Formerly there was a Gate at each end of the freight, and at that end which is next to Agra, there are five or six Shops of Baniats, that fell Flower, Butter, Rice, Herbs and Pulse. In my late Travels I stayed at one of these Shops, to tarry for the Coaches and Waggon's, all the Passengers alighting at the foot of the Freight's. Not far off there is a great Magazin full of sacks of Rice and Corn; and behind every sack lay a Serpent thirteen or fourteen foot long, and proportionable in bigness. A Woman that went to fetch Corn out of one of those sacks, was bitten by one of those Serpents, and perceiving her self wounded, ran out of the Magazin, crying out Ram, Ram, that is, O God, O God; whereupon several Brahmins, men and women came running to her relief, and bound her arm very hard above the wound, thinking to stop the venom from running any higher. But all in vain, for immediately her face fliell'd, and turn'd black, and she dy'd in less than an hour. The Rajapots, who are the best Sou'diers among the Indians, and are all Idolaters, came in just as the woman was expiring, and about four of them entering with their Skains, and Half-pikes in their hands into the Magazin, kill'd the Serpent. The people of the Village took and threw it without the Town, and immediately there came a great number of Birds of prey, which lighting upon the Carrion, devour'd it in less than an hours time. The Parents of the woman took her body, carri'd it to the River, wash'd it, and then burn'd it. I was forc'd to stay two days at that place, because there was a River to pass, which instead of falling, swell'd at that time, by reason of the rains that fell for three or four days together. So that I was constrain'd to go half a league lower before I could cross it. They always endeavour'd to ford this River; for otherwise they must be compelld to unload the Waggon into the Boats; and also to carry the Goods in their arms for above half a league, which is worse than can be imagin'd. The people get their livings by the Passengers, from whom they extort as much as they can, there being none but they that know the ways: Other-wise it would be an easy thing to make a Brig, there being no want either of Wood or Stone near at hand. For the passage is nothing but Thorough Rocks, that lie between the Mountain and the River; so that the waters when they swell, overflow all the Road, in-so-much that no-body can pass it, but they who are very well acquainted with it.
Book I. Travels in India.

From Gate to Nader, coltes

Nader is a great City upon the defent of a Mountain, at the top whereof is a kind of a Fortrefs; all the Mountain being encompass with walls. The greatest part of the Houfes, as in all other Cities of India, are tharch'd with latrav, one Story high; but the Rich-men's Houfes, are two Stories, and terrafid. Round about the City are feveral great Ponds to be feen, which were formerly encompass with heam-stone, but now are not at all look'd after; yet there are very fair Monuments about them. The fame River which we paff the day before, and which we repait four or five Coftes on this fide Nader, encompasses three parts of the City and Mountain, like a Penifula, and after a long winding-courfe which it takes, falls at length into Ganges. At Nader they make a great quantity of quilted-Coverlets, fome white, others embroidered with Flowers of Gold, Silk and Satin.

From Nader to Barqui-fera, Coftes

From Barqui-fera to Trie, Coftes

From Trie to Goualeor, Coftes

Goualeor is a great City ill-builid, like all the reft, after the manner of the Indians; it is built all along the fide of a Mountain that lies upon the West-side of it; and which at the top is encompass with Walls and Towers. There are in this Enclofure feveral Ponds made by the rains; and what they fow there is fufficient to keep the Garrifon: For which reafon it is esteem'd one of the beft in the Indies. Upon the defent of the Hill, which looks towards the North-eaft, Cha-fheb built an Houfe of Pleasure; from whence there is a Prospect over all the City, and indeed it may ferve for a Garrifon. Below the Houfe are to be feen feveral Idols cut out of the Rock, repreffing the fhares of their Gods: And among the reft, there is one of an extraordinary height.

Since the Mahometan Kings became Masters of this Country, this Fortrefs of Goualeor is the place where they feque Princes and great Noblemen. Cha-fheb, coming to the Empire by foul-play, caus'd all the Princes and Lords whom he misinfrued, to be feiz'd one after another, and fent them to the Fortrefs of Goualeor; but heuffer'd them all to live, and enjoy their Effaiates. Muung-zeb his Son acts quifin or otherwife: For when he fends any great Lord to this place, at the end of nine or ten days he orders him to be pofion'd; and this he does that the people may not exclain against him for a bloody Prince. So soon as he had in his churches Prince Morat-Bughe his youngest Brother, whom he engaged to take Arms againft his father Cha-fheb; and who being Governor of the Province of Goualeor, took upon him the Title of King, he fent him to this Fortrefs, where he dy'd. They have made him a moft magnificent Monument in the City in a Mapflee, which they built on purpofe, with a great Piazza before it all surrounded with Vaults and Shops over them. For it is the cuftom of the Indians, when they rear any publick Building, to make a great Piazza before it, where they keep their Markets, with a Foundation for the Poor, to whom they give Alms every day, as being to pray to God for him that rais'd the Fabric.

Five Coft's from Goualeor, you ford a River which is call'd Lanki.

From Goualeor to Paterki-fera, Coftes

From Paterki-fera to Barqui-fera, Coftes

There is a Bridg at Paterki-fera, confifting of fix wide Arches; and the River you go over is call'd Quarirado.

At Dolpouna there is a great River which is call'd Chammeinadi, to which there belongs a Ferry-Boat: The River itlef falls into the Ganges between Agra and Halubar.

From Dolpouna to Minafqui-fera, Coftes

At Minafqui-fera there is a River, which is call'd Jagounadi. You pass it over a very long Bridg, built of Stone, the name whereof is Fonilcapoul.

From Minafqui-fera to this Bridg, Coftes

Not far from this Bridg it is, that they view the Merchants Goods, that when they come to Agra they may not be deceiv'd of their duties. But more particularly to fee whether among the Casks of Fruits pick'd in Vinegar, in pots of Glasses, there be no flacks of Wine.
From the Bridg *Vavlecapaul* to *Agra*, cotes
So that from *Surat to Agra* it is an hundred and six Cotes, which are ordinary leagues; and from *Surat to Agra*, 339.

**C H A P. V.**

*The Road from Surat to Agra through Amadabat.*

From *Surat to Baroche*, cotes

All the Countrey between these two Cities is full of Corn, Rice, Millet, and Sugar-Canes. Before you enter into *Baroche*, you must Ferry over the River which runs to *Cambaya*, and falls into the Golf that carries the fame name.

*Baroche* is a great City, to which there belongs a Fortrefs, of which there is no use made at this time. But the City has been always very famous, by reason of the River, which has a particular quality to whiten their Cottons, which are brought thither from all parts of the Great Mogul's Territories, where they have not that convenience. In this place are made a great quantity of Ball's, or long and large pieces of Cotton. These Cottons are very fair, and close woven; and the price of these pieces is from four to an hundred Roupies. You must pay Customs at *Baroche* for all Goods that are brought in and carried out. The English have a very fair House in the City; and I remember once, that coming thither one day in my return from *Surat to Agra* with the President of the English, presently the Mountebanks came about him, and asked him if he would see any of their tricks. The first thing they did was to light a great fire, and to heat certain Iron-chains red-hot, and wind them about their bodies, making as if they felt a great deal of pain, but in truth receiving no harm at all. Then they thrust a piece of a stick into the ground, and asked the Company what Fruit they would have. One told them, he would have *Menguies*; then one of the Mountebanks hiding himself in the middle of a Sheet, stoop to the ground five or six times one after another. I was so curious to go up stairs, and look out of a window, to see if I could spy what the Mountebank did; and perceived, that after he had cut himself under the armpits with a Razor, he rubbed the stick with his Blood. After the two first times that he rais'd himself, the stick seem'd to the very eye to grow. The third time there sprung out branches with young buds. The fourth time the Tree was covered with leaves; and the fift time it bore flowers. The President of the English had then his Minister with him, having brought him from *Amadabat* to Christen the Commander of the *Hollander's* Child, to which he had promised to be Godfather. The English Minister protested that he could not give his consent that any Christian should be a spectator of such delusions. So that as soon as he saw that those Mountebanks had of a dry-stick, in less than half an hour, made a Tree four or five foot high, that bare leaves and flowers as in the Spring-time; he went about to break it, protesting he would not give the Company to any person that should stay any longer to see those things. Thereupon the President was forc'd to dismiss the Mountebanks, who wander about the Countrey with their Wives and Children just like Gipfies; and having given them to the value of ten or twelve Crowns, they went away very well contented.

They that are curious to see *Cambaya*, never go out of their way above five or six Cotes, or thereabouts. For when you are at *Baroche*, instead of going to *Broudra*, you may go directly forward to *Cambaya*, from thence afterwards to *Amadabat*. But whether it be for business, or out of curiosity, the latter Road is never to be taken; not only because it is the longest way, but because of the danger in croffing the mouth of the Golf.

*Cambaya* is a great City at the bottom of the Golf that bears its name. Here it is that they shape those fair *Aga's*, that come from the *Indies*, into Caps, Hafts of Knives, Beads, and other forts of Workmanship. In the parts adjacent to the City, they also make *Indigo* of the same nature of that of
Travels in India.

Book I.

Travels in India.

Sarques; and it was famous for traffick at the time when the Portuguese flourished in India. There are to be seen at this day, in the Quarter near the Sea, very fair Houses, which they had built, with very rich Furniture, after the Portuguese manner; but now they are uninhabited, and fall to decay every day more and more. There were then such good Orders obli'd in Cambay, that two hours after day was shat in, every Street was lockt up with two Gates, which are still to be seen, and still they continue to lock up the principal Streets, as also the Streets that lead into the Town. One of the chief reasons why the Town has lost the greatest part of its Trade is, because that formerly the Sea run close up to Cambay, so that little Vessels easily anchor'd by it; but afterwards the Sea daily loft in that part, so that a small Ship could not ride within five or six Leagues of the City.

There are a great number of Peacocks in the Indies, especially in the Territories of Baroce, Cambay, and Broudra. The flesh of the young ones is white and well-tasted, like ours, and you shall see vast numbers of them all day in the Fields, for at night they roost upon the Trees. Tis a hard matter to come near them in the day, for as soon as they perceive themselves hunted, they fly away as swift as a Partridge among the Bushes; so that it is impossible for any man to follow them without tearing his Cloaths all to rags; therefore are they only to be taken in the night time, to which purpose they have this invention. They approach the Tree with a kind of a Banner, upon which there is a Peacock painted to the life on both sides; at the top of the stick are affen'd two lighted Candles, the brightness whereof amazing the Peacock, cau'ses him to stretch out his Neck toward the end of the stick, to which there is a Rope ty'd with a sliding knot, which he that holds the Banner draws, when he finds that the Peacock has put his Neck into it. But you must have a care of killing either Bird, or any other Animal in the Territories, of which the idolatrous Raja's are Masters; which it is nothing dangerous to do in those parts of the Indies, where the Governors are Mahometans, and give liberty to Fowl or Hunt. It happen'd one time that a rich Persian Merchant, passing through the Territories of the Raja of Dastivar, shot a Peacock upon the road, and kill'd it, either out of raffiness, or ignorance of the Customs of the Country. The Bamhias incens'd at the attempt, which is accounted among them a most abominable sacrilege, feiz'd upon the Merchant, and all his Money to the value of 30000. Roupees, and tying him to a Tree, whip't him in so terrible a manner for three days together, that the man dy'd.

From Cambay you go to a little Village distant some three Cookes, where there is a Pagod, to which all the Indian Curtifans come to make their Offerings. This Pagod is full of a great number of naked Images, among the reft, there is a large Figure of one that seems to reembl Apollo, with his privy parts all uncover'd. When the old Curtifans have got together a good fum of Money in their youth, they buy young Slaves, whom they teach to Daunce, and sing wanton Songs, and instruct in all the mysteries of their infamous Art. And when these young Girls are eleven or twelve years old, their Miffrefles send them to this Pagod, believing it will bring them good fortune, to offer and surrender themfelves to this Idol.

From this Pagod to Chidabad you have six Cookes. This is one of the faireft Houfes of the great Mogul, with a wide Enclofure, wherein he has vast Gardens, and large Ponds, with all the pleafures and curiofity whereof the Genius of the Indians is capable.

From Chidabad to Amadabad you have but five Cookes; and so I return to Baroce, and the common Road.

From Baroce to Broudra, Cookes
Broudra is a great City standing in a ferril Soil, wherein there is a vaff Trade for Calfcuts.

From Broudra to Neride, Cookes
From Neride to Amadabad, Cookes

Amadabad is one of the greatest Cities in India; and where there is a mighty Trade for Silk-Stuffs, Hangings of Gold and Silver, and others mix'd with Silk; for Salt-peter, Sugar, Ginger candid and raw, Tamarins, Mirobalans, and Har Idnage.
Travels in India. Part II.

Indigo, which is made at a great Town, not far from Amadabat, called Sarguef. There was in that place a Pagod, which the Mahometans have pull'd down, and built a Mosque in the place. Before you enter into it, you must cross three large Courts paved with Marble, and encompass with Galleries; nor must you enter into the third Court till you have pull'd off your shoes. The inside of the Mosque is adorned with Mosaic-work, the greatest part whereof is of Agate of divers colours, which they fetch from the Mountains of Cambay, not above two days journey off. There are several Sepulchres of the ancient Idolatrous Kings, that look like little Chappels, of Mosaic-work, built upon a Vault that is under the Sepulchre. There runs a River from Amadabat toward the North-west, which during the rainy-seasons that continue three or four Months together, is very wide and rapid, and does much mischief every year. It is so with all the other Rivers in India; and after the rains are fallen, you must stay six weeks or two months before you can ford Amadabat-River, where there is no Bridge. There are two or three Boats; but they are of no use, when the stream is so swift; so that you must stay till the waters are fall'n. But the people of the Country will not stay so long; for to cross from one River to another, they only make use of Goat-skins, which they blow up and fill with wind, and then tie them between their farms and their bellies. Thus the poor men and women swim cross this River, and when they would carry their children along with them, they put them in certain round pots of Earth, the mouth whereof is four-fingers wide, and drive the Pots before them. This puts me in mind of a Paffage, when I was at Amadabat in the year 1642, which is too remarkable to be omitted.

A Country-man and a Country-woman one day paft the River as I have related, and having a child about two years old, they put it into one of these Pots, so that there was nothing but the head appear'd. Being about the middle of the River, they met with a little bank of Sand, where there lay an huge Tree, which the stream had carry'd thither; whereupon the Father shov'd the Pot toward that part, to rest himself a while. When he came near the Tree, the trunk whereof lay somewhat above the water, a Serpent leapt out from among the roots, into the Pot where the Infant was. The Father and the Mother frighted at the accident, and having almost lost their senses, let the Pot go a-drift where the stream carry'd it, and lay almost dead themselves at the bottom of the Tree. About two leagues lower, a Banian and his Wife with a little Infant, were washing themselves in the River before they went to eat. They descri'd the Pot a-far-off, with the half of the Infant's-head that appear'd above the hole. The Banian immediately swims to the relief of the child, and having stop'd the Pot, drives it to the shoar. The Mother follow'd by her own, comes presently to take the other child out of the Pot, at what time the Serpent that had done no harm to the other child, shoots out of the Pot, and winding about hers, stings it, and infuses its venom into the Infant, so that it dy'd immediately. However, the accident, being so extraordinary, did not trouble those poor people; who rather believ'd it to have happen'd by the secret disposal of their Deity, who had taken from them one child, to give them another for it, with which opinion they presently comforted themselves. Some time after, the report of this accident coming to the ears of the first Country-man, he comes to the Banian to tell him how the mischance had happen'd, and to demand his child of him; the other Indian affirming that the child was his, and that his God had sent it him, in the place of that which was dead. To be short, the bussiness made so loud a noife, that it was at length brought before the King, who order'd, that the child should be restor'd to the Father.

At the same time there happen'd another very pleasant accident in the fame City of Amadabat. The Wife of a rich Merchant Banian, nam'd Saintidas, never having had a child, and manifesting her eager desire to have one, a servant of the Houfe took her a-fide one day, and told her, that if she would but eat that which would give her, she should be with child. The woman desirous to know what she was to eat, the servant told her it was a little fish, and that she should eat but three or four. Now the Religion of the Banians forbidding them to eat any thing that has life, she could not resolve at first to yield to his proposal; but the servant having promis'd her that he would so order the matter, that she should
should not know whether it were fit or no that the cat, the resolv'd to try his receipt, and went the next night to lie with her Husband, according to the instruction which she had received from the servant. Some time after, the woman perceiving that she was big, her Husband happen'd to die, and the kindred of the deceased would have his Estate. The Widow opposed them, and told them that it behov'd them to stay, till they saw whether the child the went withal, would live or no. Her kindred were surpriz'd to hear such news that they so little expected, and tax'd her for one that either ly'd or jested with them; knowing that the woman had liv'd fifteen or sixteen years with her Husband, yet never had been with child. Seeing therefore that her kindred still tormented her, she went and threw her self at the Governor's feet, to whom the related all that had past; who thereupon order'd that the kindred should stay till the woman was deliver'd. Some days after she had lain-in, the kindred of the deceased Merchant, who were persons of Credit, and gap'd after so fair an inheritance, affirm'd that the child was not legitimate, and that she had it not by her Husband. The Governor, to understand the truth of the matter, calls for the Physitians; who concluded, that the Infant should be carry'd to the Bath, saying, that if the Receipt which the Mother had make use of, were real, the sweat of the child would smell of fitf; which was done accordingly, and the Experiment prov'd true. Thereupon the Governor order'd that the child should have the Estate, the Merchant being so proud to be his Father: But the Kindred, troubl'd that such a fit Mortel had escap'd their mouths, appeal'd to the King. Upon their relation of the story, the King wrote to the Governor to send him the Mother and the Infant, to the end the Experiment might be made in his presence: which having the same success as before, the kindred furceas'd their claim, and the Estate remain'd to the Mother and the Infant.

I remember also another pleasant Story which was related to me at Ahmedabad, where I have been ten or twelve times. A Merchant with whom I often dealt, and who was very well belov'd by Cha-Efi-Kan, Governor of the Province, and the King's Uncle, had the reputation never to have told a lie. Cha-Efi-Kan, after the three years of his Government were expir'd, according to the custom of the Great Mogul, and that Auncleh-zeh, the King's Son was come into his place, retir'd to Agra, where the Court then was. One day, discoursing with the King, he told him, that he had seen many rare things in the Governments, with which his Majesty had honour'd him, but that one thing above all the rest had altoni'd him, to have met with a Rich Merchant that had never told a lie, and yet he was above threescore and ten years of age. The King surpriz'd at a thing so extraordinary, signified to Cha-Efi-Kan his desire to see the person, and commanded him to send for him to Agra, which he did. The Old-man was very much troubl'd, as well in regard of the length of the way, it being a journey of 25 or 30 days, as for that he was to make a Present to the King. In short, he provided one, cleft'md at forty-thousand Roupies, to carry Bêté in, enchas'd with Diamonds, Rubies, and Emrauls. When he had made his obeisance to the King, and given him his Prentis, the King ask'd him only what was his name, to whom he reply'd, that he was call'd the man that had never told a lie. Then the King ask'd him who was his Father? Sir, said he, I cannot tell; his Majesty was satis'd with that answer, stood there, and unwilling to trouble him any farther, command'd an Elephant to be given him, which is a very great Honour, and ten-thousand Roupies to bear his charges home.

The Banians have a great Veneration for Apes, and there are some which they breed up in their Pagods to worship. There are three or four Houies in Ahmedabad which they make use of for Hospitals for Cows, Oxen, Apes, and other sick or maim'd Beasts; and they carry all they can find thither to preserve them. This is also very remarkable, that every Tuesday and Friday, all the Apes in the places adjoining to Ahmedabad, of their own accord come to the City, and get upon the tops of their Houies, where they lye, during the excessive heats. And therefore upon those days the people never fail to set ready in their Terrasses, Rice, Millet, Sugar-Canes in their feasons, and other fitch-like things. For if the Apes did not find their provision when they came, they would break the Tiles where-with the rest of the Houie is cover'd, and do a great deal of mischief.
chief. And you must here take notice also, that the Ape never eats any thing which he does not very well like the scent of before-hand; and before he swallows any thing, he lays up his Magazine against future hunger; filling his bags with provision, which he keeps till next day.

I have said, that the *Bamian* have a particular Veneration for the Ape; of which I will give you one Example, among many, that I could bring. Being one day at *Amadabat*, at the Houte belonging to the *Hollander*, a young man of that Nation newly arriv'd to serve in the Factory, not knowing the custom of the Country, and seeing a great Ape upon a Tree in the Court, would needs throw a piece of activity, or rather a trick of youth, to kill the Ape with a small Gun. I was at Table then with the *Dutch-Commander*; and we no sooner heard the blow, but we heard as soon a loud noise of *Bamians*, that wait upon the *Holland-Company*, who came to complain bitterly of him that had kill'd the Ape. They would all have been gone; so that the Commander had much ado, and made many excuses before he could appease them, and oblige them to stay.

In the Neighbourhood about *Amadabat*, there are a great number of Ape's. And this is observable, that where there are a great number of thole Animals, there are very few Crows. For as soon as they have built their Nests and laid their Eggs, the Apes get upon the Trees and blow their Eggs to the Ground. One day returning from *Agra*, and departing out of *Amadabat* with the *English President*, who came hither about some business; and was returning to *Surat*, we pass'd through a little Forrest of Trees, called *Mangus*; some four or five Leagues from *Amadabat*; there we saw a vast number of great Monkeys, male and female, and many of the females holding their young ones in their Arms. We had each of us our Coach, and the *English President* caution'd his to stop, told me he had an excellent and very neat Harquebus, that was present'd him by the Governor of *Bamian's*, and knowing I could aim well, he desir'd me to try it, at one of thole Ape's. One of my Servants, who was born in the Country, making me a sign not to venture, I endeavoured to difuade the President from his design; but it was impossible; so that I took the Harquebus, and kill'd a female Monkey, who lay stretch'd out upon the Boughs, letting her little ones fall to the ground. But it fell out as my Servant had forewarn'd me. For immediately all the Monkeys that were upon the Trees, to the number of sixty, came down in a great fury, to have leap'd into the Presidents Coach, where they would soon have trangled him, had we not prevented them by closing the Shutters, and had we not had a great number of Servants, that with much ado kept them off. And though they came not to my Coach, yet I was very much afraid of my life; for they pursued the President's Coach above a League, and they were stout lusty Monkeys.

From *Amadabat* to *Panjer*, coltes 13
From *Panjer* to *Mansa*, coltes 14
From *Mansa* to *Chitpour*, coltes 12

*Chitpour* is a very good City, so call'd by reason of the great Trade for painted-Callicuts, which are called *Chites*. Near which, some four or five-hundred paces toward the South, there runs a small River. Arriving at *Chitpour* in one of my Voyages, I pitch'd my Tent under two or three Trees at the end of a wide-place near the Town. A little while after I saw four or five Lions appear, which were brought to be tam'd; which they told me took them up five or six months; and their way to do it, is this: They tie the Lions at twelve paces distance one from another by the hinder-legs, with a Rope fasten'd to a great woodden-flake set deep in the ground, with another cord about the neck, which the Master holds in his hand. These Stakes are planted in the same Line, and in another Parallel they stretch out another Cord as long as the space, which the bodies of the Lions do dispos'd of, as I have describ'd, take up. The two Cords which hold the Lion ty'd by the two hinder-feet, give him liberty to spring out as far as that long Cord; which is a mark to those that stand to provoke and incense the Lions, by throwing stones and pieces of wood at them, not to venture any farther: The people run to see the fight, and when the Lion, provok'd, gives a spring toward the Cord, the Master holds
holds another in his hand, ty'd about his neck, that pulls him back. Thus they
acustom the Lion by degrees to be familiar with the people, and at my coming
to Chiaporn, I saw this Divertifement without fliring out of my Coach.
The next day I had another, meeting with a knot of Eaqurs, or Mahometan
Dervichs. I counted fifty-seven, among whom, he that was the Chief or Supe-
rior, had been Grand Equire to Cha-jeban-guir, having left the Court, when
Sultan Boulak's, his youngest Son, was strict'd by Order of Cha-jeban; there
were four others, who next to the Superior, were chief of the Company, who
had been also great Lords in the same Cha-jeban's Court. All the Cloaths those
dfive Dervichs had, were only four ells of Orange-colour-Calicut to hide what
modesty will have hid before and behind, and every one of them a Tygers-skin
over their shoulders ty'd together under their chins. They had led before them
eight fair Horfes faddl'd and bridl'd; three whereof had Bridles of Gold, and
Saddles cover'd with Plates of Gold, and the other five had Bridles of Silver
cover'd with Plates of Silver, and a Leopard's-skin upon every one. The other
Dervichs had only a Cord for their Girdle, to which was fasten'd a piece of Cali-
cut only to cover their private parts. Their hair was ty'd in wreaths round about
their heads after the manner of a Turbant. They were all well-arm'd, the moft
part with Bows and Arrows, fome with Muskets, and others with Half-pikes, with
another fort of weapon which we have not in Europe; that is to fay, a sharp piece
of Iron like the fide of a Platter without a bottom, which they wind eight or ten
times about their necks, and carry like a Calves Chaldron. They draw out thefe
Iron-Circles as they intend to make ufe of them; and they will throw them with
fuch a force against a man, that they fhall fly as swift as an Arrow, and go very neer
to cut a man in two in the middle. They had every one, besides all this, an Hunting-
Horn, which they wind, making a prodigious noife when they come to any place,
and when they go away; together with a Grater or Rasph, being an Iron-Instru-
ment, made like a Trowel. This is an Instrumen which the Indians carry gene-
 rally about them when they travel, to scrape and make clean the places where
they intend to reft; and fome of them, when they have fcrap'd all the dust to-
gether into an heap, make ufe of it instead of a Mattrefs or Pillow to lie easily
upon. There were fome of them that were arm'd with long Tucks, which they had
bought either of the Englifh or Portuguese. Their Luggage confifed of four
great Cheifs full of Peruian and Arabian Books, and fome Kitchen-houfholdfluff.
They had also ten or twelve Oxen to carry their fick. When the Dervichs came
to the place where I lay with my Coach, having about fifty perfons with me, as
well of the people of the Country, as of my own fervants; the Chief or Supe-
rior of the Troop feeing me to well-attended, enquir'd what Age that was;
and defir'd me to let them have that place which I had taken up, as being the moft
convenient in all that place, for him and his Dervichs to lodge. When they told
me the quality of the Chief, and the four Dervichs that attended him, I was will-
ing to be civil, and to yield to their requell; and thereupon I left them the place
free. After they had well-water'd the place, and laid the duft, they lighted two
fires, as if it had been in the froft and snow, for the five principal Dervichs, who
fate and chat'd themfelvses before and behind. That very evening, after they had
fupper'd, the Governour of the Town came to complement the principal Der-
vichs, and during their fay, lent them Rice and other things, which they are ac-
cutum'd to eat. When they come to any place, the Superior fends fome of his
Crew a begging into the Towns and Villages, and what Alms they get, is pre-
ently ditributed equally among them; every one of them taking care to boil
his own Rice. What is over and above they give to the Poor in the evening; for
they refeve nothing till next day.

From Chiaporn to Balamporn, coftes
From Balamporn to Damrivar, coftes
From Damrivar to Bargant, coftes
Bargant is in the Territories of a Raja, to whom you pay duties. In one of
my journeys to Agra, paffing through Bargant, I did not fee the Raja, but only
his Lieuentant, who was very civil to me, and made me a Preffent of Rice, Butter,
and Fruit in feafon. To make him amends, I gave him three Shafhes of Gold
and
and Silk, four Handkerchiefs of painted Linnen, and two Bottles, the one full of Aquavitae, and the other full of Spanish-Wine. At my departure he sent a Con-

voy of twenty Horse four or five leagues along with me.

One evening, being about to lodge upon the Frontiers of the Territories of the Raja of Bargant, my people came to me and told me, that if we took the Road through Bargant, we should go neer to have all our throats cut, for that the Raja of that place liv'd altogether upon Robbery. So that unless I bid'd an hundred more of the Country-people, there was no likelihood of escaping those Free-booters. At first I argued with them, and tax'd their Cowardice, but fearing to pay for my rafhness afterwards, I fent them to hire fifty more, for three days only, that we crofs'd the Raja's Country: for which they ask'd me every one four Roupies, which is as much as you give them for a whole Month. The next day as I was about to let forward, my Guard came and told me they would leave me, and that they would not venture their lives, defiring me not to write to Agra to their Captain, who was responsible for them, that they had left me against my will. Three of my servants also did as they did, fo that I had no body left with me, but a man that lead an Horfe in his hand, my Coachman, and three other ser-

vants, and fo I fet forward under the protection of God. About a league from the place which I had left, I perceived some part of my Convoy following me. Thereupon I ftopp'd my Coach to stay for them, and when they came neer, I bid them advance if they intended to go along with me. But feeing them fearful, and unresolve'd, I bid them go about their business, telling them I had no need of such Cowards as they were. About a league from thence I fcover'd upon the brow of an Hill about fifty Horse, four of which came riding up to me; when I perceived them, I alight'd out of my Coach, and having with me fome thirteen Spit-fires, I gave to every one of my men an Harquebuss. The Horfe-men ap-

proaching, I kept my Coach between them and me, and had my Gun ready cock'd, in cafe they fhould affail me. But they made me a fign, that I fhould fear nothing; only that the Prince was a Hunting, and had fent to know what Strangers pafs through his Territories: I made anfwer, that I was the fame Frangois that had paff by five or fix weeks before. By good luck, the very fame Lieutenant to whom I had made the Prefent of Aquavitae and Spanish-Wine, follow'd tho' four Horsemen. And after he had teftify'd how glad he was to fee me, he ask'd me if I had any Wine; I told him I never travell'd without that: For indeed the English and Hollanders had prefented me with feveral Bottles at Agra. So soon as the Lieutenant was return'd to the Raja, the Raja himfelf came to me, and told me I was welcome; and bid me ret my felf in a fhady-place which he point'd to, about a league and a half from the place where we were. In the evening he came, and we fettled together two days to make merry; the Raja bring-

ing along with him certain Morrice-dancers, without which the Persians and In-

dians can never think themfelves hearty merry. At my departure the Raja lent me 200 Horse, to convoy me to the Frontiers of his Territories, for three days to-

gether; for which I only gave them three or four pound of Tobacco. When I came to Amadabaar, the people would hardly believe that I had had fo kind a re-

ception from a Prince, that was noted for abufing foreigners that paff through his Country.

From Bargant to Bimal, coftes
From Bimal to Modra, coftes
From Modra to Chalauor, coftes
Chalauor is an ancient Town upon a Mountain, encompaff with Walls, and very dif-

ficult to come to. There is a Lake at the top of the Mountain, and another below; between which and the foot of the Mountain lies the Road to the Town.

From Chalauor to Canap, coftes
From Canap to Setlana, coftes
From Setlana to Palavafeny, coftes
From Palavafeny to Pipars, coftes
From Pipars to Mirka, coftes
From Dantisar to Mirka is three days journey, being a mountainous Country

that belongs to Raja's, or particular Princes that pay tribute to the Great Mogul.
In recompenoe whereof the Great Mogul gives them Commands in his Armies; by which they gain much more than they loose by the tribute which they pay.

*Mirza* is a great City, but ill-built. When I came thither in one of my Indian journeys, all the Inns were full of Passengers, in regard that *Cha-jeban's Aunt*, the Wife of *Cha-Eft-Kan*, was going that way to marry her Daughter to Sultan Syead, the second Son of Cha-jeban; I was forc'd to set up my Tent upon a Bank, with Trees on both sides: But I was not a little surpriz'd two hours afterward, to see fifteen or twenty Elephants loose, that tore down the boughs as far as they could reach, breaking off the huge Arms of Trees, as if they had been but small faggot-sticks. This spoil was done by the order of the Begum, in revenge of the Affront which the Inhabitants of *Mirza* had put upon her, who had not waited on her, and made her a Prefent as they ought to have done.

- From *Mirza* to *Baronda*, coffes 12
- From *Baronda* to *Cootchiel*, coffes 18
- From *Cootchiel* to *Bandar-Sonnery*, coffes 14
- From *Bandar-Sonnery* to *Ladona*, coffes 16
- From *Ladona* to *Chafon*, coffes 12
- From *Chafon* to *Nouals*, coffes 17
- From *Nouals* to Hindoo, coffes 19
- From Hindoo to *Bajiana*, coffes 10

These two last places are two Towns, where, as in all the Countrey round about, they make Indigo-Plate, which is round; and as it is the belt of all the Indiges, so it duple double the price.

- From *Bajiana* to *Vettapour*, coffes 24
*Vettapour* is an ancient Town where they make woollen-Hangings.
- From *Vettapour* to *Agra*, coffes 12
- From *Surat* to *Agra* is in all, coffes 415

If you could divide your journeys equally into thirteen Coffes a-piece, you might go to *Surat* in thirty-three days; but because you rest, and lay at some places, it is generally thirty-five or forty days journey.

CHAP. VI.

The Road from *Ispahan* to *Agra*, through *Candahar*.

I have made an exact description of some part of the Road, and brought the Reader as far as Candahar; it remains, that I carry him from Candahar to *Agra*; to which there are but two ways to go, either through *Caboul*, or through Multan. The latter way is the shorter by ten days journey. But the Caravan never goes that way. For from Candahar to Multan you travel almost all the way through Desarts; and sometimes you travel three or four days without meeting any water. So that the most ordinary and beaten Road, is through Caboul. Now from Candahar to Caboul, is twenty-four days journey; from Caboul to Labor, twenty-two; from Labor to Delhi, or Gujranwalt, eighteen; from Delhi to Agra, fix, which with the sixty days journey from Ispahan to Farat, and the twenty from Farat to Candahar, makes in all from Ispahan to Agra, an hundred and fifty days journey. But the Merchants that are in hafte, take Horfes, three or four together in a company, and ride the whole journey in fifty, or fifty-five days at moff.

*Multan* is a City where there is made a vast quantity of Linnen Callicuts, which was all transported to *Thana*, before the Sands had loft'd up the mouth of the River; but since that, it is carry'd all to *Agra*, and from *Agra* to Surat, as is the greatest part of the Merchandize which is made at Labor. But in regard carriage is so dear, very few Merchants traffick either to Multan or at Labor; and many of the Workmen have also deferted those places, so that the Kings Revenues are very much diminifhed in those Provinces. Multan
is the place whither all the Banians come, that trade into Persia, where they follow the same Trade as the Jews, and out-do them in glory. They have a particular Law among them, which permits them to eat Fowl upon certain days in the year; and not to have more than one Wife among two or three Brothers, the eldest whereof is accounted the Father of the Children. This City also breeds abundance of Dancers, of both Sexes, that spread themselves all over Persia.

I come now to the Road from Candahar to Agra, through Caboul and Labor.

From Candahar to Charisafar, coltes
From Charisafar to Zelate, coltes
From Zelate to Bethzy, coltes
From Bethzy to Mezow, coltes
From Mezow to Carabat, coltes
From Carabat to Chakeniconze, coltes
From Candahar to Chakeniconze, a Frontier Town of the Indies, is a Country under the command of several Princes, that acknowledg the Persian Emperor.

From Chakeniconze to Caboul, coltes
In all their forty Coftes of way, there are but three pitiful Villages; where sometimes, though very rarely, you have Bread and Barley for your Horses; but the surest way is to carry provision along with you. In the Months of July and August, there blows a hot Wind in those parts, that takes away a man's breath, and kills him upon the place; being of the same nature with those Winds, of which I have spoken in my Persian Relations, that blow at certain feasons near Babylon and Mensal.

Caboul is a large City, very well fortified; and is the place where those of Ozibek come every year to sell their Horses. They reckon, that there are bought and fold, every year, above fixty thousand. They bring also out of Persia, great numbers of Sheep, and other Cattel; it being the general Concourse of Persians, Tartarias, and Indians. There is also Wine to be had; but Provifions go off at a very good rate.

Before I go any farther, I must take notice of one thing in particular, concerning the people call'd Angans, who inhabit from Candahar to Caboul, toward the Mountains of Balch, a sturdy sort of people, and great Robbers in the night-time. It is the custom of the Indians to cleanse and scrape their tongues every morning with a crooked piece of a root, which causes them to void a great quantity of Flegm and Rhume, and provokes vomiting. Now though those people that inhabit the Frontiers of Persia and India, practice the same thing; nevertheless they vomit very little in the morning, but when they come to eat, as soon as they have swallowed two or three bits, their lungs begin to swell, and they are constrain'd to go forth and vomit; after which, they return again to their Victuals with a very good appetite. Should they not do so, they would not live above thirty years; and besides, they would be troubl'd with the Dropery.

From Caboul to Bariae, coltes
From Bariae to Nimela, coltes
From Nimela to Alibona, coltes
From Alibona to Taka, coltes
From Taka to Kiemri, coltes
From Kiemri to Chaour, coltes
From Chaour to Novcebaar, coltes
From Novcebaar to Atek, coltes
Atek is a City situat'd upon a point of Land where two Rivers meet together.
This one of the best and strongest Garrifons the Great Mogul has; into which there is no stranger permitted to enter without a Passport from the King. Father Roux the Jesuit and his Companion, going this way to Isphahan, and not having the King's Passport, were forc'd to return back to Labor, where they embark'd upon the River for Scimdi, from whence they pass into Persia.

From Atek to Calapane, coltes
From Calapane to Rompar, coltes
Book I.

Travels in India.

<table>
<thead>
<tr>
<th>From</th>
<th>To</th>
<th>Costes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Konpat to Toulapeco,</td>
<td>16</td>
<td></td>
</tr>
<tr>
<td>Toulapeco to Keraly,</td>
<td>19</td>
<td></td>
</tr>
<tr>
<td>Keraly to Zerabad,</td>
<td>16</td>
<td></td>
</tr>
<tr>
<td>Zerabad to Imiabad,</td>
<td>18</td>
<td></td>
</tr>
<tr>
<td>Imiabad to Labor,</td>
<td>18</td>
<td></td>
</tr>
</tbody>
</table>

Labour is the Metropolis of a Kingdom, built upon one of the five Rivers that descend from the Mountains of the North to swell the River Indus; and give the name of Penjub to all the Region which they water. This River at this time flows not within a league of the Town, being subject to change its Channel, and many times does very great mischief to the adjoining Fields, through the rapid deluges which it makes. The City is large, and extends it self above a league in length. But the greatest part of the Houses, which are higher than those of Agra and Delhi, fall to ruine, by reason of the excessive rains that have overflowed a great number of them. The King's Palace is an indifferent fair one, and is not, as formerly it was, upon the River, which is fall'n off above a quarter of a league from it. There is Wine to be had at Labour.

I must observe by the by, that after you have past Labour, and the Kingdom of Kaskimur, that lies upon it toward the North, none of their Women have any hair upon any part of their bodies, and the Men but very little upon their chins.

<table>
<thead>
<tr>
<th>From</th>
<th>To</th>
<th>Costes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Labour to Menat-kus,</td>
<td>12</td>
<td></td>
</tr>
<tr>
<td>Menat-kus to Fairy-abad,</td>
<td>15</td>
<td></td>
</tr>
<tr>
<td>Fairy-abad to Serra-dakan,</td>
<td>15</td>
<td></td>
</tr>
<tr>
<td>Serra-dakan to Serra-balaur,</td>
<td>15</td>
<td></td>
</tr>
<tr>
<td>Serra-balaur to Serra-dourais,</td>
<td>15</td>
<td></td>
</tr>
<tr>
<td>Serra-dourais to Serninde,</td>
<td>17</td>
<td></td>
</tr>
<tr>
<td>Serninde to Serra-Mogoul,</td>
<td>15</td>
<td></td>
</tr>
<tr>
<td>Serra-Mogoul to Serra-Chabas,</td>
<td>14</td>
<td></td>
</tr>
<tr>
<td>Serra-Chabas to Diranril,</td>
<td>17</td>
<td></td>
</tr>
<tr>
<td>Diranril to Serra-Crindal,</td>
<td>14</td>
<td></td>
</tr>
<tr>
<td>Serra-Crindal to Guennavour,</td>
<td>21</td>
<td></td>
</tr>
<tr>
<td>Guennavour to Delby,</td>
<td>24</td>
<td></td>
</tr>
</tbody>
</table>

Before you go any farther, you are to take notice that all the way from Labour to Delby, and from Delby to Agra, is a continual Walk set on both sides with fair Trees; an object most pleasing to the sight: But in some places the Trees are decaid, and there is no care taken to Plant others in their stead.

Delby is a great City near the River Gemma, which runs from the North to the South, afterwards from the West to the East; and after it has past by Agra and Kadion, empties it self into the Ganges. After Cha jehav had built the new City of Gebanabad, which he call'd by his own Name; and where he chose rather to keep his Court, than at Agra, because the Climate is more temperate. Delby is almost come to ruine, and indeed is nothing but an heap of Rubbish; there being no other Houses remaining but for poor people. The Streets are narrow, and the Houses of Bambou, as over all the rest of the Indies. Neither are there above three or four Lords of the Court that reside at Delby, where they set up their Tents in great Enclosures, and in the same manner lodg'd the Reverend Jefuit that was at Court.

Gebanabad, as well as Delby, is a great City; and there is nothing but a single Wall that makes the separation. All the Houses of particular men confit of great Enclosures, in the midst whereof is the place for Lodgings. The greatest part of the Lords do not live in the City, but have their Houses without, for the convenience of the water. As you enter into Gebanabad from Delby, you meet with a long and broad Street, on each side whereof are Vaults, where the Merchants keep Shops, being only plat-form'd at the top. This street ends in the great Plaza before the King's House; and there is another very fair and large Street, that runs toward another Gate of the same Place, in which live the great Merchants that keep no Shops.

The King's Palace takes up above half a league in circuit: The Walls are of fair cut-Stone with Battlements. The Moats are full of water, pav'd with freestone. The great Gate of the Palace has nothing in it of magnificence; no more than the first Court, into which the great Lords may enter upon their Elephants.

Having
Having past that Court, you enter into another long and large Passage, with fair Portico's on both sides. Under which are several little Chambers, where part of the Hourfe-Guard lies. Thrice Portico's are raised some two foot above the ground, and the Horfes which are tied without, feed upon the steps. In some places there are great Gates that lead to several Apartments; as to the Women's Lodgings, and to the Seat of Justice. In the middle of the Passage runs a Cist full of water, leaving a fair Walk on each side, where, at equal distances, are little Bafons or Fountains.

This long Passage carries you into a great Court, where the Omans, that is to say, the great Lords of the Kingdom, such as the Bajhas in Turkey, and the Kan's in Persia, keep Guard in Person. They have low Lodgings round about the Court, and their Horfes are tied to their doors.

From this second Court you pass into a third, through a great Portal; on one side whereof there is a little Hall, raised some two or three steps high from the ground. This is the Wardrobe where the Royal Garments are kept; and from whence the King sends for the Calat, or a whole Habit for a man, when he would honour any Stranger, or any one of his own Subjects. A little farther, under the same Portal, is the place where the Drums, Trumpets, and Haultboys are laid up; which they found and beat a little before the King enters into his Judgment-Seat, to give notice to the Omans; and they make the same noise when the King is ready to sit. Entering into the third Court, you see the Dinner before you, where the King gives Audience. This is a great Hall raised some four-foot-high above the superficies of the Court, with three sides open. Thirty-two Pillars sustain as many Arches; and these Columns are about four-foot-square, with Pedefals and Mouldings. When Cho-jebas first began to build this Hall, he intended to have enriched it, and inlaid it all over with those Stones that seem to be naturally painted, like those in the Great Duke of Tefanny's Chappel. But having made a trial upon two or three Pillars, about two or three-foot-high, he found that there would not be Stones enough, of that fort, in the World to finifh the work; besides the want of the Sam it would come to. So that he left off his design, contenting himself with a Painting of several flowers.

In the middle of this Hall, next to the side which looks toward the Court, there is a Throne erected upon a kind of Theater, where the King gives Audience, and pronounces Judgment. The Throne is a little Bed, with four Columns, about the bignefs of one of our Field-Beds, with a Canopy, Back-piece, Boulter and Counterpoint, all embroidered with Diamonds. Besides all this, when the King comes to fit upon the Throne, they throw over the Bed a Coverlet of Cloath of Gold, or some other richly-embroidered Silk; and he ascends by three little steps, two-foot-broad. On one side of the Bed is erected an Umbrella upon a Staff, as long as an Half-Pike. Upon one of the Pillars of the Throne hangs one of the King's Weapons; upon another his Buckler; upon another his Scimitar; and then his Bow and Quiver of Arrows, and other things of the same nature.

Below the Throne there is a place, some twenty-foot-square, encompassed with Balusters, which at some times are covered with Plates of Silver, at other times with Plates of Gold. At the four Corners of this small enclosure sits the four Secretaries of State, who as well in Civil as Criminal Causes, do the duty of Advocates. Many Lords sit about this Balustrade; and there is also the Mulick placed, that plays all the while the King is in the Dinner. This Mulick is so sweet and soft, that it never takes off the mind from the seriousness of business at that time managed. The King being fat upon his Throne, some great Lord stands by him; generally it is some one of his own Children. Between eleven a Clock and Noon, the Nabab, who is the chief Minister of State, like the Grand Vizier in Turkey, makes a report to the King of what has past in the Chamber where he Prefides, which is at the Entry of the frist Court; and when he has done speaking, the King rises. For you must take notice, that from the time that the King is sat upon his Throne, till he rises, no person whatsoever is permitted to stir out of the Palace; and yet I can say that the King, dispenc'd with my performance of this Law so generally observ'd by all the Court: The occasion whereof was thus in short.
Being one day going out of the Palace, while the King was sitting in the Divan, upon some urgent businesps that would admit of no delay, the Captain of the Guards held me by the arm, and told me I should go no farther; I contended and argued the Cafe with him for some time, but finding his ufage to be very boite-rous, I lifted up my Cane, and had certainly struck him in my passion, had not two or three of the Guards that saw all the passages, held my hand. Happily for me at that time, the Nabob, who was then the King's Uncle, came by, and being in-formed of the ground of our quarrel; ordered the Captain of the Guards to let me go. After that he made a report to the King how the matter stood; and to-ward evening the Nabob sent me one of his Servants to tell me, it was his Maj-esty's pleasure, that I might come in or go out of the Palace, though he were sitting in the Divan, as I pleas'd my self; for which I went the next day, and re-turn'd thanks to the Nabob.

Toward the middle of the same Court there is a small Channel some five or six inches broad, where while the King is sitting upon the Seat of Justice, they that have businesps are to stand. Further it is not lawful for them to go, till they are call'd; and Embassadors themselves are not exempted from this custom.

When an Embassador comes as far as this Channel, the Master of the Ceremonies calls out toward the Divan where the King is sitting, that such an Embassador craves Audience of his Majesty. Then one of the Secretaries of State declares it to the King; who oftentimes makes as if he did not hear; but some time after lifting up his eyes, he calls them upon the Embassador, making him a sign by the fame Secretary, that he may approach.

From the Hall of the Divan, turning to the left, you walk upon a Terras, where you discover the River. Over this Terras the King passes into a little Chamber, from whence he goes into his Haram. In this little Chamber it was that I had my first Audience of his Majesty; as I shall relate in another place.

Upon the left-hand of the Court where the Divan is built, stands a little Mosquee neatly built; the Cupola whereof is cover'd with Lead perfectly gilded. Here the King goes to hear Prayers every day, except it be Fridays, when he is to go to the great Mosquee, which is a very fair one, and placed upon a high Platform, rais'd higher than the Hauzes of the City, and there is a noble ascent to it. That day that the King goes to the Mosque, they place huge rails of wood round about the steps, as well to keep off the Elephants, as out of respect to the Mosquee.

The right-side of the Court is taken up with Portico's, that make a long Gal- lery, rais'd from the ground about half a foot; and there are the King's Stables, into which you have many doors to enter. They are also full of fatly Horses, the worst whereof stands the King in three-thousand Crowns; and there are some that cost him ten-thousand. At the door of every one of these Stables hangs a kind of Mar made of Bambou, that cleaves like our Oifers. But where-as we bind our Oifer-twigs with the same Oifer, they bind their Bambou's with wreath'd Silk, which is delicate work, but very tedious; these Mats are to hinder the flies from tormenting the Horses; there being two Grooms to a Horse, one of which is still employ'd in fanning the Beat. There are also Mats spread before the Portico's, and before the Stable-door; which they spread or take away as occasion requires. And the Floor of the Gallery is cover'd with fair Carpets, which is taken away in the evening, and the Horses litter flrow'd in the same place. Which Litter is nothing but the Horses dung drif'd in the Sun, and then squeeze'd a little flat. The Horses that are brought into India either out of Persia, Arabia, or the Country of Oubecch, change their food; For in India they never give them Hay nor Oats. Every Horse in the morning having for his pro- portion three leaves made of Meal, Wheat, and Butter, as big as one of our fix-penny-loaves. 'Tis an hard matter to bring them to this diet at first; it being sometimes three or four Months before they can do it. The Groom is forc'd to hold their tongue in one hand, and to thrust down the bread with the other. When Sugar-Canes or Millers are in season, they give them that diet about noon; and in the evening, two hours before Sun-set, they give them a measure of Gar- den-Chiches which the Groom squeezezs between two stones, and mixes with wa- ter.
ter. This is instead of Barley and Oats. As for the King's other Stables, where he has also very fine Horses, they are fewry places, ill-built, which deserve not to be mention'd.

The Gomene is a fair River that bears good big Boats, which running to Agra lofts its name, falling into Ganges at Hallabas. The King has several small Brigantines at Gebanabad upon the River, to take his pleasure in; and they are very curiously trimm'd after the manner of the Country.

CHAP. VII.

The continuance of the same Road from Dehly to Agra.

From Dehly to Badelpora, coltes
From Badelpora to Pelvel-ki-fera, coltes
From Pelvel-ki-fera to Cokki-fera, coltes
From Cokki-fera to Cheki-fera, coltes

At Cheki-fera is one of the greatest Pagods of the Indians, together with an Hospital for Apes; as well for those that breed there-about's, as for those that come from the neighbouring-parts, which the Banians are very careful to feed. This Pagod is call'd Mataras, and it was formerly in far greater veneration than it is at this day. The reason is, because the Gomene ran then just at the very foot of the Pagod; wherein the Banians, as well those of the Country, as those that came from remote parts in Pilgrimage, had the convenience to wash themselves before they went to their Devotions; and when they had perform'd them, to wash again before they eat; which they are not to do ere they have wash'd; believing also that if they wash in running-water, their sins will be the more easily defac'd. But some years since the River, changing its course more to the Northward, comes not within a good league of the Pagod, which is the reason that the Pilgrims have desert'd it.

From Cheki-fera to Goodki-fera, coltes
From Goodki-fera to Agra, coltes

Agra lies in 27 deg. 31 min. of Lat. and in a Sandy-soil, which causes extremity of heat. It is the biggest City in India, and formerly the Residence of their Kings. The Houses of great Persons are fair, and well-built; but the Houses of the meaner-fort are as plain, as in all the other Cities of India. They are built a good distance one from another, and hid by the height of their Walls, to keep their Women from being seen: So that it may be easily conjectur'd that their Cities are nothing so pleasant as ours in Europe. Add to this, that Agra being encompass round with the Sands, the heats are there very excessive, which constrain'd Cha-jehan to remove from thence, and to keep his Court at Gebanabad.

All that is remarkable in Agra is the King's Palace; and some Monuments as well near the City, as in the parts about it. The Palace of the King is a vast piece of ground encompass with a double-wall, which is terraced in some parts, and in those parts are built certain Lodgings for some of the Officers of the Court: The Gomene runs before the Palace, but between the Wall and the River there is a large space of ground, where the King caues his Elephants to fight. This Field is on purpose near the water, because that the Elephant which gets the victory, being in a fury, they could not bring him to himself, did they not drive him into the River: to which end they are forc'd to have recourse to Policy, by tying Squibs and Crackers to the end of an Half-Pike, and then giving fire to them to fright him into the water: for when he is in but two or three-foot-deep, he is presently appeas'd.

There is a wide Piazza upon one side of the City before the Palace, and the first Gate, wherein there is nothing of magnificence, is guarded by a few Souldiers. Before the King removed his Court from Agra to Gebanabad, when he went into the Country for some time, he gave to some one of his greatest Omrab's, who was his Confident, the Guard of his Palace, where his Treasure lay; and
and till the return of the King he never stirr'd out of the Gate, where he lodg'd, neither by night nor day. At such a time as that it was, that I was permitted to see the Palace of Agra. The King being depart'd for Geberabad, wither all the Court followed him, together with the Women, the Government of the Palace was given to one that was a great Friend to the Hollanders, and indeed to all the Frangois. Menier Velut, chief of the Holland-Factory at Agra, so soon as the King was depart'd, went to visit the Lord, and to present him according to custom. The Prefent was worth about 6000 Crowns, and confifted in Spices, Cabinets of Japan, and fine Holland-Cloaths. He defir'd me to go along with him when he went to Compliment the Governour. But the Lord being offended that he had put himfelf to fo much charge, fore'd him to carry the Prefent back again, taking only one Japan-Cane, of fix that were in the Prefent, telling him he would have no more, out of the kindnefs which he had for the Frangois. Nay; he would not fo much as take the Gold-head and Ferns, but cauf'd them to be taken off. The Complements being over, the Governor ask'd Menier Velut, wherein he might ferv'e him: whereupon he defiring the favour, that since the Court was gone, he might fee the inlde of the Palace, the Governor granted his request, and order'd fix men to attend him.

The firft Gate where the Governor of the Palace lies, is a long blind Arch, which leads you into a large Court all environ'd with Portico's; like our Piazza in Covent-Garden. The Gallery in front is larger and higher than any of the reft, flain'd by three ranks of Pillars, and under those Galleries on the other fide of the Court which are narrower and lower, are little Chambers for the Souldiers of the Guard. In the midft of the large Gallery, is a Nich in the Wall, into which the King descends out of his Haram by a private pair of Stairs, and when he is in, he feems to be in a kind of a Tomb. He has no Guards with him, for he has no reafon to be afraid of any thing; there being no way to come at him. In the heat of the day he keeps himfelf there only with one Feauch, but more often with one of his Children, to fan him. The Great Lords of the Court fit below in the Gallery under the Nich all the while.

At the farther end of this Court is another Gate that leads into a fcond Court encompass'd with Galleries, underneath which, are little Chambers for fome Officers of the Palace. The fcond Court carries you into a third, which is the King's Quarters. Cha-jehan had retolv'd to cover with Silver all the Arch of a Gallery upon the right-hand. And a Frenchman, Aofin de Bordeaux by name, was to have done the work: but the King not finding any one in his whole Kingdom capable as the Frenchman was to treat with the Portugals at Goa, about fome important affair he had at that time; the defign was laid aside: For they being afraid of Aofin's Parts, poiff'd him upon his return to Cochin. This Gallery is painted with branch'd-work of Gold and Azure, and the lower-partment hung with Tapestry. There are feveral doors under the Gallery that lead into little square-Chambers; of which we faw two or three open'd, and they told us all the refp were fixh. The other three fides of the Court lie all open, there being nothing but a fingle Wall, no higher than for a man to lean over. On the fide that looks toward the River there is a Divan, or a kind of out-jutting Balcon, where the King fits to fee his Brigantines, or to behold his Elephants fight. Before the Divan is a Gallery, that ferves for a Portico; which Cha-jehan had a defign to have adorn'd all over with a kind of Lattice-work of Emaraulds and Rubies that fhould have represented to the life Grapes when they are green, and when they begin to grow red. But this defign which made fuch a noife in the World, and requir'd more Riches, than all the World could afford to perfect, remains unfinish'd; there being only three Stocks of a Vine in Gold, with their leaves, as the refp ought to have been; and enam'd in their natural colours, with Emaraulds, Rubies and Granates wrought into the fashion of Grapes. In the middle of the Court stands a great Fit to bath in, 40 foot in Diameter, cut out of one entire grey-stone, with steps wrought out of the fame STone within and without.

As for the Monuments which are in and about Agra, they are very fair ones; for there is fcarce an Eunuch belonging to the King's Haram, that is not very ambitious of leaving a fair Monument behind him. Indeed, when they have
heaped together great Sums; they would fain be going to Mecca, and making rich Presents to Mahomet. But the Great Mogul, unwilling to let his Money go out of his Country, will seldom permit them leave to undertake that Pilgrimage; and therefore not knowing what to do with their Money, they employ a great part thereof in Monuments, to perpetuate their Memo-

ries.

Of all the Monuments that are to be seen at Agra, that of the Wife of Cha-jeban is the most magnificent; the cause of it to be set up on purpose near the Tajmecan, to which all Strangers must come; that they should admire it. The Tajmecan is a great Bazar, or Market-place, compos'd of six great Courts, all encompaffed with Portico's; under which there are Warehouses for Merchants; and where there is a prodigiously quantity of Calicuts vended. The Monument of this Begum, or Sultaness, stands on the East-side of the City, upon the River side, in a great place enclosed with Walls, upon which there runs a little Gallery, as upon the Walls of many Cities in Europe. This place is a kind of Garden with Compartiments, like our Garden-plots; but whereas our Walks are made with Gravel, here the Walks are black and white Marble. You enter into this place through a large Portal; and presently upon the left hand you enjoy a fair Gallery, that looks towards Mecca; wherein there are three or four Niches, wherein the Mohfs comes at certain hours to pray. A little beyond the middle of the place, toward the Water, are three great Platforms, one rais'd above another, with four Towers at the four Corners of each, and Stairs within, upon the top whereof they call the people before the time of their prayer. On the top there is a Cupola, little less magnificent than that of Vis de Grace in Paris; it is cover'd within and without with black Marble, the middle being of Brick. Under this Cupola is an empty Tomb; for the Begum is inter'd under the Arch of the lowest Platform. The same change of Ceremonies which is observ'd under ground, is observ'd above. For they change the Tapestries, Candles, and other Ornaments at several times, and there are always Moilab's attending to pray. I saw the beginning and compleating of this great work, that cost two and twenty years labour, and twenty thousand men always at work; so that you cannot conceive but that the Expence must be exellive. Cha-jeban had begun to raise his own Monument on the other side of the River; but the Wars with his Son, broke off that design, nor did Aurenjzah, now reigning, ever take any care to finish it. There is an Eunuch who commands two thousand men, that is entrusted to guard not only the Sepulcher of the Begum, but also the Tajmecan.

On another side of the City, appears the Sepulcher of King Akbar. And as for the Sepulchers of the Eunuch's, they have only one Platform, with four little Chambers at the four Corners. When you come to Agra from Debb, you meet a great Bazar; near to which there is a Garden, where King Jebraugire, Father of Cha-jeban, lies inter'd. Over the Garden Gate you see the Tomb it self, beset with Portraiture, cover'd with a black Hearfe-Cloath, or Pall, with Torches of white Wax, and two fefuates attending at each end. There are some who wonder, that Cha-jeban against the practice of the Mahometans, who abhor Images, did permit of carving, but the reason conjeftur'd at is, that it is done upon the consideration that his Father and himself learnt from the Jefuates certain principles of Mathematicks and Aftrology. Though he had not the fame kindnes for them at another time; for going one day to visit an Armenian, that lay sick, whose name was Corgia, whom he lov'd very well, and had honour'd with several Employment, at what time the Jefuates, who liv'd next to the Armenians houfe, rang their Bell; the found thereof so displeas'd the King, as being a disturbance to the sick perfon, that in a great fury he commanded the Bell to be taken away, and hung about his Elephants neck. Some few days after, the King seeing his Elephant with that great Bell about his neck, fearing to great a weight might injure his Elephant, caus'd the Bell to be carried to the Conveal, which is a kind of a rail'd place, where a Provoft fits as a Judge, and decides differences among the people of that Quarter, where it has hung ever since. This Armenian had been brought up with Cha-jeban; and in regard he was an excellent Wit, and an excellent Poet, he
he was very much in the Kings favour, who had confer'd upon him many fair Commands, though he could never either by threats or promises win him to turn Mahometan.

C H A P. VIII.

The Road from Agra to Patna, and Daca, Cities in the Province of Bengal, and of the Quarrel which the Author had with Cha-Eff-Kan, the Kings Uncle.

I Departed from Agra toward Bengal the 25th of November 1665, and that day I reach'd no farther than a very bad Inn, distant from Agra, costes

The 26th I came to Beruzabad, costes

This is a little City where, at my return, I received eight thousand Roupies, being the remainder of the Money which Gisher-Kan ow'd me for Wares that he had bought at fanabur.

The 27th to Serrail Morlidas, costes

The 28th to Serrail Eftanjia, costes

The 29th to Serrail Haai-mal, costes

The 30th. to Serrail Sekndera, costes

The 1st of December to Sanequal, costes

I met that day 110 Waggon, every Waggon drawn by fix Oxen, & in every Waggon 50000 Roupies. This is the Revenue of the Province of Reng du, with all charges de-void, and the Government's Purse well fill'd, comes to 550000 Roupies. A league beyond Sanequal, you must pass a River call'd Sanequeur, which runs into Gemini, not above half a league distant from it. You pass over this River of Sanequeur upon a Stone-bridg, and when you come from toward Bengal to go to Serfanes or Surat, if you have a mind to shorten your journey ten days, you must leave Agra Road, and come to this Bridg, and so Ferry over Gemini in a Boat. But generally Agra-Road is taken, because the other way you must travel five or fix days to-gether upon the stones; and also for that you are to pass through the Territories of certain Raja's, where you are in danger of being rob'd.

The second day I came to an Inn call'd Chourouabad, costes

When you are got about half the way, you pass through Gianeabad, a little City, near to which, about a quarter of a League on this side, crossing a Field of Millet, I saw a Rhinoceros feeding upon Millet-Canes, which a little Boy of nine or ten years old gave him to eat. When I came near the Boy, he gave me some Millet to give the Rhinoceros; who immediately came to me, opening his chops three or four times; I put the Millet into his mouth, and when he had swallow'd it, he still open'd his mouth for more.

The 3d I came to Serrail Chajeda, costes

The 4th to Serrail Atakan, costes

The 5th to Aweng-Abad, costes

Formerly this Village had another name; but being the place where Aweng-zeb gave Battel to his Brother Sultan Sujah, who was Governor of all the Province of Bengal; Aweng-zeb, in Memory of the Victory he had won, gave it his own name, and built there a very fair House, with a Garden, and a little Mosque.

The 6th to Alinchan, costes

Two leagues on this side Alinchan, you meet the River Ganges. Monsieur Bernier the Kings Physitian, and another person whose name was Raphoot, with whom I travel'd, were amaz'd to see, that a River that had made such a noise in the World, was no broader than the River Seine before the Love; believing before, that it had been as wide as the Danaw above Belgrade. There is also so little water in it from March to June, or July, when the rains fall, that it will not bear a small Boat. When we came to Ganges, we drank every one of us a
Glas of Wine, mixing some of the River-water with it; which caus'd a griping in our bellies: But our Servants that drank it alone, were worse torment'd than we. The Hollanders, who have an House upon the Bank of Ganges, never drink the water of this River, until they have boil'd it. But for the natural Inhabitants of the Country, they are so accustomed to it from their youth, that the King and the Court drink no other. You shall see a vast number of Camels every day, whose business only it is to fetch water from the Ganges.

The 7th, I came to Halabalas, colt

Halabalas is a great City, built upon a point of Land where Ganges and G- mine meet. There is a fair battle of new Stone, with a double Moat; where the Governor refides. He is one of the greatest Lords in India, and being very sickly, he has always to his men ten Persians Physicians. He had also in his service, Claudius Maille of Bouges, who practises Chyrgery and Physick both together. This was he that advis'd us not to drink of Ganges Water, which would put us into a looseness; but rather to drink Well-water. The chief of these Persians Physicians, whom this Governor hires with his Money, one day threw his Wife from the top of a Battlement to the ground; prompt- ed to that act of cruelty, by some jealousies he had entertain'd. He thought the fall had kill'd her, but she had only a Rib or two bruised, whereupon the Kindred of the Woman came and demand'd Justice, at the feet of the Gover- nour. The Governor sending for the Physician, command'd him to be gone, resolv'd to retain him no longer in his service. The Physician obey'd, and putting his main Wife in a Pallarnquin, he set forward upon the Road with all his Family. But he was not gone above three or four days journey from the City, when the Governor finding himselfe worst than he was wont to be, sent to recall him; which the Physician perceiving, stab'd his Wife, his four Children, and thirteen Female Slaves, and returned again to the Governor, who said not a word to him, but entertain'd him again into his service.

The eighth day I crost'd the River in a large Boat, having lay'd from morn- ing till noon upon the bank-side, expecting Moniteur Maille, to bring me a Passage from the Governor. For there stand a Derga upon each side of the River, who will not suffer any person to pass without leave; and he takes notice what sort of Goods are transported; there being due from every Waggon four Roupies, and from every Coach one; not accounting the charge of the Boat, which you must pay beside. The same day I went to Sadami-strait, colt

The ninth, to Takedel-feta, colt

The tenth, to Bawski-feta, colt

The eleventh, to Banaons, colt

Banaros is a large City, and handomely built; the most part of the Houses being either of Brick or Stone, and higher than in any other Cities of India; but the inconveniency is, that the Streets are very narrow. There are many Inns in the Town; among the rest, one very large, and very handomely built. In the middle of the City are two Galleries, where are to be sold Calicurs, Silks, and other sorts of Merchandize. The greatest part of the Sellers, are the Workmen themselves; so that the Merchants buy at the first hand. These Workmen, before they expose any thing to sale, must go to him that has the stamp, to have the Kings Seal put upon their Linnen and Silks; otherwise they would be fin'd, and lambasted with a good Cudgel. This City is situated upon the North side of Ganges, that runs by the Walls, and into which there falls also another River, some two Leagues upward toward the West. In Banaros stands one of the Idolaters principal Pagods, whereof I shall speak in my second Book, when I come to treat of the Religion of the Banians.

About five hundred paces from the City Northward, there is a Mosque, where are to be seen many Mahometan Sepulchers; whereof some are very curious pieces of Architecture. The fairest are every one in the middle of a Garden enclosed with Walls, wherein there are Holes some half a foot square, through which Passengers may have a sight of the Tomb within. The most considerable of all is as it were a four square Pedestal, every square whereof is forty paces wide. In the midit of this Platform rises a Column thirty-two or thirty-five foot high, all of a piece, which three men can hardly embrace. The
Book I.

Travels in India.

The Stone is of a grey colour, and so hard that I could not scrape it with my Knife. As it is Pyramidal, there is a great Bowl at the top, which is encompass'd at the upper end with huge Grains of Wheat. All the fronts of the Tomb are full of figures of Animals cut in the Stone; and it has been higher above ground than now it seems to be, for several old men, that look'd to some of the Sepulchers, tell'd me, that within these fifty years it had sunk above thirty foot into the Earth. They tell you moreover, that it is the Sepulcher of one of the Kings of Bountan, who was inter'd here after he had left his own Country to conquer this Kingdom, out of which he was driven by the Successors of Tamerlane. The Kingdom of Bountan is the place from whence they fetch Musk, and I will give you a description of it in my third Book.

I stay'd at Baxaron the 12th and 13th; and during those two days it rain'd continually, but not so as to stop my journey, so that the evening of the thirteenth day I cross'd the Ganges, with the Governour Pafs-port. Before you go into the Boat, they search the Travellers baggage, wearing Apparel however pays nothing of Custom, but only Merchandize.

The 13th, I went to Barpoum, coltes 2
The 14th, to Satragna-fera, coltes 8
The 15th, to Monarky-fera, coltes 9

The same day in the morning, after I had travel'd two Leagues, I cross'd a River call'd Carnagarfon, and three Leagues from thence I cross'd another, which they call Saade-fera; both which I forded.

The 16th, to Guurrnabad, coltes 8
This is a Town upon a River call'd Gondera-fera, which is cross'd over a Stone-Brid.

The 17th, to Saferan, coltes 4

Saferon is a City at the foot of certain Mountains, near to which there is a great Lake. In the middle whereof there is a small Island, with a fair Mosquée built upon it; wherein is to be seen, the Sepulcher of a Noub or Favourite, call'd Selim-Kan; who built it when he was Governour of the Province. There is a fair Brid to cross over into the Island, paved and lined with large free Stone. Upon one side of the Lake is a great Garden, in the middle whereof is another fair Sepulcher of the Son of the same Nabob, Selim-Kan, who succeeded his Father in the Government of the Province. If you would go to the Mine of Soumilpon, whereof I shall speak in the last Book of these Relations, you must leave the great Road to Puna, and bend to the South through Exberanburgh, and the famous Fortresses of Rhodees, of which I shall treat in the same place.

The 18th, I ferry'd in a Boat over the River Sonfon, which descends from the Southern Mountains; after you have cross'd it, the Merchandize pays a certain Toll.

The same day I travel'd on to Daoud-Nagar-fera, where there is a fair Tomb, coltes 9
The 19th, to Haka-fera, coltes 10
The 20th, to Ago-fera, coltes 9
In the morning I met a hundred and thirty Elephants, great and small, which they were leading to Debl to the great Mogul.

The one and twentieth, to Puna, coltes 16

Puna is one of the greatest Cities of India, upon the Bank of Ganges, toward the Welt; not being less than two Leagues in length. But the Houfe is for no fairer than in the greatest part of the other Cities of India; being cover'd with Bambouck, or Straw. The Holland Company have a Houfe there, by reason of their Trade in Salt-peter, which they refine at a great Town call'd Choupar, which is also situated upon Ganges, ten Leagues above Puna.

Coming to Puna, we met the Hollander, in the Street returning from Choupar, who stop'd our Coaches to furnish us. We did not part, till we had emptied two Bottles of Schiras Wine in the open Street; which is not taken notice of in that Country, where people meet with an entire freedom without any Ceremony.

I stay'd eight days at Puna, during which time there fell out an accident, which
which will let the Reader understand, that Solomon does not go altogether unpunish'd among the Mahometans. A Mimbachi, who commanded a thousand Foot, went about to abuse a young Boy in his service; and who had several times refited his attempts; complaining also to the Governour, and telling him withall, that if his Master persifled to urge him any more, he would certainly kill him. At length the Captain took his opportunity, at a Houfe which he had in the Country, and forc'd the Boy. The Boy o'rewhelm'd with grief and rage, took his opportunity also to revenge himself; and being one day hunting with his Master, about a quarter of a League from any of his other Servants, he got behind him, and cleft his head with his Hanger. After he had done, he rode full speed to the City, crying out all the way, that he had kill'd his Master for such a reafon; and went immediately to the Governours Lodging, who sent him to prifon; but he let him out at the end of fix months; and notwithstanding all the endeavours which the Captains Kindred us'd to have had him put to death, the Governour durft not condemn him, for fear of the people, who affirm'd that the Boy had done well.

I parted from Patna in a Boat for Dacca, the nine and twentieth of January, between eleven and twelve at noon; and had the River been deep, as it ues to be after the Rains, I had taken Boat at Hallabar, or at least at Banawon.

The fame day I came to lye at Sera-Beconcon, coftes 

Five Leagues on this side Beconcon, you meet with a River call'd Pomonson, which comes from the South, and falls into Ganges. 

The thirtieth to Sera-d' Erjia, coftes 

The one and thirtieth, after we had travel'd four Leagues, or thereabout, we met with the River Kaa, which comes from the South. Three Leagues lower, you meet with another River call'd Chanon, which comes from the North. Four Leagues farther, you discover the River Ergusa, which runs from the South; and at length, six Leagues beyond, the River Aquera, falling from the same part of the World; all which four Rivers lose their Names in the Ganges. All that day I saw great Mountains toward the South, diffant from Ganges sometimes ten, and sometimes fifteen Leagues, till at length I came to lodg at Monger-City, coftes 

The firft day of January, 1666, after I had gone by Water two hours, I saw the Gander fall into the Ganges, flowing from the North. This is a great River, that carries Boats.

That evening I lay at Zangira, coftes 

But in regard of the winding of Ganges all that days journey, I might well reckon them by Water two and twenty Leagues.

The second day, from between fix in the morning till eleven, I saw three Rivers that threw themselves into Ganges; all three descending from the North. The firft is call'd Ronora, the second Tae, the third Chahan.

I came to lye at Bagnelpour, coftes 

The third, after four hours upon the Ganges, I met the River Katur, which comes from the North; and lay at a Village call'd Pongangel, at the foot of certain Mountains that descend to Ganges itself, coftes 

The fourth, an hours rowing beyond Pongangel, I met a great River, call'd Mart-Nadi, coming from the South; and I lay at Rage-Mehale, coftes 

Rage-Mehale, is a City upon the right hand of Ganges; and if you go by Land, you shall find the high-way, for a League or two, pav'd with Brick to the Town. Formerly the Governours of Bengala refided here; it being an excellent Country for hunting, befides that it was a place of great Trade. But now the River having taken another course, above a good half League from the City, as well for that reafon, as to keep in awe the King of Arakan, and feveral Portugalfe Bandits, who are retir'd to the mouths of Ganges, and made excursions even as far as Dacca it self; both the Governour and the Merchants have remov'd themselves to Dacca, which is at prezent a large City, and a Town of great Trade.

The fith, being arriv'd at a considerable Town, call'd Donapour, fix Leagues from Rage-Mehale, I parted with Monfieur Bernier, who was going to Cafenbaf, and
Travels in India.

and thence to Ongoli by Land; for when the River is low, there is no going by Water, by reason of a great Bank of Sand that lies before a City call'd Samrighi.

I lay that night at Tontipour, distant from Kago-mehall, coastes

I saw there at Sun-rising a great number of Crocodiles lying upon the Sand.

The seventh, I came to Acrat, coastes

From Acrat to Daca, it is counted by Land forty-five Leagues. All that day I saw such a vast number of Crocodiles, that I had a great desire to shoot at one, to try whether the vulgar report were true, that a Musket-shot would not pierce their skin. The bullet hit him in the jaw, and made the blood gush out; however he would not stay in the place, but plunged into the River.

The eighth, I saw again a great number lying upon the bank of the River, and made two shots at two with three bullets at a time. As soon as they were wounded, they turned themselves upon their backs, opening their throats, and did upon the spot.

That day I came to lie at Doulondia, coastes

The Crows were here the cause that we found a very fair Fish, which the Fishermen had hid among the Oiors by the side of the River; for when our Water-men saw the Crows in great numbers hovering, and making an hideous noise about the Oiors, they presently conjectured that there was something more than ordinary: and they made so diligent a search, that at length they found an excellent dish of meat.

The ninth, two hours after noon, we met with a River call'd Chativor, that runs from the North, and we lay at Dampour, coastes

The tenth, we lay by the River-side in a place remote from Houses, and we travelled that day, coastes

The eleventh, toward evening, being come to that part where Ganges divides it self into three Arms, whereof one runs to Daca; we lay at a large Town, upon the entry of the great Channel, which Town is call'd Jhurapour, coastes

They that have no luggage, may make a short-cut from Jhurapour to Daca, and save much ground, by reason of the many windings of the River.

The twelfth, about noon, we past by a large Village call'd Bagamara, and came to lie at Kafara, another great Town, coastes

The thirteenth, about noon we met with a River, two leagues from Daca, call'd Lagnia, which runs from the North-East: last against the Point where the two Rivers join, there stands a Fortref of each side, with several pieces of Cannon. Half a league lower, appears another River call'd Pagalu, upon which there is a fair Bridge of Brick, which Mirza-Mula caused to be built. This River comes from the North-East; and half a league upward appears another River call'd Cadamali, that runs from the North, over which there is another Bridge of Brick. On both sides of the River are several Towers, as it were enchafl'd with several heads of men, executed for robbing upon the high-way.

About evening we came to Daca, having travelled by water that day, coastes

Daca is a great Town, that extends itself only in length; every one coveting to have a House by the Ganges-side. The length of this Town is above two leagues. And indeed from the last Brick-Bridge which I mention'd, to Daca, there is but one continued row of Houses separated one from the other; inhabited for the most part by Carpenters, that build Galleys and other small Vessels. These Houses are properly no more than paltry Huts built up with Bambous, and daub'd over with fat Earth. Thos of Daca are not much better built: The Governor's Palace is a place enclosed with high Walls, in the midst whereof is a pittiful House, built only of Wood. He generally lodges in Tents, which he calves to be fit up in a great Court of that Enclofure. The Hollanders finding that their Goods were not safe in the ordinary Houses of Daca, have built them a very fair House; and the English have another, which is reasonably handsom. The Church of the Aussian-Friets is all of Brick, and is a very comely Pile.

When I travelled last to Daca, the Nahab Cha-Eft-Kan, who was then Governor of Bengal, was at War with the King of Arrakan, whose Naval-Force consists generally of 200 Galleys, attended by several other smaller Vessels. These Galleys run through the Gulf of Bengal, and enter into the mouth of Ganges; the
the Sea flowing up higher then Daca. Cha-Est-Kan, Uncle to King Amreng-zeb, the present Mogul, and the belt Head-piece that ever was in all his Territo-
ries, found out a way to corrupt several of the King of Aracan's Captains, so that
of a sudden forty Galeasses, commanded by Portugals, came and join'd themselves
with him. To engage more firmly all this new multitude to his service, he
gave a larger pay to all the Portugal-Officers, and to the Souldiers proportion-
ably: But tho' of the Country had no more than their ordinary pay doubl'd,
'Tis an incredible thing to see how swiftly the Galeasses cut their way in the wa-
ter. Some are so long that they carry fifty Oars of a side; but they have but
two men to an Oar: There are some very curiously painted, and upon which
there is no cost of Gold and Azure far'd. The Hollanders have some of their
own to transport their Goods, and sometimes they are forc'd to hire others,
whereby many people get a good livelihood.

The next day after my arrival at Daca, which was the 14th of January, I went
to wait upon the Nabab; and presented him with a Garment of Cloutch of Gold,
lace'd with a Gold-needle-work Lace of Point of Spain; with a Scarf of Gold
and Silver of the same Point; and a very fair Emerald-Jewel. Toward evening,
being return'd to the Hollander's House, where I lodge'd, the Nabab sent me Gra-
nates, China-Oranges, two Perfen-Melons, and three sorts of Pears.

The fifteenth, I shewed him my Goods, and presented the Prince with a Watch,
in a Gold-Emalld'd-Cafe; with a pair of little Pillots inlaid with Silver, and a
very fine Prospective-Glasses. What I gave to the Father and the Son, a young
Lord, about ten years old, stood me in above five thouand Livres.

The sixteenth, I treated with him about the Prizes of my Goods: And at length
I went to his Steward to take my Letter of Exchange to be paid at Cafen-Bazar.
But not that he would have paid me my Money at Daca, but the Hollanders, who
understood things better than I did, told me it was very dangerous to carry Money to
Cafen-Bazar, whether there was no going, but over the Ganges by water, the way by
land being full of Bogs and Fers. And to go by water is no less dangerous, by reason
that the Boats which they use, are very apt to tip over upon the least storm: And
when the Mariners perceive that you carry Money along with you, 'tis an easy
thing for them to over-turn the Boat, and afterwards to come and take up the
Money that lies but at the bottom of the River.

The twentieth, I took leave of the Nabab, who.dear'd me to come and see
him again, and caus'd a Pais to be deliver'd me, wherein he gave me the title of
one of the Gentlemen of his House, which he had done before, when he was Go-
vernor of Amasbhad, when I went to him, to the Army, in the Province of Deccan,
into which the Raya-fazagi was enter'd, as I shall relate in another place. By ver-
tue of these Paisces I could travel over all the Countrys of the Great Mogul, as
being one of his Houffold.

The one and twentieth, the Hollanders made a great Feast for my sake; to
which they invited the English, and some Portugese's, together with the Austi-
Friers of the same Nation.

The two and twentieth, I made a Visit to the English, whose President then was
Mr. Prat.

From the twenty-third to the twenty-ninth, I bought up Goods, to the value
of 11000 Roupies; and after I had embark'd them, I took my leave.

The twenty-ninth, in the evening, I departed from Daca, the Hollanders bear-
ing me company for two leagues, with their little Barques Arm'd: Nor did we
spare the Spanish-Wine all that time. Having been upon the River from the
twenty-ninth of January to the eleventh of February, I left my Goods and Ser-
vants in the Barque at Ascot; where I took a Boat that carri'd me to a great
Village call'd Mirrapour.

The next day I hir'd an Horse for my self, but not finding another for my Lug-
gage, I was forc'd to hire two Women, who carri'd it for me. That evening I ar-
riv'd at Cafen-Bazar, where I was welcome'd by Menheir Arnold Van Wuchtenendok, 
Director of all the Holland-Factories in Bengal, who invited me to lie at his Houfe.

The fourteenth, Menheir Wuchtenendok return'd to Ongeny, where is the Gen-
eral Factory. The same day one of my Servants brought me word that my
People and Goods, which I had left behind in the Barque, had been in very
great
great danger, by reason of the high Winds that had blown for two days together.

The fifteenth, the Hollanders lent me a Pallekis, to go to Mofefou-Bafsaki. This was a great Town three Leagues from Cafen-bafar, where lay Cha-Eski-Kan's Receiver General, to whom I presented my Bill of Exchange. He told me it was very good, and that he would willingly have paid me, had he not receiv'd order the night before, not to pay me, in case he had not paid me already. He did not tell me the reason that mov'd Cha-Eski-Kan to act in that manner; so that I went home to my Lodging infinitely surpriz'd at his proceeding.

The sixteenth, I wrote to the Nabab, to know the reason why he had forbad his Receiver General to pay me.

The seventeenth in the evening, I took water for Oungeli, in a Bark of fourteen Oars, which the Hollanders lent me; and that night and the next I lay upon the River.

The nineteenth toward evening, I pas'd by a large Town call'd Nandi, farther than which the Sea does not flow. Here the Wind blew so fiercely, and the Water grew so rough, that we were forc'd to stay three or four hours, and by the shore.

The twentieth, I arriv'd at Oungeli, where I stay'd till the second of March. During which time the Hollanders bid me very welcome, and made it their business to shew me all the divertiments which the Country was capable to afford. We went several times in Pleasure-Boats upon the River, and we had a Banquet of all the Delicacies that the Gardens of Europe could have afforded us. Salads of all sorts, Colewarts, Asparagus, Peafe, but our chiefest Dishes was Japan Beans; the Hollanders being very curious to have all sorts of Pulle and Herbs in their Gardens, though they could never get Artichokes to grow in that Country.

The second of March I left Oungeli, and the fifth arriv'd at Cafenbafar.

The next day I went to Mofefou-Bafsaki, to know whether the Nabab had sent any other orders to his Receiver. For I told you a little before, that I wrote upon the place to Cha-Eski-Kan, to complain of his proceedings, and to know the reason why my Bill of Exchange was not paid. The Director of the Holland Factories writ a Letter also in my behalf, which I enclosed, wherein he represent'd the Nabab, that I was too well known to him, as having been formerly with him at Amadabat, in the Army in Decan, and other places, to deserve such hard usage. That he ought to consider, that I being the only person that brought the chiefest rarities of Europe to the Indies, it was not the way to make me eager of returning any more, as he himself had invited me to do, to send me away in a discontent. Besides, that the credit of my report would discourage others from coming to the Indies, fearing the same usage as I had receiv'd. Neither mine nor the Directors Letter produc'd that effect which we expected. Nor was I much better fatisfi'd with the new order which the Nabab sent to his Receiver, which was to pay me, abating twenty thousand Roupies of the sum which we had agreed upon; and if I would not take the remainder, that I might come and fetch my goods again. This ill dealing of the Nabab, proceeded from a fecury trick that was play'd me by three Canary-birds at the Great Mogul's Court. The story whereof was thus in short:

Amengzesh, that now reigns, at the instigation of two Persians and a Baniian, has brought up a custom very much to the disadvantage of Merchants, that come out of Europe, and other parts, to sell Jewels at Court. For whether they come into India either by Land or Sea, the Governour of the place where they first arrive, has order to fend them to the King, together with their goods, whether they will or no. As the Governour of Surat dealt by me, in the year 1663, sending me to Debi, or Jehanabad, where the King was. There were then attending upon his Majesty, two Persians and a Baniian, who are entrusted to view and examine all the Jewels which are to be fold to the King. One of these Persians is call'd Nabab-Akel-Kan; that is, the Prince of the Spirit, who keeps all the Kings Jewels. The name of the other is
Travels in India.

Part II.

Mrza-Numjan, whose business is to rate every stone. The Baniars, whose name is Natikan, is to see whether the Stones be false or not, or whether they have any defect. These three men have obtained a Licence from the King, to view, before ever he does, whatever foreign Merchants shall bring to Court, and to present their goods to him themselves. And though they are under an Oath not to take any thing from the Merchants, yet they extort whatever they can get from them, though it be to their ruin. When they see any thing that is lovely, and likely to bring great profit, they would perjure you to sell it to them for less by half than the thing is worth; and if you refuse to let them have it, when they are in the Kings presence, they will set a price upon it at half the value; knowing that Arewenzeb is not very covetous of Jewels, loving his Money far better. Upon the Kings Festival-day, of which I shall speak in another place, all the Princes and Nobility of the Court present him with most magnificent gifts. And when they cannot meet with Jewels, they send him Roupies of Gold, which the King likes far better than Stones, though Jewels are the more honourable present. Therefore when this Festival draws nigh, he illuses out of his Treasury, a great quantity of Diamonds, Rubies, Emeralds, and Pearls, which he who is entreated to prize the Stones, delivers to several Merchants to sell to the Nobility, who arc bound to present the King; by which means the King gets the Money and his Jewels again.

There is also another thing very disadvantageous to a Merchant Jeweller, which is, that when the King has seen the Stones, no Prince or Nobleman that knows of it, will ever buy them. Besides, while these three persons, who are entreated to view the Jewels, are considering and examining them at their Lodgings, several Baniars resort thither, who are expert, some in Diamonds, some in Rubies, some in Emeralds, and others in Pearls, who write down the weight, goodness, cleanliness, and colour of every piece. So that when a Merchant goes afterwards to any Prince or Governor of any Province, these people fend them a note of what he has, and the price, which they sell for at half the value. For in trade these Baniars are a thousand times worse than the Jews; more expert in all sorts of cunning tricks, and more maliciously malicious in their revenge. Now you shall hear what a trick these unworthy people serv'd me.

When I arriv'd at Gebanabad, one of them came to my Lodging, and told me, he had order from the King to see what I had brought, before I expos'd my goods in the Kings presence. They would have rather that the King had not been at Gebanabad, for they would have then endeavoured to have bought them themselves, to gain thereby, by selling them again to the King, or the Nobility upon occasion; which they could never perjure me to. The next day they came to see me all three, one after another; and they would needs have of me, amongst other things, a Jewel of nine great Pearls, in the fashion of a Pearl, the biggest whereof weight'd thirty Carats, and the least sixteen; together with another single Pearl like a Pear, of fifty-five Carats. As for the Jewel, the King took it; but for the single Pearl, they finding that whatever they could say, I would not be wrought upon to sell them any bargains, so order'd it, that before I had seew'd my Jewels to the King, Gisfer-Kan the Kings Uncle saw, and kept it, telling me he would give me as good a price as the King; and desir'd me not to speak of it, for indeed he had a design to make a present to the King.

When the King had made choice of such of my Jewels as he pleas'd, Gisfer-Kan bought of me several pieces, and at the same time agreed with me for the great Pearl. Some days after he paid me, according as we had agreed, except for the Pearl, upon which he would have abated me ten thousand Roupies. For the two Perjians and the Baniars had maliciously inform'd him, that at my first arrival, they could have bought the Pearl for eight or ten thousand Roupies less than I had valu'd it to him; which was absolutely false. Thereupon Gisfer-Kan telling me, that if I would not take his Money, I might have my Jewel again; I took him at his word, affuriring him, he should never see it again as long as he liv'd. And I was as good as my word. And indeed that which made me the more resolute was, that I was resolv'd to carry some-
something which was considerable to Cha-Eft-Kan, for could I have had my liberty upon my arrival at Surat to have gone to him, I would never have seen the King at Gehanabad; about which I had a very great quarrel with the Governor of Surat. For when I came to visit him, he told me presently, that the cafe was alter'd from what it had been since my last being there, for that the King was resolv'd to have the first view of all Curiosities imported into his Kingdom. I was above four Months contending in vain with the Governor, but nothing would serve; I must go to the King, and for fear I should take another Road, he sent fifteen Horsemen along with me as far as Shapour.

When I went for Bengali, these Overseers of the Jewels, out of meer spire, and, it may be, fet on by Giafer-Kan, to be reveng'd of me for denying to let him have my Jewel, writ to Cha-Eft-Kan, that I intended to shew him certain Jewels, among the rest a very fair Pearl, which I had sold to Giafer-Kan; but that he had given it me again, because he understood that I would have made him pay for it, ten thousand Roupies more than it was worth. They wrote also the particular proportion of all the other Stones which I carry'd. And upon this false and malicious advice it was, that Cha-Eft-Kan, who receiv'd not this information till he had deliver'd me my Bill of Exchange, would abate me for my whole parcel, twenty thousand Roupies, which he reduc'd at length to ten thousand, and well I had it too.

Since I told you before, what a Prefent I gave to Cha-Eft-Kan; I think it not amifs to tell you, what I gave the King, to Nabaj Giafer-Kan, to the Emum of the Grand Begum, Amorgsib's Siffer, the Great Treasurer, and the Porters of the Treafury. For you muft take notice, that whoever he be, that craves Audience of the King, they ask him in the firft place, where the Prefent is which he intends for the King; and examine whether it be fitting to prefent to his Majefty. For no man muft come into his prefeence empty handed, though it be an honour dearly purchas'd. Coming then to Gehanabad, I went to make my obeisance to the King; and this is the Prefent which I made him.

In the firft place, a Buckler of Brac's highly embos'd, and very richly guilt, the cofl of the Gulding alone amounting to two hundred Ducats of Gold, or eighteen hundred Livres; the value of the whole piece coming to four thoufand three hundred feventy eight Livres. In the middle thereof was the fory of Curtius, who threw himself and his Horfe into the Barabmann, when the Earth gap'd, near Rome. Round the outermost Circle of the Buckler, was repreffed the fiege of Roche. It was wrought by one of the beft Workmen in France, by the order of Cardinal Richlen. All the great Lords that were about Amorgsib at that time, were charmed at the beauty of the Workmanship, and told him, he could not do better, than to put it upon the great Elephant, which carry'd the Standard before his Majefty when he march'd into the Field.

I prefentfed him alfo with a Battle-Axe of Chryfthal of the Rock, the fides whereof were fet with Rubies and Emeralds, enchaf'd in Gold in the body of the Chryfthal, which cofl three thoufand one hundred and nineteen Livres.

Moreover, I prefentfed him with a Saddle after the Turky fation, embroi-der'd with little Rubies, Pearls, and Diamonds, which cofl two thoufand eight hundred and ninety-two Livres.

I prefentfed him alfo with another Saddle and Foot-cloath, embroi-der'd with Gold and Silver, to the value of one thoufand seven hundred and thirty Livres.

The whole Prefent amounting to twelve thoufand one hundred and nineteen Livres.

The Prefent which I made to Giafer-Kan, the Great Mogul's Uncle, was a Table, with other nineteen pieces to make a Cabinet, all naturel Stones, of divers colours, reprefenting the Shapes of feveral Birds and Flowers. The work was made at Florence, and cofl two thoufand one hundred and fifty Livres.

A perfect Ruby Ring, which cofl one thoufand and three hundred Livres.

To the great Treasurer, I prefentfed a Watch in a Gold Cafe, fet with little Emeralds, at feven hundred and twenty Livres.
To the Porters of the Kings Treasury, and those that deliver out the Money out of the Treasury, two hundred Roupies, at three hundred Livres.

To the Bunch of the Great Begum, Sifter to Amsengzeb, a Watch in a painted Cafe, which cost two hundred and fixty Livres.

All these Prefents which I made, as well to the Great Mogul, as to Char-Eft-Kan, Giafar-Kan, his Majesties Uncles; as also the Great Treasurer, to the Stewards of the Houses of the Kan's, and those that brought me twice the Calaat, or Habit of Honour from the King, and as many times from the Begum his Sitter, and once from Giafar Kan; all these Prefents, I say, came to twenty-three thousand one hundred fourtcore and seven Livres. So true it is, that they have any business to do at the Court of the great Princes, as well in Turchy as in Persia and in the Indies, must not pretend to do any thing in reference to their affairs, till they have their Prefents; and thole very considerable, ready. Besides, that his Purfe must be continually open to divers Officers of meaner reputation, who may be able to serve him. I did not mention in my first Volume the Prefent which I made to him that brought me the Calaat from the King of Persia, to whom I gave two hundred Crowns.

CHAP. IX.

The Road from Surat to Golconda.

I Have made several journeys to Golconda, and have taken several Roads; sometimes by Sea embarking from Ormus for Malyspata; sometimes letting out from Agra, but most often from Surat, which is the chiefest landing-place of Indofian. But in this Chapter I will only speak of the common Road from Surat to Golconda; wherein I comprehend that of Agra; which Road comes in at Dulsabah, as I shall afterwards relate, making mention only of two journeys which I made in 1645, and 1652, for fear of tiring the Reader.

I departed from Surat in the year 1645, upon the nineteenth of January, and came to ly at Cambari, coltes 3
From Cambari to Barnoli, coltes 9
From Barnoli to Bora, coltes 12
From Bora to Navapour, coltes 16
This is the place where grows the best Rice in the World, that smels like
Musk.
From Navapour to Rinkula, coltes 18
From Rinkula to Pipelnar, coltes 8
From Pipelnar to Nimpour, coltes 17
From Nimpour to Patana, coltes 14
From Patana to Secoura, coltes 14
From Secoura to Baquela, coltes 10
From Baquela to Difon, coltes 10
From Difon to Dulsabah, coltes 10

Dulsabah is one of the best Fortresses in the Kingdoms of the Great Mogul, upon a Mountain every way steep; the only way to it being so narrow, that but one Horfe, or one Camel can go at a time. This City is at the foot of the Mountain, very well wall'd. And this place of such importance, which the Mogul's loft, when the Kings of Golconda and Vifapour revolted from them, was retaken in the Reign of fehan-guire, by a subtile Stratagem. Sultan Courom, who was afterwards call'd Cha-jehan, commanded in Dacan the Army of the King his Father; and All-Kan, Father in Law to Cha-Eft-Kan, who was one of the Generals, gave the Prince some fort of language which so highly offended him, that immediately sending for one of his Papouche's, or Shoo's, he caus'd him to have six blows given him upon the Bonnet; which among the Indians
Indians is the highest indignity can be put upon a man, after which he is no more to appear in the Prince's presence. This was done by consent between the Prince and the General, to deceive the World, more especially any Spies which the King of Visapur might have in the Prince's Army. The report of Asf-Kan's disgrace was immediately spread abroad: and he himself flying for Sanctuary to the King of Visapur, who had not cunning enough to discern the imposture, was welcomed by the same King, and allure'd of his protection. Asf-Kan seeing himself so well-received, begg'd leave of the King, that he might retire with ten or twelve of his Women, and as many of his Servants, into the Fortresses of Dultaabat; which was granted. He enter'd the Town with eight or ten Camels, the two Cajava's or Letters on each side of the Camel being clofe shut, to keep the Women from being seen. But instead of Women, he had put into every Cajava two Souldiers, all bold and resolute men, as were also every one of the suppos'd Eunuchs that led the Camels: so that he had no great difficulty to cut the Garrison in pieces, not being upon their guard; and to make himself Master of the place, which has been ever since under the Power of the Great Mogul. There are in the place a great number of excellent Pieces of Cannon, and the Cannoniers are generally English or Hollanders. True it is, that there is one little Mountain higher than the Fortresses; but there is hardly any way to it, but through the same Fortresses. There was a Dutch-Engineer, who after he serv'd the King fifteen or sixteen years, defir'd leave to be gone, and the Holland-Company it self, that had recommended him to the Service, did all they could to obtain it; but they could never procure it; because he was an excellent Cannonier, and very skilful in making Fire-works. The Raja jeffing, who is the most Potent of all the Idolatrous Princes of India, and who was most powerfully Instrumental to put the Crown upon Aurang-zeb's Head, was sent as Generalissimo of the Army of this King, against the Raja Seva-gi; and passing by the Fortresses of Dultaabat, this Dutch-Cannonier went to wait upon him, all the Cannoniers of the Army being Français, as well as he. The Hollander laying hold of this opportunity, told the Raja, that if he would procure him a Licence to depart, he would shew him a way to get up Cannon, and to mount them upon that Mountain which commanded the Fortresses: for they had already wall'd it about, and put Souldiers upon it to keep it secure. The Raja pleas'd with his proposal, allure'd him that he would procure him the King's Licence, if he perform'd what he had propos'd. Thereupon the Hollander undertaking and accomplishing his design, the Raja was as good as his word, and obtain'd of the King to dismiss the Dutch-Cannonier: who came to Surat when I was there, about the beginning of the year 1667; whence he embark'd for Holland.

From Dultaabat to Aurang-abat, costes 4

Aurang-abat was formerly but a Village, till Aurang-zeb made it a City, though it be not wall'd. It grew to be thus enlarg'd, as well by reason of a Lake two leagues about, upon which the Village is built, as for the Memory's-take of his first Wife, who is dead, by whom he had his Children. She is Inter'd toward the end of the Lake, upon the West-side, where the King has built a Mosque, with a stately Monument, and a fair Inn. The Mosque and the Monument were rear'd at a great expence, being cover'd with white-Marble, which is brought from Labour by Waggon; being a journey of four Months. Going one time from Surat to Golconda, I met five days journey from Aurang-abat, more than three-hunder'd Waggons laden with this Marble, the least whereof was drawn by twelve Oxen.

From Aurang-abat to Pipoli, costes 8
From Pipoli to Ambar, costes 12
From Ambar to Gnsfermer, costes 10
From Gnsfermer to Afsi, costes 12
From Afsi to Sarver, costes 16
From Sarver to Lejona, costes 16
From Lejona to Nadour, costes 12

At Nadour you must cross a River which runs into Ganges; and pay for every Waggon four Roupies; besides that, you must have a pass from the Governor.
Travels in India. Part II

From Nadour to Patouna, coffes 9
From Patouna to Kakeri, coffes 10
From Kakeri to Satapour, coffes 10
From Satapour to Sitangass, coffes 12
From Sitangas to Satunagar, coffes 10
At Satunagar you begin to enter upon the Territories of the King of Golconda.

From Satunagar to Melwaris, coffes 16
From Melwari to Girballies, coffes 12
From Girballies to Golconda, coffes 14
So that from Surat to Golconda there are, coffes 324

All this I travel'd in twenty-seven days. I made five journeys more in my Travels in the year 1653. And I also took another Road from Piplenars, where I arriv'd the eleventh of March, letting out from Surat, the sixth.

The twelfth, to Birgam.
The thirteenth, to Omberat.
The fourteenth, to Enneque-Tingue, a strong Fortref, that bears the name of two Indian Princeless. It stands upon a Mountain steep every way; there being but one acent to it upon the East-side. Within the enclosed compass of the Walls there is a large Pond, and Ground enough to sow for the maintenance of five or six-hunder'd men. But the King keeps no Garrison therein, so that it falls to ruine.

The fifteenth, to Geroul.
The sixteenth, to Lazour, where you are to crofs a River; upon which, about a Cannons-shot from the fording-place, are to be seen several large Pagods of the Country, whither great numbers of Pilgrims repair every day.

The seventeenth, to Aureng-abad.
The eighteenth, to Piplygan, or Piply.
The nineteenth, to Ember.
The twentieth, to Deogan.
The one and twentieth, to Patris.
The two and twentieth, to Bargan.
The three and twentieth, to Palam.
The four and twentieth, to Candear, a large Fortref, but upon one side command'd by an high Mountain.
The five and twentieth, to Gargan.
The six, and and twentieth, to Nagooni.
The seven and twentieth, to Indove.
The eight and twentieth, to Indclvai.
The nine and twentieth, to Regivali. Between these two last places there is a little River which separates the Territories of the Great Mogul, from the Dominions of the King of Golconda.

The thirtieth, to Malappixer.
The one and thirtieth, to Mirel-mola-kipt.

To go from Agra to Golconda, you must go to Brampouer, according to the Road already describ'd from Brampouer to Daltabat, which is five or six days journeys off; and from Daltabat to those other places before set down.

You may also take another Road to go from Surat to Golconda; that is to say, through Goa and Vizapur; as I shall inform you in the particular relation of my journey to Goa. I come now to what is most worthy observaion in the Kingdom of Golconda: And to relate what happen'd in the last Wars the King maintain'd against his Neighbours, during the time that I have known the Indies.
CHAP. X.

Of the Kingdom of Golconda, and the Wars which it has maintain'd for some few years last past.

The whole Kingdom of Golconda, take it in general, is a good Country, abounding in Corn, Rice, Cattel, Sheep, Poultry, and other necessaries for human life. In regard there are great stores of Lakes in it, there is also great store of Fish. Above all the rest, there is a sort of Smet, that has but one bone in the middle, which is most delicious food. Nature has contributed more than Art, toward the making these Lakes, whereof the Country is full; which are generally in places somewhat rais'd, so that you need do no more than make a little Dam upon the plain-tide to keep in the water. These Dams or Banks are sometimes half a league long; and after the rainy seasons are over, they open the sluices from time to time to let out the water into the adjacent Fields, where it is received by divers little Channels to water particular grounds.

Baganagar is the name of the Metropolis of this Kingdom; but vulgarly it is call'd Golconda, from the name of a Fortrefs, not above two leagues distant from it, where the King keeps his Court. This Fortres is about two leagues in circuit, and by consequence requires a numerous Guard. It is as it were a Town where the King keeps his Treasure: having left Bagnagar, ever since it was fack'd by the Army, which Aurung-zeb brought against it.

Bagnagar is then the City, which they vulgarly call Golconda; and it was founded by the Great Grandfather of the present King; upon the importunity of one of his Wives, whom he passionately lov'd, whose name was Nagar. Before that, it was only a place of Pleasure, where the King had very fair Gardens, till at length his Wife continually representing to him the delicacies of the situation for the building a City and a Palace, by reason of the River, he laid the foundations, and order'd that it should bear the name of his Wife, calling it Bagnagar, that is to say, the Garden of Nagar. This City lies in seventeen degrees of Elevation, wanting two minutes. The Country round about is a flat Country, only near the City are several Rocks, as you see about Pont-ina-Blemy. A great River washes the Walls of the City upon the South-west-side, which, near to Maflipatan, falls into the Gulf of Bengal. At Bagnagar you cross this River over a Bridge no less beautiful than Pont-Neuf at Paris. The City is little less than Orleans, well-built, and full of windows. There are many fair large Streets, but not being well-pav'd: they are Dusty, as are all the Cities of Persia and India, which is very offensive in the Summer.

Before you come to the Bridge, you must pass through a large Suburb, call'd Erenabad, about a league in length; where live all the Merchants, the Brokers, Handicraft- Trades, and in general, all the meaner sort of people; the City being inhabited only by persons of Quality, Officers of the King's House, Ministers of Justice, and Officers of the Army. From ten or eleven in the forenoon, till four or five in the evening, the Merchants, Brokers and Workmen come into the City to trade with the Foreign Merchants; after which time they return to their own Houses. In the Suburb are two or three fair Mosques, which serve for Inns for the Foreigners, besides several Pagods in the Neighbouring-parts. Through the same Suburb lies the way to the Fortres of Golconda.

So soon as you are over the Bridge, you enter into a large Street, that leads you to the King's Palace. On the right-hand are the Houses of some Lords of the Court; and four or five Inns two Stories-high: wherein there are fair Halls, and large Chambers to let in the fresh Air. At the end of this Street there is a large Piazza; upon which stands one of the sides of the Palace; in the middle whereof there is a Balcony, wherein the King comes to sit, when he pleases to give Audience to the People. The great Gate of the Palace stands not upon this Piazza, but upon another very near adjoining; and you enter first into a large Court.
Court surrounded with Portico's, under which lies the King's Guards. Out of this Court you pass into another, built after the same form, compassed with several Fair Apartments, the Roofs whereof are terraced. Upon which, as upon those where the Elephants are kept, there are very fair Gardens, wherein there grow Trees of that bigness, that it is a thing of great wonder, how those Arches should bear so vast a burden.

About fifty years since, they began to build a magnificent Pagod in the City; which would have been the fairest in all India, had it been finished. The Stones are to be admired for their bigness: And that wherein the Nich is made, which is on that side where they say their Prayers, is an entire Rock, of such a prodigious bulk, that it was five years before five or fix-hunder'd men, continually employed, could hew it out of its place. They were forc'd also to row it along upon an Engine with wheels, upon which they brought it to the Pagod; and several affirm'd to me, that there were fourteen-hunder'd Oxen to draw it. I will tell you hereafter the reason it remains imperfect: For had it been finished, in all reason it had excell'd all the boldest Structures of Asia.

On the other side of the City, as you go to Mahipatam, there are two great Lakes, being each about a league in compass, wherein there ride several Pinks richly adorn'd for the King's Pleasure; and upon the Banks are several fair Houses that belong to the Principal Lords of the Court.

Upon three sides of the City stands a very fair Mosque, wherein are the Tombs of the Kings of Golconda: and about four in the afternoon there is a Dole of Bread and Pilau to all the Poor that come. If you would see any thing that is rare, you must go to view these Tombs upon a Festival-day. For then from morning till night they are hung with rich Tapestry.

As for the Government and Policy which is observ'd in this City: In the first place, when a Stranger comes to the Gates, they search him exactly, to see if he have any Salt or Tobacco about him; for those Commodities bring the King his greatest Revenue. Sometimes a Stranger shall wait a day or two, before he shall have leave to enter. For a Souldier first gives notice to the Officer that commands the Guard, and then he sends to the Deroga, to know what he shall do. Now, because it many times happens that the Deroga is busy, or gone to take a walk out of the City, or else for that sometimes the Souldier himself pretends he cannot find the Deroga, only to create himself more errands, to get the more Money; a Stranger is forc'd to endure all this delay, sometimes as I have said before, for a day or two.

When the King sits to do Justice, I observe that he comes into the Balcone that looks into the Piazza, and all that have business stand below, just against the place where the King sits. Between the People and the Walls of the Palace are fix'd in the ground three rows of Poles, about the length of an Half-Pike, to the ends whereof they eye certain ropes a-crofs one upon another. Nor is any person whatsoever permitted to pass beyond those bounds, unless he be call'd. This Bar, which is never set up, but when the King sits in Judgment, runs along the whole breadth of the Piazza; and just against the Balcone there is a Bar to open, to let in those that are call'd. Then two men, that each of them hold a Cord by the end, extended all the breadth of the passageway, have nothing to do but to let fall the Cord, for any person that is call'd to step over it. A Secretary of State sits below under the Balcone, to receive all Petitions; and when he has five or six together, he puts them in a Bag, and then an Eunuch, who stands in the Balcone near the King, lets down a string, to which the Bag being tie'd, he draws it up, and presents it to his Majesty.

Every Monday the chiefest of the Nobility mount the Guard, every one in their turn, and are never reliev'd till at the eight days end. There are some of those Lords that have five or fix thousand men under their command; and they lye encamp'd in their Tents round about the City. When they mount the Guard, every one goes from his own Habitation to the Rendezvous; but when they are reliev'd, they march in good order over the Bridg, thence through the long Street into the Piazza, where they draw up before the Balcone. In the first place, march ten or twelve Elephants, more or less, according to the quality of the Captain of the Guard. There are some of these Elephants
Elephants that carry Cages, which in some sort resemble the Body of a little Coach; there are others that have but one man to guide them, and another in the Cage who carries a Banner.

After the Elephants, follow the Camels by two and two, sometimes to the number of thirty or forty. Every Camel carries a kind of Pack-saddle, upon which is fasten'd a little Culverine, which a certain Engineer, clad in a skin from head to foot, and sitting upon the Crupper of the Camel, with a lighted Match in his hand, dextrously marries from one side to another before the Balcone, where the King sits.

After them come the Coaches, attended by the Domestick Servants of the Commander: Next to them follow the lead-Horlès, and then the Lord appears, to whom all this Equipage belongs, attended by ten or twelve Currians, that stay for him at the end of the Bridg, and skip and dance before him to the Piazza. Behind him the Cavalry and Infantry march in good order: Which being a show, wherein there was much of delight and state, all the while I staid at Baghunab, which was about four Months, 1 had the divertisement to see them out of my Lodging in the great Street every week as they march'd by.

The Souldiers wear no other Clothes than only three or four ells of Calçut, with which they cover half their Bodies behind and before. They wear their hair very long, and tie it up in a knot upon the top of the crown, like the women, who have no other Headgear than only a piece of Linnen with three corners, one that comes to the middle of the head, and the other two, which they tie under their chins. The Souldiers do not wear Hangers or Scimitars like the Persians; but broad Swords like the Swiss, as well for a thrust, as a blow, which they hang in a Girdle. The Barrels of their Muskets are stronger than ours, and much neater; for their Iron is better, and not so subject to break. Their Cavalry carry Bows and Arrows, a Buckler and a Bartel-Ax, an Headpiece and a Jacket of Mail, that hangs down from the Headpiece over their Shoul-

ders.

There are so great a number of common Women as well in the City as in the Suburbs, and in the Fortresses, which is like another City, that there are generally above twenty thousand set down in the Deser's Book; without which licence, it is not lawful for any Woman to profess the Trade. They pay no tribute to the King; only they are oblig'd to come, a certain number of them, with their Gownes, and their Mufick every Friday, and present themselves before the Balcone. If the King be there, they dance before him: if he intend not to come, an Eunuch comes into the Balcone, and makes them a sign to retire. In the cool of the evening they stand at the doors of their Houses, which are for the most part little Huts; and when night comes, they set up a Candle or a lighted Lamp for a Signal: Then it is also that they open all the Shops where they sell Tari; which is a certain drink made of the juice of a Tree, and is as sweet as our new Wines. They fetch it some five or fix leagues off, upon Horlès, that carry two earthen-Bottles of each side, and trot at a great rate; of which there come every day to the City above five or fix-hunder'd. The King has a considerable Revenue by the Impolt which he lays upon this Tari. And for that reason he permits so many common Women, in regard it is for their fake that so much Tari is consum'd; thole that sell it, for that cause, keeping their Shops by thole Houses.

These forr of Women are so nimble and active, that when the present King went to see Mafipatav, nine of them undertook to represent the figure of an Elephant; four making the four feet, four the body, and one the trunk; upon which the King, sitting in a kind of Throne, made his entry into the City.

All the Men and Women of Golconda are well proportion'd, and of comely features; and fair enough in their countenances; only the Country-people are a little more swart. The present King of Golconda bears the Name of Abdall-Coutou-Ska; and I will tell the Reader in a few words, from whence he drew his Original. In the Reign of Axbar King of India, the Father of Jehan-Goor, the Territories of the Great Moguls did not extend farther Southward than Narbirder; so that the River which runs by it, and which coming from the South, empties it self into Ganges, separated their Dominions from the Territories of the Raja of Narfange, that stretch'd
Travels in India. Part II

...bend of the road towards Brussels, the other Raja's being only his Subjects, and depending upon him. This Raja and his Successors have been always at Wars with them that succeeded to Tamerlane or Temur-ling in India; and their Power was so great, that the last Raja, who was at War with Akbar, brought into the Field four Armies under as many Generals. The most considerable of his Armies lay in those Provinces, which at this day are call'd the Kingdom of Golconda; the second was quarter'd in the Provinces of Vifapour, the third in the Province of Dullabar, and the fourth in the Territories of Brampouer. The Raja of Narjingle dying without Children, the four Generals divided among themselves the Countrys which they poiffed'd with their Army, and took upon them the title of Kings, the one of Golconda, the other of Vifapour, the other of Brampouer, and the fourth of Dullabar. Though the Raja were an Idolater, nevertheles his four Generals were Mahometans; and he of Golconda was of the Sect of Hally, descended from an Ancient Family of the Turcomans, which inhabit the Country of Hamadan in Persia. This General, as I have said, was more considerable than any of the rest; and some few days after the death of the Raja, they won a famous Victory from the Mogul, so that he could not hinder them from alluming their several Sovereignties. But after that, jeban-Guir, the Son of Akbar, conquer'd again the Kingdom of Brampouer, Cha-jeban the Son of Jeban-Guir recover'd the Kingdom of Dullabar, and Aureng-zeb the Son of Cha-jeban recover'd some part of the Kingdom of Vifapour. As for the King of Golconda, neither Cha-jeban, nor Aureng-zeb disturb'd him, but let him rest in peace, upon condition that he should pay to the Mogul an annual tribute of 20,000 Pagods. At present the greatest Raja on this side Ganges is the Raja of Velou, whose Territories extend to Cape-Comorin, and who succeeded to some part of the Territories of the Raja of Narjingle; but in regard there is no Trade in his Country, and by consequence no concourse of strangers, there is little notice taken of him. The present King of Golconda has no Sons, but three Daughters, who are all married.

The Eldest Efpous'd one of the Kingsmen of the Grand Chek of Mecca. Nor must we forget some passages that fell out before this Marriage. The Chek coming to Golconda in the habit of a Faquir, for some Months lodg'd without the Gate of the Palace, disdaining to give any answer to several Courtiers, that demanded what his business was. At length the thing being made known to the King, he sent his chief Phyitian, who spoke good Arabick, to know of the Chek what he had to request, and the reason of his coming. The Phyitian, and some other Lords of the Court that discours'd him also, finding him to be a person of great Wit and Learning brought him to the King, who was very well satisfy'd with his aspect and his presence. But at length the Chek declaring to him, that he came to Efpous the Princes, that proposal very much surpriz'd the Prince, and was look'd upon by the greatest part of the Court, as made by a person not well in his wits. At first the King only laught at him. But when he found him obstinately persevering in his demand, in-so-much that he threaten'd the Country with some strange Calamity, if the Princes were not given to him in Marriage, he was committed to Prison, where he lay a long time. At length the King thinking it more to the purpose to send him back into his own Country, caus'd him to be ship'd away at Mafiparan, in a Vessel that carri'd Goods and Pilgrims to Mecca, whence they travell'd by land to Mecca. About two years after the same Chek return'd again to Golconda, and order'd his affairs so well, that he Efpous'd the Princes, and won an high reputation in the Kingdom, which he governs at this day; and is very Potent. He it was that kept the King from sullenly pursuing the Fortresses of Golconda, whither he was retir'd, when Aureng-zeb and his Son took Bagh-nabar, as I shall tell you by and by, threatening to kill him, if he would not resolve to hold it out, and not deliver the keys to the enemy. This bold action was the reason which made the King love him ever afterwards; and that he takes his counsellors in all weigthy affairs, not as he is the King's Son-in-Law, but as he is a great Minister of State, and a chiefest person, next the King, in all the Court. He it was that has put a stop to the finishing the great Pagod in Bagh-nagar, having threaten'd the whole Kingdom with some great Calamity, if they went forward with the work. This Prince is a passionate Lover of all those that profess the Mathematicks, and understands them as well. For which reason, though he be a Ma-
a Mahumetan, he is a great Favourer of all the Christians, who are vers'd in that Science, as he has particularly testified to Father Ephraim, a Capuchin, passing through Golconda for Pegu, whither he was sent by his Superiors. He did all he could to oblige him to stay in the Country, and offer'd to build him a House and a Church at his own expences; telling him, he should neither want employment, nor Hearsers, in regard there were several Portuguese Christians, and several Armenians that came thither to trade. But Father Ephraim having a particular Order to go to Pegu, could not accept of his Offer; yet when he went to take his leave of the Clock, he presented him with a Calasat, the most noble that was in his Wardrobe; being the whole habit; the Cap, the Cabay or large Veil, the Arcasum or short Cloesock, two pair of Drawers, two Shirts, and two Scarfs, which they wear about their necks, and over their heads to keep off the heat of the Sun. The Friar was surpriz'd at the present, and gave the Clock to understand, that it was not proper for him to wear it: however the Clock would force him to take it, telling him he might accommodate some of his Friends with it. Two months after Father Ephraim bestow'd the same Present upon me, being at Surat; for which I return'd him thanks.

The Clock being he could not detain the Father, and unwilling he should go a foot from Golconda to Malipatan, oblig'd him to take an Oxe, with two Men to lead it; and because he could not persuade him to take alio thirty Pagods, which he presented the Father wihall, he commanded the two men, when they came to Malipatan, to leave the Oxe and the thirty Pagods with him, which they did very punctually; for otherwise at their return to Golconda, they had forfitted their lives. I will finish the History of Father Ephraim, when I come to the Description of Goa, which is the principal place that the Portuguese have in the Indies.

The second Daughter of the King of Golconda was married to Sultan Mahamad, the eldest Son of Amouzede; the occasion whereof was this: Mirgimala, Generalissimo of the King of Golconda's Army, and who had been very serviceable to his Master, to settle the Crown upon his head, according to the custom, left with the King as a mark of his fidelity, both his Wife and Children in Hoffage; for he was sent to reduce certain Raja's in Bengola, that were in Rebellion. He had several Daughters, but only one Son, who had a great strain, and made a great noise at Court. The reputation and riches which Mirgimala had gain'd, rais'd him up several Enemies, who endeavoured in his absence to ruin him, and to put him out of the Kings favour. They pretended that the great power of Mirgimala was very much to be suspected; that all his designs tended to dethrone him, and to settle the Kingdom of Golconda upon his own Son; that it behov'd him not to stay till the remedy were past cure, but to rid himself of an Enemy, so much the more to be fear'd, the closer he kept his intentions; and that the shortest and best way was to pay him.

The King being easily persuaded, gave them leave and authority to act as they pleas'd for his security; but having mis'd of their design for three or four times together, Mirgimala's Son began to smear the plot; and immediately gave advice thereof to his Father. It is not known what instructions he receiv'd from his Father; but so soon as he had his answer, he went to the King, and spoke boldly to him, taxing him with the services which his Father had done him, and that without his assent he had never come to the Crown. The young Lord, naturally of a fiery disposition, kept on this discourse, so displeasing to the King, till at length his Majesty flung away; and the Lords that were present, fell upon the young man, and badly mis'd him. At the same time also he was arrested and committed to prison, together with his Mother and Sisters. Which action, as it made a great noise at Court, coming to Mirgimala's ears, so incensed him, that having an Army under his command, and being belov'd by the Soldiers, he resolve'd to make use of the advantages he had, to revenge himself for the injury done him. He was then not far from Bengal, being sent, as I said before, to reduce certain Raja's to obedience, whose Territories lie upon the Ganges; and Sultan-Sujah, Chá-zeban's second Son, being then Governor of Bengal, the General thought it his best way to address himself to him; as being the next Prince, with whom he might join his Forces against...
the King of Golconda, whom he look'd upon now no more as his Master, but as one of his most inveterate Enemies. Thereupon he wrote to the Prince to this effect: That if he would join with him, he would give him an opportunity to posest himself of the whole Kingdom of Golconda; and that he should not neglect so fair an opportunity to enlarge the Dominions of the Great Mogul, the succession whereof might as well concern him, as any of the rest of his Brothers. But the Answer which Sultan-Sujah sent him, was contrary to his expectation; who told him, that he could not tell how to truft a perfon, who as he went about to betray his King, might more easily be drawn to betray a Foreign Prince, whom he had inveigled only for the sake of his Reven
gue; and that therefore he should not rely upon him. Upon Sultan-Sujah's refusal, Mirjimola wrote to Aurungzeb, who was then in his Government of Brampore, who being not to fo as his Brother, accepted of the proposal that was made him. Thus while Mirjimola advanced with his Troops toward Bagvabar, Aurungzeb hasten's toward Detcun, and both Armies being join'd, they came to the Gates of Bagvabar before the King was in a posture to receive them. He had only time to retreat into his Fortresses of Golconda, to which Aurungzeb, after he had rif'd the City of Bagvabar, and plunder'd the Palaces, lay'd a close Siege. The King seeing himself thus vigorously press'd, sent away to Mirjimola his Wife and Children very honourably. For there is virtue and generofity in the Indians, as well as in the Europeans; of which I will give you an illuftrious Example in the perfon of the King of Golconda. Some days after the Enemy had believ'd the Fortresses, a Canonce efpying Aurungzeb upon his Elephant, riding about to view the Fortifications of the City, told the King being then upon the Baflion, that if he pleas'd he would fetch off Aurungzeb with a Canon-shot; and at the fame time was about to give fire; but the King holding his hand, told him he perceiv'd it well enough, but that he behoid Kings to be better Husbands of the Lives of Princes. The Canonce obey'd the King, and instead of shooting at Aurungzeb, he took off the Head of the General of his Army, who was a little before him; which put a Stop to the Affault they were about to have giv'n, the Armies being in a confusion upon his death. Abdul-Jaber-Beg, General of the King of Golconda's Army, lying not far from the Camp, with a flying Army of four thousand Horfes, underftanding the disorder of the Enemy by reason of the los of their General, laid hold of fo favourable an opportunity, gave them a desperate charge in that confufion, and put them to the rout, pursued them till night, for four or five Leagues. Some few days before the General's death, the King of Golconda finding that his provisions fail'd him in the Fortresses, was about to have deliver'd the Keys; but as I faid before, Mirza-Mahomed, his Son-in-Law, snatch'd them out of his hand, and threaten'd to kill him, if he perfever'd in that resolution. Which was the reafon, that the King who lov'd him not before, had ever after the greatest affection imaginable for him as long as he liv'd.

Aurungzeb being thus constrain'd to raife his Siege, stay'd fome days to rally his Troops; and having receiv'd a recruit of fresh men, return'd again to the Siege, with new refolutions. But Mirjimola, who had ftole fome kindnecfs for the King remaining in his breast, would not permit Aurungzeb to ufe the utmoft of extremity, but by his wit and good management gain'd a fufpension of Arms.

Cha-jeban, the Father of Aurungzeb, had formerly had great kindnesses shewn him by the King of Golconda, to whom he fled, after he had loft the Barracks, together with his eldest Brother, which he fought againft Jehan-gvir his Father, with whom he made War. The eldest Son was taken, and Jehan- gvir caus'd his eyes to be put out; but Cha-jeban being more wary, fled, and was entertain'd by the King of Golconda, with whom he enter'd into a particular and drief friendship; Cha-jeban making an Oath to his Benefactor, that he would never wage War againft him upon any occafion whatever. Mirjimola therefore knowing that it would be no difficult thing to bring two Kings, that were Friends, to an accommodation, wrought underhand with both, toward the conclusion of a Peace. And he fo brought his business about, that the King of Golconda wrile a Letter firft to Cha-jeban, wherein he submissively request'd him
Travel in India.

Book I.

Chapter XI.

The Road from Golconda to Mafalipatan, or Mafalipatari.

From Mafalipatan they count it an hundred cities or leagues, taking the right way. But if you go by the Diamond-Mine, which in the Persian Language is called Conflour, in the Indian, Gani; they reckon it an hundred and twelve leagues: and this is the Road which I generally took.

From Golconda to Tenara, or Toor.

Tenara is a fresh place, where there are four very fair Hours, to every one of which belongs a large Garden. One of the four standing upon the left-hand along the High-way, is much more beautiful than any of the other three. It is built of Free-stone two stories high, wherein there are several fine Galleries, Halls, Parlors, and lodging-Chambers. Before the front of the House is a large four-square Piazza, little inferior to the Place Royale in Paris. Upon every one of the other three fronts there is a great Portal, on each side whereof is a fair Platform raised from the earth above four or five-foot-high, and well-Arch'd, where Travellers of Quality are lodg'd. On the top of each Portal there is a strong Balustr,
lutter, and a little Chamber for the Ladies. When Persons of Quality care not to be in their Houfes, they set up Tents in their Gardens; and you must take notice that there is no dwelling for any person but only in the three Houfes; for the fourth, which is the fairest, belongs only to the Queen. When she is not there however, any body may fee it, and take a walk in the Garden, which is a very lovely place, and well-stor'd with water. The whole Piazza is encompaffed with several Chambers for the lodging of poor Travellers; who every day toward the evening have an Alms beftow'd upon them, of Rice, or Pufle, which they boil ready to their hands. But for the Idolaters that eat nothing which is provided by other hands, they give them flower to make Bread, and a little Butter. For when their Bread is bak'd like a broad thin Cake, they dip it in the melted-Butter.

| From Tenara to Patenagar, costes | 12 |
| From Patenagar to Patengi, costes | 12 |
| From Patengi to Penguli, costes | 14 |
| From Penguli to Nagelpar, costes | 12 |
| From Nagelpar to Lakabaron, costes | 11 |
| From Lakabaron to Coulor or Gani, of which I shall speak in my discourse of the Mines, costes | 11 |

The greatest part of the way from Lakabaron to Coulor, especially when you come near to Coulor, is very rocky; so that I was forc'd in some places to take my Coach off the Carriages, which was preftently done. If you meet with any good Earth between those Rocks, there you shall find Caffia-Trees, that bear the best Caffia, and the most laxative in all India. Which I found by its working with my men that eat of it by the way.

There runs a great River by the Town of Coulor, which falls into the Gulf of Bengal, near Masfipatan.

| From Coulor or Gani, to Kab-Kaly, costes | 12 |
| From Kab-Kaly to Bezouar, costes | 6 |
| Near to Bezouar you must repair to the River of Coulor. From Bezouar to Voucbir, costes | 4 |
| From Voucbir to Nilimor, costes | 4 |

About half the way between Voucbir and Nilimor, you must cross a great River upon a Float-boat of Timber, there being no other kind of Boat in that place.

| From Nilimor to Milmol, costes | 6 |
| From Milmol to Masfipatan, costes | 4 |

Masfipatan is a great City, the Houfes whereof are only of Wood, built at a diftance one from another. The place it self, which stands by the Sea, is famous for nothing but the Road for Ships which belongs to it, which is the beft in the Gulf of Bengal; and from hence they fet Sail for Pegu, for Siam, for Aracan, for Bengal, for Cochinchine, for Mecca, and for Ormus, as also for the Islands of Madagascar, Sumatra and the Manille's. You must take notice, that from Golconda to Masfipatan, there is no travelling by Waggons, by reafon of the high Mountains, Lakes and Rivers that make the Road very freight and impaffable. 'Tis a very difficult thing to carry a little Coach thither; for I was forc'd to have my own taken off the Carriages, and so to have it lifted out of the bad way. The Road is every jot as bad between Golconda and Cape-Comorin; a Wagggon being hardly so much as made mention of all the ways, for that there is no other way to travel, or for the carriage of Goods, than with Horfes and Oxen. But instead of Coaches, they have the convenience of Palkeles, wherein you are carried with more speed and more eafe than in any part of India.
The Road from Surat to Goa, and from Goa to Golconda through Vifapur.

You may go from Surat to Goa, partly by Land, and partly by Sea. But the Road being very bad by Land, generally Travellers go by Sea, and hiring an Ahnaldier, which is a Barque with Oars, they go by the Shoar to Goa: though sometimes the Malavaros or Indian Pirats are very much to be fear'd all along those Coasts, as I shall tell you in due place.

The way from Surat to Goa, is not reckon'd by Coftes, but by GOS, one of which makes four of our common Leagues.

From Surat to Daman, go $ \text{7} \\
From Daman to Baffain, go $ \text{10} \\
From Baffain to Chowal, go $ \text{7} \\
From Chowal to Daboul, go $ \text{12} \\
From Daboul to Rejapour, go $ \text{10} \\
From Rejapour to Mingrela, go $ \text{9} \\
From Mingrela to Goa, go $ \text{4} \\
In all from Surat to Goa, go $ \text{61}

The great danger which you run along the Coast, is the hazard of falling into the hands of the Malavares, who are violent Malumetans, and very cruel to the Christians. I saw a bare-foot Carmelite-Friar who had been taken by those Pirats. This Friar, to get his ransom the sooner, they put to that kind of torture, that his right-arm was shorter by one half then his left, and fo it was with one leg. The Captains do not give above fix Crowns to every Souldier for the whole six months that they are actually out at Sea: Then the Souldiers may return home, and if their Captains will have them stay longer, they must allow 'em more pay. They seldom venture out above 20 or 25 leagues at Sea, which is no great hazard of the Vessel. But sometimes the Portuguese snap them, and then they either hang 'em up prentently, or throw 'em over-board. These Malavares carry sometimes 200, sometimes 250 men, and they fell together in Squadrons of ten or fifteen Barques to attack a great Vessel, not caring a rush for the great Guns. They come board and board to suddently, and cast such a quantity of Pots of Artificial Fire upon the deck, that if there be not speedy remedy appli'd, they will prentently do a world of mischief. Generally our Seamen, knowing the custom of these Pirats, when they come within ken, pretently shut up the Scuttles, and fill the deck with water, to hinder the Fire-Pots from doing execution.

An English Captain, whose name was Mr. Clark, coming from Bantam to Surat, not far from Cochin, met a Squadron of these Malavares, consisting of 25 or 30 of these Barques. Who came board and board, and vigorously attack'd him. The Captain seeing he could not withstand their first Fury, put fire to some Barrels of Powder, and blowing up the deck, blew a great number of the Pirats into the Sea. Never theless, the rest were nothing discourag'd, but boarded the Ship a second time. The English Captain seeing there was no help, put his men into two Shallops, and laying behind in his Cabin, where the Pirats could not enter so suddently, he set fire to a Train which he had laid, that reach'd to all the rest of the Powder, and at the same time leaping into the Sea, was taken up by his own men. In the mean time the Ship being all a-fire, the Pirats leapt into the Sea also. But for all this, the two Shallops, wherein there were about forty English, were taken by the rest of the Malavares, that were Fresh-men; and I was then at breakfast with the English President, Mr. Fremelin, when he receiv'd a Letter from Captain Clark, that he was a Slave to Samorin, who is the most considerable King all along the Pirats Coast. The Prince would not leave the English in the hands of those Scoundrels, knowing that they would have been in great danger of their lives, by reason that above twelve-hunder'd Women had loft their Husbands, in the two times that the Ship had been fir'd. However the King found
found a means to appease them, promising to each of them that had lost their Husbands two 5lsters, every 5lster being four shillings a piece, which came to above two thousand four hundred Crowns, besides four thousand, which were to be paid for the Ransom of the Captain and the other Sea-men, immediately the President sent the Money, and I saw them at their return, some in health, others in violent Fevers. The Mulevanes are a People fo superstitious, that they never touch any thing that is foul or foyl'd, with their Right Hands, but only with the Left, the Nails of which Fingers they let grow, and use instead of Combs, for they wear their Hair long like the Women, tying it about their Heads in wreaths, and binding it with a Linnen cloath with three corners.

Since I have mention'd Damas, I will tell you in a few words how that City was besieged by Aurung-Zeb the present Great Mogul. Some are of opinion that Elephants do great matters in War; which may be sometimes true, but not always; for very often instead of doing mischief to the Enemy, they turn upon those that lead them, and rout their own party as Aurung-Zeb found by experience, at the Siege of this City. He was twenty days before Damas, and refolv'd at length to Storm it upon a Sunday, believing that the Christians were like the Jews and would not defend it upon that day. He that commanded the Place was an old Souldier, who had serv'd in France, and had three Sons with him. In the Town were eight hundred Gentlemen, and other four Souldiers, who came from all parts to signalize their valour at that Siege. For though the Mogul had in his Army above forty thousand men, he could not hinder relief from being put into Damas by Sea, in regard that he wanted Ships. The Sunday that the Prince intended to Storm, the Governour of Damas, as had been order'd at the Counsel of War, caus'd Masts to be laid prettily after Midnight, and then made a Sally with all his Cavalry and some part of his Infantry, who were to fall on upon that quarter which was guarded by two hundred Elephants. Among those Elephants they flung a great number of Fire-works which so affrighted them in the dark of the Night, that knowing not whether they went, nor being to be rule'd by their Governours, they turn'd upon the Befiegers with so much fury, that in less than two or three hours half the Army of Aurung-Zeb was cut in pieces, and in three days the Siege was rais'd; nor would the Prince after that, have any more to do with the Christians.

I made two Voyages to Goa, the one at the beginning of the year 1647, the second at the beginning of the year 1648. The first time I stay'd but five days, and return'd by Land to Surat. From Goa I went to Bocchol, which is upon the main Land, thence to Vifapour, thence to Golconda, thence to Aurung-abat, and so to Surat. I could have gone to Surat without passing through Golconda, but my business led me that way.

From Goa to Vifapour, 5lsters.
Which takes us generally eight days journey.
From Vifapour to Golconda, 5lsters.
Which I travel'd in nine days.
From Golconda to Aurung-abat, the Stages are not so well order'd, being sometimes sixteen, sometime twenty five, sometimes twenty Leagues asunder.
From Aurung-abat to Surat takes up sometimes twelve, sometimes fifteen, sometimes sixteen days journey.

Vifapour is a great Scambling City, wherein there is nothing remarkable, neither as to the publick Edifices, nor as to Trade. The Kings Palace is a vast one but ill built; and the access to it is very dangerous, in regard there are abundance of Crocodiles that lie in the Water which encombs it. The King of Vifapour has three good ports in his Dominions, Refapour, Daboul, and Crapephen. The last is the best of all, where the Sea bears upon the foot of the Mountain, and you have fourteen or fifteen Fathom Water near the Land. Upon the top of the Mountain there is a Fort, with a Spring of Water in it. Crapephen is not above five days journey from Goa to the North. And Rabaques, where the King of Vifapour fells his Pepper, is as far distant from it to the East. The King of Vifapour and the King of Golconda have been formerly tributary to the Great Mogul; but now they are absolute of themselves.

This
This Kingdom was for some time disquieted by the revolt of Nonm-Pevasi, Capt.
ain of the King of Vasapour's Guards; After which the young Pevasi his Son
conceived to deadly a hatred against the King, that he made himself the head
of certain Bandits, and as he was both wise and liberal, he got together to
many Horse and Foot, as made a compleat Army; the Souldiers flocking to
him from all parts, for the reputation of his Liberality. And he was just
about to have led them to action, when the King of Vasapour happen'd to
dye without Children, so that with little or no trouble he got possession of
one part of the Coast of Malabar; taking Rajapur, Kasigar, Crapaten, Da-
bol, and other places. They report that upon his demolishing the fortifica-
tions of Rajapur, he found vast Treasurers, which helped him to pay his Souldi-
ers, who were always well paid. Some years before the death of the
King, the Queen perceiving no probability of having any Children, adopted a
little Boy, upon whom she bestowed all her affections, and caused him to be
brought up in the Doctrine of Holy Sect. The King upon his Death-bed
 caused this Adopted Son to be Proclaim'd King; but Pevasi having a numer-
ous Army continu'd the War, and much disturb'd the Regency of the Queen.
At length he made the first propositions for Peace; which was concluded
upon conditions, that he should quietly enjoy the Territories; which he had
acquir'd, that he should become Tributary to the King, and pay him the half
of all his Revenue. The young King being thus fix'd in his Throne, the Queen
Regent went in Pilgrimage to Mecca, and I was at Ispahan, when the pafs'd
through the Town in her return home.

When I made my second Voyage to Goa, I embark'd in a Dutch Vessel call'd
the Maelbriicht, which carry'd me to Mingrela, where I landed the eleventh
day of January, 1648.

Mingrela is a large Town, extended half a League in length upon the Sea,
in the Territories of Vasapour. It is one of the best Roads in all India, where
the Hollanders take in fresh Provisions every time they fail to block up Goa,
as also when they are bound upon Trade for many other parts of India. For
at Mingrela there is both excellent Water, and excellent Rice. This Town
is also very famous for Cardamome, which the Eastern people esteem the beet of
Spices, not being to be had in any other Countrey; which makes that fort
of Commodity very scarce and very dear. There is also made great store of
course Calecutts, that are spent in the Countrey; besides great quantities of
course Matting, that serves to pack up goods. So that both in respect of
Trade, as also for the furnishing their Ships with fresh Provisions, the Hol-
landers have a Factory in the Town. For, as I said before, not only all Vess-
ells that come from Batavia, from Japon, from Bengal, Ceylan, and other
places, and those that are bound for Sumat, the Red Sea, Ormus, Balsara, &c.
both going and coming, come to an Anchor in the Road of Mingrela, but
also while the Hollanders are at Wars with the Portugalls, and lye before the
Bar of Goa, where they have usually eight or ten Sail, they send their small
Barks to Mingrela for Provisions. For the Hollanders lye eight Months in a
year before the mouth of the Port of Goa, so that there can nothing pass in-
to Goa by Sea all that time. You must also take notice, that the Bar of Goa
is also float up some part of the year by the Sands which the South and
West-winds that precede the great Rains, cast up; so that there is not a
above a foot, or a foot and a half Water for very small Boats. But when the
great Rains come, the Water swells and carrying away the Sands, opens a
passage for the great Vessells.
Observations upon the present State of the City of Goa.

Goa lies in 15 Degrees, 32 minutes of Latitude, in an Island six or seven leagues about, upon the River of Mandava, ten leagues from the mouth of the River. The Island abounds in Corn and Rice, and bears several sorts of Fruit, as Mangas, Ananas, Adam's Figs, and Cocos. But most certainly a Pippin is far beyond all those fruits. All those that have seen Europe and Asia, agree with me, that the Port of Goa, the Port of Constantinople, and the Port of Tonnos, are three of the fairest Ports of all our vast Continent. The City is very large, and the Walls are of good Stone. The Housies are for the most part very magnificently built, especially the Viee-Roy's Palace. There are in it a great number of Apartments, and in one part of the Rooms and Chambers, which are very large, hang several Pictures, wherein are severally painted by themselves, the Ships that come from Lisbon to Goa, with those that are bound from Goa to Lisbon, with the name of the Vessel, the Captain, and the number of Guns which the Ship carries. If the City were not so closely environ'd with Hills, it would doubtless be better inhabited, and the air would be much more wholsome. But those Mountains keep off the cool winds, which is the reason that the heats are very excessive. Beef and Pork is the ordinary diet of the Inhabitants of Goa. They have good store of Poultry, and some few Pidgeons; but though Goa be very near the Sea, Fish is very scarce. They have abundance of all sorts of Sweet-meats, and feed upon them very much.

Before the Hollanders had brought down the power of the Portugals in India, there was nothing to be seen at Goa, but Magnificence and Riches; but the Dutch having every where got their Trade out of their hands, they have lost their springs of Gold and Silver, and are fallen from their former splendor. In my first Voyage to Goa I met with people of fashion, that had above two-thousand Crowns Revenue; at my second Voyage the same persons came privately to me in the evening, to beg an Alms; yet abaring nothing, for all that, of their inherent pride and haughtiness: Nay, their Women will come in Palikes to the door, and lay while a Boy, that attends them, has brought you a Complement from his Mistress. Then usually you fend them what you please, or carry it yourself, if you have a curiosity to see their faces; which rarely can be done, because they cover themselves with a veil from head to foot. Moreover, if you go your self to present them your Charity, they will give you a little note, containing a recommendation of some religious Person, who signifies what substantial persons they have been, and how they came to fall to decay. Sometimes, if the person be handism, he is desir'd to walk in; and to take a Collation, which lasts most commonly till the next day. Had not the Portugals so many Fortresses to keep upon the Land; or had, not, out of their contempt of the Hollander they neglected their affairs, they could never have been reduc'd to so low a condition.

The Portugueses have no sooner made the Cape of Good-Hope, but they are all Fidalguies or Gentlemen; and add the Title of Don to the single name of Pedro or Jeronimo, which they received at their Baptism: From whence they are called the Fidalguies or Gentlemen of the Cape of Good-Hope. As they change their Names, they also change their Nature; for it may be truly said, that the Indian Portugals are the most revengeful persons, and the most jealous of their Wives of any persons in the World. And when the least suspicion creeps into their noddes, they rid themselves of them either by Poison or Dagger. If they have an enemy, they never pardon him; but if he be a person of that courage that they dare not grapple with him, their Masters have attending upon them a fort of black Slaves, that if they command them to kill any one, the Slaves will do it with a blind obedience; which they do either with a Dagger, or a Pistol, or else by knocking the party on the head with a club, which they always carry, about the length of an Half-Pike. If it happen that they stay too long before they can meet with an opportunity
portunity ere they can dispatch their mischief; and that they cannot conveniently meet the person to be murthert, in the Fields or in the City, they are no such Saints, but they will kill him at the very Altar, while he is at his devotions; of which I saw two fatal presidents, the one at Goa, the other at Daman. At Daman three or four of these black Slaves perceiving some persons whom they were to murthet, at Maſs in the Church, difcharg'd their Muskets at them through the windows, never considering what other mischief they might do to any other persons, against whom they had no quarrel or design. The fame thing happen'd at Goa, where seven men were kill'd clofe by the Altar, and the Priest that said Maſs was dangerously wounded at the fame time. Nor do their Cours of Justice take any cognizance of these crimes, for generally the guilty persons are the chiefet of the Countrey. As for their Suits of Law, there is no end of them, for they are manag'd by the Camarins, who are Natives of the Countrey, whose business it is to follow the Law; the moit fibil and crafty fort of people in the World.

To return to the ancient Power of the Portugals in India, most certain it is, that if the Hollanders had never come among them, you should not have seen a bit of Iron in any Portugal Merchant's Houſe; but all Gold or Silver; for they needed no more than to make three or four Voyages to Japan, the Philippin, or Malacca Islands, or to China to enrich themselves; gaining at their return above five or fix for one upon rich Merchandizes. The very Sauldlers as well as the Captains and Governors enrich'd themselves by Trade. There was not any perfon, unless it be the Governor, who was not a Trader; or if he does Trade, it is in another man's name, for he has Revenue enough without it. Formerly it was one of the fairest employments of the World to be Vice-Roy of Goa; and there are but few Monarchs, that have Governments at their disposal, which are equal in value to some of thofe which depend upon this Vice-Roy. The chief Command is that of Mozambique for three years. In thofe three years the Governor gets above four or five-hunder'd-thouſand Crowns, and sometimes more, if in all that time they receive no loſses from the Cafres. Thife Cafres are people that bring Gold for the Commodities which they carry away; and if any one of them happen to dye, going or coming, whatever you trusted them withall is loft without redemption. The Governor of Mozambique trades alfo with the Negro's that inhabit all along the Coast of Melinda; and they ordinarily pay for the goods they buy, either in Elephants Teeth, or Ambergrife. When I was last in Goa, the Governor of Mozambique, who return'd to Goa after he had been three years in his Command, had by him only in Ambergrife, two hundred thouſand Crowns, not reckoning his Gold, and his Elephants Teeth, which amounted to a far larger sum.

The fecond Government was that of Malaca, by reaſon of the Custom which was there to be paid. For it is a Streight through which all Veffels that are bound from Goa, for Japan, China, Cochinchina, Java, Macaffer, the Philippin Islands, and many other places, muſt of neceſsity paf. They may fall another way by the Iland of Sumatra, toward the Weft, and fo through the Streight of Sonda, or else leave the Iland of Java to the North; but when the Ships return to Goa, they muſt shew a discharge from the Custom-Houſe of Malaca, which obliges them to go that way.

The third Government is that of Ormus, by reaſon of the great Trade which is there, and the Custom which all Ships are to pay that are bound in and out of the Persian Gulf. The Governor of Ormus exacted great Tolls from those that went to the Iland of Badæn to fift for Pearls, for if they did not take a Licence from him, he would fink their Veffels. The Persians at prefent exact this Custom from the English, who have a small share in that Trade, as I have related in my Persian Voyages. But though they are very enough to the Merchants, their Customs amount to nothing near so much as what the Portu- grifes made of it. The Hollanders are in the fame condition at Malaca, not receiuing hardly sufficient to pay their Garrison which they keep there.

The fourth Government is that of Maffate, the revenue whereof was very great. For all Veffels that are bound from India, from the Persian Gulf, from the Red Sea, and from the Coast of Melinda, muft come under the Point of
Travels in India. Part II.

Mafcarz, where they generally take in fresh Water. If there be any Ships that would not come to an Anchor there, the Governor sent for his Custom, which was four in the hundred; and if they refused, the Governor had his Galeasses ready to sink them.

The fifth Government was that of the Island of Ceylond, to which belong'd all those places which the Portugals had, as well upon the Coast of Malabar, the Golf of Bengal, and other parts of India; the worth of which employments was worth ten thousand Crowns per annum.

Besides these five great Governments, which were at the dispofal of the Vice-Roy, he had abundance of other Offices in his Gift, as well in Goa, as in other parts of India. The very day that he makes his Entry into Goa, the Captain of his Guards gets above four thousand Crowns. The three Offices of Engineer Major, Vizitfer of the Forts, and chief Matter of the Ordinance, yeild'd every year twenty thousand Pardo's; every Pardo being worth twenty-seven Sous of our Money. The Portugueses were then all very rich; the Nobility by reacon of their Governments and Commands, the Merchants by their Trade, till the English and Hollanders cut them short. When they had Ormus, they would not let any Merchant pass by Sea into India; so that they were forc'd to go by Land through Candibar. Then, when the Turkis, Persiens, Arabins, Muscovites, Polonians, and other Merchants arrived at Bandar-Abaffy, they joined together, and depayed four of the most experienced persons among them, to view all the forts of Commodities, and to understand their quality and price. After they have made their report, they agree upon their price, and fetch away their goods, which are distributed to every one proportionally according to the number of Merchants. It is also the custom of all after that there is nothing sold, but a Broker has a hand in the Bargain. They make good the Money to those that have sold, and receive it from them that buy; and there are some forts of Commodities upon which there is due to them for Brokage, sometimes one in the Hundred, sometime one and a half, and two.

At that time the Portugueses made great profit, without any los'd. For the Vice-Roy took care to preserve them against the Pyrats. Who as soon as the Rains are over, and that it was reasonablc to put to Sea, always sent a sufficient convoy to guard the Merchants twenty-live or thirty Leagues to Sea, the Malvares not daring to flir above fifteen or twenty. The Captains of the Galiots, and the Soldiers drive a small Trade also in their Voyages, and in regard they pay no custom, they gain enough to maintain themselves handsomely all the time they lie in Garrison, which is during the Rains. There was also care taken for the advancement of the Soldier; for every Soldier that came from Portugal, after nine years service, had some Command either by Sea or Land bestowed upon him; and if he would not accept of it, they gave him leave to Trade as a Merchant. So that if there happen'd to be any person of understanding among them, he could not fail to raise his fortune, having all the credit he could desire. For there were people enough that being glad to let out their Money, would venture with him at Cent. per Cent. upon his return. If the Vessel be los'd, they that lend their Money, lose either their Money or their goods; but if the Ship come safe home, of one they make three or four.

The Natives of the Country, call'd Canarins, are not permitted to bear any Offices among the Portugueses, but only in reference to the Law, that is to say, either as Advocates, or Soliciters, or Scriveners; for they keep them very much under. If one of these Canarins or Blacks, happen to strike a White or European, there is no pardon for him, but he must have his hand cut off. As well the Spaniards as Portugueses, make use of them as Receivers, and to follow their butinfs. And in the Manilas, or Philippin Islands, there are some of these Blacks so rich, that many of them have offer'd twenty thousand Crossants to the Vice-Roy, for liberty to wear Hose and Shoo's, which they are not permitted to wear. Some of these Blacks have thirty Slaves attending upon them, very richly habited; but only they go barefoot. And had the Portugals permitted them to fer out Ships of their own, and to have chosen Captains and other Officers at their own pleasure, the Portugueses would not have made such large,
large, at least not so easy Conquests in the Indies. These Blacks are very
conspicuous and good Soldiers, and several of the Religious Orders have affur'd
me, that they will learn more in six months in one of their Colleges, than
the Portuguese Children in a year, whatever Science you put them to; which is
the reason that the Portuguese keep them so low. The natural Inhabitants of
the Country about Goa, are Idolaters, and worship several sorts of Idols, which
they say are the Replumblance of several that have done good works, to whom
they ought to give praise by adoring their Portraits. There are many of
these Idolaters who worship Apes. And therefore in the Island of Salsette, there
was a Pagod, where the Idolaters kept in a Chest, like a Tomb, the Bones and
Nails of an Ape, which they said had been mighty serviceable to their Ancestors,
by bringing new and intelligence to them, when any hostile Princes persecuted
them; for which purpose they would sometimes swim through the very Sea
itself. The Indians come from several parts in procession, and make Offerings
to this Pagod. But the Clergy of Goa, especially the Inquisitors, caus'd the
Tomb one day to be taken away, and brought it to Goa, where it remain'd a
good while, by reason of the difference which it made between the Eclericticks
and the people. For the Idolaters offering a great sum of Money to have their
Reliques again, the people were willing to have restor'd them; saying, that the
Money would do well upon any occasion of War, or else to relieve the poor.
But the Clergy were of a contrary opinion, and maintaine'd that such a piece
of Idolatry was not to be endur'd upon any account whatsoever. At length the
Arch-Bishop and the Inquisitors, by their own Authority, took away the Tomb,
and sending it in a Vessell twenty Leagues out to Sea, caus'd it to be thrown
to the bottom of the Ocean. They thought to have burn'd it, but the Idolats-
ers would have rack'd it up the Ashes again, which would have been but a new food
to their Superstitition.

There are in Goa abundance of Clergy-men; for besides the Arch-Bishop and
his Clergy, there are Dominicans, Austin-Friers, Franciscans, Barefoot Carmelit-
es, Jesuits, and Capuchins, with two Religious Houses, whereas of the Austin-
Friers are Directors or Governours. The Religious Carmelites, that came last,
are the best seate; for though they are somewhat at a distance from the heart
of the City, yet they have the advantage of a fine Air, and the most healthy
situation in all Goa. It stands upon a rising ground, free to the refreshment
of the Wind; and it is very well built, with two Galleries one over the other.
The Austin-Friers, who were the first that came to Goa, were indifferently well
seated, at the foot of a little rising ground, their Church also standing upon a
rising ground, with a fair Piazza before it; but when they had built their Hab-
itation, the Jesuits desir'd them to sell that rising ground, which was then a
void place, under pretence of making a Garden in it for the recreation of their
Scholars. But after they had purchas'd it, they built a most stately College
upon the same ground, which quite stops and choaks up the Austin-Friers Co-
vent, so that they have no Air at all. There happen'd several Contests about
this business, but at length the Jesuits got the better. The Jesuits at Goa,
are known by the name of Paulists; by reason that their great Church is dedi-
cated to St. Paul. Nor do they wear Hats or Corner-Caps, as in Europe, but
only a certain Bonnet, resembling the Skull of a Hat without the Brim; some-
what like the Bonnets which the Grand Segours Slaves wear; of which I have
given you a description in my relation of the Seraglio. They have five Houses
in Goa, the College of St. Paul, the Seminary, the Professors Houfe, the No-
vociate, and the Good Jesus. The paintings in this House are admirable pieces
of Workmanship. In the year 1663 the College was burn'd by an accident
which happen'd in the night, so that it cost them near sixty thousand Crowns
to rebuild it.

The Hospital of Goa was formerly the most famous in all India. For in re-
gard the Revenues thereof were very great, the sick Persons were very care-
fully look'd after. But since the change of the Governours, there is but very
bad accommodation; and several of the Europeans that have been put in, have
never come forth again, but in their Coffins. However, they have lately found
out a way to save some by frequent Bloodletting. They let Blood sometimes,
as occasion requires, thirty or forty times, even as often as any ill-blood comes forth; as they did by me one time that I was at Swat. Butter and flesh is very dangerous to them that are sick, and many times costs them their lives. Formery they made several sorts of well-tafted diet for those that recovered: Now they serve the Patient only with young Beef-broth, and a dish of Rice. Usually the poorer sort that recover their health, complain of drouth, and call for water. But they that look after them, being only Blacks, or Mongrels, a sort of covenous and pirlites people, will not give them a drop, unless they put Money in their hands; and to colour their wickedness, they give it them by stealth, pretending what they do to be against the Phyftitian's order. As for Sweet-mears and Pre-

serves, there is no want of them; but they are not a diet which contributes over-
much to the restoring of decayed strength, especially in those hot Countrys, where the body requires rather cooling and refrefhing nourifhment.

I have forgot one thing in reference to their more frequent blood-lettings than among us Europeans. Which is, that to bring their colour again, and to refore
them to perfect health, they order the Patient to drink for twelve days together
three glaffes of Cow's Urine; one in the morning, another at noon, and another at night. But in regard it is a very naueous sort of drink, the Patient swallows as little as he can, how defirous ever he may be of his health. They learnt this remedy from the Idolaters of the Country; and whether the Patient will take it or no, they never let him slip out of the Hopifal, till the twelve days are ex-
pir'd wherein he ought to drink it.

CHAP. XIV.

What the Author did, during his stay at Goa, the last time he went thither in the year 1643.

TWO days before I departed from Mingrela for Goa, I wrote to Monsen
St. Amant, who was Engineer, to fend me a Man of War, for fear of the
Malvares which are upon the Coast, which he immediately did. I parted from
Mingrela the 2oth of January 1648, and arrived at Goa the 25th. And in regard
it was late, I ftaid till the next morning before I went to visit the Vice-Roy, Don
Philip de Macartagn, who had formerly been Governor of Ceilan. He made
me very welcome, and during the two months that I tarried at Goa, he fent to me
a Gentleman five or fix times, who brought me still to the Powder-Houfe, which
was without the City, where he often us'd to be. For he took great delight in
levelling Guns, wherein he ask'd my advice, efteeming very much a Piftof very
curiously and richly infafted, which I prefented him at my arrival. This Piftof the
French-Conful at Aleppo gave me, the fellow of it being unhappily loft; for eile
the Pair had been prefented by the French-Nation to the Bafis, who might then
have boasted himfelf the Master of the faireft and beet-made pair of Piftofs in all
Afia. The Vice-Roy admits no perfon whatever, do not his Children to fit at his
Table. But there is a little partition in the Dining-room, where there is a Cloath
lid for the Principal Officers, as is usual in the Courts of the German-Princes.
The next day I went to wait upon the Arch-Bifhop, and the next day after I de-
ignet'd to have visited the Inquifitor; but I understood by one of his Gentlemen
that he was busy, writing into Portugal; there being two Ships ready to weigh
Anchor, that only ftaid for his difparches. After the Ships were fet fail, he fent
the fame Gentleman to tell me that he expected me at the Inquifition-Houfe,
about two or three in the afternoon. I fail'd not to go thither at the time pre-
fix'd. When I came, a Page brought me into a large Hall, where after I had walk'd
a quarter of an hour, an Officer came and carri'd me into the Chamber where the
Inquifitor was. After I had pafs through two Galleries, and fome Chambers, I en-
ter'd into a little Chamber where the Inquifitor ftt at the end of a great Table
like a Billiard-Table, which, as well as the Chairs and Stools in the Chamber, was
cover'd
cover'd with green Cloath, such as is carri'd out of England. He told me I was welcome, and after a Complement or two, he ask'd me what Religion I was of? I answer'd him, of the Protestant Religion. He ask'd me then, if my Father and Mother were of the same Religion; and after I had answer'd him that they were so; He told me again I was welcome, calling out at the same time for some other persons to enter. Thereupon, the Hangings being held up, there came in ten or twelve persons out of another room hard-by. The first of the Train were two Austin-Friars, follow'd by two Dominicans, two barefoot-Carmelites, and some other of the Clergy; whom the Inquisitor told who I was, and afford'd them I had brought no prohibited Books; for indeed, knowing their orders, I had left my Bible at Mingrela. We discourse'd about two hours of several things, but particularly of my Travels; the whole Company testifying their desire to hear me make some repetitions. Three days after the Inquisitor sent me to dine with him at a fair Houfe, about half a league from the City, which belongs to the Barefoot-Carmelites. It is one of the lovelihest Structures in all the Indies; and I will tell you in short how the Carmelites came by it. There was a Gentleman in Goa, whose Father and Grandfather had got great Estates by Merchandizing; and he it was that built that Houfe, which might well have pass'd for a most noble Palace. He had no mind to Marry, but being altogether addidted to his devotions, he very much frequented the Austin-Friars, to whom he swear'd himself to affectionate, that he made his Will, wherein he gave them all his Estate, provided they would bury him on the right-side of the High-Altare, where he intended a magnificent Monument. Now according to the common report, this Gentleman was a Leaper, which some jealous persons endeavour'd to make the World believe, seeing he had given away all his Estate to the Austin-Friars. Thereupon they told him that the ground on the right-hand of the High-Altare was a place only fit for a Vice-Kay; and that a leprous person was not to be laid there: which was the opinion of the generality of the people, and of a good part of the Austin-Friars themselves. Thereupon some of the Fathers of the Covent coming to speak with the Gentleman on purpose to persuade him to choose some other place in the Church, he was so offended at the propos'd, that he never went more to the Austin-Friars, but always went to perform his devotions among the Carmelites, who receiv'd him with open arms, and accepted the conditions which the other had refuse'd. Nor did he live long after he had interest'd himself with that Order; fo that the Carmelites having magnificently burri'd him, enjoy'd all his Estate, with this fame Houfe, where we were splendidly entertain'd with Muffick all the time of Dinner.

I staid at Goa from the twenty-first of January till the eleventh of March, departing thence that very day in the evening, after I had taken leave of the Vice-Kay. I begg'd leave also of the Vice-Kay for a French-Gentleman, whose name was Belloy, to go along with me: which was granted me; but through the imprudence of that Gentleman, who did not tell me the reason of his coming to Goa, he had like to have been taken from me again, and it was an even-lay, that we had not been both carri'd to the Inquisition. This Gentleman had left the place of his Nativity to travel over Holland, where having run himself in debt, and finding no person that would lend him any Money, he resolve'd to go for India. Thereupon he lift'd himself as a private Souldier upon the accompt of the Holland-Company, and came to Batavie at the same time that the Hollanders made War against the Portuguese in Ceylan. Being arriv'd, they sent him away among the recruits which were sent into that Island; and the Holland-General seeing such a reinforcement of four men commanded by a French-Captain, whose name was St. Amant, a person of great courage and experience; he resolve'd to besiege Negombo, a considerablc Fort in the Island of Ceylan. They made two assails, wherein the French-men behav'd themselves valiantly, especially St. Amant, and John de Ros, who were both wounded. The General of the Dutch, seeing them to be two such men of courage, made a promise that if Negombo were taken, one of them two should be Governor. The place was taken, and the General kept his word with St. Amant: but the News being carri'd to Batavie, a young Gentleman of kin to the General, and but newly arriv'd out of Holland, obstain'd to be Governor of Negombo; to the prejudice of St. Amant, and came with an order
order from the Council at Batavia to displace him. St. Amanu incens'd at such ill-usage, inveigles to his Party a matter of fifteen or twenty, most part French-Souldiers, among whom were Monfeignur Belloy, Mareftis, and John de Rofe, and revolts to the Portuguezis. The Portugals encourag'd by the reinforcement of such a flout, though fmall number of men, florm'd Negombo again, and took it at the fecdent assault. At that time was Don Philip de Mafiaepudmas Governor of Ceylau, and all the places belonging to it, under the Jurifdiction of the Portugals. He liv'd also at the City of Colombo; and then it was, that having receiv'd Letters from Goa that the Vice-Roy was dead, and that the Council and all the Nobility defir'd him to come and fucceed in his place, he refolv'd to fee St. Amanu and his Companions before hisdeparture, to the end he might beftow upon them some proper reward. So soon as he faw them, he was refolv'd to take them along with him to Goa. Whether it were that he thought he might have better opportunities to advance them there; or that he thought it convenient to have flout men about him, by reafon of the Mahawots who lay in wait for him with forty Vef- fels, whereas he had but twenty-two. But they were no fooner come to make Cape-Comorin, when the winds rofe: and fuch a tempeft follow'd, that the Vefcles were difperced, and many of them unfortunately caft away. They that were in Don Philip's Vefcle did all they could to get to the fhore, but feeing they could not, and that the Ship was ready to fplit, St. Amanu and his fix other Compani- ons threw themselves into the Sea with cords and pieces of planks, and fo beftrid themselves, that they made a fhift not only to fave themselves, but Don Philip alfo. Hereupon Don Philip coming to Goa, after he had made his entrance, gave to St. Amanu the Command of Grand Master of the Artillery, and Superintendent-General over all the Forts which the Portuguezis had in India. He marri'd him alfo to a young Virgin, with whom he had twenty-thoufand Crowns, whole Fa- ther was an Englifh-man, who had quitted the Company, and marri'd a Natural Daughter of one of the Vice-Roy's of Goa. As for John de Rofe, he defir'd leave of the Vice-Roy to return to Colombo, where, by his favour, he marri'd a young Widow, half Native, half Portuguezis, by whom he had a fair fortune. Mareftis the Vice-Roy made Captain of his Guards, the moft coniderable Command in all his Court, being oblig'd to Mareftis for his life, who was the perfon that bore him upon his shoulders to fave him from drowning. Du Belloy defir'd leave that he might go to Macao, which was granted him. For he understood that the greateft part of the Portugal-Gentry retir'd to that place, after they had got Estates by Merchandizing; that they were very courteous to Strangers, and withal extremely addicted to play, which was Du Belloy's chief delight. He liv'd two years at Macao, very much to his content; for when he wanted Money, the Gentry lent it him freely. One day he had won above fix-thoufand Crowns; but going to play again, he was fo unfortunate as to lose it all, besides a good fum of Money which his friends had lent him. Being thus at a los, and finding that no-body would lend him any more Money, he began to swear againft a Picture that hung in the room, which was the Portraiture of some Papitical Saint; faying in his paffion, that it was an ufual thing with them that plaid, that if they faw a Saints Picture hang in their fight, it made them lofe; and that if that Picture had not been there, he had certainly won. Immediately the Inquifitor was inform'd of this, (for in every City in India under the Jurifdiction of the Portuguezis there is one. However his power is limited; having no other authority than to fize the perfon of him that fays or acts any thing againft their Religion, to hear the Witness, and to fend the Offender with the examinations to Goa in the firft Ship which is bound thither: where the Inquifitor-General has an absolute Power either to abfolve him, or to put him to death. Thereupon Du Belloy was put a- board a fmall Vefcel of ten or twelve Guns loaded with Irons; with a ftrict charge to the Captain to keep him fafe, and fome threats that he fhould be anfwerable for him if he efcape'd. But fo soon as the Ship was out at Sea, the Captain, who was of a noble dispoftion, and knew Du Belloy to be of a good Family, took off his Irons, and made him fit at his own Table; giving him alfo Linnen, and other convenient Apparel neceflary for the Voyage, which was to continue forty days. They put into Goa the nineteenth of February 1649; and the Ship was no fooner come into Harbour, but St. Amanu came a-board by the Governor's order, as well
to receive his Letters, as to hear what news in China. But his surprize was very great, to see Belly in that condition, and that the Captain would not let him go, before he had surrender'd him up into the hands of the Inquisitor. Nevertheless, in regard that St. Amant was a person of great credit, he obtain'd of the Captain, that Belly should go along with him into the City. As for Belly he immediately and for the nonce shifted himself into his old Cloaths, which were all to tatters and full of Vermic, and St. Amant, who knew there was no dallying with the Inquisition, took that season to present him to the Inquisitor, who seeing a Gentleman in such a sad condition, had some compassion upon him, and allow'd him the whole City for his Prifon; on condition he should surrender his body upon demand, when he understood what was inform'd against him. In the interim St. Amant brings Du Belly to my Lodging just as I was going to visit the Arch-Bishop of Mira, whom I formerly knew at Constanti-nople, when he was Prior of the Franciscans at Galata. I desir'd them to stay a while and to dine with me, which they did; after which I propos'd my House and Table to Du Belly, who liv'd with me; and for whom I also bought two new Suits of Apparel, and Linnen convenient. However, all the while that I stay'd at Goa, which was ten or twelve days, I could not pervade the Sieur Du Belly to put on those new Cloaths, not knowing the reason, though he promis'd me every day. But being upon my departure, I told him I was going to take leave of the Vice-Roy; whereupon he desir'd me to procure leave for him also; which I did. We departed toward evening in the same Vessel wherein I came, and about midnight the Sieur Belly began to shift himself, and when he had done he threw his old rags into the Sea, swearing against the Inquisition like a mad man; I understanding nothing all this while of the business. When I heard him swear in that manner, I told him we were not yet out of the Portugals hands; neither were he and I with five or fix Servants, able to defend our selves against forty Sea-men that belong'd to the Ship. I ask'd him then, why he swore so heartily against the Inquisition; he reply'd, that he would tell me all the circumstances of the Story; which he did when we came to Mingela, which was about eight a Clock in the morning. When we landed we met certain Hollanders with the Commander, who were eating Oysters and drinking Sack upon the Shear. Immediately they ask'd me who that person was with me. I told them it was a Gentleman who attending the French Ambassador into Portugal, had taken Shipping there for India, together with four or five more whom he had left at Goa; but that neither the situation of the place, nor the humour of the Portugals pleasing him, he had desir'd his assistance in his return for Europe. Three or four days after, I bought him an Oxe to carry him to Surat; and I gave him a Servant to assist him, together with a Letter to Father Zenon, a Capuchin, wherein I desir'd him to speak to my Broker to pay him ten Crowns a month for his subsistence, and to desire of the English Prefident to embark him for Europe with the first opportunity. But it fell out contrary to my intentions; for Father Zenon carri'd him back again along with him to Goa, where he had some business to do for Father Ephraim his Companion; of whom I shall speak in the next Chapter. Father Zenon without doubt believ'd, that Du Belly making his appearance to the Inquisition, and desiring his pardon, might have easily obtain'd it. Tis very true he did obtain it, but it was after he had been two years in the Inquisition, from which he was not discharg'd but with a Sulphur'd Shirt, with a St. Andrews Cross upon his Stomack. There was with him another Gentleman, call'd Lewis de Bar upon the Seine, who was us'd in the same manner, and they always put them to accompany those who were put to death. The Sieur Du Belly did very ill to return to Goa, and worse to appear afterwards again at Mingela, where the Hollanders, who understanding he had formerly revolted out of their service, by the intelligence they receiv'd from their Commander at Surat, seiz'd his person, and sent him away in a Ship that was going for Batavia. They pretend'd that they sent him to the General of the Company, to do with him as he should think fitting. But I am in part affir'd, that as soon as the Vessel was out at Sea, they put the poor Gentleman into a Sack, and threw him into the Sea. This was the end of the Sieur Du Belly.
As for Sieur des Marefs, he was a Gentleman, born in the Dauphinate, near to Loriol, who having kill'd his Adversary in a Duel, fled into Poland, where he so far signalliz'd himself, that he won the esteem and affection of the General of the Polonian Army. At that time the Grand Siegior kept in the Prison of the Seven Towers at Constantinople, two Noble Polonians; whereupon the Polonian General observing the courage and address of this Des Marefs, who was a daring Fellow, and a good Engineer besides, made a proposal to him, to go to Constantinople, and to endeavour, if he could by any means in the world, to set those Princes at liberty. Des Marefs willingly accepted the employment, and without doubt he had succeeded in his design, had he not been discovered by some Turks, who accus'd him for having been too circumspect in viewing the seven Towers, seeing him with a Chalk Pencil in his hand, ready to take the draught thereof, which seem'd to tend to no good design. This had been enough to have ruin'd the Gentleman, had not Monfieur de Cesy the French Ambassador shuff'd the further examination of the business by some pretexts; which in Turkey is the most soveraign remedy upon all accidents of danger; telling the Vifitor, that he was only a French Gentleman that travel'd for his pleasure, and one that was going for Persia with the first opportunity. However it was not Marefs design at that time to go very far, for he intended to have return'd into Poland, so soon as he had us'd his utmost endeavours to set the Princes at liberty; but for his own safety it behov'd him to give it out that he was gone to Persia; and at length he was constrain'd to go thither indeed. As for the Grand Siegior, he had resolv'd never to set the two Noblemen at liberty. But at length they were so fortunate as to gain the love of a young Turk, who was the Son of the Captain of the Seven Towers; with whom the Father usually trusted the Keys to open and shut the Gates of the Prison. The night appointed for their flight, he made as if he had shut some doors, the Padlocks whereof he left all open. But he durst not do so by the two first Gates, near one of which the Captain with a strong Guard lay, for fear of being discover'd. The young man, who had entirely devoted himself to serve the Princes, having foreseen this difficulty before, had bethought himself of Rope-Ladders to get over the two Walls; to which purpose it was necessary to have a correspondence within and without. Finding therefore that because the utmost of severity was not us'd toward those Princes, they had the liberty to receive several Diffis of Meat from the French Ambassadors Kitchin, the Clerk of the Kitchin was made of the plot, who thereupon sent them in several Cords in Passages, whereof they made Ladders. The business succeeed'd so well, that the escape was made, and the young Turk fled with the Polonian Lords into Poland, where he turn'd Christian, and receiv'd ample rewards both in Employments and Money. The same gratitute proportionably was observ'd toward those, who had contributed toward the liberty of the Princes, who soe much acknowledg'd the services which they had receiv'd from every one of them.

In the mean time the Sieur Des Maresfs arrives at Isphaban, and addressing himself to the Capuchin Fryars, they brought him to my Lodging, where I had the freedom of my Table, and a Chamber. He sail'd some time at Isphaban, during which he got acquainted with the English and Hollanders, who had a great esteem for him, finding him to be a person of merit. But it happen'd one day, that his curiosity putting him upon a bold attempt, had like to have been the ruine of him and all the Franks in Isphaban. Near the Inn where we lodg'd there was a large Bath, where the men and women by turns take their times to come and bath themselves; and where the Queen of Vifpoor, during her stay at Isphaban, as the return'd home to Mecca, delighted to go and prattle with the French mens wives. The Sieur Des Maresfs having a passionate desire to see what the women did, satisfi'd his curiosity, by means of a cranny in the Arch of the Vault, which he had observ'd when he went thither; for having found out a way without side to get up to that Arch, through a blind hole that was next to the Inn where we lay, the Arch being flat, as I have describ'd them in my relations of Persia, and the Scraglio, he laid himself upon his belly, and saw through the cranny what he so much long'd to behold. He was at this sport some ten or twelve times; and not being able to contain himself, he told me one
one day what he had done. I bid him have a care of going there any more, for fear of ruining himselt and all the French men in the City. But he contrary to my advice went thither two or three times after that, till at length he was discover'd by one of the women of the Bath that took care of the Linnen, and dry them without, upon Percbes as high as the top of the Arch, to which they get up by a little Ladder. The woman fixing a man lying all along upon his belly, feiz'd upon his Hat, and began to cry out. But Marefts, to get himself out of the mire, and to hinder the woman from making more noise, put two Torment into her hand. When he return'd to the Inn, I perceiv'd him to look as if he had been fear'd, and conjecturing that some ill accident had befall'n him, I prefiz'd him to confefs what was the matter. He was loath at first, but at length he confes'd how he had been discover'd by a woman, and how he had hop'd her mouth with money. Thereupon I told him, that there was a necessity for him to fly, for that the danger was far greater than he imagin'd. The Dutch President also, to whom I thought it convenient to tell what had pass'd, was of the same opinion; upon which we gave him a Mule, and as much money as was necessary for him, ordering him to go to Bander, and thence by Sea to Sarat. I gave him a Letter of Recommendation to the English President, who was my Friend; whom I also defir'd to let him have two hundred Crowns, if he had occasion for them. I wrote very much in his commendation; and mention'd the priser which the Dutch President at Ipsbahan had made him, to fend him with Letters to the General, who would not fail to employ him according to his merit. For indeed at that time that the Hollanders had War with the Portuguizes in Ceylon, any peril of wit and courage, like the Sieur Des Marefts, was very acceptable to them. Which made them very earnest with him, to take an employment among them; and to that end, they careiz'd him, and presented him very nobly during his stay at Ipsbahan. But he told them, that not being of their Religion, he was unwilling to serve them against the Portuguizes, which was the only reason that hinder'd him from accepting the offers which I had made him. These particulars I wrote in his behalf to the English President at Sarat; so that the Sieur Des Marefts being desirous to go to Goa to serve the Portugals, the President wrote in his behalf to the Vice-Roy, by whom he was very much belov'd, relating to him, besides, what the Hollanders had priser'd him, that his recommendation might be the more acceptable. Thereupon the Vice-Roy made him very welcome; and upon the Sieur Marefts desire to be employ'd in Ceylon in the Portuguese Army, he sent him away with the first opportunity, with Letters of Recommendation to Don Philip de Mafcarenas, who was then Governor of Ceylon, and all those places that belong'd to it under the jurisdiction of the Portuguizes. It happen'd three days after, that they left Nagombo, and when they retook it, the Sieur Marefts was one of those that receiv'd most wounds, and won most honour in the Affaults. He it was that afterwards was most instrumental in saving Don Philip from being drown'd; so that when Don Philip came to be Vice-Roy of Goa, he could not think he deserve'd a less reward than the Command of his Guards; in which employment he dy'd within three or four months. He was very much lamented by the Vice-Roy, by whom he was entirely belov'd. But he left his Effate to a Priest, with whom he had contracted a particular friendship; upon condition that he should only pay me two hundred and fifty Crowns that I had lent him; which however I had much ado to get out of the Priest's Clutches.

While I stay'd at Goa, I was told a pretty story concerning a Caravel, or Portuguese Vessel, which arriv'd there but a little before, and came from Lisbon. When she was about to make the Cape of Good Hope, there happen'd such a violent Tempest, as last'd five or six hours, and put the Marriners to such a surpriz, that they knew not where they were. At length they fell into a Bay, where they saw several Inhabitants; and as soon as they came to an Anchor, they behold the shore cover'd with men, women, and children, that shew'd a strange amazement to see white people, and such kind of building as the Caravel. The mischief was, that they could not understand one another, but by signs. But after the Portugals had given those Caffes Tobacco, Bisket, and Water, the next day the people brought them a great quantity of young Olriches, and other **M 2** Fowl
Fowl that seem'd to resemble large Geese, but so fat, that they had very little
lean. The Feathers of those Birds were very lovely, and those upon the belly
proper for Beds. One of the Portuguese Mariners told me a large Cushion, 
with those Feathers, and related to me what had happen'd to them in that
Bay, where they stay'd seven and twenty days. They gave those Caifes one
thing or other every foot, as Knives, Axes, false Coral, and false Pearls, out
of hopes to have discover'd some Trade, and particularly whether they had
any Gold; for they observ'd that some of them wore pieces of Gold in their
Ears; some beaten thin upon one side, and others like the Nails of a Lock.
They brought two of the people to Goâ; and I saw one of them that wore
several of those pieces of Gold in several parts of each Ear. The Mariner
told me, that there were some of their women that wore of those pieces of
Gold under their Chins, and in their Nostrils. Eight or nine days after the
Portugals arriv'd in that Bay, those Caifes brought them little pieces of Am
bergreefe, some Gold, but very little; some Elephants teeth, but very small;
some Offrices, and other Birds, some Venion; but for Fish, there was abund-
dance. The Portuguese endeavour'd all they could by signs to know where they
found the Ambergreefe, for it was very good. The Vice-Roy shew'd me a
piece that weigh'd not above half an Ounce, but he advis'd me withall, that
he had never seen so good. They also labour'd to discover where they had
the Gold. After the Elephants teeth they made no great enquiry, seeing a great
number of Elephants that came to drink at a River that threw it self into the
Bay. At length after they had stay'd three weeks, the Portuguese finding it impossible
for them to discover any thing more, because they understood not another,
resolv'd to set sail with the first wind. And because they had always
some of these Caifes aboard, in regard they were very liberal of their Tobacco,
Bisket, and strong Water, they thought good to bring two of them along in
the Vessel; in hopes that they might learn the Portuguese Language, or that
there might some Child be found out that might understand what they said.
The Mariners told me, that when they set sail, after the Caifes saw that they
had carri'd two of their people away, who perhaps were no considerable
persons, they tore their Hair, struck their Breasts as if they had been frantic,
and set up a most horrible yelling and howling. When they were brought to Goâ,
they could never be brought to learn any thing of the Portuguese Language. So that
they could gett out of them nothing of that further discovery at which they
aim'd, of a Country from whence they only brought away two pound of Gold,
three pound of Ambergreefe, and thirty-five or forty Elephants teeth. One of
the Caifes liv'd but six months, the other fifteen; but both languish'd and pinn'd
to death for grief to be so trapann'd.

From Goâ I pass'd to Mingrela, where there fell out an accident not to be
forgotten. An Idolater dying, and the Fire being ready prepar'd for the burning
of the Body, his Wife who had no Children, by the permission of the
Governour, came to the Fire, and stood among the Priests and her Kindred,
to be burnt with the Body of her deceas'd Husband. As they were taking
three turns, according to custom, about the place where the Fire was kind'd,
there fell of a sudden so violent a Shower, that the Priests willing to get out
of the rain, thrust the Woman all along into the Fire. But the Shower was
so vehement, and endur'd so long a while, that the Fire was quench'd, and the
Woman was not burn'd. About midnight the rose; and went and knock'd at the
door of one of her Kinfmens Houfes, where Father Zenon and many Hol
landers saw her, looking so ghastly and grimly, that it was enough to have
fear'd them; however the pain that she endur'd did not so far terrifie her, but
that three days after accompany'd by her Kindred, she went and was burn'd
according to her first intention.
The Story of Father Ephraim, and how he was put into the Inquisition at Goa by a surprisal.

The Chek, who had marri'd the Eldest of the Princesses of Golconda, not being able to persuade Father Ephraim to stay at Bagnabar, where he promis'd to build him an House and a Church, gave him an Ox and two Men to carry him to Moglipatan, where he staid to embark for Pegu, according to the order of his Superiors. But finding no Vessel ready to set sail, the English drew him to Madrespatan, where they have a Fort call'd St. George, and a general Factory for every thing that concerns the Countreys of Golconda, Pegu and Bengala. They over-perwaded him that they might reap a fairer Harvest in this place, than in any other part of the Indies; to which end they prefently built him a very neat House, and a Church. But in the conclusion, the English fought not to much the intercft of Father Ephraim, as their own. For Madrespatan is but half a league from St. Thomas, a Sea-Town upon the Coast of Cornment, indifferently well-built, as formerly belonging to the Portugals. In that place there was a very great Trade, especially for Calicut, and a very great number of Merchants and Workmen liv'd there, the greatest part whereof defir'd to inhabit at Madrespatan with the English, but that there was no place for them to exercise their Religion in that place. But when the English had built a Church, and persuaded Father Ephraim to stay, many of the Portuguezes quitted St. Thomas, by reason of the frequent Preaching of Father Ephraim, and his great care as well of the Natives, as of the Portugals. Father Ephraim was born at Auxerre, the Brother of Monsieur Chateau de Boys, Counsellor of the Parliament of Paris, who was very happy in learning Languages, so that in a little time he spoke English and Portuguese perfectly well. But now the Clergy of St. Thomas-Church feeing Father Ephraim in to high a reputation, and that he drew the greatest part of their Congregation to Madrespatan, were so enraged against him, that they resolv'd to maim him. And thus they laid their plot. The English and Portuguezes being neer-neighbours, could not choose but have several quarrels one among another, and still Father Ephraim was appli'd for to the composing their differences. Now one day it happen'd, that the Portuguezes quarrel'd on purpose with some English Mariners that were in St. Thomas-Road, and the English came by the world. The English President resolv'd to have satisfaction for the injury, a War broke out between the two Nations: which had ruin'd all the Trade of that Countrey, had not the Merchants on both sides been very diligent to bring things to an accommodation: not knowing any thing of the wicked contrivance of particular persons against Father Ephraim. But all the interposition of the Merchants avail'd nothing: the Friar must be concern'd in the affair, he must be the Mediator to act between party and party, which he readily accepted. But he was no sooner enter'd into St. Thomas, but he was seiz'd by ten or twelve Officers of the Inquisition, who hopp'd him away in a Frigat that was bound at the same time for Goa. They fetter'd and manacel'd him, and kept him two and twenty days at Sea, before they would let him once put his foot a-shore: though the best part of the Mariners lay a-shore every night. When they came to Goa, they staid till night before they would land Father Ephraim, to carry him to the Inquisition-Houfe. For they were afraid, left if they shoul'd land him in the day, the people should know of it, and rise in the rescue of a person, who was in an high veneration over all India. The news was presently spread abroad in all parts, that Father Ephraim was in the Inquisition, which very much amaz'd all the French-men. But he that was most surpriz'd, and most troubl'd at it was Friar Zetton, the Capuchin, who had been formerly Father Ephraim's Companion; who after he had consult'd his friends, resolv'd to go to Goa, though he were put into the Inquisition himself. For when a man is once that up there, if any one have the boldness to speak to the Inquisitor, or to any of his Council in his behalf, he is prefently put into the Inquisition;
also, and accounted a greater Offender than the other. Neither the Arch Bishop nor the Vice-Roy themselves dare interpole; though they are the only two persons over whom the Inquisition has no power. For if they do any thing to offend them, they presently write to the Inquisitor and his Council in Portugal, and as the King and the Inquisitor-General commands, they either proceed against, or find those two great perfons into Portugal.

Notwithstanding all these considerations, Father Zenon, taking along with him the Sieur de Boulay, a decayd Gentleman, goes to Goa; where, when he arrived, he was visited by some friends, who advised him to have a care not to open his mouth in the behalf of Father Ephraim, unless he intended to bear him company in the Inquisition. Father Zenon seeing he could do nothing at Goa, advised the Sieur de Boulay to return to Surat: and goes himself directly to Madrepur, where particularly to inform himself concerning the reason of Father Ephraim's being sent away. But when he understood how he had been betraied at St. Thomas, he resolved to have satisfaction, and without acquainting the English-President, communicates his design to the Captain that commanded in the Fort: Who being incensed, as were all the Souldiers, at the injury done Father Ephraim, nor only approved, but also promised Father Zenon to affit him in his design. Thereupon the Father sets his spies; and understanding by them, that the Governor of St. Thomas went every Saturday-morning, early, to a Chappell upon a Mountain half a league from the City, dedicated to the Virgin-Mary, he cautes three Iron-Bars to be fix'd in the window of a little Chamber in the Covent, with two good locks to the door, and as many padlocks. And having so done, he goes to the Governor of the Fort, who was an Irishman, and a very stout person; who with thirty Souldiers, and Father Zenon, illud out of the Fort about midnight, and hid themselves till day near the Chappell, in a part of the Mountain, where they could not be discover'd. The Governor of St. Thomas came exactly, according to his custom, a little after Sun-rising; and as soon as ever he alighted from his Tallequin, was immediately surpriz'd by the Ambuscade, and carried into Madrepur, into the Chamber where the Friar had provided for him. The Governor thus surpriz'd, made great protestations against Father Zenon, and threatened him with what the King would do when he should come to hear what he had practis'd against the Governor of one of his Garrisons. To which Father Zenon said no more, but only that he believe'd that he was better us'd at Madrepur, than Father Ephraim was us'd at the Inquisition at Goa. Whether he had sent him: That if he would obtain liberty for Father Ephraim to return, he would leave him in the same place where they had fix'd his person, with as much Justice, as he had to send Father Ephraim to Goa. Many people came to the English President, desiring him to use his authority for the Governor's liberty. But his answer was, that the Governor was not in his jurisdiction, neither could he compel Father Zenon to release him, who had been one of the Authors of the injury which had been done his Companion. So that he contented himself only to desire of Father Zenon that his Prisoner might dine at his Table in the Fort, promising him to return him when he should require his body; a requit which he easily obtained, but could not so easily keep his word. For the Drummer of the Garrison being a French-man, with a Merchant of Marselles, call'd Roboli, then in the Fort, two days after came to the Governor, and promised him, for a good reward, to procure his escape. The agreement being made, the Drummer in the morning beat the Reveilles sooner than he was wont to do, and lower'd, while Roboli and the Governor let themselves down at a corner of a Bastion that was not very high; and were presently as nimblly follow'd by the Drummer; so that Madrepur and St. Thomas being but half a league asunder, they were all three in the Town before their escape was known. The whole City greatly rejoiced at the return of their Governor, and immediately dispatched away a Barque to Goa to carry the news. The Drummer also and the Merchant set sail at the same time, and when they came to Goa with Letters of recommendation in their behalf, there was no House or Covent which did not make them Presents: The Vice-Roy also himself care'd them extremely, and took them into his own Ship to have carri'd them into Portugal along with him; but both he and the two French-men dy'd at Sea. Never
Never did any Vice-Roy depart from Goa so rich as Don Philippo de Mafcarenas; for he had a great parcel of Diamonds, all large stones, from ten Carats to forty. He threw me two when I was at Goa, one whereof weigh'd 77 Carats, the other 67 and an half; clean Stones, of an excellent water, and cut after the India manner. The report was that the Vice-Roy was poisond in the Ship, and that it was a just punishment of Heaven, for that he had poisond several others, especially when he was Governor of Ceylon. He had always most exquisite poisons by him, to make use of when his revenge requird it: for which reason, having rais'd himself many enemies, one morning he was found hung in Effigie in Goa; when I was there in the year 1648.

In the mean time, the Imprisonment of Father Ephraim made a great noise in Europe; Monsieur de Chaffeau des Bois his Brother complain'd to the Portugal Embassador, who preffently wrote to the King his Master to send a positive command by the first Ships, that Father Ephraim should be discharg'd. The Pope also wrote, declaring that he would excommunicate all the Clergy of Goa, if they did not set him at liberty. But all this signifi'd nothing. So that Father Ephraim was beholding for his liberty to none but the King of Golconda, who had a love for him, and would have had him have ftaid at Bagnagar. For the King was then at Wars with the Raja of Carnatica, and his Army lay round about St. Thomas's. Hearing therefore what a base trick the Portuguese had plaied with Father Ephraim, he sent Orders to his General Mirgimola to lay siege to the Town, and put all to Fire and Sword, unless the Governor would make him a firm promise that Father Ephraim should be set at liberty in two months. A Copy of this Order was sent to the Governor, which so alarm'd the Town, that they dispatch'd away Barque after Barque, to pref the Vice-Roy to use his endeavours for the release of Father Ephraim. Thereupon he was releas'd; but though the door were fet open, he would not tiris, till all the Religious Persons in Goa came in Procession to fetch him out. When he was at liberty he spent 15 days in the Convent of the Capuchins. I have heard Father Ephraim say several times, that nothing troubleth him so much all the while of his imprisonrment, as to see the ignorance of the Inquisitor and his Council, when they put him any question: and that he did not believe that any one of them had ever read the Scripture. They laid him in the fame Chamber, with a Maltese, who never spoke two words without a desperate oath; and took Tobacco all day; and a good part of the night, which was very offensive to Father Ephraim.

When the Inquisitors seize upon any person, they search him preffently; and as for his Goods and wearing-Apparel, it is set down in an Inventory, to be return'd him again in case he be acquitted; but if he have any Gold, Silver, or Jewels, that is never set down; but is carri'd to the Inquisitor to defray the expences of the Process. They search'd the Reverend Father Ephraim, but found nothing in his Cloack-pockets, unless it were a Comb, an Inkhorn, and two or three Handkerchiefs. But forgetting to search the little Pockets which the Capuchins carry in their fleaves toward their armrits, they left him four or five black-lead pens. These Pencils did him a great kindness. For the Maltese calling for such a deal of Tobacco, which is always cut and tied up in white-paper, for the profit of the seller, who weighs both Tobacco and Paper together: these Papers Father Ephraim kept very charily, and with his Pencil wrote therein whatever he had writ at any time: though he lost the sight of one of his eyes, through the darknes of the Chamber, which had but one window, half a foot square, and barr'd with iron. They would never so much as lend him a Book, or let him have an end of Candle; but us'd him as bad as a certain Miscreant that had been twice let out already with his Shirt sulphur'd, and a St. Andrew's Cross upon his stomch, in company with those that are lead to the Gallows, and was then come in again.

Father Ephraim having staid 15 days in the Convent of the Capuchins to recover his strength after 20 months imprisonment, return'd for Madrfspatan, and passing through Golconda, and his Son-in-law, who had so highly interest'd themselves for his liberty. The King importun'd him again to stay at Bagnagar; but seeing him resolv'd to return to his Convent at Madrfspatan, they gave him as before, an Ox, two Servants, and Money for his journey.
CHAP. XVI.

The Road from Goa to Malipitan through Cochin, here described in the story of the taking of that City by the Hollanders.

After the Dutch had disposseted the Portugals of whatever they had in Ceylan, they cast their eyes upon Cochin, in the Territories whereof grows the Battard Cinnamon, which hinder'd the utterance of Ceylan Cinnamon. For the Merchants seeing that the Hollanders kept up their Cinnamon so dear, bought up that of Cochin, which they had very cheap; and that coming into request, was transported to Godown, and distributed there among the Merchants that came from Persia, from Tartary, from Moscovia, from Georgia, Mingrelia, and all the places upon the black Sea. It was also carried away in great quantities by the Merchants of Baffarav and Bagdar, who furnish Arabia; as also by the Merchants of Mesopotamia, Anatolia, Constantinople, Romania, Hungary, and Poland. For in all those Countries, they use it either whole or beaten in most of their meats, to heighten the taste thereof.

The Army which was commanded out of Batavia for the Siege of Cochin, landed at a place call'd Belli-Porto; where the Hollanders had a Fort made of Palm-Trees. It is near to Crangamor, a small City which the Hollanders took the year before; not being able to take Cochin then, though they had made some attempts upon it. So soon as the Army landed, they marched within Cannon-shot of the City, there being a River between them and the City. That part where the Hollanders encamp'd, is call'd Belle-Epine, where after they had fortify'd themselves, as well as the Nature of the place would permit, they rais'd some Batteries, which could not much annoy the City, by reason of the distance. They lay there till they had recruits of more men; for they had but three Ships full, though he that commanded them were one of the bravest Captains of his time. Some few days after, the Governor of Ambayna arrived with two Ships more, and afterwards a Dutch Captain brought a great number of Chinglis, who are the Natives of the Island of Ceylan. For the Forces of the Hollanders would not be so considerable as they are, did they not make use of the Natives of the Country to fill up the Companies which they bring out of Europe. The Natives of Ceylan, are good for digging Trenches, and raising Batteries, but for a Storm they signify little. Those of Ambayna are good Soldiers, four hundred of which were left at Belle-Epine. The Body of the Army took Shipping again, and landed near to Cochin, not far from a Church dedicated to St. Andrew; where the Portugals, with certain Malavars, seem'd to have stay'd ahere for the Hollanders coming; But seeing the Enemy to land with so much resolution, they only gave them one Voltly and retreated. In their March the Hollanders defray'd certain Companies of Portugueses near the Sea-shore, others somewhat farther up in the Land, in a Church call'd St. John. Then upon they sent out some Horsemen to discover their number; but the Portugals still retreated, after they had sent fire to the Church. Therupon the Hollanders made their approaches to the Town; and after they had besieged it for some time, a French Soldier, who was under their pay, seeing a Parisian ty'd at the end of a Cord, hanging over one of the Baltoins, ventured just withouttouching all the Bullets that flew about his Ears, to see what was in it. But he was strangely surpriz'd, to find nothing but a languising Infant, which the Mother had hung there, that the might not fee it perish for hunger. The Soldier mov'd to compassion, took the Infant and gave it such as he had to eat, at which the Dutch General was so incens'd, saying that the Soldier should have let the Infant perish, that he call'd a Council of War, where he would have had the Soldier run the Gauntlet, which was very cruel; but the Council, moderating the sentence, condemned him only to the Strappado.

The same day ten Soldiers out of every Company were commanded to go to one of the Houses of the King of Cochin; but they found no body there, having
having plunder'd it the year before. At which time the Hollanders slew four Kings of the Country; and six hundred Blacks; nor did their escape only one ancient Queen, who was taken alive by a common Soldier, call'd Van Rez, whom the Commander of the Army made a Captain immediately, for his reward. They left one Company in that House; but the Queen staid there but six days, for they gave her into the custody of Sawarn, one of the most potent of the petty Kings of that Coast, to whom the Hollanders had promis'd to give the City of Cranganor, if they took Cochim, provided he would be faithful to them.

Six weeks past ere any thing considerable was done; but then the Hollanders, slumming the Town by night, were repuls'd, and lost abundance of men, slain and taken Prisoners, through the Governor of Cranganor's fault, who commanded them, and was drunk when the assault was made. Two months after, the General of the Hollanders resolv'd to make another assault in the same place; and because he would not want men, he sent for those that lay upon the side of Belle-epine. But by misfortune the Frigate struck upon the Sands, and splitting, abundance of the Soldiers were drown'd. They that could swim, got to land near Cochim, not finding any other place convenient, and were all taken Prisoners by the Portugals, being not above ten in all, Soldiers and Mariners. The General however would not give over the assault, but causing the Sea-men to land, he arm'd some with half-Pikes, others with Swords, to others he gave hand-Granadoes, and about ten a Clock in the morning he began the assault, with four Companies, confiding each of a hundred and fifty men.

The Hollanders lost abundance of men in this last assault, and so did the Portugals; for they defended themselves stoutly, being seconded by two hundred Soldiers, who were all Dutch-men, but had sided with the Portugals, because their Countrymen had bated them six months and a half pay for the loss of Tonn. Without the assistance of these Soldiers, the City had never held out two months, there being among them one of the best Dutch Engineers of his time, who had left his Countrymen by reason of their ill usage of him.

At length the Hollanders having enter'd the Town toward evening, on Calico side; and being Matters of the chief Bulwark, the Portugals came to a Capitulation, and the City was surrender'd. The Portugals by their Articles march'd out of Cochim with their Arms and Baggage; but when they came out of the City where the Hollanders were drawn up in Battalia, they were all forc'd to quit their Arms, and to lay them at the Generals feet; except the Officers, who kept their Swords. The General had promis'd the Soldiers the Pillage of the Town, but not being able to keep his word, for several plausible reasons which he told, he promis'd them six months pay, which in a few days after was reduc'd to eight Roupies a man. Samarin also demand'd of him the City of Cranganor, according to his promise; which the General made good; but he caus'd all the Fortifications to be flighted first, and left Samarin nothing but the bare Walls. For being of a very mean Extraction, he was naturally as cruel and barbarous in his disposition. One time the Soldiers being so put to it for four days together, that they could get no food for money, two of them had somewhere taken a Cow and kill'd her; for which the General, when he came to know of it, caus'd one of them to be hang'd immediately, and had order'd the other to have run the Gauntlet, had not King Perca interceded for him.

King Perca was a petty King of that Country, with whom the General was then in Treaty; and the Treaty being at length concluded, the General muster'd all his Land and Sea-men, to the number of about six thousand men. A few days after, he sent some Companies to besiege the City of Cananor, which surrender'd without any resistance. When they return'd, the General caus'd a Crown to be made for the new King of Cochim, the other being expell'd his Country. And upon the day which he had appointed for this most solemn Coronation, the General sat upon a kind of a Throne, at the foot whereof, a Malavare or Pirar, being led thither between three Captains of each side, fell upon his knees to receive the Crown from the Generals hand, and to do homage for a petty Kingdom, that is to say, the little City of Cochim and its Territories, which were
were very small. The King and the King-maker were both alike. For no doubt it could not but be a pleasant sight, to see a Hollander, that had been only the Cook of a Ship, crowning a miserable Fright with thole hands that had oft'er handled a Ladle than a Sword.

In the mean time the Ships that carried the Inhabitants of Cochín, return'd laden with the spoils of thole dettrelled people; for contrary to the Articles of Capitulation, the Hollanders were no sooner out at Sea, but they took from thole poor Creatures whatever they had, riling both men and women, without any regard to sex or modesty.

The General being return'd into Batavia, they sent a Governour to Cochín, who to make the place the stronger, demolish'd a great part of the City. But this Governour us'd the greatest rigor imaginable, even towards the Soldiers; he shut them up in the City as if they had been in a Prison; nor could they drink either Wine, or Sury, or Strong-water, by reason of the great Impofs which he laid upon them. (Sury is a drink which flows from the Palm-trees.) So that when the Portugueses kept Cochín, men might live better for five or fix Sous, than under the Hollander for ten. This Governour was so severe, that he would banish a man for the smallest fault in the world, to the Island of Cy- lau, to a place where they made Brick, sometime for five or fix years, sometimes as along as the party liv'd. For it is oftentimes obser've'd, that when any one is banish't thither, though the sentence be only for a term of years, yet the Exile never obtains his freedom afterwards.

C H A P. XVII.

The Passaige by Sea from Ormus to Malipatan.

I departed from Gomron to Malipatan the eleventh of May, 1652, and went aboard a great Vessel of the King of Galconda's, which is bound every year from Peria, laden with fine Calicuts, Chites, or Calicuts painted with a Pencil, which makes them much more beautiful and dearer than those which are printed. The Holland Company are wont to allow to thole Vessels which belong to any of the Kings or Princes of India, a Pilot, and two or three Gunners; neither the Indians nor Perians being expert in Navigation. In the Vessel where I was aboard, there were but six Dutch Mariners at most, but above a hundred Natives. We failed out of the Perian Golf with a pleas'ing and favourable Gale; but we had not sail'd very far before we found the Sea very rough, and the Winds at South-West, so violent, though full in our Stern, that we were not able to carry out more than one small Sail. The next day, and for some days after, the Wind grew more violent, and the Sea more boif'trous; so that being in the sixteenth Degree, which is the elevation of Goa, the Rain, the Thunder, and Lightning, render'd the Tempest the more terrible; insomuch that we could not carry out any other than our top-sail, and that half fur'l'd. We pass'd by the Maldives Islands, but were not able to discern them, besides that the Ship had taken in very much water in the Hold. For the Ship had lain five months in the Road of Gomron, where if the Mariners are not very careful to wash the Planks that lye out of the water, they will be apt to gape, which caufes the Ship to leak when she is loaden. For which reason the Hollanders wash the outside of their Ships morning and evening. We had in our Vessel five and fifty Horse's, which the King of Peria had sent as a Present to the King of Galconda, and about a hundred Merchants, Perians and Armenians together, who were Traders to India. One whole day and night together there rose a crofs Wind, so violent, that the Water row'd in from Stern to Stern, and the mischief was, that our Pumps were nought. By good fortune there was a Merchant that had two Bails of Kaffa Leather, besides four or five Sadlers that knew how to sow the Skins, who were very serviceable as well
Book I. 

Travels in India. 91

to the whole Ship as to themselves. For they made great Buckets of the Skins, four Skins to a Bucket, which being let down from the Masts with Pullies, through certain great Holes which were cut in the Deck, drew up a vast quantity of Water. The same day the violence of the Tempert continuing, there fell three Thunderbolts into the Ship. The first fell upon the Boshprit, and split it quite in two; and running along upon the Deck kill'd three men. The second fell two hours after, and kill'd two men, shooting along as the other did from Head to Stern. The third follow'd presently after, the Mafter, the Mafter's Mate, and my self standing together near the main Mask. At what time the Cook coming to ask the Mafter whether he should take up the Victuals, the Thunderbolt took him in the lower part of his Belly, made a little hole, and took off all the Hair as clean as they dres a Pig with hot water and Rofin, without doing him any more harm. Only when they came to anoint the little hole with Oil of Coco's, he roar'd out through the sharpness of the pain which he endur'd.

The twenty-fourth of June in the morning, we diſcover'd Land; and making toward it, we found ourfelves before Ponte de Galle, the fift Town in the Island of Ceilan, which the Hollanders had taken from the Portugals. From thence to the Road of Masfipatan we had very good weather; where we arriv'd the feccond of July, an hour or two after Sun-fet. There I went aſhore, and was moft civilly treated by the Dutch President, and Merchants, as also by the English.

The eighteenth and nineteeth of June, the Sieur Du Jardin and I, bought us two Palleck's, and fix Oxen to carry our felves, our Servants, and our Luggage. Our design was to have gone directly to Golconda, there to have told the King a parcel of long Pearls, the lead whereof weigh'd thirty-four Carats, and the biggest thirty-five, with fome other Jewels, the moft part whereof were Emraulds. But the Hollanders affuring us, that our journey would be to no purpose, in regard the King would buy nothing that was rare, or of a high price, till Mirgimola, his General and prime Minifter of State, had view'd the Commodity; understanding therefore, that he was then at the Siege of Gandicor, in the Province of Carnatica, we refolv'd to go thither to him.

CHAP. XVIII.

The Road from Maslipatan to Gandicor, a City and Garrison in the Province of Carnatica. And of the dealings which the Author had with Mirgimola, who commanded the King of Golconda's Army. With a discourse at large concerning Elephants.

We set forth from Maslipatan the twentieth of June, about five of the Clock in the Evening.

The next day, being the one and twentieth, we travell'd three Leagues, and lay at a Village call'd Nilmol.

The two and twentieth, we travell'd fix Leagues, to Woblir, another Village, croffing the River upon a floating Bridge, before we came thither.

The three and twentieth, after we had travell'd fix hours, we came to Patemet, a pitiful Village, where we were constrain'd to lye three days by reaſon of the Rains.

The twenty-seventh, we came to a great Town, call'd Bezouart; not being able to travel above a League and a half, because the Road was all overflow'd. There we were forc'd to lye four days, for the Rains had so swell'd the River which we were to crofs, that the Ferrymen could not govern his Boat againſt the violence of the Stream. There we also left the Horſes which the King of Perſia lent to the King of Golconda, which by that time were reduced to fifty.
While we stay'd at Beznar, we went to see several Pagods, of which the Country is full; there being more than in any other part of India; for unless it be the Governours of Towns; and some of their Dometicks, all the rest of the Inhabitants are Idolaters. The Pagod belonging to the Town of Beznar, is a very large one, but not clos'd with Walls; it consists of fifty-two Pillars twenty foot high, that uphold a flat roof of Free-stone; they are adorn'd with several emboss'd Figures of ugly Devils, and several forts of Creatures. Some of those Devils are made with four Horns, others with many Legs and many Tails, others lilling out their Tongues, and others in several other ridiculous postures. The same Figures are cut in the Stone of the Roof, and between the Pillars stand the Statues of their Gods upon Pedestals. The Pagod is built in the midst of a Court, of a greater length than breadth, encompass'd with Walls, which are adorn'd within and without, with the same Figures as the Pagod; and a Gallery upheld by sixty-six Pillars, runs round the Wall, after the manner of a Cloyfter. You enter into this Court through a wide Portal, upon which are two Niches, one above another, the first upheld by twelve, the other by eight Pillars. At the bottom of the Pillars of the Pagod, are certain old Indian Characters, of which the Priests of those Idolaters themselves can hardly tell the meaning.

We went to see another Pagod, built upon a Hill, to which there is an ascent of a hundred and ninety-three steps, every one a foot high. The Pagod is four-square, with a Cupola at the top; and has the same emboss'd Figures, as the Pagod of Beznar, round about the Walls. In the middle, there is an Idol sitting cross-legged, after the manner of the Country; and in that fitting posture it is about four foot high; upon the Head it has a Triple Crown, from which four Horns extend themselves; and it has the Face of a man, turn'd to ward the East. The Pilgrims that come out of devotion to these Pagods, when they enter, clap their hands together, and rear them up to their foreheads; then they advance toward the Idol, tolling their two hands to clap together, and crying out several times Ram, Ram, that is to say, God, God. When they come near, they ring a little Bell that hangs upon the Idol it self; after they have behin'd the Face, and several parts of the Body, with several forts of Painting. Some there are that bring along with them Viols of Oil, with which they anoint the Idol; and besides, they make an Offering to it of Sugar, Oil, and other things proper to be eaten; the richer fort also adding pieces of Silver. There are sixty Priests that belong to this Idol, and maintain themselves, their Wives, and Children upon the Offerings brought to the Idol. But to the end the Pilgrims may believe the Idol takes them, the Priests let them he two days, and the third day in the evening they take them away. When any Pilgrim goes to a Pagod, to be cur'd of any distemper, he brings the Figure of the Member affected made either in Gold, Silver, or Copper, according to his quality, which he offers to his god; and then falls a finging, as all the rest do, after they have offer'd. Before the Gare of the Pagod, there is a flat Roof, upheld by sixteen Pillars, and right against it, is another upheld by eight; which serves for the Priests Kitchin. On the South-side there is a large Platform cut in the Mountain, where there is a pleasing Shade of many fair Trees, and several Wells digg'd in the ground. Pilgrims come far and near to this Pagod; and if they be poor, the Priests relieve them with what they receive from the rich, that come there out of devotion. The great Feast of this Pagod is in the month of October, at which time there is a great concourse of people from all parts. While we were there, there was a Woman that had not flux'd out of the Pagod for three days together, and her prayer to the Idol was, since she had lost her Husband, to know what she should do to bring up her Children. Thereupon asking one of the Priests, wherefore she had no answer, or whether she was to have any answer or no; he told me, that she must wait the pleasure of their God, and that then he would give her an answer to what the expected. Upon this I mistrusted some cheat, and to discover it, I resolv'd to go into the Pagod when all the Priests were absent at Dinner, there being only one that stood at the Gate, whom I sent to fetch me some water at a Fountain two or three Musket-shot from the place. During that time
time I went in, and the Woman hearing me, redoubled her cries; for there being no light in the Pagod, but what comes in at the door, it is very dark. I felt my way to the Idol, and by the glimmering light observed an hole behind the Idol. I could not do this so quickly, but that the Priest return'd before I had done; He curst me for prophaning his Temple, as he call'd it. But we became suddenly very good friends by the mediation of two Roupies which I put into his hands, whereupon he prefently presented me with some of his Betel.

The one and thirtieth, we departed from Bezawat, and past the River which runs to the Mine of Gaum or Couloor. It was then near half a league broad, by reason of the great rains which had fall'n continually for eight or nine days together. After we had travel'd three leagues on the other side of the River, we came to a great Pagod built upon a large Platform, with an ascent of 15 or 20 steps. Within it stood the Figure of a Cow, all of very black-Marble; and a number of deformed Idols four or five-foot-high; some having many heads, others many hands and legs: and the most ugly are most ador'd, and receive most Offerings.

A quarter of a league from this Pagod is a large Town; but we travel'd three leagues farther, and came to lie at another Town, call'd Kab-Kali, near to which there is a small Pagod, wherein there stand five or six Idols of Marble very well-made.

The first of August we came to a great City call'd Condevoir, with a double-Moat, pav'd at the bottom with Free-stone. The way to this Town is clos'd on each side with strong Walls, and at such and such distances are built certain round Towers of little or no defence. This City toward the East stretches out to a Mountain about a league in compass, and surrounded with Walls. At the distance of every 150 paces, there is as it were an half-Moon, and within the Walls are three Fortresses.

The second, we travel'd six leagues, and lay at a Village call'd Capever.

The third day, after we had travel'd eight leagues, we came to Adangeug, a very fair Town, where there is a very large Pagod, with abundance of Chambers which were built for the Priests; but are now gone to ruine. There are also in the Pagod certain Idols, but very much maim'd, which the people however very superstitiously adore.

The fourth, we travel'd eight leagues, and came to lie at the Town of Nofdeper. Half a league on this side there is a great River; but at that time it had but little water in it; by reason of the drought.

The fifth, after eight leagues journey we lay at Condecon:

The sixth, we travel'd seven hours, and lay at a Village call'd Dakja.

The seventh, after three leagues journey we came to Neloar, where there are many Pagods, and having crost a great River, a quarter of a league farther, we travel'd fix leagues, and came to Gandarom.

The eighth, after a journey of eight hours we lay at Senepell, a small Village.

The ninth, we travel'd nine leagues, and lay at a good Town call'd Potner.

The tenth, we travel'd eleven hours, and lay at Seneggond, another good Town.

The eleventh, we went no farther than Palicar, which is but four leagues from Seneggond; and of those four leagues we travel'd above one in the Sea, up to the Saddles of our Horses in water. There is another way, but it is the farther by two or three leagues. Palicar is a Fort that belongs to the Hollandersthat live upon the Coast of Coromandel; and where they have their chief Factory, where lives also the chief Intendant over all the rest that are in the Territories of the King of Golconda. There are usually within the Fort 200 Souldiers, or thereabouts, besides several Merchants that live there upon the account of Trade; and several others, who having serv'd the Company according to their agreement, retire to that place. There also dwell some of the Natives of the Country; so that Palicar is now as it were a little Town. Between the Town and the Caille there is a large distance of ground, left the Fort should be annoid by shot from the Town. The Baftions are well-stor'd with good Guns: And the Sea comes up to the very Wall of it; but there is no Haven, only a Road. We staid in the Town.
Travels in India.

Town till the next day in the evening, where we observ'd, that when the inhabitants fetch their water to drink, they flay till the Sea is quite out, and then digging holes in the Sand as near the Sea as they can, they meet with fresh water.

The twelfth, we departed from Calicut, and the next morning, about ten of the clock we came to Madraspatam, otherwise call'd Fort St. George, which belongs to the English, having travel'd not above even or eight leagues that day. We lay at the Covent of Cappochins, at what time Father Ephraim, and Father Zwon were both there.

The fifteenth, we went to St. Thomas's Town, to see the Austin-Friars, and the Jesuits Church, in the first whereof is an Iron-lance, wherein they say that St. Thomas was martyr'd.

The two and twentieth, in the morning we departed from Madraspatam, and after a journey of five leagues we arriv'd at a large Town call'd Serreavon.

The three and twentieth, after 7 leagues travel, we came to Ondeec, the whole days journey being over a flat sandy Country. On each side there are only Copes of Bambou's that grow very high. Some of these Copes are so thick, that it is impossible for a man to get into them; but they are pester'd with prodigious numbers of Apes: Those that breed in the Copes upon one side of the way, are enemies to them that are bred on the other side; so that they dare not cross from one side to the other, but they are in danger of being immediately strangl'd. Here we had good sport in cutting the Apes together by the ears; which is done after this manner. This part of the Country, at every leagues end, is clos'd up with Gates and Barricado's, where there is a good Guard kept, and where all Passengers are examin'd whither they go, and whence they come; so that men may safely travel there with their Money in their hands. In several parts of this Road there is Rice to be sold; and they that would see the sport, caufe five or six Baskets of Rice to be let in the Road, some forty or fifty paces one from the other, and close by every Basket they lay five or six Battoons about two-foot long, and two inches about; then they retire and hide themselves; presently they shall see the Apes on both sides of the way descend from the tops of the Bambous, and advance toward the Baskets which are full of Rice: They are about half an hour shewing their teeth one at the other before they come near the Baskets; sometimes they advance, then retreat again, being loath to encounter. At length the female-Baboons, who are more courageous than the males, especially those that have young ones, which they carry in their arms, as Women do their Children, venture to approach the Basket, and as they are about to put in their heads to eat, the males on the other side advance to hinder them. Immediately the other party comes forward, and thus the feud being kindled on both sides, they take up the Battoons that lie by the Baskets, and thrust one another in good earnest. The weakest are constrain'd to flie into the wood with their pates broken, and their limbs main'd; while the Masters of the Field glut themselves with Rice. Though it may be, when their bellies are full, they will suffer some of the female-party to come and partake with them.

The four and twentieth, we travel'd nine leagues, all the way being like the Road the day before, as far as Naravon.

The five and twentieth, after a journey of eight hours, through a Country of the faire nature, meeting at every two or three leagues end with Gates and Guards, we came in the evening to Gazel.

The fix and twentieth, we travel'd nine leagues, and came to lie at Convoa, where there was nothing to be found neither for Man nor Beall, so that our Catel were forc'd to be contented with a little Grals, which was cut on purpose for them. Convoa is only a celebrated Pagod; by which, at our arrival, we saw several bands of Souldiers pass by, some with Half-pikes, some with Muskets, and some with Clubs, who were going to joyn with one of the principal Commanders of Mircinola's Army, who was encamp'd upon a rising-ground not far from Convoa; the place being pleasant and cool, by reason of the great number of Trees and Fountains that grace it. When we understood the Captain was so near, we went to wait upon him, and found him sitting in his Tent with many Lords of the Country, all Idolaters. After we had presented him with a pair of Pocket-Pistols
Pilots inlaid with Silver, he demanded of us what had brought us into that Country; but when we told him that we came to attend Aliizimola, Generalissimo of the King of Golconda's Army, about business, he was infinitely kind to us: however, understanding that he took us for Hollanders, we told him we were not Hollanders, but Frenchmen. Thereupon, not understanding what Nation we were, he fell into a long discourse with us about the Government of our Country, and the Grandeur of our King. Six or seven days before, they had taken five or six Elephants, three whereof had ecap'd, having kill'd ten or twelve of the Natives who afflicted in the Chase; in pursuit whereof the General was preparing; and because we could not stay to see the sport, we were contented to inform our selves of the manner of hunting that vast Animal; which is thus. They cut out several Alleys or Walks in the Wood, which they dig full of great deep holes, and cover with Hurdles throw'd over with a little earth. Then the Hunters hopping and hollowing, and beating up Drums, with Pikes that have Wild-fire t'd to the end of them, force the Elephant into those Walks, where he tumbles into the holes, not being able to rise again. Then they fetch Ropes and Chains: and some who bring under their bellies, others they wind about their legs and trunk, and when they think they have sufficiently hamper'd the Beast, they have certain Engines ready, wherewithal to draw him up. Nevertheless, of five, three ecap'd, notwithstanding the cords and chains about their bodies and their legs. The people told us one thing which seem'd very wonderful; which was, that these Elephants having been once deceiv'd and having ecap'd the snare, are very mistrustful ever after; and when they get into the Wood again, they break off a great bough from one of the Trees with their trunk, with which they examine every step they go, before they set down their feet, to try whether there be any hole or so in their way. So that the Hunters that told us the Story, seem'd to be out of hopes of ever taking those three Elephants which had ecap'd. Had we been affur'd that we might have been eye-witnesses of this miraculous precaution of the Elephant, we would have paid three or four days, what-ever argent business we had had. The Captain himself was a kind of a Brigader, that commanded three or four-thousand men, who were quarter'd half a league round the Country.

The seven and twentieth, after two hours travel, we came to a great Village, where we saw the two Elephants which had been so lately taken. Every one of the two wild Elephants was plac'd between two tame ones. Round about the wild Elephants stood fix men, with every one an Half-pike in their hands, and a lighted-Torch fasten'd at the end of the Pike, who talk'd to the Beasts, giving them meat, and crying out in their language, Take it, eat it. The food which they gave them was a little bottle of Hey, some pieces of brown-Sucrè, and Rice boil'd in water, with some few corncs of Pepper. If the wild Elephants refuse'd to do as they were bidden, the men made signs to the tame Elephants to beat them, which they did, banging the refractory Elephant upon the head and forehead with their trunks; and if he offer'd to make any resistance, the other Elephant thwackt him on the other side; so that the poor Elephant, not knowing what to do, was constrain'd to learn obedience.

Being thus fall'n into the Story of Elephants, I will add some other observa-

ctions, which I have made upon the nature of those Animals. Though the Ele-

phant never meddles with the female, after he is once taken, yet he is sometimes feiz'd with a kind of lustful rage. One day that Sha-jehan was an Hunting upon one of his Elephants, with one of his Sons that sat by him to fan him, the Elephant became so furious by reason of his lust, that the Governor who was by no means able to master him, declarr'd to the King, that to allay the fury of the Elephant, who would else doubtless bruise him to pieces among the Trees, there was no way, but for one of the three to forfeit his life: and that he would willingly sacrifice his for the safety of the King and the Prince his Son. Only he desired his Majesty to take care of three small Children which he must leave behind him. Having so said, he threw himself under the Elephant's-feet, who had no sooner taken him in his trunk and squeeze'd him to pieces with his feet, but he grew as quiet and peaceable as before. The King, as an acknowledgment for so famous a deliverance, gave to the poor two-hunder'd-thousand Roupies, and highly advance'd every
every one of the Sons of him that had so generously laid down his life for the safety of his Sovereign.

I observed also that though the Elephant’s skin be very hard while he is alive; yet when he is dead, the skin is just like melted-glue.

Elephants are brought from several parts of India; as from the Island of Ceylan, where they are very small; but the most courageous of all: from the Isle of Sumatra; from the Kingdom of Cochin; from the Kingdom of Siam; and from the Frontiers of the Kingdom of Bantam near the Great-Tartar. They are brought also from the Coast of Melinda, Eastward of Africa: where they are in very great numbers, according to the report of a Portuguese-Captain, made at Goa, who came from thence to make some complaint against the Governor of Mozambique. He told me that he had seen all along that Coast several Parks that were empal’d with nothing but Elephants-teeth, the leaf of which Parks is above a league about: He added farther, that the Blacks of the Country hunt their Elephants, and eat the flesh. But they are oblig’d to give the tusks of every one they kill to the Lord of the place. When they intend to take their Elephants in the Island of Ceylan, they make a long lane, clos’d in on both sides, so that the Elephant can neither run to the right nor to the left: this lane is broad at the first, but grows narrower and narrower, till there is no more room left at the farther-end than for the female-Elephant to lie down, which must be one that is coveitous of the male at the same time. Though she betame, yet she is bound with good Ropes and Cords, and by her cries will call the male-Elephant, who presently runs through the lane towards her. Now when the Elephant comes where the lane grows narrow, they that lie hid for that purpose, immediately barricado up the lane behind, and when he comes near the female, there is another barricado let up that stops him from going any farther. When he is thus between the Barricado’s, they so intangle his legs and trunk with ropes and cords, that he is soon taken, having no way to help himself. The same way they use for the most part in the Kingdoms of Siam, and Pegu, only that the Natives there mount the female-Elephant, and go to find out the male in the Forrests. And when they have met with his haunt, they tye the female to the most convenient place they can find, and then they fix their shares for the Elephant, who in a short time halts toward the female, hot for generation where her cries call him.

This is observ’ble of the female-Elephant, that when she begins to be hot, she gathers together a great heap of herbs and weeds, and makes her self a kind of bed some four or five-foot-high from the ground, where contrary to the custom of all other creatures, she lies upon her back, in expectation of the male, whom she calls to her by a peculiar cry.

This is also particular to the Elephants in the Isle of Ceylan, that only the first Elephant which the female produces, has any tusses. And it is also observ’ble, that the Ivory which comes from Aeben when it is wrougth, has this peculiar quality with it, that it never grows yellow, like that which comes out of the Continent, and from the East-Indies, which makes it more esteem’d, and dearer than any other.

When the Merchants bring Elephants to any place to sell; ‘tis a pleasante sight to see them go along. For in regard there are generally old and young together, when the old ones are gone by, the children will be running after the little ones to play with them, and give them something or other to eat. While the young Elephants, which are very wanton, are busily taking what is offer’d them, the children leap upon their backs: but then the young Elephants, that lately floup for the luncr of victuals, perceiving their Dams a great way before them, double their pace, and playing with their trunks, throw the children off their backs to the ground, yet without doing them any harm.

Notwithstanding all the enquiry I have made, I could never find exactly how long an Elephant vwill live. Nor can all the governors and keepers of those creatures tell you more, than that such an Elephant has been the possession of their Father, their Grandfather, and great Grandfather. And by that computation, I found that they had liv’d some of them six-score, or an hundred and thirty years.
The greatest part of those that have made Relations of India, boldly affirm that the Great Mogul keeps three or four-thousand Elephants. But being myself at Jehanabad, where the King at present resides, he that was chief Master of the Elephants, affirm'd me that the King had not above five-hunder'd Elephants; which were call'd Elephants of the Houfe, made use of only to carry the Women, their Tents, and Luggage; but that for the Wars, he only kept fourscore, or four-score and ten at most. The noblest of the latter fort is always refer'd for the King's Eldest Son, the allowance for his food and other necessaries being 500 Roupies a month, which comes to 750 Livres. There are some that are not allow'd above 50, others 40, others 30, and some but 20 Roupies. But those Elephants that are allow'd an hunder'd, two-hunder'd, three-hunder'd or four-hunder'd Roupies a-month, have belonging to them certain Horse-men that live upon the same pay, and two or three young fellows to fan them during the heat of the weather. All these Elephants are not always kept in the City: the greatest part being led out every morning into the fields, or among the thickers, where they feed upon the branches of Trees, Suce-canies, and Millet, to the great detriment of the poor Country man. But not a little to the profit of their Keepers; for the less they eat at home, the more they gain into their own purses.

The twenty-seventh of August, we travell'd six leagues, and lay at a great Town call'd Ragia-peta.

The twenty-eighth, after eight leagues journey we came to Outemeda, where there is one of the greatest Pagods in all India. It is all built of large Free-stone, and it has three Towers, where there stand several deform'd figures of Embos'd-work. It is encompas'd with many little Chambers for the Priests Lodgings: five-hunder'd paces beyond there is a wide Lake, upon the banks whereof are built several Pagods eight or ten-foot-square; and in every one an Idol representing the shape of some Devil, with a Bra'mer, who takes care that no stranger that is not of their Superstition, shall come to wath, or take any water out of the Lake. If any stranger desires any water, they bring it in earthen-pots: and if by chance their pot touches the stranger's Vessel, they break it immediately. They told me also, that if any stranger, not of their Superstition, should happen by accident to wath in that Lake, they must be forc'd to drain the Lake of all the water that was in at that time. As for their Alms, they are very charitable; for there paifes by no person in necessitie, or that begs of them, but they give them to eat and drink of such as they have. There are several Women that sit upon the Road, whereof some of them always keep fire for Travellers to light their Tobacco by. Nay, they will give a Pipe to some that have none at all. Others boil Rice with Quicinari, which is a grain somewhat like our Hemp-feed. Others boil Beans with their Rice, because the water wherein they are boil'd never puts those that are over-hot into a Pleurisy. There are Women that have vow'd to perform these acts of Charity to strangers for seven or eight years, some for more, some for less, according to their convenience. And to every Traveller they give some of their Beans, and Rice-water, and an handful of Rice to eat. There are other Women upon the high-way, and in the fields, looking behind their Horses, their Oxen, and their Cows, who have made vows never to eat but what they find indigested in the dung of those Beasts. Now in regard there is neither Barly nor Oats in that Country, they give their Cattel certain great crooked Peafe, which they bruise before between two Milk-stones: and then lay them in steep for half an hour; for they are a very solid substance, and hard to be digested. They give their Cattel these Peafe every evening; and in the morning they feed them with two-pound of dark-brown Sugar, like Wax, kneaded together with as much Meal, and one-pound of Butter, whereof the Others or Grooms make little round Balls which they thrust down their throats; for otherwise they would never eat them. Afterwards they wash their mouths, that are all over clam'd, especially their teeth, which makes them have such an aversion against that sort of food. All the day long they pull up the grass and weeds by the roots, and give their Cattel, being very careful of letting them eat any of the earth.

The thirty'eth, we travell'd eight leagues; and lay at a place call'd Gorunpoli.
The one and thirty' th, after we had travell'd nine hours, we flopt at Gogore.

The first of September we travell'd but six leagues, and came to lie at Gogore. It was but eight days before, that the Nabob had taken that City, after a Siege of three months. Nor had it been taken without the assistance of certain Frenchmen, who had forsaken the service of the Dutch-Company, by reason of ill usage. They had also several English and Dutch-Cannoneers, with two or three Italian, which mainly forwarded the surrender of that place.

Gandice is one of the strongest Cities in the Kingdom of Carnatic. It is situated upon the point of an high Mountain; there being but one ascent to it, not above twenty or five and twenty-foot-broad at most; in some places not above seven or eight-foot-wide. On the right-hand of the way, which is cut out of the Mountain, there is a most handsome precipice; at the bottom whereof runs a vast River. Upon the top of the Mountain there is a small plain, about a quarter of a league broad, and about half a league long. This is all sow'd with Rice and Millet, and water'd with many little Springs. The top of the plain on the Southside, where the City is built, is encompass'd with precipices, two Rivers running at the bottom, which form the point. So that there is but one Gate to enter into the City from the plain-side; and that too fourfold with three good Walls of Free-stone, with Moats poy'd at the bottom with Free-stone; so that the besieged had but only one quarter of the City to defend, containing about five-hundred places. They had but two Iron-Guns, the one carrying twelve-pound-Ball, the other eight. The one was planted upon the Gate, the other upon a point of a kind of a Barrick. So that until the Nabob had found the way to mount his Cannon upon a very high plain near the City, he lost a great number of men by several fellacies which the Besieg'd made. The Raja that was within, was eleev'd one of the bravest and most experienced Captains that ever were amongst the Idolaters: whereinupon, the Nabob finding that the place was not to be taken, unless he could get up his Cannon to the top of that steep ascent, sent for all the Frenchmen that were in the King's service, promising to every one four months extraordinary pay, if they could find a way to mount his Cannon upon the top of such a place; wherein they had the good-hap to be very successful. For they mounted four pieces of Cannon, and were so prosperous, as to hit the great Gun that was planted upon the Gate, and render it serviceable. At length, when they had beaten down good part of the Wall of the City, the Besieg'd came to capitulate, and marched out of the Town upon very good Articles. The day we arriv'd, all the Army was encamp'd at the foot of the Mountain, in a plain, through which there ran a very fair River; where the Nabob mutter'd his Cavalry, and found them in a very good condition. An English-Cannoneer and an Italian seeing Monsieur Fardin and my self pass by, guess'd us to be Frangers; and because it was late, accost'd us very civilly, and obli'd us to stay with them all night. By them we understood that there was in the City a French-Engineer, whose name was Claudins Maille de Bourges, and that he was employ'd by the Nabob to cast some pieces of Cannon which the Nabob intended to leave in the City.

The next day we went into the City, and found our Maille's Lodging, having been acquainted with him at Batavia; who inform'd the Nabob of our arrival, he presently sent us Provision for our selves and our beasts.

The third day we went to wait upon the Nabob, who had pitch'd his Tents upon that part of the plain near the place where the way is cut out of the Rock. We inform'd him of the cause of our coming, telling him that we had some commodities that were rare, and worth the King's buying; but that we were unwilling to shew them to the King till he had seen them; believing it our duty to render him that respect. The Nabob was very well-pleas'd with our Complement; and after he had caus'd us to be present'd with Bette, we took our leaves of him, and return'd to our Lodgings, whither he sent to us two Bottles of Wine, one of Sack, and the other of Sevillas, which is a rare thing in that Country.

The fourth day we waited upon him again, and carried along with us some Pearles of an extraordinary weight, beauty and bigness; the least whereof weighed twenty-four Carats. After he had receiv'd them and shew'd them to some of the Lords that were about him, he ask'd the price, which when we had sett him, he return'd us our Jewels and told us he would consider of it.
The tenth day he sent for us in the morning, and after he had caused us to sit down by him, he sent for five small Bags full of Diamonds, every Bag containing a good handful. They were loose Stones, of a very black Water, and very small; none of them exceeding a Carat, or a Carat and a half; but otherwise very clean. There were some few that might weigh two Carats. After the Nabob had shewn us all, he ask'd us whether they would sell in our Country. We made anfwer, that they might have been for sale in our Country, provided they had not been of a black Water; for that in Europe we never esteem'd any Diamonds, but such as were clean and white, having but a small esteem for any others. It seems, that when he first undertook the Conquest of this Kingdom for the King of Gellconda, they inform'd him that there were Diamond Mines in it. Whereupon he sent twelve thousand men to dig there; who in a whole years time could find no more than those five small Bags full. Whereupon the Nabob perceiveing that they could find none but brown Stones, of a Water enclining much more to black than white, thought it but loss of time, and so sent all the people back to their Husbandry.

The eleventh, the French Canoners came all to the Nabob's Tent, complain ing that he had not paid them the four months pay which he had promis'd them; threatening him, that if he did not discharge it, they would leave him; to which the Nabob promis'd to give them satisfaction the next day.

The twelfth, the Canoners not failing to give him another visit, the Nabob paid them three months, and promis'd to pay them the fourth before the month were out; but so soon as they had receiv'd their Money, they fell a feasting another one, so that the Dancing Wench's carried away the greatest part of their Coin.

The thirteenth, the Nabob went to see the Guns which Maille had undertook to cast. For which purpose he had sent for Brass from all parts, and got together a great number of Idols which the Soldiers had pillag'd out of the Pagods as they march'd along. Now you must know, that in Gandi coor there was one Pagod, said to be the fairest in all India, wherein there were several Idols, some of Gold, and others of Silver; among the rest there were six of Brass, three sitting upon their Heels, and three upon their Feet, ten foot high. These Idols were made use of among the rest. But when Maille also had provided all things ready, he could not make those six Idols run, that were taken out of the great Pagod of Gandiesor, though he melted all the rest. He try'd several ways, but it was impossible for him to do it, whatever expence the Nabob was at; nay though the Nabob threaten'd to hang the Prieffs for having inchantd those Idols. And thus Maille could never make any more than only one single piece, and that split upon trial; so that he was forc'd to leave the work unfinisht, and soon after left the Nabob's service.

The fourteenth, we went to take our leaves of the Nabob, and to know what he had further to say to us, concerning the Commodities we had then shewn him. But then he told us, he was busie at present about the examination of certain Officers which were brought before him. For it is the custom of that Country, never to put a man in Prifon; but as soon as the Officer is taken, he is examin'd, and sentence is pronounce'd upon him, according to his crime, which is immediately executed; or if the party taken, be found innocent, he is as soon acquitted. And let the controversy be of what nature it will, it is presently decided.

The fifteenth in the morning, we went to wait upon him again, and were immediately admitted into his Tent, where he sat with his two Secretaries by him. The Nabob was sitting according to the custom of the Country, bare-foot, like one of our Taylors, with a great number of Papers sticking between his Toes, and others between the Fingers of his left hand, which Papers he drew sometim es from between his Toes, sometim es from between his Fingers, and order'd what answers should be given to every one. After his Secretaries had wrote the answers, he caus'd them to read them, and then took the Letters and seal'd them himself; giving some to Foot Meffengers, others to Horfemen. For you muft know, that all those Letters which are sent by Foot-Potts all over India, go with more speed than those which are carried by Horfemen. The reason is, because at the end of
every two Leagues there are little Huts, where there are men always ready, who are engag'd to run away immediately; so that when one of these men that carries the Letters, comes to one of these Huts, he throws the Letters into the Hut, and then he that is appointed, runs with them to the next Stage. They look upon it as an ill Omen, to give the Letters into the Meflengers hands; but they must be thrown at his feet, and he must gather them up. It is to be obviou'd also, that the Highways in most parts of India, are like Walks of Trees; and that where there are no Trees, at every five hundred paces distance, there are set up little Heaps of Stones, which the Inhabitants of the next Villages are bound to white-wash from time to time, to the end that Letter-Carriers may not mis their ways in dark and Rainy nights. While we stay'd with the Nabab, certain Officers came to tell him, that they had brought certain Offenders to the door of his Tent. He was above half an hour before he return'd them any answer, writing on, and giving instructions to his Secretaries; but by and by, all of a sudden he commanded the Offenders to be brought in, and after he had examin'd them, and made them confess the crime of which they stood accus'd, he was above an hour before he said a word, still writing on, and employing his Secretaries. In the mean while several of the Officers of the Army came to tender their respects to him in a very submissive manner, all whom he answer'd only with a nod. There was one of the Offenders which were brought before him, had broken into a Houfe, and had kill'd the Mother and three Children. He was condemned upon the spot, to have his Hands and Feet cut off, and to be cast out into the high way, there to end his days in misery. Another had rob'd upon the Highway; for which the Nabab order'd his Belly to be ript up, and himself to be cast upon the Dunghill. I know not what crimes the other two had committed, but their Heads were both cut off. When we perceiv'd him at a little Levine, we ask'd him whether he had any other Commands to lay upon us, and whether he thought our Commodities fitting to be shewn to the King. He answer'd, that he might go to Golconda, and that he would write to his Son in our behalf, and that his Letters would be there sooner than we. And in order to our journey, he order'd us fifteen Horfemen to convoy us, and to provide us neceffaries upon the Road, till we came to a River thirteen Leagues from Gandicor, which no perffons are to pass, unless they have the Nabab's Paffport, to keep the Soldiers from running from their Colours.

C H A P. XIX.

The Road from Gandicor to Golconda.

THE sixteenth in the morning, we set out of Gandicor, accompanied with the greatest part of the Canoneers, who brought us the first day's journey up our way; and that day having travel'd seven Leagues, we came to lye at Cotepadi.

The seventeenth, the Canoneers took their leaves of us; and we kept on our journey with our Horfemen; and having travel'd fix Leagues, we lay at a Village call'd Coten, on the other side of the River, which is very broad. So soon as we had cross'd it, the Horfemen took their leaves of us; and though we made them a prefent of Roupies, to buy them Tobacco and Betel, yet we could not perfwade them to take it. Their Ferry-Boats wherewith they cross the River, are like broad bottom'd Wicker Flaskets, cover'd without with Oxe's Hides; at the bottom whereof they lay certain Faggots, over which they spread a piece of old Tapestry, to keep the Wares and Merchandifc from the wet. As for their Coaches and Waggons, they fanften them between two Boats, by the Wheels and the Fole; the Horses swimming all the while, one man whipping them on behind, while another in the Boat holds them up by the Head-Stall.
Stall. As for the Oxen that carry the Luggage, as soon as ever they come to
the River side, and that they have unladen them, they only drive them into
the River, and they will swim over of themselves. There are four men
that stand upright at the four Corners of the Boat, and row it along with
bread pieces of Wood, made like Shovels. If they do not all strike their
skees together, but that any of the four missh, the Boat will turn round
two or three times; and the stream carries it a great way lower than where
they intended to land.

The eighteenth, after five hours travel we arriv'd at Morimal.
The nineteenth, we travel'd nine Leagues, and lay at Sanctefila.
The twentieth, we travel'd nine Leagues more, and lay at Goremda.
The one and twentieth, after six hours travel, we spent the night at Kamra,
a Frontier Town in the Kingdom of Golconda, till the Conquest of Carnattia by
Mirjimola.

The two and twentieth, we travel'd seven Leagues, and came to lye at Emet-
lipat. When we were about half the way, we met above four thousand per-
fins, men and women; and above twenty Palleck's, in every one whereof was
an Idol. They were adorn'd with Coverings of Sattin, purpled with Gold, and
Velvets with Gold and Silver Fringe. Some of these Palleck's were born by
four men; others by eight, and some by twelve, according as the Idols were
in bigness and weight. On each side of the Palleck, walk'd a man, with a large
Fan in his hand, five Foot in compass, made of Offriches and Peacocks Feathers,
of various colours. The Handle of the Fan was five or six foot long, laid all
over with Gold and Silver, about the thickness of a French Crown. Every one
was officious to carry one of those Fans, to keep the Flies from the Idols
Face. There was another Fan which was carried close by the Idol, somewhat
larger than the former, without a handle, and was born just like a Target. It
was adorn'd with Feathers of severall colours, and little Bells of Gold and Sil-
ver, round about the edges. He that carried it, went always near the Idol upon
the same side, to shade the Idol; for to have shut the Curtains would have
been too hot. Ever and anon, he that carried that fort of Fan, brandish'd it
in the air, to make the Bells ring; which they pretend'd to be a kind of Paffime
to the Idol. All these people with their Idols came from Brampoor, and the
adjacent parts, and were going to visit their great Kam, that is to say, their
chief God, who stands in a Pagod in the Territories of the King of Carnattia.
They had been about thirty days upon the Road, and were to travel fourteen
or fifteen more, before they came to this Pagod. One of my Servants, who
was a Native of Brampoor, and of the same Superstition, beg'd me to give him
leave to bear his Gods company, telling me withall, that he had made a Vow
long since to go this Pilgrimage. I was constrain'd to let him go. For had I
not given him leave, I knew he would have taken it, by reason he had much
acquaintance and kindred among the Rabbile. About two months after, he re-
turn'd again to us to Sara, and because he had faithfull serv'd Monfieur Jardin
and my self, we made no scruple to take him again. Asking him some questions
about his Pilgrimage, he related to me this following passage: Six days after
he left me, all the Pilgrims had made an account to go and lye at such a Vil-
lage, to which before they came they were to cross a River, that has but little
Water in Summer, so that it is easily fordable. But when it rains in India, the
Water falls with such a force, that it seems to be a perpendicular deluge; and
in less than an hour or two, a small River shall swell three or four foot high.
The Rains having overtaken those Pilgrims, the River was swell'd in that man-
ner, that it was impossible to pass it that day. Now because it is not necessa-
ry for Travellers in India to carry provisions, especially for the Idolaters, who never
eat any thing that ever had Life; in regard that in the least Village you may
meet with abundance of Rice, Meal, Butter, Milk Meats, Lentils, and other
Pulle, besides Sugar, and Sweet-Meats, dry and moist. The people were very
much surpriz'd, having no Victuals, when they came and saw the River swell'd.
In short, they had nothing to give their Children to eat, which caus'd great
lamentations among them. In this extremitie the chief of their Priests set himself
down in the midst of them, and covering himself with a sheet, began to cry out that
they
they who would have any Victuals should come to him; when they came, he
ask'd every one what they would have, whether Rice, or Meal, and for how
many persons; and then lifting up the corner of the sheet, with a great Ladle
he distributed to every one that which they asked for; so that the whole multi-
itude of four thousand Souls was fully satisfied. My Servant did not only tell
me this story, but going several times afterwards to Brampoor, where I was
known to the chief men in the City, I enquir'd of several, who swore to me
by their Ram, Ram, that it was truth. Though I am not bound to believe it.

The twenty-third, we arriv'd at Doupar, after we had travel'd eight leagues,
and crossed several Torrents.

The twenty-fourth, we travel'd four leagues, and came to Tripant; where
there is a great Pagod upon a Hill, to which there is a circular acent of Free-
stone every way; the least Stone being ten foot long, and three broad: and
there are several Figures of Demons in the Pagod. Among the rest, there is
the Statue of Venus, standing upright, with several lascivious Figures about
her, all which Figures are of one piece of Marble; but the Sculpture is very
ordinary.

The twenty-fifth, we travel'd eight leagues, and came to Mami.

The twenty-sixth, we travel'd eight leagues more, and came to lye at Ma-
cheli.

The twenty-seventh, we travel'd not above three leagues, being to cross a
wide River in Boats like Panniers, which usually takes up half the day; for
when you come to the River side, there is neither Pannier nor any thing like
to cross it. There was only one man, with whom we bargain'd for our passage,
who to try whether our Money were good or no, made a great fire and threw
it into the flame, as he does to all others that pass that way. If among the
Roupies which he receives, he meets with any one that turns a little black, you
must give him another, which he presently heats red hot; when he finds his
Money to be good, he calls to his Companions to fetch the Manequin or Flasket-
Boat, which lay hid before in some other part of the River. For these sort
of people are so cunning, that if they defcry any Passengers afar off, they will
row their Manequin to the other side, because they will not be constrain'd to
carry any person over without Money. But the Money being paid, the man
that receives it calls his Companions together, who take the Boat upon their
Shoulders, and when they have launch'd it into the River, they fetch their
Passengers and goods from the other side.

The twenty-eighth, having travel'd five leagues, they came to a place call'd
Dahir-Pinta.

The twenty-ninth, after twelve hours travel, we came to lye at Holcora.

The thirtieth, we travel'd eight leagues, and came to spend our night at Pe-
ridera.

The first of October, after we had travel'd ten leagues, we came to lye at
Aterrara. This is a House of Pleasure, which the present King's Mother caus'd
to be built. There are many Chambers in a great Piazza belonging to it, for
the convenience of Travellers.

You must take notice, that in all the Countries where we travel'd, as well in
the Kingdom of Carnatica, as the Kingdoms of Golconda and Vizapoor, there
are no Physicians, but such as attend Kings and Princes. As for the common
people, after the Rains are fall'n, and that it is time to gather Herbs, you shall
see every morning the good women of the Towns going into the Fields, to
gather such Simples which they know to be proper for such Diseases as reign
in the Family. This is a very true, that in great Cities there may be one or two
men that have some common Receipts, who go every morning, and sit in some
known places, to give their Remedies to such as enquire for them, whether
they be Potions or Plaisters. First they feel their Pulses, and then giving them
some remedy, for which they do not demand the value of six pence; they also
at the same time mutter certain words between their teeth.

The second of October, we had but four leagues to travel before we came
to Golconda. We went immediately to the Lodging of a young Dutch Chi-
rurgion, belonging to the King, whom the Sieur Cheteur, Envoy from Batavia,
had
had left at Golconda upon the King's earnest entreaty. The King was always very much trouble'd with the head-ach: for which reason the Phisitians had order'd that he should be let blood in four places under the tongue; but there was no person that would undertake to do it: for the Natives of the Country understand nothing of Chirurgery. Now before that Peter de Lan, for that was the Dutch-Chirurgian's name, was entertain'd in the King's service, he was ask'd whether he could let blood? To which he answer'd, that there was nothing so easy in Chirurgery. Some few days after the King sent for him, and gave him to understand that he was resolv'd to be let blood the next day in four parts under the tongue, as the Phisitians had order'd, but he should take a care of not drawing away above eight ounces. De Lan returning the next day to Court, was lead into a Chamber by three Eunuchs, and four Old-women, who carri'd him to a Bath, and after they had undrest him, and wash'd him, especially his hands; they anointed him with Aromatick-drugs, and instead of his own European-Clothes, they brought him a Robe according to the fashion of the Country. After that, they brought him before the King; where he found four little Porringers of Gold, which the Phisitians, who were present, had weigh'd. In short, he let the King blood under the tongue in four parts, and perform'd his business so well, that when the blood came to be weigh'd, it weigh'd but bare eight ounces. The King was so satisfy'd with the Operation, that he gave the Chirurgion three-hunder'd Pagods, which comes to almost seven-hunder'd Crowns. The Young-Queen and the Queen-Mother understanding what he had done, were resolv'd to be let-blood too. But I believe it was rather out of a curiosity to see the Chirurgion, than out of any necessity which they had to be let-blood. For he was a hand'som young-man; and perhaps they had never seen a stranger near at hand, for at a distance, it is no improbable thing, in regard the Women are shut up in such places where they may see, but not be seen. Upon this, de Lan was carri'd into a Chamber where the same Old-women that had waited on him before he let the King blood, stript up his arm, and wash'd it, but more especially his hands; which when they were dry, they rubb'd again with Sweet-Oils as before. That being done, a Curtain was drawn, and the Queen stretching out her arm through a hole, was let-blood; as was the Queen-Mother afterwards in the same manner. The Queen gave him fifty Pagods, and the Queen-Mother thirty, with some pieces of Cloath of Gold.

Two days after we went to wait upon the Naha's Son, but were told we could not speak with him that day; the next day receiving the same answer, we were advertis'd upon enquiry, that we might wait long enough in that manner; that he was a young Lord that never sparr'd from the King; or that if he did leave the Court, it was only to keep his Miles company in his own Haram. The young Chirurgion seeing us so delay'd, offer'd to speak to the King's first Phisitian, who was also of the King's Council, and who had testify'd a great affection toward the Batavian-Envoy, and for de Lan himself; for which reason, he thought he might embrace an opportunity to do him a kindness. In short, de Lan had no sooner spoke to him, but he sent for us, and having, after much civility shew'd us, inform'd himself of the cause of our coming, he offer'd us to shew him our Pearls, which we did the next day. After he had view'd them, he made us seal them up again in our own bags: for all that is presented to the King must be seal'd with the Merchants-Seal; and when the King has had a fight of the Commodity, it is seal'd up with his own Seal, to prevent any fraud. Thereupon we left the Pearls, so seal'd up, in his hands, who promis'd to shew them to the King, and to give us a good account of the truth we had put into his hands.

The next day about nine of the Clock before noon we went to the River to see how they wash the King's and the Great Noble-men's Elephants. The Elephant goes up to the belly in the water, and lying down upon one side, with his trunk he throws the water several times upon that side which lies out of the water; and when he has wash'd himself sufficiently, the Maffe comes with a kind of a Pumice-stone, and rubbing the Elephant's-skin, cleanses it from all the filth that clings to it. Here some believe, that when this creature is once laid down, it cannot rise of its self; which is contrary to what I have seen. For when
when the Master has well-cleaned the one side, he commands the Elephant to turn the other, which the beast immediately does; and when both sides are well-washed, he comes out of the River, and stays a while upright upon the bank-side to dry himself. Then comes the Master with a pot full of some red or yellow colour, and sprinkles the beast in the forehead, about the eyes, upon the breast, and all behind, rubbing him afterwards with Oyl of Coco's to strengthen the nerves; and some when all is done, he fastens a girt-Plait upon their foreheads.

The fifteenth, the chief Physician set for us, and return'd us our bags again, seal'd with the King's Signet, wherewith his Majesty had seal'd them after he had look'd upon them. He demanded the price; which we told him: Whereupon, an Eunuch that stood by him, and wrote down every thing, wondering at the high-price of the Pearls, told us that we took the King of Golkonda's Couriers for persons that had neither knowledge nor judgment; and that he saw every day things of greater value brought to the King. I briskly retorted upon the Eunuch, that he was as much skill'd in the price of a young Slave, than the value of a Jewel; and so saying, we put up our Pearls, and return'd to our Lodging. The next day we set out from Golkonda for Surat, in which Road there is nothing considerable but what I have already describ'd, only this is to be remembered, that we were not gone above five days journey from Golkonda, but the King, who had not heard in two days after we were gone, that I had return'd upon the Eunuch, sent four or five Horse-men after us with Orders, if they overtook us, to bring us back; but in regard we were got one day's journey into the Territories of the Mogul before one of the Horse-men overtook us, (for the rest stay'd upon the Frontiers of the two Kingdoms;) that knew the humour of the Country very well, made answer for my self and Companion, that at that time our business would not permit us; and that therefore we begg'd in most humble manner his Majesty's pardon; and afterwards I made my Companion allow my reasons.

Being arriv'd at Surat, Monseur de Jardin dy'd of an over flowing of choler; and I made a full account to have gone to Agra to Sha-jehan, who then reign'd. But at the same instant the Nabab, Sha-Eff-Kaan, the King's Brother-in-Law, and Governor of the Province of Guzerat, sent one of the principal Officers of his House to me from Amadabat, to tell me he understood I had some extraordinary Jewels to sell; for which reason he would be glad to see me, and that he would pay me as much for them as the King should do. I receiv'd this Message, while Sieur de Jardin lay sick, and the ninth day after his death I got to Amadabat, and spake with the Nabab. Now in regard he was a man that understood Jewels perfectly well, we presently came to an agreement: so that we had no dispute together, but about the quality of the Coin to be paid. He allow'd me two forts to choose, Roupies of Gold, or Roupies of Silver: but the Prince seeming to intimate to me that he should not be well pleas'd to let such a Sum in Silver be seen to go out of his House, he wish'd I would rather accept my payment in Roupies of Gold, that made not such a great heap. I consented to his desire; and he shew'd me very fair Gold, and many Roupies, that had not seen the Sun in a long time. But in regard the price current of a Roupie of Gold, is not above fourteen Roupies of Silver, and for that he would have had me taken my Roupies at fourteen and a half, or at least for fourteen and a quarter, it had like to have spoil'd our bargain; for I gave him to understand, that in so large a sum, it would not quit cost to lose a fourth part in every Roupie of Gold. At length to please him, I was forc'd to take the Gold at fourteen Roupies of Silver and an eighth part. Thus a Prince otherwise magnificent and generous, yet in matter of buying and selling, would not approve himself to be a good Husband. While I stay'd at Amadabat, he sent me every day to my Lodging four Silver Plates of Pilau, and other excellent Dye't; and one day that the King had sent him as many Apples as ten or twelve men could carry, he sent me as many as for their rarity at Amadabat, were worth three or four hundred Roupies. Besides all this, he gave me a compleat Habit of Honour, with a Sword and a Cangiar, worth a thousand Roupies; and resolving also to give me a Horse, he ask'd me what kind
kind of one I would have. I told him, since he was pleas'd to give me my choice, that I rather desir'd a young lively Horse, rather than an old one. Thereupon he sent me one that was so given to bounding and prancing, that he threw a young Hollander out of the Saddle; but upon my desire to have him chang'd, he sent me another, which I sold afterwards for four hundred Roupies.

From Amadabat I return'd to Surat; from Surat I travel'd again to Colombo, and thence to the Mine to buy Diamonds. From whence returning back for Surat, I resolv'd for Persia.

CHAP. XX.

My return from Surat to Ormus.

Being upon my return to Surat from the Diamond Mine, I understood that the War was proclaimed between the English and the Hollander, and the latter would send no more Ships into Persia. The English also gave out the same resolutions; for indeed they had sent four Ships into Persia, which they expected back every hour. While I was thus in fear of staying long in a place where I had no business, there arrived at Surat five great Dutch Ships from Batavia; three of which being rather Men of War, than Merchant-Men, were order'd to be unladen with all speed, with an intention to look out for the four English Vessels that were expected out of Persia. The other two were appointed to follow two or three days after, being in that time to take in provisions for the whole Fleet.

In one of those two Vessels I embark'd, and setting sail the eighth of January, we came before Dhu the twelfth, where we overtook the other three Ships. There it was debated at a Council of War, what course to steer to meet the English; and it was resolv'd, that we should steer away for Seindi, where we arriv'd the twentieth of the same month, and stay'd there till the twenty-eighth, and then setting sail with a fair Wind, we landed at Gemrom the seventh of March.

The End of the First Book.
TRAVELS IN INDIA.

The Second Book.

Containing an Historical and Political Description of the Empire of the Great Mogul.

CHAP. I.

A Relation of the last Wars of Indostan; which gives an insight into the present Estate of the Empire and Court of the Moguls.

I have written this History in such manner, as I knew things to be transacted, during my stay in the Country; leaving it to the Reader to make his own reflections as he pleases; it being sufficient for me to make a faithful description of the Potent Empire of the Moguls, according to the Observations I have taken upon the place.

This great and vast Empire, which contains the greatest part of Indostan, and which extends from the Mountains on this side the River Indus, to the Mountains on the other side of Ganges; borders Eastward upon the Kingdoms of Aracan, Tipra, and Asia. Toward the West upon Perfa, and the Ussug Tartars. Southward upon the Kingdoms of Golconda and Vifapour. Northward it runs up as far as the Mountain Caucasus. North-Eastward the Kingdom of Bactriam, whence comes our Musk, parts it. North-Westward it borders upon the Country of Chegathoy, or the Ussugs.

They are call’d Moguls, that is, white of complexion; for the last Conquerors of the Indies were Whites; the Natives being all Brown, or Olive-colour.

Ameng-zeb, the present Emperor, is the eleventh in a direct line, of the Descendants from the great Temur-Leng, commonly call’d Tamerlane; the extent and renown of whose Conquests, from China to Poland, has exceeded all the actions of the greatest Captains of the former Ages. His Successors completed the Conquest of all India between the two Rivers, with the destruction of several Kings. So that Ameng-zeb has at this time under his Dominion, the Territories of Gouzerat, Deccan-Delby, Malac, Labor, Kafzamire, Bengal, and many other Territories; not to mention several Kaja’s, or petty Kings, who pay him Tribute, and are his Vassals. The Succession of the Kings of India is as follows:

1. Temur-Leng, that is to say, the Lame, because one of his Legs was shorter than the other, lies buried at Samarchand, in the Country of Chegathoy, or the Ussug Tartars, being the place of his Nativity.

2. Miram-Cha, the Son of Temurleng.
3. Sultan Mahomet, the Son of Miram-Cha.
4. Sultan Aboufai-Mirza, the Son of Mahomet.
5. Hametb-Shack, the Son of Sultan Aboufai.
6. Sultan Babur, that is, the Valiant Prince, the first Mogul that was of greatest power in India. He dy'd in the year 1532.
7. Homajon, that is, the Happy, the Son of Sultan Babur, dy'd in the year 1552.
8. Abdul Feta Gelal-Eddin Mahomet, commonly call'd Akabar, that is, the Great, reign'd fifty four years, and dy'd in the year 1605.
9. Sultan Selim, otherwise call'd Jehan-guir Padfo, that is, the Victorious Emperor of the World, succeeded Akabar his Father, and dy'd 1627. He had four Sons, the eldest nam'd Sultan Kosfo, the second Sultan Kourom, the third Sultan Peroiz, the fourth Cha-Daniel.
10. Sultan Kourom, the second of the four, succeeded Jehan-guir his Father; and was acknowledg'd by all the Nobility, at the Castle of Agra, by the Name of Cha-Bedîn Mahomed, but he would be call'd Cha-jehan, that is, King of the World.
11. Aureng-zeb, that is, the Ornament of the Throne, is the present Monarch.

The following Figure shews you what sorts of pieces the Kings cause to be thrown among the people when they come to the Throne. They represent the Arms or Signets of the Kings which I have nam'd. The biggest, in the middle, was Cha-jehan's, the tenth King. These pieces are most of them Silver; there being very few of Gold. And as for Aureng-zeb, he never coin'd any particular pieces to throw away at his Coronation.
The Great Mogul is without all question the richest and most potent Mo- 
narch of Asia; the Territories which he possessed, being his own Hereditary 
Possession; and being absolute Master of all the Territories whence he receives his 
Revenues. For in the Territories of this Prince, the great Lords are but 
the Royal Receivers, who give an account of the King's Revenues to the Governors 
of the Provinces, and they to the Chief Treasurers and Controllers of the Ex-
chequer.

CHAP. II.

Of the Sickness and Suppos'd Death of Cha-jehan, King of India, and 
the Rebellion of the Princes his Sons.

This great King had reign'd above forty years, not so much as a King over 
hisSubjects, but rather as a Father over his Family and Children. Inasmuch, 
that during his Reign there was such a strictness in the Civil Government, and 
particularly for the security of the High-ways, that there was never any oc-
casion to put any man to death for Robbery. In his declining years he fanc'd 
a young Lady of an extraordinary Beauty, that was not above thirteen years 
of age; and because the strength of nature would not permit him to satisfy 
his passion, he took certain provocatives, which were so hot, that he fell there-
upon into a diatemper that had almost kill'd him. This oblig'd him to shut 
himself up in his Haram, together with his Women, for two or three months; 
during which time he appear'd very rarely to the people, and that at a great 
distance too, which made them believe he was dead. For they are oblig'd by 
Custom to shew themselves to the people three times in a week, or in fifteen 
days at most.

Cha-jehan had six Children, four Sons and two Daughters. The Name of 
the eldest was Dara-Cha, the second was call'd Sultan Sujah, the third Amreng-
zeb, and the fourth Morad-Bakche. The eldest of his two Daughters was call'd 
Begum-Seleh, and the name of the second was Ruchewara Begum.

Cha-jehan lov'd all his four Sons alike, and had made them Governors or 
Vice-Roys of four of his principal Provinces or Kingdoms. Dara-Cha, who 
was the eldest, stay'd with his Father in Delhi, and had the Government of 
the Kingdom of Sindh, into which he put a Deputy, Sultan Sujah had for his 
share the Government of Bengal. Amreng-zeb was Vice-Roy of the Kingdom 
of Deccan; and Morad-Bakche of the Kingdom of Guzerat. But though Cha-
jehan endeavoured to give equal content to his four Sons, their Ambition was 
not satisfied with this division, but ruin'd all the good designs which so kind a 
Father had lay'd to preserve peace among his Children.

Cha-jehan being thus sick, and retir'd into the Women's quarters, without 
shewing himself for many days; the report ran that he was dead, and that 
Dara-Cha conceal'd his death, to gain time to provide for himself, and to se-
cure the Empire. True it is, that the King believing he should dye, commanded 
Dara-Cha to call together all the Omrabs or Lords, and to seat himself upon 
the Throne, which belong'd to him, as the eldest of his Brothers. He allo tel-
ified the desire he had to see him quietly settled in the peaceable possession of 
the Empire. And this intention of his was look'd upon as the more just, in re-
gard the other three Brothers had been for some time observ'd to have let 
respect for their Father, than Dara-Cha. Dara-Cha, who honour'd and respect-
ed the King with a real tenderness, made answer to the King, that he desir'd 
of Heaven nothing more than the preservation of his Majesties life, and that fo 
long as Heaven should continue that preservation, he should take it to be a 
greater honour to continue himself a Subject, than to ascend the Throne. And 
indeed he was never absent from his Father, that he might be the better able 
to serve him in his sickness; and because he would be present upon all occa-

tions, he lay by his Fathers Bed-side, upon a Tapestry spread upon the ground.

During the false report of the death of Cha-jehan, his three other Sons immediately rebell’d, every one laying claim to their Fathers Crown. Morat-Bakhe the youngest, who had the Government of Guzerat, sent away Forces immediately to besiege Surat, the most considerable Port, and most frequented of any other all over India. The City made no resistance, for the Walls are very weak, and broken down in several places. But they defended the Cittadel, where the Treasure was, very stoutly; though the young Ambitious Prince did all he could to make himself Master of it. Chabas-Kan, one of his Eunuchs, who was General of his Army, an industrious and active person, and who carried on the Siege with all the experience of an old Captain; when he saw he could not carry the Caffle by main force, caused it to be undermined in two places, by the assistance of an European Engineer, which took effect; so that upon the twenty-ninth of December, 1659, he threw down a good part of the Walls, and fill’d up the Moat; which very much terrify’d the besieged. But they presently recover’d their courage, and though they were but a small number, they defended themselves for above forty days, to the great dammage and slaughter of Morat-Bakhe’s Army. Chabas-Kan, provok’d at such a vigorous resistance, fought for all the Wives and Children, Parents and Kindred of the Canoneers that were within the Caffle, to place them at the head of his men, when they made their approaches. He also sent one of the Brothers of the Governor of the place, to offer him advantageous conditions. But the Governor, being a very loyal person, and uncertain of the Kings death, rejected all his offers. The Eunuch perceiving the Resolution of the Governor, threaten’d the besieged to kill all their Wives and Children, Parents and Kindred, if they did not surrender the place the next day. But neither did any of those considerations prevail, till at length the breach being made wider, and the number of defendants decreasing, the Governor surrender’d upon honourable conditions; which were punctually perform’d by Chabas-Kan, who seiz’d upon all the Treasure, and carried it to Amadabat; where Morat-Bakhe was busily employ’d in squeezing the people to get Money.

The news of the taking Surat being brought to this Prince, he presently provided himself a Throne, and setting upon it on the day which was appointed for the Ceremony, he caus’d himself to be declared King, not only of Guzerat, but of all the Dominions of Cha-jehan his Father: At the same time he also coin’d Money, and sent new Governors into all the Cities. But his tottering Throne, not being well fix’d, fell soon to the Ground; and the youngest of all the Brothers, for having usurp’d a Scepter that no ways appertain’d to him, was confin’d to a severe imprisonment. Prince Dara-Cha fain would have relieve’d Surat; but it was impossible. For besides that he was bulist in the affiance of his Father the King, his second Brother Sultan-Sujab, more powerful than Morat-Bakhe, found him far more work to do. He was already advance’d into the Kingdom of Lahore, having absolutely reduc’d the Kingdom of Bengal. All that Dara-Cha could do, was to send Soliman Checour his eldest Son, with an Army against Sultan Sujab. The young Prince having defeated his Uncle, and driven him back into Bengal, the Frontiers whereof he secure with good Garrisons, return’d to Dara-Cha his Father. In the mean time Morat-Bakhe, acknowledg’d for King in the Kingdom of Guzerat, bends all his Force and Counsels to make himself Emperor of the Indies, to destroy his Brothers, and to fix his Throne either in Agra or Teban-ahab.

While these things pass’d, Aungz-zeb as ambitious, but more crafty than his Brothers, lets them alone to kindle the first Fires; and conceals his own designs, which afterwards appear’d so much to the damage of the rest. At first he seem’d to lay no claim to the Empire, but liv’d a private life, like aDerwisch, or Religious Hermit. And the better to act his part, he declar’d to his younger Brother Morat-Bakhe, whom he faw to be so ambitious, how willing he should be to affit him in his designs; telling him, that because he merit’s the Empire by his Valour, he would aim him with his Money and his Forces to overthrow Dara-Cha, who only stood in his way. The young Prince, blinded with the hopes of his good Fortune, easily believe’d Aungz-zeb. And
so joining Forces together, he advances towards Agra, to make himself Master of that City. Dara-Cha marches to meet them; but the Battel was as imprudently mannag'd by him, as fortunately fought by his Brothers. For Dara-Cha, confiding too much in the principal Officers of his Army, against the advice of his General, who was his chief Minifter of State, and faithful to him, thought himself sure of the Victory, by falling on before his Brothers had time to repofe themselves. The first onfig was very rude and bloody, where Morat-Bakche, full of fire and courage, fighting like a Lyon, was shot with five Arrows into the body. The Victory leaning to Dara-Cha, Aurung-zeb retreated; but soon turn'd head again, when he faw those Traytors advancing to his aid, who were in the Army of Dara-Cha, and who had treacherously deferred him, after he had left his best Officers and his General. With this affiftance Aurung-zeb renewed the fight againft Dara-Cha; who feeing himself betray'd, and unable to maintain the fight with the small number of men which he had left, retreats to Agra, where the King his Father was, who began to mend. The King advised his Son to retire to the Fortrefs of Dehly, and to carry the Treasure that was in Agra with him; which he did without delay. Thus the Victory fell entirely to Aurung-zeb and Morat-Bakche, who before the end of the Battel, being weaken'd with the loss of blood, was forc'd to retire to his Tent, to have his wounds drefled. Now it was an eaffie thing for Aurung-zeb to gain those Traytors, as well by reafon of the vaft Treasures which he had, as alfo for that the Indians are very inconfiant, and want generofity. Besides, the Commanders are generally Fugitive Perfons, persons of little worth, who are altogether for them that give most. Cha-Eff-Kan, who was Uncle to thefe four Princes, whose Mother was the King's Sitter, went over to Aurung-zeb with the greatest part of the principal Commanders that had adher'd to Dara-Cha, and Morat-Bakche, and had forfaken their Mifters. Morat-Bakche then began to fee his Error in having trusted Aurung-zeb, who feeing himself favour'd by Fortune, loft no time to accomplish his ends. Thereupon Morat-Bakche fends to his Brother for the half of the Treasure that he had feiz'd, that he might retire to Gzcran. But Aurung-zeb for anfwer affur'd him, that he had no other defign than to advance him to the Throne, to which purpofe he defir'd to confer with him by word of mouth. Morat-Bakche in order to that, finding himself indifferently well recover'd of his wounds, goes to visit his Brother, who kindly welcom'd him, exclaim'd his courage, and told him he defir'd the beft Empire of the world. The young Prince was charmed by the melody of fuch sweet language, while his Eunuch, Shabas-Kan, did all he could to make him fenfible of the fhares that were laid for him. But when Morat-Bakche fhould have taken the Eunuchs advice, it was too late; for Aurung-zeb had already laid his plot to deftroy him. He invites Morat-Bakche to a Fahr; and the more the one excites himself, the more the other prifles him to come. The young Prince perceiving he would take no denial, resolv'd to go, for fear of discovering the misfrut he had, although he verily belief'd that that day would be the laft of his life, and that fome deadly poyfon was brew'd for him. However, he was deceiv'd in that particular, for Aurung-zeb not aiming at his life then, contented himself only to deprive him of his liberty, and fo instead of advancing him to the Throne, fent him away, to be safely kept in the Caffe of Gzcran.
Of the Imprisonment of Cha-jehan, and how he was punish'd by Aureng-zeb his third Son, for the injustice he had done Prince Boulaki his Nephew, the Grandchild of Gehan-guir, to whom, as to the Son of the Eldest Son, the Empire of the Moguls belonged.

Gehan-guir, King of India, Son of Aohbar, and Grandchild to Houmanjon, reigned very peaceably during the space of twenty-three years, equally beloved both by his Subjects and Neighbours. But his life seemed too long to his two Sons, who were both ambitious to reign. The eldest rais'd a powerful Army near Labor, with an intention to have surpriz'd his Father, and to have possess'd himself of the Throne by force. The King incendi'd at the influence of his Son, refolv'd to chastifie him; meets him with a considerable Army, defeats him, and takes him Prisoner, with many of the most considerable Nobility that adher'd to him. After which, out of a natural affection to his Children, he sav'd his life, but put out his Eyes. And when he was blind he always kept him about his person, with an intention to have prefer'd his eldest Son Boulaiki to the Crown, whose Father had already many Sons, but all very young. But Sultan Courom, his second Son, believing it his right to be prefer'd before a Nephew, refolv'd to leave no stone unturned to remove him from his hopes, and to settle himself in possession before the death of his Father. However he conceal'd his intentions from him, appearing outwardly very obedient to his Father, who always kept about him the Children of his eldest Son. By that sublimity he more easily brought about his designs; for having by that means gain'd the good will of his Father, he obtain'd leave to carry along with him the blind Prince, his eldest Brother, to his Government of the Kingdom Decan. He laid before his Father, that it would be far better to remove from his sight, an object that could not chuse but be offensive to him; and that the Prince himself, being blind, would spend the rest of his days more comfortably in Decan, where he might be more retir'd. The King, not penetrating into his design, readily consented to his request. Who when he had that poor Prince in his Clutches, made him away with that cereminy which was not to be discover'd; and under the most plausible pretence imaginable, to conceal him from the eyes of men.

After the death of the blind Prince, Sultan Courom took upon him the name of Cha-jehan, that is, King of the World; and to uphold his Title, he rais'd an Army to finish what his Brother had begun, which was to dethrone his Father, and to take possession of the Empire. The King incendi'd as well at the death of his Son, as at the attempt against his own person, sent a considerable Army to chastifie Courom for so bold an Enterprize. But the rebellious Prince finding himself too weak to stand his Fathers force, quitted the Kingdom of Decan, and with certain Vagabonds that follow'd him, wander'd from place to place, till he came to Bengal, where he rais'd an Army with an intention to give the King Battel. To which purpose, passing the Gauges, he marches directly toward the Kingdom of Labor; whom the King in person met, with an Army much more numerous and stronger than his. But Gehan-guir being old, and wearied with the troubles that his Sons had put him to, dy'd by the way, leaving Cha-jehan aliberty to pursue his own designs. However before he expir'd, the good King had time to recommend his Grandchild Boulaiki to Afons-Kan, his Generalissimo and prime Minister of State, who was Protector of the Empire. He commanded also all the Officers of the Army to acknowledg him for King, as being the lawful Heir; declaring Sultan Courom a Rebel, and incapable of the Succeffion. Moreover he made Afons-Kan to swear in particular, that he would never suffer Boulaiki to be put to death, which way soever affairs went; which Afons-Kan swore upon his Thigh; and as religiously observ'd as to the Article of not
putting him to death; but not as to that of helping him to the Crown, which he design'd for Cha-jeban, who had married his eldest Daughter, the Mother of four Princes, and two Princesses.

The news of the Kings death being known at Court, caus'd a general lamentation. And preferently all the Grandees of the Kingdom fet themselves to execute the Kings Will and Testament, acknowledging Sultan Bunlaki for Emperor, who was very young. That Prince had two Cousin-Germans, who were both of them by the Kings consent turned Christians, and made publick profession thereof. Those two young Princes, being very apprehensive, perceiv'd that Afsuf-Kan, Father-in-Law to Cha-jeban, and Father of Cha-Ef-Kan, had no good intentions toward the young King, and gave him notice of it; which cost them their lives, and the King the loss of his Dominions. For the young King, having no more wit than was agreeable to his age, openly declar'd to Afsuf-Kan what his Cousins had reveal'd to him in private, and ask'd the General whether it were true, that he had a design to fet up his Uncle against him or no. Afsuf-Kan immediately accus'd the Reporters of falsity and imputation, and protestted his fidelity to his King, and vow'd to spend the last drop of his blood to preserve him in the possession of the Empire. However seeing his Conspiracy discover'd, he resolv'd to prevent the punishment; to which end having got the two Princes into his possession, he put them both to death. But before that, in regard of his power in the Army and in the Empire, he had already brought over to Cha-jeban's party the greatest part of the Commanders and Lords of the Court; and the better to play his game, and deceive the young King, he rais'd a report that Cha-jeban was dead; and because he had design'd to be buried near his Father Ghan-guir, the body was to be brought to Agra. This Stratagem being cunningly manag'd, Afsuf-Kan himself gave advice of the feign'd death to the King, telling the King withall, that it would be but a common civility for him to go and meet the Corps when it came within a League or two of the City, being an Honour due to a Prince of the Blood of the Moguls. All this while Cha-jeban kept himself incognito, till coming within sight of the Army that lay about Agra, he caus'd himself to be put into a Coffin, wherein there was only a hole left for him to breathe at. This Coffin being carried under a moving Tent, all the principal Officers who were of the plot with Afsuf-Kan, came to perform the usual Ceremonies of State to the body of the deceased Prince, while the young King was upon the way to meet the body. But then Afsuf-Kan finding it reasonable to execute his design, caus'd the Coffin to be open'd, and Cha-jeban rising up, and shewing himself to the eyes of all the Army, was saluted Emperor by all the Generals and other principal Officers, who had their Cue ready; so that the name of Cha-jeban running in a moment from one mans mouth to another, the Acclamation became publick, and the Empire was fetted upon him. The young King hearing the news by the way, was so surpriz'd, that he thought of nothing but how to save himself by flight, being upon a sudden forfaken by all his followers. And Cha-jeban not believing it any way necessary to pursue him, suffered him to wander a long time in Indis like a Fakir. At length he retir'd into Persia, where he was magnificently receiv'd by Cha-Sefi, who allow'd him a pension fit for so great a Prince, which he still enjoys.

Cha-jeban having thus usurp'd the Crown, the better to secure himself, and to stiffe all Factions that might arise during the life of the lawful Prince, whom he had so unjustly depoisi'd of his right, by degrees put to death all those that had shewn any kindness to his Nephew. So that the first part of his Reign was noted for many acts of cruelty, that blemish'd his reputation. No less unfortunate was the end of his Reign. For as he had unjustly depriv'd the lawful Heir, of the Empire which belong'd to him; he was himself, while he yet liv'd, depriv'd of his Crown by Aureng-zeb his own Son, who kept him Prisoner in the Fortresses of Agra.

For after Dara-Cha had lost the Battel against his two Brothers, Aureng-zeb and Mowar-Bahbe, in the Plain of Samognur, and was treacherously abandoned by the principal Officers of the Army, he retir'd into the Kingdom of Labor, with all the Treasures which the confusion of his affairs would suffer him to get together. In
the King to resist the violence of his victorious Sons, that himself up in the
City of *Agra*, to the end he might not be surpriz'd, but have time and
before to observe how far the influence of his children would transport them.
As far *Aurenz-zeb*, who had *Mora Bakshi* face enough, he enters *Agra*, regaining to
believe a report that *Chah-jahan* was dead, that he might have liberty to get
into the Fortresses, where he said one of the *Omrs* would make it out. The more
he reported the death of *Chah-jahan*, the more did the King endeavour to let the
people know he was alive. But finding both Power and Fortune had taken
Aurenz-zeb's party, and being also in great necessity for want of water, he sent
Safat-Kan, grand Master of his Household, to allure his Son that he was alive;
and withal to tell him that it was the King's command, that he should retire to
his Vice-Roy-ship in Deccan, without putting him to any more vexation, and that
upon his obedience, he would forgive whatever had past. Aurenz-zeb, him in his
resolution, return'd for answer to Fazel-Kan, that he was certain that the King
his Father was dead, and that upon that account he had only taken Arms to se-
cure the Crown to himself, which he thought he deferv'd, as well as the rest of his
Brothers. That if his Father were living, he had too great a respect for him to
undertake the least enterprize that should displeas[e] him; and therefore that
he might be certain he was not dead, he defir'd to see him, and to kiss his feet;
and having so done, he would retire to his Government, and punctually obey his
Commands. Fazel-Kan return'd this answer to the King, who declar'd that he
should be glad to see his Son, and sent back Fazel-Kan, to tell him he should be
welcome. But Aurenz-zeb more cunning than Chah-jahan, affir'd Fazel-Kan that
he would not let his foot in the Castle, till the Garrison that was in it should be
sent away to make room for his men. For the Prince was afraid, and not without
reason, if he should adventure into a Fortres where he was not absolute Master
himself, left they should seize his person, of which the King being apprehensive,
conceded to his proposal, not being able to do better at that time. Thereupon
the Garrison which belong'd to Chah-jahan was sent out of the Castle, and another
of Aurenz-zeb's enter'd, commanded by Sultan Maboret the eldest of his Sons,
to whom he gave order to secure his Father's person. When they were thus got
in, and his Father safe, he delaid seeing his Father from day to day, waiting (as he
gave out for excuse) a kind opportunity for the interview; and pretending his
Astrolgers did not presently think it feasible, he retir'd into the Country, to
Houfe about two or three leagues from *Agra*, which very much displeased the
people, who waited every day for the fortunate hour, from which they expected
a conclusion of their miferies by the Father and Son's discourse together. But
Aurenz-zeb, who was in no great haste to see his Father, took up another resolu-
tion, which was to feize upon all his Fathers treasurers, which *Dara-Sha* had not
time to carry away. He alfo that up in the fame Fortres *Begum-Sabeb* his Sister,
to keep the King company, by whom he was entirely befow'd: and took into
his own hands all the wealth he had got, by her Father's liberality.

*Chah-jahan* enrag'd to see himself us'd in that manner by his own Son, made an
attempt to escape, and kill'd some of the Guards that oppos't him; which caus'd Aurenz-zeb more strictly to confine him. In the mean time it was a won-
terful thing to fee that not one of the Servants of so great a King so much as
offerd to help him; that all his Subjects should forsake him, and turn their eyes
upon the ruling Son; acknowledging only Aurenz-zeb for King, while they seem'd
to have forgotten Chah-jahan, though still alive. Thus this great Monarch daily
ended his days in Prifon, and dy'd in the Fortres of *Agra* in the year 1666
the late time that I was in India.

During his Reign he had begun to build the City of *Jehanabad*, though he had not quite finisht it, and therefore he defir'd to fee it once more before he dy'd;
but Aurenz-zeb would not give him leave, unless he would be content to go and
come back by water, or elle to be confin'd to the Castle of *Jehanabad*, as he was at
*Agra*, which refusal of his Son did fo torment him, that it hasten'd his end.
Which as soon as Aurenz-zeb heard of, he came to *Agra*, and feiz'd upon all the
jewels, which he had not taken from his Father while he liv'd. *Begum-Sabeb*
had also a quantity of Jewels, which he had not taken from her when he put her
into the Castle. But now, because she had formerly taken her Father's part, he
found
found out a way to deprive her of them after a very plausible manner; making a show of bestowing very great Honours and Careless upon his Siter, and taking her along with him to Jehabad. But in a short time after we heard the news of her death; which prov’d, and all people suspected her to have been poiſon’d.

CHAP. IV.

Of the Flight of Dara-cha to the Kingdoms of Scindi and Guzerat: Of the second Battel which he fought againſt Aureng-zeb: His being taken Prisoner, and death.

Dara-cha having car’d along with him the beſt part of the Gold and Silver which was in the Fortrefs of Agra by his Father’s advice, and being got into the Kingdom of Labor, was in good hopes to have raif’d an Army in a short time to have ftopt the proceedings of his Brother. His moft faithful Servants and Friends had always accompany’d him in his misfortune. And as for his Elleſt Son, Solomon Chekgur, he went, with the Raja Koup, into the Territories of that Raja’s own demeans, to levv men; carrying along with him five-millions of Roupies, which make of our Money seven-millions and 50000 Livres. But that great Sum opening the Raja Koup’s eyes, he moft treacherously and infamouslyfeit’d upon it; whereupon Solomon Chekgur, fearing he fhould proceed farther, and make fome attempt upon his perfon, fled in all haſt into the Kingdom of Sirenegur, under the protection of the Raja Nakki-Kani, who more foilily and safely deliver’d him up fometime after to Aureng-zeb.

Dara-cha having notice of the Raja Koup’s treaſon, and seeing all his friends had forfook him, and were revoluted to Aureng-zeb, quitteſt Labor, and retir’d into the Kingdom of Scindi. Before he left the Fortrefs, he ſent all the Gold, Silver, Jewels and Wealth that was in the For, away by water to Baker, a Fort in the midſt of the River Indus. To guard all that Wealth, he left an Eunuch, and fex-thouſand men, with all provifions neceſſary for a Siege; after that he went to Scindi, where he left feveral great pieces of Cannon. Then he march’d through the Territories of the Raja of Kachnagana, who made him mountainous promifes to no eʃecc; then he came into the Kingdom of Guzerat, where the people receiv’d him as their lawful King and Heir to Cha-jeban. He ſent his Orders to all the Cities, and particularly to Surat, where he appointed a Governor; but the Governor of the Fortrefs, who was left there by Morar-Bakche, refus’d to submit to Dara-cha, fo that he was force’d to let him alone.

In the mean time Dara-cha receiv’d news at Amadabat, that Jeſſomſing, one of the moft potent Raja’s in all India, was fall’n off from Aureng-zeb. The fame Raja alſo follicits him to advance with his Army. Dara-cha confiding in his words, follow’d his counſel, and march’d to Emir, which was the place of Rendez-vous appointed. But Raja Jeſſomſing being regain’d by the perſuocations of Raja Jeſſomſing, more potent than himſelf, to favour Aureng-zeb, never met according to his promiſe; nor did he come till the laſt push; and then only with a defign to betray the poor Prince. Thus the two Brothers meeting, they came to a Battel which laſted three days; but in the heat of all the Fight, Jeſſomſing fhewing an apparent treachery, went over to Aureng-zeb: upon which Dara-cha’s Souldiers immediately fled. Dara-cha having thus loft all his hopes, and finding Fortune contrary to all his expectations, fled away likewife with his Wives, some of his Children, and his moft faithful Servants, in an equipage that drew compaffion. But coming to Amadabat, the Governor having declar’d for Aureng-zeb, deni’d him entrance. Thereupon he discamp’d in the middle of the night, and took the road for Scindi.

He arriv’d at Scindi, with an intention to pass into Persia, where Cha-Abas the Second expected him with a magniﬁcent Retinue, and a resolution to have aſﬁd him.
Travels

and

for

±2

and

as

tor

115
the

of

of

length

three

as

himfelf

{hew'd

rival,

had

of

ftroke

of

jhe

not

particular

before

had

betraid

Officer

Kins

daelori'dinhis

him

feiz'd

of

Waridue

unknown

the

Gion-Kan,

only

this,

defir'd

fo

they

faid

the

mouth

defign

to

Father

came

of

it

could

the

being

of

the

King

Money.

words,

Villain

and

his

hidden

Men

Dara-cha

Anrc^eb

Fie原

father

Field-bed,

the

Houfe

of

the

Prince.

Dara-cha

and

his

of

the

of

this,

defign

to

Gion-Kan,

he

Bim-K*»%Hovt&

of

the

of

the

his

of

the

the

the

of

the

of

the

of

the

of

the

the

the

of

the

of

of

the

the

of

the

of

the

of

the

of

the

the

the

the

of

the

of

the

of

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the

of

the
For Dara-Cha being sent from Jehanibar with a Guard to the place of his imprisonment; when he came to a fair place where he thought to repose himself, they drew'd up the Tent where he was to leave his Head. After he had eaten, Seif-Kan came and brought him the sentence of his Death. Dara-Cha seeing him enter, told him he was very welcome, and that he was glad to see one of his most faithful Servants. Seif-Kan made answer, that indeed he had formerly been one of his Servants, but that now he was the Slave of Aureng-zeb, who had commanded him to bring him his Head. Milt I dye then? said Dara-Cha. 'Tis the Kings command, reply'd Seif-Kan, and I am entrusted to execute it. Sepper-Chekour, who lay in an anti-Chamber of the Tent, waking upon this contest, would have seiz'd upon certain weapons which had been taken from him, with an intention to have afflicted his Father; but he was prevented by those that accompany'd Seif-Kan. Dara-Cha would have made some resistance himself, but seeing it was in vain, he only desir'd time for his devotions, which was granted him. In the mean time Sepper-Chekour was taken from him; and while they held him a flory, a Slave took off Dara-Cha's Head, which was carried to Aureng-zeb by Seif-Kan. This bloody Tragedy being thus acted, Sepper-Chekour was sent to the Castle of Gondar, to keep his Uncle Morat-Bakche company. As for the Wives and Daughters of Dara-Cha, they were allotted an Apartment in Aureng-zeb's Haram.

CHAP. V.

How Aureng-zeb caus'd himself to be declair'd King; and of the Flight of Sultan-Sujah.

As it is the custom at the performance of that Ceremony, for the new King to feast himself upon the Throne; there was not much time required to prepare one, in regard that Cha-jehban before his imprisonment had finish'd that which the Great Tamerlane had begun; which was the richest and most magnificent that ever was seen. But as the Grand Cadi of the Empire, and Chief of the Law was to Proclaim the new King, Aureng-zeb found himself oppos'd by him. For the Cadi told him, that the Law of Mohommed and the Law of Nature equally forbid him to declare him King, while his Father liv'd; besides, that he had put his elder Brother to death, to whom the Empire belonged after the death of Cha-jehban their Father. This stout resistance of the Cadi did not a little perplex Aureng-zeb; and therefore that he might not seem to appear irreligious, he call'd all the Doctors of the Law together, to whom he represented the incapacity of his Father to govern, through age and many infirmities that troubled him; as for Dara-Cha his Brother, he had put him to death; because he was a slighter of the Law, drank Wine, and favour'd Infidels. Those reasons, intermix'd with threats, caus'd his Council of Conscience to conclude, that he deserv'd the Empire, and ought to be proclaim'd King; though the Cadi obstinately persist'd in his first resolution. There was no other remedy therefore, but to remove him from his employment, as a disturber of the publick peace, and to chuse another for the Honour of the Law, and the Good of the Kingdom. The person who was elected by the Council was soon confirm'd by Aureng-zeb; in acknowledgment whereof, he proclaim'd him King the twelfth of October, 1660. This Proclamation being made in the Mufcime, Aureng-zeb fest'sed himself upon the Throne, and receiv'd the Homages of all the Grandees of the Kingdom.

However, Aureng-zeb did not think his Throne fast enough, nor himself secure in the Empire, so long as Sultan Sujah was raising a powerful Army in Bengal to release his Father. Thereupon he sent a considerable Force against him, under the Command of Sultan Mahomed his eldest Son; to whom he appointed for his Lieutenant the Emir-femla, one of the greatest Captains that ever came out of Persia into India. His great Conduct and Courage had render'd him a person to be reverenc'd by all polterity, had he been faithful to the
the Princes whom he serv'd. But first he betray'd the King of Golconda, under whom he advance'd his Fortune; and next to him, Cha-jeban, under whose protection be rose so high, that there was not a Nobleman in all India more powerful or richer than he. Otherwise he is both belov'd and fear'd by the Soldiers, and perfectly understands the Art of War, according to the custom of the Country. The two Armies engaging several times, the Victory was sometimes on the one side, and sometimes on the other; so that Sultan Mahomed finding it likely ro be a tedious War, affisted by the Counsellors of his Lieutenant, resolv'd to add policy to strength. Thereupon he treats underhand with the Officers of his Uncle's Army, makes them magnificent promises, and so earnestly solicites them to come over to Aureng-zeb's party, whom he call'd the Pillar and Protector of Mahome's Law, that he gain'd the principal, to whom he sent considerable Presents, to confirm them in their resolutions. This was a most blow to Sultan-Sujab, against which he could not provide. For they that adher'd to him being a mercenary generation, that serves whoever gives most, finding they had little more to expect from a Prince whose Exchequer was empty, resolv'd to drive a Trade with Aureng-zeb, who was Master of all the Treasure in the Kingdom. And thus did Aureng-zeb debauch the Army of his Brother, who in the last Battel, seeing himself abandon'd by all his Soldiers, was forc'd to save himself by flight, with his Wives and Children. The Traders aham'd of their treachery, did not so finitely purse the unfortunate Prince as they might have done, but presently fell to plundering his Tents and Baggage; which Emir-jemla suffer'd them to do, in recompense of their Treason. Sultan-Sujab in the mean time crossing the Ganges with his Retinue, retir'd some time afterwards into the Kingdom of Arakan, upon the Confines of Bengal, where we shall leave him for a time.

CHAP. VI.

Of the imprisonment of Sultan-Mahomed, Aureng-zeb's eldest son; and of Sultan Soliman Chekour, eldest son of Dara-Cha.

Though Aureng-zeb were esteem'd a very great Politician, and were so indeed, yet he fail'd in his Politicks, to truft his Son with such a powerful Army, under the Conduc't of a Captain who had already betray'd two Masters. However at length he began to be jealous, left Heaven should inspire his own Son to revenge the crimes which he had committed. And upon this, receiving intelligence, that Sultan Mahomed began to be very penive and melancholy, he then absolutely believ'd that his Son was practising mischief against him; for the better discovery whercof, he wrote to Emir-jemla. But the Letter unhappily miscarried, was taken by Sultan Mahomed's Guards, and given to the young Prince, who being a person of a quick apprehension, conceal'd the business from Emir-jemla; and fearing lest he should receive other Orders more precise to take away his life, he resolv'd to pass the Ganges, and throw himself upon his Uncle Sultan Sujab; from whom he expected more mercy than from his Father. With this resolution he feign'd to go a fishing, and passing the Ganges, with several Officers that adher'd to him, he went directly to Sultan Sujab's Camp, which lay on the other side of the River, the Sultan having rais'd a considerable Force in the Kingdom of Arakan. Sultan Mahomed coming into his Uncle's presence, threw himself at his feet, begging his pardon for having taken Arms against him, as being forc'd thereto by his Father. Now though Sultan Sujab had reason enough to believe, that Mahomed's coming into his Camp, was only a trick of his Father, to send his Son as a Spy to discover his condition; yet being a virtuous and generous Prince, and seeing his Nephew prostrate at his feet, he could not but raise him up; after which, embracing him, he affur'd him of his protection against Aureng-zeb. Some days after, these two
two Princes made an attempt, and paffing Ganges, and fetching a compafs thought to have surpriz'd the Enemies Army, who dreamt not of their coming. They made a vigorous offer, and kill'd a great number of men. But when they found the whole Army had taken the Alarum, they contented themselves with the mischief they had done, and repaf'd the Ganges, for fear of being surrounded by number.

*Emir-femla* had already given intelligence to *Aureng-zeb* of the flight of his Son; which sensibly griev'd the Father, though he durst not shew his anger, for fear of incensing the *Emir* to betray him, as he had betray'd his Father. Thereupon he cunningly wrote to him, that he rely'd altogether upon his prudence and policy to retrieve his Son to his duty; that he was young, and that what he had done, was only out his heat of youth, and the inconstancy incident to his years. The confidence which *Aureng-zeb* seem'd to put in *Emir-femla* incited the General to ufe all his endeavours to get *Mahomed* out of Sultan Sinjaf's hands. Thereupon he gave the young Prince to understand his Fathers good intentions toward him, and that he was ready to receive him with open Arms, fo that he would but make good ufe of his Residence with Sultan Sinjaf, which he might pretend was done for the advantage to his Father, and for which his Father would have rather cause to extol his prudence and alfection than otherwise. The young Prince eafily suffer'd himself to be perfwaded, and the same way he went to his Uncle's, the fame way he return'd to his Fathers Camp; where *Emir-femla* receiv'd him honourably, and with all the demonstrations of joy. He advis'd him alfo, to tell his Father when he saw him, that he did not go over to Sultan Sinjaf, but only with a design to obferve what Forces he had, and the Discipline of his Army; and that he intended to have speedily return'd, and to have given him an account of what he had done for his service. Presently Orders came from *Aureng-zeb*, that his Son should be fear to him; fo that *Mahomed*, whether by contraint, or willingly, fet forward for *J-hensat*, attended by the Guards which *Emir-femla* had appointed. The King having notice of his arrival, his Majesty order'd him a Lodging without the Palace, and would not permit him to kiss his hands; pretending he was not well.

All this while *Soliman-Chekoum*, after he had been betray'd by the *Raja Roup*, had continu'd under the protection of *Na'li-Kami* in the Province of Serenagger. This Prince, as stout as he was unfortunate, was constrain'd to lead a Savage life among the Mountains, for fear of falling into the hands of *Aureng-zeb*, nor could he with all his Forces do him any harm in that place. Beside *Na'li-Kami* had affur'd him with an Oath, accompany'd with all the Ceremonies that could make it solemn, and inviolable; that he would rather lose his Territorium, then that *Aureng-zeb* should do the least violence to that protection which he afforded him. This was done upon the Banks of a River, which pafles through his Country, where he wor'd his body, in token of the purity of his Soul; and being thus purify'd in the Water, he made his protestations to *Soliman-Chekoum*, never to forfake him, taking his Gods to Witness of the sincerity of his intentions. Upon this, *Soliman-Chekoum* never took any farther care, but every day went to divertifie himself with hunting. While he gives up himself to his pleafure, *Aureng-zeb* marches his Army toward the Mountains, thinking to force the *Na'li-Kami* to surrender *Soliman-Chekoum* into his power. But the *Raja* with a thoufand men being able to defend the Avenues of his Country against a hundred thoufand, *Aureng-zeb* finding he could do no good that way, has recourse to policy. He undertakes at firft to treat with the *Raja*, but in vain, for the *Raja* would not violate his Oath; and his Priests affur'd him besides, that *Aureng-zeb* should e're long be depos'd, and that *Soliman Chekoum* should Reign in his room.

*Aureng-zeb* thus prevented, resolves to make another kind of War upon him. Thereupon he forbids all commerce between his and the *Raja's Subjects*, which was very prejudicial to the latter. This caus'd the people to murmur at the protection which he had given to *Soliman-Chekoum*; and at length they publickly cry'd out, that it was to the prejudice of the publick. Their Priests alfo, thus alar'm'd, began to doubt the truth of their Oracles, and to think it convenient to
to put another interpretation upon them. But the main thing was, that the Raja
fellonfing who had betraied Data-Cha, wrote privately to Nabi-Rani, that it was
for the safety of his Perfon and Dominions, to submit to Aureng-zeb; and to surrender
his kinman up into his hands. This advice of fellonfing put him to a very
great plunge; dreading on the one fide the breach of his oath; on the other,
the revolt of his people. Uncertain what course to take, he confults the Bra-
mins, who gave their opinions that it was his duty rather to prefervé his People
and his Laws, which would be both deftruid, should they fall into the hands of
Aureng-zeb, than to keep his Faith with a Prince from whom he could never ex-
pect any advantage. These confutations being kept private from Soliman Che-
kur, his ruin was concluded upon, while he thought himself moft fecure. Thereupon
Nabi-Rani, with a Salvo, as he thought, to his Honour and his Confcience;
return’d for anfwcr to fellonfing, that he could not confent to betray the Prince;
but that Aureng-zeb might take his opportunity to feize his perfon, yet prefervé
his reputation too: in regard that Soliman Chekow was wont to go a Hunting up-
on certain Mountains in his Countrey with a finall retinue, and that it would
be an eafy thing for him to fend a number of Souilders fufficient to apprehend
him.

So soon as fellonfing had receiv’d this anfwcr, he gave order to his Son to fee
the buifinefs elefted as the plot was laid. So that Soliman Chekow one day going
a Hunting to the ufual place, was fnaught by a ftrong party that lay in Ambulcufe.
The Prince prefently apprehended the treafon, and defended himfelf with the affi-
liance of his AttendantS, who were all firain; he himfelf flew nine, but at length
over-number’d, was taken and carri’d to febanabat. When he came into
Aureng-zeb’s prefence, the King asked him how he did? As well as a Prisoner of
yours can do, faid he, who expects no better ufage from you, than his Father re-
ciev’d before. The King bid him not to be afraid, that he had no defign to put him
to death, but only to fecure his perfon. Aureng-zeb after that, demanding of
him what was become of all the Treasure which he had carri’d away, the Prince
made anfwcr that he had fpent a great part in raffing Souilders againft him to have
rain’d him, if it had been his good fortune: That a good part was in the hands of
Raja Roup, whose avarice and perfidiousnefs was fufficiently known. And that
Nabi-Rani had got the remannder to deliver him to his enemies, to the prejudice
of his word and honour. Aureng-zeb was surpriz’d and touch’d at the boldnefs
of his Nephew; but ambition futting his eyes, and stifling all thoughts of
juftice, which the juft remorse of Confcience might excite within him, he gave or-
der that Sultan Mahomet his Son, and Soliman Chekow his Nephew fhould both be
committed to the Fort of Goudoor to keep Moret-Bak-che company, which was
done the 30th of Jan. 1661.

Sultan Suzah, who was yet alive, but still liv’d miserably, was the laft thorn in
Aureng-zeb’s foot; and the perfon that drew it out for him, and rid him of his
laft pain, was the King of Arakan, whither the unfortunate Prince was at length
forc’d to retire. Who finding all his hopes to be loft, began to think of a Pilgrim-
age to Mecca, and from thence to go into Perfia, and implore a Sanctuary un-
der the protection of that Prince. To this purpofe he thought he might obtain
a Veffel from the King of Arakan, or the King of Pegu, to carry him to Mecca:
but he was ignorant that neither of those Kings had any Veffels, that would live in
the main Ocean. So that he was constrain’d to stay with the King of Arakan, an
Idolater, whose Daughter he defir’d in Marriage, which the King granted, and by
whom he had a Son. But that which ought to have been the greateft occafion of
friendship between the Son-in-law and the Father-in-law, was the greateft refdon
of their hatred and falling-out. For some Lords of the Country, who began to
be jealous of Sultan Suzah, buzz’d the King of Arakan in the ear, as if he had an
intention by vertue of his Marriage, to difpoftel of his Throne, and to leave it
to his own Son. The Pegus King eafily believe’d what they faid. Nor were
these fuppositions ill-grounded; for Sultan Suzah having good store of Gold and
Jewels, eafily corrupted feveral Mahometans that live’d in the Kingdom of Ara-
kan, and with thofe and about two-hunder’d men more that had follow’d him af-
fter the rout of his Army, he undertook a moft bold enterprize, which was yet a
mark rather of defpare than courage. He appointed a day to those of his party,
}
to force the Palace, and after they had put all the Royal Family to the Sword, to proclaim him King of Arakan. But this Plot being discover'd the day it should have been executed, Sultan Sujaib, and Sultan Bangue, his Son, had no other way to save themselves, but by flight into the Kingdom of Pegu. But their way lying over Mountains almost impassable, and through thick Forrests full of Tigers and Lions, and being also closely pursu'd, their flight avail'd them little or nothing. Sultan Bangue however being behind, to keep the Pursuers in play while his Father and his Family gain'd ground, stoutly defended himself against the first Assailants; but at length being overpower'd by number, he was taken together with his two little Brothers, his Mother and his Sistres; who were all put in Prison, where they were very ill-us'd. But some time after, the King having a desire to marry the eldest Sister of Sultan Bangue, they had a little more liberty allow'd them. However they enjoy'd it not long, for the young Prince being of a turbulent and ambitious spirit, plotted new treasons against the King, which being discover'd, the King immediately caus'd the whole Family to be put to death, nor sparing the young Prince's his Wife, though she were big with Child.

As for Sultan Sujaib, who was formost among those that fled, it is most generally thought that either he was slain by the Souldiers who were sent to apprehend him, or that he was torn in pieces by the Tigers and Lions; of which though Forrests are full.

CHAP. VII.

Of the Beginning of Aureng-zeb's Reign, and the Death of Cha-jechan his Father.

Some days before he ascended the Throne, he sent to his Father to send him some of his Jewels, to the end he might appear before his people with the same magnificence as his Predecessors had done. Cha-jechan taking this request of his Sons for an affront put upon him in Prison, fell into such a rage that he continued mad for some days, and had like to have dy'd upon it. In the vexation he call'd several times for a Morter and a Pestle, threatening to beat all his Jewels to powder, before his Son should have them. But Begam-Sahib, his eldest Daughter, never forsook him, throwing her self at his feet, and by vertue of that criminal power which she had over him, as being both his Daughter and his Wife, kept him from using that extremity; more out of a design to preserve the Jewels for her self, than for her Brother, to whom she had always been a mortal enemy. For this reason, when Aureng-zeb ascended the Throne, he had no more than one Jewel upon his Bonnet: This Bonnet cannot be call'd a Crown; and by consequence neither can the Ceremony be call'd a Coronation.

At the time that Aureng-zeb took possession of the Throne, he would not eat any wheaten bread, nor meat, nor fish, but fed upon barley-bread, herbs and sweet-meats, which was a kind of Penance that he impos'd upon himself for so many crimes.

When Aureng-zeb was sett'd in the Empire, several Embassadors came to Cheb-nabat to congratulate him, on the behalf of the Kings their Masters, as from the King of the Obeck Tartars, the Sherif of Mecca, the Prince of Allara, and the Kings of Arabia Felix, and Ethiopia. The Hollanders also sent Menhion Adrican, chief of their Factory in Surat, who was kindly receiv'd, and first dispatch'd. For 'tis a piece of State, to keep the Embassadors a good while at Court before they have Audience. All these Embassadors preferred Aureng-zeb with the rarities of their Countrey; who to get himself a good name in Asia, lent them away very well furnished.

Some months before the death of Cha-jechan, Aureng-zeb sent an Embassador into Perza, who was magnificently receiv'd. For a month together he was nothing but feated and carefor'd with all manner of divertiments. The day that he was to
to make his Present from the Great Mogul, the King of Persia, upon his Throne in a most magnificent habit; and having receiv'd the Embassador's Pre-
sent, he presently divided it in contempt among the Officers of his House; only keep-
ing for himself a Diamond that weigh'd fixty Carats. Some few days after he call'd for the Embassador, and after some discourse, he ask'd him if he were of the Sect of the Turks? To which the Embassador returning an anfwerv, and laying some words fall against Holy, the King ask'd him what his name was? He reply'd that Cha-jehan had given him the Name of Bauhee-kan, that is, Lord of a free heart; and had honour'd him with one of the chief employments at Court. Then th'art a Villain, reply'd the King of Persia, with an angry countenance, to defert thy Sovereign in his necessity, having receiv'd fo many favours from him, and to serve a Tyrant, that keeps his Father in Prifon, and has maffac'red all his Brothers. How dates he, purfu'd the King, take upon him the arrogant Title of Alum-quir Aureng-zeb, or King of all the World, who never conquer'd any thing, but poiffelles all he has by treachery and particide? Haft thou been one of thofe that counfelf'd him to shed fo much blood, to be the Executioner of his Brothers, and to keep his Father in Prifon? Thou art not worthy to wear a Beard; and with that immediately cauf'd it to be shav'd off; which is the greatest indignity that can be put upon a man in that Country. Shortly after he commanded the Embassador to return home, sending along with him for a Present to Aureng-zeb, an hunder'd and fifty beautiful Horfes, with a great quantity of Gold and Silver-Carpets, Cloath of Gold, rich Stuffs, and other Stuffes, to a vaft value. When Bauhee-kan was come back to Agra, where the King then was, Aureng-zeb incend'd at the affront which the Sophs of Persia had giv'n him in the perfon of his Embassador, he took the Horfes and fent fome of them into the great Piazza, others to the corners of the Streets, causing it to be proclaimed that the followers of Holy could not ride thofe Horfes without being Niggers, that is to fay, unclean, as coming from a King that did not obey the true Law. After that he cauf'd the Horfes to be kill'd, and all the rest of the Pretend to be burn'd; uttering many reproachful words againft the King of Persia, with whom he was mortally offended.

At length Cha-jehan happ'n'ing to dye toward the end of the year 1666. Aureng-zeb found himfelf rid of an object that every hour reproach'd his Tyranny; and began to enjoy himfelf with more delight. Soon after he receiv'd his Sifter Begum-Sabeb into favour, retoring to her all her Governments, and giving her the Name of Coa-Begum, that is to fay, Princefs Queen. The truth is, she is a Woman of prodigious parts, and able to govern the whole Empire. And had her Father and Brothers taken her counfel at the beginning of the War, Aureng-zeb had never been King. As for Rauchenara Begum his Sifter, she had always taken his fide, and when he heard he had taken Arms, the fent him all the Gold and Silver she could procure. In recompence whereof he promis'd her, when he came to be King, to give her the Title of Coa-Begum, and that the should fit upon a Throne: in all which he was as good as his word; and they continu'd very loving together till I was left at Genuanabat: but then they were not fo good friends, upon this occasion. The Princefs having cunningly ftoil'n into her Apartment a handfom young fellow, could not fo privately let him out again after she had quite tir'd him; but the King was advertiz'd thereof. Thereupon the Princefs, to prevent the flame and reproach, ran to the King in a great pretended fright, and told him that there was a man got into the Haram, even to her very Chamber, and that his intention was certainly either to have kill'd or robb'd her; that such a thing was never seen; that it concern'd the safety of his Royal Person, and that he would do well to punish severely the Eunuchs that kept guard that night. Presently the King ran in perfôn with a great number of Eunuchs, so that the poor young man had no way to ecape but by leaping out of a window into the River that runs by the Palace-walls; whereupon a world of people ran out to seize him; the King commanding them to do him no harm, but to carry him to the Officer of Justice: However he has been not heard of ever since that time.
C H A P. VIII.

Of the Preparations against the Feast of the Great Mogul, when he is weigh'd solemnly every year. Of the richness of his Thrones, and the Magnificence of his Court.

His great Feast begins the fourth of November, and lasts five days. They usually weigh the King at the time of his Birth; and if he weighs more than he did the year before, there is great rejoicing. When he is weigh'd he seats himself upon the richest of his Thrones; and then all the Grandees of the Kingdom come to congratulate and present him. The Ladies of the Court fend him their Presents also, as likewise do the Governors of Provinces, and others in great Employments. The Presents consist of Jewels, Tiffués, Carpets, and other Stuff's; besides Camels, Elephants, Horfes, and indeed any thing that is rare and of value. 'Tis said he receives that day thirty Millions of Livres.

They begin to prepare for this Feast the seventh of September, about two Months before it begins. The first thing they do, is to cover the two great Courts overhead, from the middle of each Court to the Hall, which is open upon three sides. The Pavilions that cover these two void places, are of Purple Velvet, Embroider'd with Gold, and so weighty, that the Posts which sustain them are as big as the Mast of a Ship; some thirty, some forty foot high. There are thirty-eight of these Posts to uphold the Tent in the first Court; and those next the Hall, are plated with Gold as thick as a Bucket. The rest are plated with Silver of the same thickness. The Cords are of Cotton of divers colours; some of them as big as a good Cable.

The first Court is surrounded with Portoico's and little Chambers, where the Omrahs keep Guard. For every eight days the Omrahs relieve the Guard; and during those eight days, the Omrah who is upon the Guard, has a Dith of Meat out of the Kings Kitchin. When he sees it coming a'fbr off, he makes three obeiances, laying his hand three times upon the Ground, and three times upon his Head, crying out at the same time, God preserve the Kings health, give him long Life and Victory over his Enemies. They take it for a great Honour to guard the King; and when they go upon the Guard, they put on all their most sumptuous Apparel; and their Horfes, Camels, and Elephants are all richly adorn'd. Some of the Camels carry a small Piece of Ordinance, with a man behind to shoot it off. The meanest of these Omrahs commands a thousand Horfes; but if he be a Prince of the Blood, he commands fix thousand.

The Great Mogul has seven Thrones, some set all over with Diamonds; others with Rubies, Emraulds, and Pearls. The largest Throne, which is set up in the Hall of the first Court, is in form like one of our Field-Beds, six foot long, and four broad. The Cufhion at the back is round like a Bolster; the Cufhions on the fides are flat.

I counted about a hundred and eight pale Rubies in Collets, about this Throne, the leaft whereof weigh'd a hundred Carats; but there are some that weigh two hundred. Emraulds I counted about a hundred and sixty, that weigh'd some threefcore, some thirty Carats.

The under-part of the Canopy is all embroider'd with Pearls and Diamonds, with a Fringe of Pearls round about. Upon the top of the Canopy, which is made like an Arch with four Panes, stands a Peacock, with his Tail spread, consisting all of Saphirs, and other proper colour'd Stones; the Body is of beaten Gold, enchas'd with several Jewels; and a great Ruby upon his breast, at which hangs a Pearl, that weighs fifty Carats. On each side of the Peacock stand two Nofe-gays, as high as the Bird, consisting of several forts of Flowers, all of beaten Gold enamel'd. When the King seats himself upon the Throne, there is a transparent Jewel, with a Diamond Appendant, of eighty or ninety Carats, encompass'd with Rubies and Emraulds, so hung that it is always in his Eye.
Eye. The twelve Pillars also that uphold the Canopy, are set with rows of fair Pearl, round, and of an excellent Water, that weigh from six to ten Carats apiece. At the distance of four feet, upon each side of the Throne, are placed two Parafols, or Umbrellos, the handles whereof are about eight foot high, cover'd with Diamonds; the Parafols themselves are of crimson Velvet, embroider'd and fringe'd with Pearls.

This is the famous Throne which Timurlane began, and Cha-jeban finish'd; which is really reported to have cost a hundred and sixty Millions, and five hundred thousand Livres of our Money.

Behind this stately and magnificent Throne there is another, in the form of a Tub, where the King bathes himself; it is an Oval, seven foot long, and five broad. The outside whereof shines all over with Diamonds and Pearls; but there is no Canopy over it.

Coming into the first Court, on the right hand, you see a particular Tent, where during all the Feast, the Morice-Dancers are appointed to make sport, while the King sits upon his Throne. On the left hand is another Tent, appointed for the principal Officers of the Army and Houfhold.

In the same Court, while the King sits upon his Throne, are to be seen thirty Horses, fifteen upon one side, and fifteen upon the other, lead by two men. Their Bridles are very short, but for the most part enrich'd with Diamonds, Rubies, Emeralds, and Pearls, the Bits whereof are of pure Gold. Every Horse wears between his Ears a rich Plume of Feathers, with a little Cuffion upon his Back, tied on with a Surcingle; both being embroidered with Gold, and about his Neck hung some fair Jewel, which was either a Diamond, a Ruby, or an Emerald. The work of these Horses cost three thousand, some five thousand Crowns; and some there were, that were never bought under ten thousand. The young Prince, who was between seven and eight years old, rode upon a Horse no higher than a good big Greyhound, but very well shap'd.

About an hour after the King has bin sitting upon his Throne, seven fine Elephants bred up for War, are brought out. One of these Elephants has his Seat fix'd upon his back, if the King should have a mind to ride out. The others are cover'd with Cloaths richly embroidered, with Chains of Gold and Silver about their Necks; and there are four that carry the Kings Standard upon their Cruppers, fixt on to a Half-Pike, which a man seated on purpofe close by, holds upright with his hand. Thefe Elephants are brought within fifty paces of the Throne, and when they come before the King, they make their obeysances to him, laying their Trunks to the ground, and then lifting them up above their Heads three times; every time he makes a great cry, and then turning his back to the King, one of the Leaders turns up the Cloath, that the King may see he is in good case. There belongs also to every one a Cord, which is put round his body, to shew how much he is grown since the last year. The first of these Elephants, which the King most esteem's, is a great furious Creature, that has five hundred Roupies allow'd him every month. He is fed with good Vitals, and a great quantity of Sucre, and they give him Aqua-vita to drink. When the King rides forth upon his Elephant, the Omrahs follow on Horseback. And when he rides on Horseback, the Omrahs follow him on foot.

After the King has seen his Elephants, he rises up, and goes into his Haran through a little oval door behind the Throne.

The five other Thrones are set up in another magnificent Hall in another Court, all cover'd over with Diamonds, without any colour'd Stone.

When the King has staid about half an hour, he comes out again, attended by three or four Eunuchs, and feats himself in the other Hall, upon the middlemost of the five Thrones, where the Omrahs come, as long as the five days of the Festival last, and make their Present to him.
Travels in India.
Part II.

CHAP. IX.

Some other Observations upon the Court of the Great Mogul.

After Aurang-zeb had settled himself in the Empire, which he usurp'd from his Father and his Brothers, he imposed upon himself a very severe penance, eating nothing but Pulfe and Sweet-meats, which has made him very meagre and lean. All the time the Comet raffled in the year 1661, which appeared very great in the Indies, where I then was, Aurang-zeb drank nothing but Water, and eat nothing but Bread made of Millet; which so impair'd his health, that it had like to have cost him his life. Besides, he always lay upon the ground, only with a Tigers Skin under him; since which time he has never been perfectly well.

I saw him drink three several times, while he sat upon his Throne; to which purpoze he had brought him a large Cup of Chriftal of the Rock, round and all of a piece, with a Gold Cover, enrich'd with Diamonds, Rubies, and Emralds, the foot thereof being of the fame. But no person fees the King eat, only his Wives and his Eunuchs. And it is but very rarely that he goes to Dine or Sup with any of his Subjects. When I was left in India, Giafer-Kan, who was his Grand Vizier, and his Uncle by marriage of his Wife, invited the King to see a new Palace which he was building, who went accordingly, and it was the greatest Honour his Majesty could do him; in retaliation whereof, Giafer-Kan and his Wife presented him with Jewels, Elephants, Camels, Horfes, and other things, to the value of a Million and fifty thousand Livres of our Money. For Giafer-Kan's Wife is the most magnificent and liberal Woman in all India, and spends more her self than all the Kings Wives and Daughters, which makes her Husband in debt, though he be almost Lord of all the Empire.

When the King is carried in his Palleck to the Mosque, one of his Sons follows him a Horfeback, and all his Omrabs and Officers of his Houffold come behind him a foot. Thofe that are Mahometans stay for him at the top of the afcents to the Mosque, and when he is ready to come out, they march before him to the Gate of his Palace. Eight Elephants always go before the King, to every one of which belong two men; one to lead the Elephant, and the other, who fits upon his back, carries a Standard fix'd to a Half-Pike. The other four carry Seats or Thrones upon their backs, the one square, the other round; one cover'd, the other inclos'd with Glass of several fashions. When the King goes abroad, he has ufually five or fix hundred men to attend him for his Guard, arm'd every one with a kind of an Half-Pike. To the heads of their Pikes they tie two Squibs cross-wise, about a foot long, and as big as a mans Arm, which will carry the Half-Pike five hundred paces. The King is also attended by three or four hundred Musquitteers; but they are very Cowards, and hardly know how to shoot off their pieces. He has also a certain number of Cavalry, which are Soldiers much alike. A hundred Europeans might well beat a thoufand Indians; but they would hardly accoutment themselves to live such sober lives. For as well the Horfe as the Infantry will live upon Meal kneaded with Water and brown Sugar; but in the evening, when they have convenience, they make Quichery, which is Rice boil'd in Water and Salt, with a Grain or two of Lentils. When they eat it, they stir it with the ends of their Fingers in melted Butter, which is the usual food of the Soldiers and poor people. Besides, the heat would kill our Souldiers, who would never be able to endure the Sun all the day long, as the Indians do. By the way, give me leave to tell you, that the Country people have no other clothing than a piece of Linnen to hide their secret parts, being miserably poor; for if their Governors know they have any thing about them, they seize it either as their right, or by force. There are some Provinces in India that I ye waste, the Natives being forc'd to fly, by reason of the cruelty of their Governors. Under the pretence of being Mahometans they pervert the poor Id
Idolaters beyond all measure; and if any of them embrace Mahometanism, 'tis only because they would not work any longer. For then they turn Souldiers or Fauquirs, who are a sort of people that profess a renunciation of the World, and live upon Alms, but are indeed very Rascals. They reckon that there are in India 800000 of these Mahometan Fauquirs, and twelve hunder'd-thousand Idolaters.

Once in fifteen days the King goes a Hunting, mounted upon his Elephant, and so continues during the chafe. All the Game he takes is brought within Musketeer's of his Elephants. Which consists generally of Lions, Tigers, Harrots, and wild-Goats. For they will not meddle with Boars, as being Mahometans. When he returns home, he puts himself into his Palleki, and goes in the same order, and with the same Guard, as when he returns from the Mosque, taving that when he goes a Hunting, he is attended with three or four hunder'd Horfemen, that ride without any discipline in the World.

As for the Princesse, as well the Wives, Daughters and Sisters of the King, they never flit out of the Palace, unlefs it be to spend a few days in the Country for their pleasure. Some of them go abroad, but very rarely, to vifit some great Noble-men's Wives, as the Wife of Giffer-Kan, who is the King's Aunt. But that is only by particular leave of the King. And then it is not the custom as in Persia, where the Ladies make their vifits only by night, and with a very great number of Eunuchs, who clear the Streets of all people they meet. For in the Mogul's Court, they usually go out about nine in the morning, with only three or four Eunuchs, and ten or twelve Slaves, which are instead of Maids of Honour.

The Princesse are carry'd in Palleki's cover'd over with Embroider'd Tapestry, and a little Coach to hold one single perfon that follows the Palleki, drawn by two men, the wheels not being above a foot in diameter. The reafon why they carry that Coach along with them, is, because that when the Princesse arrive at the Houfe where they intend to alight, the men that carry the Palleki, not being permitted to go any farther than the firt Gate, they then take their Coaches, and are drawn by their female-Slaves to the Womens Apartment. I have also obferv'd, that in all the Houfes of great Noble-men, the Womens Apartment is at the farther-end of all. So that you must crofs two or three great Courts, and a Garden or two, before you can come at it.

When the Princesse are married to any of the Court-Grandees, they become absolute Miftrefles of their Husbands; so that if they study not to please them, and do not as they would have them, in regard of their free access to the King, they over-rule the King many times to their prejudice, even to the turning them out of their employments.

As it is a custom that the first-born always is Heir to the Throne, though he be the Son of a Slave, fo soon as the Princesse of the King's Haram perceive that there is any one among them big with Child, they use all the artifices imaginable to make them miscarry. Infomuch that being at Patna in the year 1666, Châ-Efl-Kan's Chirurgeon allure'd me, that the Wife of Châ-Efl-Kan had procur'd the miscarrying of eight Women, because she would suffer no other Womens Children but her own.

---

CHAP.
CHAP. X.

Of the Commodities which are brought as well out of the Dominions of the Great Mogul, as out of the Kingdoms of Golconda and Vizapour, and other neighbouring Territories.

It will be necessary for the Reader to take notice what I have already said concerning the Weights and Measures in use among the Indians, where I spoke concerning the Mints, and the Serrs. Now for the Cobis.

The Cobis is a measure for all Commodities that are measured by the Ell, of which there are several sorts, as in Europe there are several sorts of Ells. The Cobis is divided into 2 ¼ Tafors: and in regard the greatest part of the Commodities of India are uttered at Surat, I have given you a description in the margin of the fourth part of a Surat-Cobis, divided into six Tafors.

Of their Silk.

Kafembafar, a Village in the Kingdom of Bengals, sends abroad every year two and twenty-thousand Bales of Silk; every Bale weighing a hundred pound. The two and twenty Bales make two millions and two-hunder'd-thousand pound, at sixteen ounces to the pound. The Hollanders usually carry away fix or seven-thousand Bales, and would carry away more, did not the Merchants of Tartary, and the Mogul's Empire oppose them: for they buy up as much as the Hollanders; the rest the Natives keep to make their Stuffs. This Silk is all brought into the Kingdom of Guzeras, the greatest part whereof comes to Amadabat, and to Surat, where it is wrought up.

In the first place they make Carpets of Silk and Gold, others of Silk and Silver, others all of Silk: For the Worlited-Carpets are made at Vettapour, some twelve leagues from Agra.

In the second place they make Satins with stream of Gold and Silver; others plain: with Taffata's after the same fashion.

In the third place they make Pateles, which are a sort of Silk-stuff very thin, but painted with all sorts of Flowers, the manufacture whereof is at Amadabat. They cost from eight Roupies to forty the piece. This is a Commodity wherein the Dutch will not suffer any one of the Hollanders to trade in particular: for they transport it to the Philippine-Islands, to the Islands of Borneo, Java, Sumatra, and other neighbouring Islands.

The raw-Silk of Kafembafar is yellowish, as are all the raw-Silks that come from Persia and Sicily; but the Natives of Kafembafar have a way to whiten it, with a dye made of the ashes of a Tree which they call Adam's Fig-tree; which makes it as white as the Persian-Silk. The Hollanders fend away all their Merchandize which they fetch out of Bengal, by water, through a great Canal that runs from Kafembafar into Ganges, for fifteen leagues together; and whence it is as far by water down the Ganges to Onguely, where they load their Ships.

Of the Calicuts: and first of the painted Calicuts, called Chites.

Chites or Painted Calicuts, which they call Calmenor, that is to say, done with a Pencil, are made in the Kingdom of Golconda; and particularly about Mahipuram. But there is made fo little, that though a man should employ all the Workmen that understand the art of weaving Calicuts, he would hardly find enough to make three Bales.

The Chites which are made in the Empire of the Great Mogul are all Printed; and nothing fo beautiful, neither for the figures nor the fineness of the Linnen. Those which are made at Labor, are the coarsest, and consequently the cheapest of all. They are sold by Corges; every Corge consisting of twenty pieces, which cost from 16 to 30 Roupies.

The
Book II.

Travels in India.

127

The Chites which are made at Seronge, are sold from 20 to 50 Roupies the Carge, or thereabouts.

These Chites serve for Coverlets for Beds, for Sofra's or Table-cloaths after the Country-fasion, Pillow-bears, Handkerchiefs, but more especially for Waltcoats as well for the men as women in Persia.

The fine Calicut-Chites are made at Brampour; and are us'd for handkerchiefs by thofe that snuff Tobacco.

The women also, over all Asfa, make Veils of these Calicuts, to wear over their heads, and about their shoulders, which Veils are call'd Ormis.

The Bath's or Calicuts painted red, blue, and black, are carry'd white to Agra, and Amadabat, in regard thofe Cities are neareft to the places where the Indigo is made that is us'd in colouring. They cift from two Roupies to 30 or 40 a-piece, according to the fineness and the quantity of Gold at the ends, and sometimes upon the fides. The Indians have a way to dip fome of these Calicuts in a certain water that makes them look like Water'd-Chamlers, which adds also to the price.

That fort which is fold for two Roupies, and fo onward till ye come to twelve, is transported to the Coaft of Melinda, and it is the greatest Trade the Governor of Mozambique drives, who sells them to the Cafres, that vend them again among the Abyssins, and into the Kingdom of Saba: for thofe people not understanding the ufe of Soap, need no more but only to wash thofe Calicuts in water. That fort which is valud from 12 Roupies upward, is transported to the Philipsine-Islands, the Islands of Borneo, Java, Sumatra, and other adjacent places. Where the women wear no other clothes, than a single piece of this Calicut. One part whereof, without cutting it, serves for a Petticoat; the other they wind about their stomachs and their heads.

White Calicuts.

These Calicuts come partly from Agra, and about Labor, part from Bengala: fome from Brunda, Baroche, Renonfari, and other places. They are brought out of the Loom to Renonfari, and Baroche, where they are whiten'd by reafon of the convenience of their Meadows, and the great flore of Limons that grow thereabouts. For the Calicuts are never fo white as they should be, till they are dip't in Limon-water.

The Calicuts that come from Agra, Labor, and Bengala, are fold by the Carge, and they are of feveral prices, from feventeen Roupies to three or four-hunder'd, as the Merchant will have them wov'n.

The Calicuts that come from Renonfari, and Baroche, are one and twenty cubits long, new out of the Loom; but in the whitening they shrink to twenty cubits.

Thofe of Brunda twenty cubits from the Loom, and shrink in the whitening to nineteen and a half. All the Calicuts or Bath's that come from thofe three Cities, are of two forts: for fome are broad, fome are narrow. The narrow are thofe I have already mention'd, the prices whereof are various, from two Mamoudi's to fix.

The broad Bath's are a cubit, and one third part wide; the whole piece twenty cubits long. The usual price of them is from five Mamoudi's to twelve: but a Merchant being upon the place, may cause them to be made much more large and fine, till they are worth five-hunder'd Mamoudi's a-piece. I saw two pieces fold for a thoufand Mamoudi's.

The English bought one, and the Hollanders another, each piece containing eight and twenty cubits.

Mahomed Allibeg returning into Persia out of India where he had been Em- bassador, prefented Cha-Sef the fecond with a Coco-nut, about the bignefs of an Auftrich-egg, all beft with Pearls: and when it was open'd there was taken out of it a Turbant that had fixty cubits of Calicut in length to make it, the Cloath being fo fine, that you could hardly feel it in your hand. For they will spin their thread fo fine, that the eye can hardly difcern it, or at leaft it feems to be but a Cobweb.

Twisted
Twisted-Cotton.

Cotton twisted and untwisted comes from the Provinces of Brampour and Gujarat. Untwisted Cotton is never transported into Europe, being too cumbersome, and of little value: only they send it to Ormus, Balsar, and sometimes to the Philippine-islands, and the Islands of Sind. As for the twisted Cotton, the English and Hollanders transport a good quantity, not of the finest, but of that sort which is priz'd from fifteen to fifty Mawnuds: It serves for wicks for Candles, for Pack-faddles, and for the ground of Silk-stuffs.

Indigo.

Indigo comes from several parts of the Great Mogul's Empire; and according to the diversity of the places it differs in quality, and consequently in price.

In the first place, it comes from the Territories of Biana, Indora, and Cofa, a day or two's journey from Agra: which is elteem'd the belt of all. It is made also eight days journey from Surat, in a Village call'd Sarquefs, two leagues distance from Amadabat. Here the flat Indigo is made. There is also Indigo little inferior in goodnes and price, which comes from the King of Golconda's Territories. The Mein of Surat, which contains 42 Servis, or 34 and a half of our pounds, is val'd from 15 to 20 Roupies. They make as good as this at Baroda. That which is made up about Agra is made up in half Balls, and is the most sought for in all India. It is fold by the Mein, which in those places contains 60 Servis, or 5 and three quarters of our pounds. The usual price is from 36 to 40 Roupies. There grows also Indigo some 36 leagues from Brampour, about a great Village call'd Karour, and round about the neighbouring Towns in the road to Surat: Of which the Natives usually make above a hunder'd-thousand Roupies.

There comes Indigo all from Bengal, which the Holland-Company transports for Malipatan. But they buy this Indigo, and that of Brampour and Amadabat, cheaper by 24 in the hunder'd, than that of Agra.

Indigo is made of an Herb which they sow every year after the rains are over: which when it is grown up, is very like our Hemp. They cut it three times a year: first when it is about two or three foot high; and they cut it within half a foot of the ground; the first cutting far exceeds the latter. The second cutting is worse than the first by ten or twelve in the hunder'd, and the third worse than the second by twelve in the hunder'd. The difference is found by breaking a piece of the Pafe, and observing the colour. The colour of that Indigo which is made of the first cutting, is a Violet-blue, but more brisk and lively than the two others: and that which is made of the second is more lively than the third.

When they have cut the Herb, they throw it into Pits which they make with Lime, which becomes so hard, that you would judge it to be one entire piece of Marble. They are generally fourscore or a hunder'd paces in circuit; and being half full of water, they fill them quite up with the Herb. Then they bruife and jumble it in the water till the leaf, for the stalk is worth nothing, become like a kind of thick mud. This being done, they let it settle for some days; and when the settling is all at the bottom, and the water clear above, they let out all the water. When the water is all drain'd out, they fill several baskets with this slime, and in a plain Field you shall see several men at work, every one at his own basket, making up little pieces of Indigo flat at the bottom, at the top sharp like an egg. Though at Amadabat they make their pieces quite flat like a small cake. Here you are to take particular notice, that the Merchants, because they would not pay custom for an unnecessary weight, before they transport their Indigo out of Agra into Europe, are very careful to cause it to be sifted, to separate the dust from it; which they sell afterwards to the Natives of the Country to dye their Calicuts. They that sift this Indigo must be careful to keep a Limen-cloath before their faces, and that their nostrils be well-flopt, leaving only two little holes for their eyes. Besides, they must every half hour be sure to drink milk, which is a great preservative against the piercing quality of the dust. Yet notwithstanding
owing all this caution, they that have sifted Indigo for nine or ten days, shall
spit nothing but blow for a good while together. Once I laid an Egg in the
morning among the sifters, and when I came to break it in the evening it was
all blow within.

As they take the Paste out of the Baskets with their Fingers dip in Oil, and
make it into Lumps, or Cakes they lay them in the Sun to dry. Which is the
reason that when the Merchants buy Indigo, they burn some pieces of it, to try
whether there be any dust among it. For the Natives who take the Paste out
of the Baskets to make it into Lumps, lay it in the Sand, which mixes with the
Paste, and fouls it. But when the Merchants burn it, the Indigo turns to Ashes;
and the Sand remains. The Governours do what they can to make the Natives
leave their Knavery; but notwithstanding all their care, there will be some de-
ceit.

Salt-Peter.

Great store of Salt-Peter comes from Agra and Patna; but the refin'd coès
three times more than that which is hot. The Hollanders have set up a
Ware-House fourteen Leagues above Patna, and when their Salt-Peter is re-
find, they transport it by Water by Ogenli. A Mein of refin'd Salt-Peter is worth
seven Mamoudi's.

Spice.

Ardamom, Ginger, Pepper, Nutmegs, Nutmeg-Flowers, Cloves and Cinnamon,
are all the different sorts of Spices known to us. I put Cardamom and
Ginger in the first place, because that Cardamom grows in the Territories
of Vijapour, and Ginger in the Dominions of the Great Mogul. And as for
other Spices, they are brought from other foreign parts to Surat, which is the
grand Mart.

Cardamom is the most excellent of all other Spices; but it is very scarce;
and in regard there is no great store in the place where it grows, it is only
made use of in Agra, at the Tables of great Princes. Five hundred pound of
Cardamoms, are priz'd from a hundred to a hundred and ten Reals.

Ginger is brought in great quantities from Amadaban, where there grows
more than in any other part of Agra; and it is hardly to be imagin'd how much
there is transported candided into Foreign parts.

Pepper is of two sorts. There is a sort which is very small, another sort
much bigger; both which sorts are distinguish'd into small and great Pepper;
the larger sort comes from the Coasts of Malacca; and Tintacin and Calicut
are the Cities where it is brought up. Some of this Pepper comes from the
Territories of the King of Vijapour, being vended at Rejapour, a little City in
that Kingdom. The Hollanders that purchase it of the Malacassers, do not give
Money for it, but several sorts of Commodities in Exchange; as Cotton, Opium,
Vermillion, and Quicksilver; and this is the Pepper which is brought into Eu-
rope. As for the little Pepper that comes from Bantam, Acheen, and some other
parts toward the East, there is none of it carried out of Agra, where it is spent
in vast quantities, especially among the Mahometans. For there are double the
Grains of small Pepper in one pound, to what there are of the great Pepper;
besides that the great Pepper is hotter in the mouth.

The little Pepper that comes to Surat, has been sold some years for thir-
ten or fourteen Mamoudi's the Mein; and so much I have seen the English
give for it, to transport it to Ormus, Basara, and the Red Sea. As for the
great Pepper which the Hollanders fetch from the Coasts of Malacca; five hun-
dred pound in truck brings them in not above thirty-eight Reals; but by the
Commodities which they give in Barter, they gain Cent. per Cent.

The Nutmeg, the Nutmeg-Flow'r, the Clove, and Cinnamon, are the only
Spices which the Hollanders have in their own hands. The three first come
from the Molucca Islands; the fourth, which is Cinnamon, from the Island of
Ceylan.
Tis observable of the Nutmeg, that the Tree which bears it is never planted, which has been confirm'd to me by several persons that have lived several years in the Country. They related to me, that the Nutmeg being ripe, several Birds come from the Islands toward the South, and devour it whole, but are forc'd to throw it up again before it be digested. The Nutmeg then becom'd with a vicious matter, falling to the ground takes root, and produces a Tree, which would never thrive were it planted. This puts me in mind of making one observation upon the Birds of Paradise. Thrice Birds being very greedy after Nutmegs, come in flights to gorge themselves with the pleasing Spice, at the season, like Felfares in Vintage time; but the strength of the Nutmeg so intoxicates them, that they fall dead drunk to the Earth, where the Emets in a short time eat off their Legs. Hence it comes, that the Birds of Paradise are said to have no Feet; which is not true however, for I have seen three or four that had Feet; and a French Merchant sent one from Aleppo as a Present to Lewis the Thirteenth that had Feet; of which the King made great account, as being a very lovely Fowl.

But notwithstanding all the Hollander Projects, you may buy Cloves at Macassar without purchasing them of the Hollander; in regard the Ilanders buy them of the Dutch Captains and Soldiers, which the Hollander have in those place where the Cloves grow, giving them in exchange Rice, and other necessaries for the support of life, without which they would starve, being very much provided for. When the Natives of Macassar are thus furnish'd of Cloves, they barter them in Exchange for such Commodities as are brought them; sometimes they give Tortoise-Shells in exchange, and Gold Dust; by which the Merchant gains fix or seven in the hundred, being better than the Money of the Island, though it be Gold, by reason the King oftentimes enhances the value of it. The places where Cloves grow, are Ambonza, Eliat, Seram, and Bora.

The Islands of Banda also, in number fix, viz. Nero, Loutour, Pawlay, Rogeruin, and Genupuis, bear Nutmegs in great abundance. The Island of Genupuis is about eight Leagues in compass, and ends in a sharp point, where there is a continual fire burning out of the Earth. The Island Damnem, where there grows great store of Nutmegs, and very big, was discover'd in the year 1647, by Abel Tafman, a Dutch Commander.

The price of Cloves and Nutmegs, as I have known them sold to the Hollander at Surat, was as follows:

The Meas of Surat contains forty Serres, which make thirty-four of our Pounds, at sixteen Ounces to the Pound.

A Meas of Cloves was sold for a hundred and three Mamoudis and a half.

A Meas of Mace was sold for a hundred and fifty-seven Mamoudis and a half.

Nutmegs for fifty-fix Mamoudis and a half.

Cinnamon comes at present from the Island of Ceylan. The Tree that bears it is very much like the Willow, and has three Barks. They never take off but the first and second, which is accounted the best. They never meddle with the third, for should the Knife enter that, the Tree would dye. So that it is an art to take off the Cinnamon, which they learn from their youth. The Cinnamon Spice is much dearer to the Hollander than people think; for the King of Ceylan, otherwise call'd King of Candy, from the name of his principal City, being a sworn Enemy to the Hollander, lends his Forces with an intention to surprize them, when they gather their Cinnamon; so that they are forc'd to bring seven or eight hundred men together to defend as many more that are at work. Which great expense of theirs very much enhances the price of the Cinnamon. There grows upon the Cinnamon Tree a certain fruit like an Olive, though not to be eaten. This the Portugals were wont to put into a Caldron of Water, together with the tops of the Branches, and boil'd it till the Water was all consum'd. When it was cold, the upper part became a Paste like white Wax; of which they made Tapers to set up in their Churches, for no sooner were the Tapers lighted, but all the Church was perfum'd. Formerly the Portugals brought Cinnamon out of other Countries, belonging to the Raja's about Cochim.
Cochin. But the Hollanders have destroy'd all those places, so that the Cinnamon is now in their hands. When the Portugals had that Coast, the English bought their Cinnamon of them, and usually paid for it by the Mein fifty Mamoudi's.

**Drugs that are brought to Surat, and brought from other Countries, with the price of every one by the Mein.**

Salt Armoniack, according to the usual price, costs by the Mein twenty Mamoudi's.

Borax, comes unrefin'd from Amadabat, as does Salt Armoniack, and costs by the Mein thirty-five Mamoudi's.

Gum-Lack, seven Mamoudi's and a half.

Gum-Lack wash'd, ten Mamoudi's.

Gum-Lack in sticks of Wax, forty Mamoudi's.

There are some of these Sticks that cost fifty or sixty Mamoudi's the Mein, and more when they mix Musk in the Gum.

Saltron of Surat, which is good for nothing but for colouring, four Mamoudi's and a half.

Cumin White, eight Mamoudi's.

Cumin Black, three Mamoudi's.

Arlet small, three Mamoudi's.

Frankincense, that comes from the Coast of Arabia, three Mamoudi's.

Myrrh, that which is good, call'd Mirra Gilet, thirty Mamoudi's.

Myrrh Bolt, which comes from Arabia, fifteen Mamoudi's.

Cufia, two Mamoudi's.

Sugar Candy, eighteen Mamoudi's.

Afutinar, a sort of Grain, very hot, one Mamoudi.

Amnife-Seed Grofs, three Mamoudi's and a half.

Amnife-Seed small and hot, one Mamoudi and a half.

Oupslothe, a Root, fourteen Mamoudi's.

Cointre, five Mamoudi's.

Auzerout, from Perfia, a hundred and twenty Mamoudi's.

Aloe Succotrine, from Arabia, twenty eight Mamoudi's.

Licorice, four Mamoudi's.

Lignum Aloes, in great pieces, two hundred Mamoudi's.

Lignum Aloes, in small pieces, four hundred Mamoudi's.

**Vez-Cabilah, a certain Root, twelve Mamoudi's.**

There is a sort of Lignum Aloe's very Gummy, which comes to, by the Mein, four thousand Mamoudi's.

Gum-Lake for the most part comes from Pegu; yet there is some also brought from Bengal, where it is very dear, by reason the Natives fetch that lively Scarlet colour out of it, with which they paint their Calicuts. Nevertheless, the Hollanders buy it, and carry it into Perfia for the fame use of painting. That which remains after the colour is drawn off, is only fit to make sealing Wax. That which comes from Pegu is not so dear, though as good for other Countries. The difference is only this, that it is not so clean in Pegu, where the Pilinires foul it, as in Bengal, where it grows in a heathy place, full of Shrubs, where tho'fle Animals cannot so well come at it. The Inhabitants of Pegu never make any use of it in painting, being a dull sort of people, that are in nothing at all industrious.

The Women of Surat get their livings by cleaning the Lake after the Scarlet colour is drawn from it. After that they give it what colour they please, and make it up into Sticks for Sealing Wax. The English and Holland Company carry away every year a hundred and fifty Chefts. The price is about ten Sous the pound.

Powder'd Sugar is brought in great quantities out of the Kingdom of Bengal; it causeth also a very great Trade at Ongeli, Patna, Daca, and other places. I have been told it for a very great certainty, by several ancient people in Bengal, that Sugar being kept thirty years becomes absolute poison, and that there is no Venome more dangerous, or that sooner works its effect. Leaf-Sugar
is also made at Amadabat, where they are perfectly skill'd in refining it; for which reason it is call'd Sugar Royal. These Sugar-Loaves usually weigh from eight to ten pound.

Opium is brought from Brampour, a Town of good Trade between Agra and Surat. The Hollanders buy great quantities, which they truck for their Pepper.

Tobacco also grows in abundance round about Brampour; sometimes there has been so much that the Natives have let vast quantities rot upon the ground, for want of gathering.

Golée grows neither in Persia nor in India, where it is in no request; but the Hollanders drive a great Trade in it, transporting it from Ormus into Persia, as far as Great Tartary, from Balsara into Caldea, Arabia, Mesopotamia, and other Provinces of Turkey. It was first found out by a Hermite, whose name was Scheck-Shadell, about twenty-years ago, before which time it was never heard of in any Author either ancient or modern.

Deceits in Silk Wares.

Plain Silk Wares may be alter'd in length, breadth, and quality. The quality shews itself when they are of an even thread, when the weight is equal, and when there is no Cotton thread in the Weft.

The Indians not having the art of guilding silver, put into their strip'd Wares threads of pure Gold, so that you must count the quantity of Gold threads to see whether the Silk have its due number: And this also you must observe in your Silks won't with Silver. As for Tafta's, you are only to mind whether the pieces be all of a fineness, and to see by unfolding some of them, that there be nothing within to augment the weight, and then weighing all the pieces by themselves, to see that they all agree.

The colours of those Carpetts which are made in India, do not last so long as the colour of those which are made in Persia; but for the workmanship it is very lovely. The eye of the Broaker is to judge of the largeness, beauty, and fineness of those Carpetts which are wrought with Gold and Silver, and whether they be fine and rich. But whether they be Carpetts, or other Stuffis mix'd with Gold and Silver, it behoves the Buyer to pull out some of the Gold and Silver Threads, to see whether they be of the right value or no.

Deceits in the White Calicuts.

The deceits usually put upon Calicuts, are in fineness, length, and breadth. Every Bale may contain two hundred pieces; among which they will juggle in five or six or ten, less fine, or less white, shorter or narrower than according to the scantling of the Bale, which cannot be found out but by examining them piece by piece. The fineness is discern'd by the eye, the length and breadth by the measure. But the Indians practice a more cunning way, which is to count the number of threads which ought to be in the breadth, according to the fineness of the scantling. When the number fails, it is either more transparent, more narrow, or more coarse. The difference is sometimes so difficult to be perceived, that there is no way to find it out but by counting the threads. And yet this difference in a great quantity comes to a great deal. For it is nothing to confound a Crown or two Crowns, in a piece that comes but to fifteen or twenty Crowns. Those that whiten these Calicuts, to save charges of a few Limons, will knock the Calicuts excessively upon a Stone, which does fine Calicuts a great injury, and loars the price.

As for their Calicuts dy'd blew or black, you must take care that the Workmen do not knock them after they are folded, to make them look fleck; for many times when they come to be unfolded, you shall find holes in the creases.

As for your painted and printed Calicuts, which are painted and printed as they come out of the Loom, the Merchant must take care that what he speaks be finish'd before the end of the Rains, for the thicker the Water is where
where they are wash'd, the more lively will the printed and painted colours appear. It is easy to distinguish between the printed and the painted Callicuts; and between the neatness of the work: but for the fineness and other qualities, they are not so easily discern'd; and therefore the Broaker must be more careful.

Cheats in Cotton.

The cheat in the weight is twofold. The first, by laying them in a moist place; and thrusting in the middle of every Skain something to add to the weight. The second, in not giving good weight when the Broaker receives it from the Workman, or Merchant that delivers it.

There is but one cheat in the quality, that is by putting three or four Skains of a coarser Commodity than that which is uppermost, into one Mein. Which in a great quantity mounts high; for there are some Cottons that are worth an hundred Crowns the Mein. These two cheats being often us'd by the Holland Company, there is no way but to weigh your Commodity in the presence of the Dutch-Commander, and his Council, and to examine every Mein, Skain by Skain. When this is done, they who are order'd to be at this examination, are oblig'd to fix to every Bale a ticket of the weight and quality: for if there be a failur, they who fix the ticket are engag'd to make good what is wanting.

Deceits in Indigo.

I have told you, that when the Work-men have made up the Indigo-Paste into lumps, with their fingers dip't in Oil, they lay them in the Sun a drying. Now those that have a design to cheat the Merchants, dry them in the Sand, to the end that the Sand thickening to the Indigo, should encrease the weight. Sometimes they lay up their Paste in moist places, which makes it give, and consequently renders it more heavy. But if the Governor of the place discovers the cheat, he makes them severely pay for it: and the best way of discovery is to burn some pieces of Indigo, for the sand will remain.

Indian Broakers.

The Broakers are as it were the Masters of the Indian Families; for they have all Goods at their disposal. The Work-men choose the most aged and most experienced, who are to endeavor equal advantages for the whole Tribe they undertake for. Every evening that they return from their business, and that, according to the custom of the Indians, who make no Suppers, they have eaten some little piece of sweet-meat, and drank a glass of water, the eldest of the Tribe meets at the Broaker's House, who gives them an account of what he has done that day, and then they consult what he is to do next. Above all things, they caution him to look to his hits, and to cheat, rather than be cheated.
Travels

and

law

When

And

'tis

and

will

Part

134

fapour/m

For

foot

ftrike

the

we

many

mond,

In

journey

defcription

the^and,

monds.

Rocks

Wheel

Stone

pound

which

of

black

length

experience,

TH

The

There

theirs

this

I

Mine

Jur.

Oil

believe

or

be

fuch

mifchief

of

from

twenty

hours,

Province

the

twenty

and

holders

which

as

be

being

Water

found,

they

becaufe

the

thin

woodden-wheel

in

his

hand,

and

waters

Wheel

continually

with.Oil

and

Powder

Diamonds.

Befides,

their

Wheel

does

not

do
got

as

ours,

because

Woodden-wheel

that

turns

the

Steel-wheel,

is

not

above

three

foot

in

Diameter.

They

cannot

give

that

lively

polishment

to

Stones,

as

give

to

ours

in

Europe;

and

I

believe

the

reafon

to

be,

because

their

Wheel

do

not

run

to

flat

as

ours.

For

in

regard

it

is

of

Steel,

to

rub

it

upon

the

Emeril,

as

muft

done

every

four

and

twenty

hours,

the

Tree

muft

be

taken

off,

which

can

never

be

put

again

Chap. XI.

Of Diamonds, and the Mines and Rivers where they are found; and first of the Author's journey to the Mine of Raolconda.

The Diamond is the moft preciuous of all Stones, and it was in that fort of Commodity wherein I moft dealt. And therefore to acquire a perfect experience, I went to all the Mines; and to one of the Rivers where they are found. To which purpofe I travelled to four Mines; of which I will give you a description; and of one of the Rivers where I have also been.

The firft of thefe Mines, where I was, is in the Territories of the King of Vifapour, in the Province of Carnatica; and the place is call'd Raolconda, five days journey from Golconda, and eight or nine from Vifapour. This Mine was discou'red not above two-hunder'd years ago, as I was inform'd by thofe of the Country.

Round about the place where the Diamonds are found, the ground is fundy, full of Rocks, much refembling the parts near Fountain-Bleau. There are in the Rocks feveral veins, fome half a finger, fome a whole finger-wide: And the Miners make ufe of Irons with hooks at the end, with which they pick out the earth or fand, which they put into tubs, and among that earth they fnd the Diamonds. But because these veins do not run always ftreight, but fometimes down, fometimes upward, the Miners are contrain'd to break the Rock, following always the trace of the veins: When they have open'd all the veins, and taken out all the fand, then they waft it two or three times over to look for the Diamonds. In this Mine it is that they find the cleaneft Stones, and of the whiteft water. But the muffet is, that to fetch the fand out of the Rock, they ar£ forced to frike fuch terrible blows with a great Iron-leaver, that they faw the Diamond, and make it look like Cryftal. Which is the reafon there are found to many fott Stones in this Diamond-Mine, though they make a great fhew. If the Stone be clean, they only give it a turn or two upon the wheel, not caring to fhape it, for fear of lofing the weight. If there be any flaws, or any points, or any black or red specks in it, they cut all the Stone into Foflets; or if there be only a little flaw, they work it under the rige of one of the Foflets, to hide the defect. Now becaufe a Merchant defires rather to have a black speck than a red one, 'tis but burning the Stone, and the speck becomes black. This trick at length I underftood fo well, that when I faw any Stones in them that came from the Mine made into Foflets, efpecially very small ones, I was certain there was either fome speck or fome flaw in the Stone.

There are feveral Diamond-Cutters at this Mine, but none of them have above one Mill, which is of Steel. They never cut but one Stone at a time upon each Mill, calling water continually upon the Mill, to find out the grain of the Stone; which being found, they pour on Oil, (not fparing for powder of Diamonds, though it be very dear,) to make the Stone hide the falter; and they lay on more weight than we do. I have feen them lay upon one Stone an hunder'd and fifty pound of Lead. I muft confefs it was a great Stone, which weigh'd an hunder'd and three Carats, after it was cut; and the Mill was like ours, only the great Wheel was turn'd by four Negro's. The Indians are not of the fame opinion that we are; for they do not believe that the weight gives any lufter to the Stones. If theirs be not fubje& to take their lufter, 'tis because there is always a Boy that stands with a thin woodden-lice in his hand, and waters the Wheel continually with Oil and Powder of Diamonds. Befides, their Wheel does not go fo falt as ours, because the Woodden-wheel that turns the Steel-wheel, is not above three foot in Diameter.

They cannot give that lively polifhment to Stones, as we give to ours in Europe; and I believe the reafon to be, because their Wheel does not run fo flat as ours. For in regard it is of Steel, to rub it upon the Emeril, as muft be done every four and twenty hours, the Tree muft be taken off, which can never be put on again.
again so as to run so flat as it did. Had they the invention of Iron-mills, upon which they never use Emeril, but only the File, because there is no neatness to take off the Tree to file the Mill, they might polish their Stones better than they do. I have told you they must either rub the Mill with Emeril, or file it every four and twenty hours. For when the Stone has run for some time, that part of the Mill becomes as smooth and bright as glass; so that if you do not rough it again either with Emeril or the File, the powder will not stay; whereas if the powder stays, there is more work done in an hour than otherwise in two.

Though a Diamond be naturally very hard, having a kind of a knot, as you see in wood, the Indians Lapidaries will cut the Stone, which our European Lapidaries find great difficulty to do, and usually will not undertake to perform; which makes the Indians require something more for the fashion.

As for the Government of the Mines, they trade very freely, and very faithfully. They pay two per cent. to the King for all that they buy: besides that, he has also a duty from the Merchants for leave to dig. The Merchant after he has made search with the Miners, who know all the places where the Diamonds grow, chooses out a place about two-hunder'd paces in compass, where they let at work sometimes fifty, sometimes an hunder'd Miners, as they are in want of work. And from the day that they begin to work, to the day that they end, the Merchants pay to the King two Pagods a-day; and four when they employ an hunder'd men.

These poor people never get above three Pagods all the year long, though they understand their business extremely well; so that their wages being so small, they make no scruple, when they can handomely, to hide a Stone for their own profit; and in regard they are quite naked, only for a rag about their privities, sometimes they are so dextrous as to swallow the Stone. The chief of the Merchants who employ thee Miners shew'd me one of them, that had cozen'd him of a Stone, and had put it into the corner of his eye, but he took it from the fellow so soon as he had discover'd the cheat. To prevent this cozenage, there are twelve or fifteen in fifty, who are engag'd to the Merchant, that he shall have no injury done him, nor any thefts committed. If by accident they meet with a Stone that weighs 14 or 16 Carats, they presently carry it to the Mafter of the work, who gives him in recompence the Sarpo, which is a piece of Calicut to make him a Bonnet, to the value of 25 Sous, together with half a Pagod in Silver, or else a whole Pagod, when he gives him neither Rice nor Sugar.

The Merchants that come to trade at the Mines keep their Lodgings; and every morning about ten or eleven a clock, after they have din'd, the Masters of the Miners bring their Diamonds to shew them. If the Stones are large, or that there be so many as amount from two-thousand to sixteen-thousand Crowns, they will leave them with the strange Merchant seven or eight days, for the Merchants to consider. When the Merchant has seen the Stones, it becomes him to agree upon the price in a short time. Otherwise the party that owes the Stones, takes them away again, and you shall never see the fame Stones again, unless mix'd with others. When the bargain is concluded, the Purchaser gives a Bill of Exchange upon the Banker. If you have agreed to pay him in four days, and make him stay longer, you must pay him down one and an half in the hunder'd for a months interest. Most commonly they know the Merchant to be sufficient, they will choose to take a Bill of Exchange for Agres, for Gokonda, or Vizapoor, but more especially for Surat, as being the most frequented Port in all India, where they may furnish themselves with all Commodities which they want.

'Tis very pleasant to see the young children of the Merchants and other people of the Country, from the age of ten to fifteen or sixteen years, who feast themselves upon a Tree that lies in the void place of the Town: Every one of them has his Diamond-weights in a little Bag hanging at one side, on the other his Purse with five or six-hunder'd Pagods in Gold in it. There they are expecting when any person will come to sell them some Diamonds. If any person brings a Stone, they put it into the hands of the eldest Boy among them, who is as it were their chief; who looks upon it, and after that gives it to him that is next him; by which means it goes from hand to hand, till it return to him again, none of the rest speaking one word. After that he demands the price, to buy it if possible; but
but if he buy it too dear, tis upon his own account. In the evening the children compute what they have laid out, then they look upon their Stones, and separate them according to their water, their weight, and cleanliness. Then they bring them to the great Merchants, who have generally great parcels to match: and the profit is divided among the children equally; only the chief among them has a fourth in the hundred more than the rest. As young as they are, they so well understand the price of Stones, that if one of them have bought any purchase, and is willing to lose half in the hundred, the other shall give him his Money. They shall hardly bring you a parcel of Stones, above a dozen, wherein there is not some flaw or other defect.

When I came to the Mine, I went to wait upon the Governour, who told me I was welcome; and because he made no question but that I had brought Gold with me, (for they talk of nothing under Gold at the Mines,) he bid me only lay it in my Chamber, and he would undertake it should be safe. Thereupon he presented me with four servants to watch my Gold day and night, and to follow my orders, bidding me withal fear nothing, but eat, drink, and sleep, and take care of my health; but withal he told me I must be careful of not cheating the King. Thereupon I fell to buying, and found profit enough, above twenty in the hundred cheaper than at Golconda.

I have one thing to observe which is more than ordinarily curious, concerning the manner how the Indians, as well Mahometans as Idolaters, drive their bargains. Every thing is done with great silence, and without any talking on either side. The buyer and the seller sit one before another like two Taylors, and the one of the two opening his Girdle, the seller takes the right-hand of the purchaser, and covers his own hand and that with his Girdle: under which, in the presence of many Merchants that meet together in the same Hall, the bargain is secretly driven without the knowledge of any person. For then the purchaser nor seller speak neither with their mouths nor eyes, but only with the hand, as thus. When the seller takes the purchaser by the whole hand, that signifies a thousand, and as often as he squeezes it, he means so many thousand Pagods or Roupies, according to the Money in question. If he takes but half to the knuckle of the middle-finger, that's as much as to say fifty: The small end of the finger to the first knuckle signifies ten. When he grasps five fingers, it signifies five hundred; if but one finger, one hundred. This is the mystery which the Indians use in driving their bargains. And many times it happens, that in the same place, where there are several people, one and the same parcel shall be sold seven or eight times over, and no person know that it was sold in that manner every time.

As for the weight of the Stones, no person can be deceiv'd in them, unless he purchase them in hugger-mugger. For if they are publicly bought, there is a person on purpose paid by the King, without any benefit from particular persons, whose whole place it is to weigh the Diamonds; and when he has spoken the weight, the buyer and seller are satisfied in his words, as not being a person any way oblig'd to favour any person.

Having dispatch'd all my business at the Mine, the Governour appointed me fix Horse-men to convoy me through the Territories under his Government, which extends to a River that separates the Kingdom of Vizyapour from that of Golconda. This is a very difficult thing to cross that River, being deep, broad and rapid; besides that, there are no Boats. But they ferry over Men, Carriages, Oxen and Coaches upon a round Veil, ten or twelve foot in Diameter, made of Oifer-twigs, like our Flasks, and cover'd without with Ox-hides; as I have already related. They might easily use Boats; or make a Bridge; but the King of Golconda will not suffer either, because the River parts the two Kingdoms. Every evening the Ferry-men on both sides are bound to carry to two Governors on each side the River, an exact account of the Persons, Carriages and Merchandizes which they ferried over that day.

Coming to Golconda, I found that the person whom I had left in trust with my Chamber, was dead: but that which I observ'd most remarkable, was, that I found the door sealed with two Seals, one being the Cad's or chief Justice's, the other the Sha-Bander's, or Provost of the Merchants. An Officer of Justice, together with the Servants I had left behind, watch'd the Chamber night and day. This Officer
Book II.  

Travels in India. 

137

Officer hearing of my arrival, went and gave notice to the Cadi and Sha-Bander, who sent for me. The Cadi presently asked me, if the Money I had left in the Chamber where the perfon dy'd were mine, and how I could prove it. I told him I had no better proofs than the Letters of Exchange which I had brought to the Banker that paid it by my order to the perfon deceas'd; to whom I had alfo given another order, that if the Banker paid me in Silver, he should change the fan into Gold. Thereupon the Bankers were sent for, who affirming the payments accordingly, the Cadi sent his Deputy to opn the Chamber door; nor would he leave me, till I had counted over my Money, and had affur'd him it was right. After that I return'd to the Cadi and the Sha-Bander, and signifiz'd as much to them; and having paid them fome Fees which they demanded, to the value of four Crowns and a half of our Money, I return'd them my thanks for their care. This I relate to fhew the justice of the Country:

CHAP. XII.

The Authors Journey to the other Mines; and how they find the Diamonds there.

Seven days journey from Golconda Eastward there is another Diamond Mine, call'd in the language of the Country Gani, in the Perfian tongue Conlour. It is near a great Town, by which the fame River runs, which I crofs'd coming from the other Mine; and a League and a half from the Town is a high Mountain in the form of a Half-Moon; the space between the Town and the Mountain is a Plain where they dig and find Diamonds. The nearer they dig to the Mountain, the larger Stones they find; but at the top they find nothing at all.

It is not above a hundred years since this Mine was found out by a Countryman, who digging in a piece of ground to fow Millet, found therein a pointed Stone that weigh'd above twenty-five Carats; he not knowing what the Stone was, but seeing it glistern, carry'd it to Golconda, where as it happen'd well for him, he met with one that traded in Diamonds. The Merchant informing himself of the place where the Stone was found, admiz'd to see a Jewel of that bignefs, not having seen any one before that weigh'd above ten or twelve Carats. However his report made a great noise in the Country; insomuch that the Mony'd men in the Town fet themfelves to work, and caus'd the ground to be search'd, they found, and ftill do find bigger Stones, and in greater quantity than in any other Mine. For they found a great number of Stones from ten to forty Carats, and fometimes bigger; among the rest that large Stone that weigh'd nine hundred Carats, which Mirgimola poffefl'd at Aurang-Zeb.

But though this Mine of Conlour be fo confiderable for the quantity of great Stones which are there found, yet the mischief is, the Stones are not clean; the Waters having fomething of the quality of the Earth where they are found. If the Ground be morphy, the Water enclines to black; if it be red, there is a rednefs in the Water; in other places the Stones appear somewhat greenith, in others yellowith; fuch a diversity of Soils there is between the Town and the Mountain. Upon the moft part of thefe Stones after they are cut, there appears a kind of greacie moifiture, which must be as often wip'd off.

As for the Water of the Stones, it is remarkable, that whereas in Europe we make ufe of day-light to exanime the rough Stones, and to judge of their Water, and the fpcecks that are found therein, the Indians do all that in the night-time, fetting up a Lamp with a large Wick, in a hole which they make in the Wall, about a foot square, by the light whereof they judg of the Water and cleancfs of the Stone, which they hold between their Fingers. The Water which they call celestial is the worft of all, and it is impoffible to difcern it fo long as the Stone is rough. The moft infallible way to find out that Water,
ter, is to carry the Stone under a Tree thick of Boughs, for by the verdure of that shade you may easily discern whether the Water be blewiful or no.

The first time I was at the Mine, there were above sixty thousand persons at work, men, women, and children; the men being employ'd to dig, the women, and children to carry the Earth.

After the Miners have pitch'd upon the place where they intend to work, they level another place close by, of the same extent, or else a little bigger, which they enclose with a Wall about two foot high. In the bottom of that little Wall, at the distance of every two foot, they make small holes to let in the water; which they stop up afterwards, till they come to drain out the water again. The place being thus prepar'd, the people that are to work meet all together, men, women, and children, with the Workmaster in the Company of his Friends and Relations. Then he brings along with him some little Image of the God that they adore; which being placed upright upon the ground, they all prostrate themselves three times before it, while their Priest says a certain prayer. The prayer being ended, he marks the forehead of every one with a kind of Glue, made of Saffron and Gum, to such a compass as will hold seven or eight Grains of Rice, which he sticks upon it; then having washed their bodies with water, which every one brings in his pot, they rank themselves in order to eat what the Workmaster presents them, before they go to work, to encourage them both to labour and be faithful. This Feast consists of nothing else but every one his Plate of Rice, distributed by the Brahmin; for an Idolater may eat any thing from the hands of one of their Priests. The Plates are made of the Leaves of a certain Tree, not much unlike our Walnut-tree Leaves. Besides this, every one has a quarter of a pound of Butter, melted in a small Copper pot with some Sugar.

When their Feast is over, the men fall to digging, the women and children to carry Earth to the place prepar'd in that manner as I have already describ'd. They dig ten, twelve, and sometimes fourteen foot deep; but when they come to any water they leave off. All the Earth being carry'd into the place before-mentioned, the men, women, and children with Pitchers throw the water which is in the drain upon the Earth, letting it soak for two or three days, according to the hardness of it, till it come to be a kind of Batter; then they open the holes in the Wall to let out the water, and throw on more water still, till all the mud be wash'd away, and nothing left but the Sand. After that they dry it in the Sun; and then they winnow the Sand in little Winnows, as we winnow our Corn. The small dust flies away, the great remains, which they pour out again upon the ground.

The Earth being thus winnow'd, they spread it with a kind of Rake, as thin as they possibly can; then with a wooden Instrument, like a Paviers Rammer, about half a foot wide at the bottom, they pound the Earth from one end to the other, two or three times over. After that they winnow it again then; and spreading it at one end of the Van, for fear of loosing any of the Earth, they look for the Diamond.

Formerly they were wont to pound the Earth with great Flint-foones, instead of wooden Rammers; which made great flaws in the Diamonds, and is therefore now left off.

Hieretofore they made no scruple to buy those Diamonds that had a green outside; for being cut, they prov'd very white, and of an excellent water.

Since they have been more nice; for there was a Mine discover'd between Contour and Raoleonds, which the King caus'd to be shut up again, by reason of some cheats that were us'd there; for they found therein that fort of Stones which had this green outside, fair and transparent, and which appear'd more fair than the others; but when they came to the Mill they crumbl'd to pieces.

CHAP.
C H A P. XIII.

A Continuation of the Authors Travels to the Diamond Mines.

I come to the third Mine, which is the most ancient of all, in the Kingdom of Bengal. You may give it the name of Sowmelpour, which is the name of the Town next to the place where the Diamonds are found; or rather Gouel, which is the name of the River in the Sand whereof they seek for the Stones. The Territories through which this River runs, belong to a Raja, who was anciently tributary to the Great Mogul, but revolted in the time of the Wars between Sha-jehan and Gehan-guir his Father. So soon as Sha-jehan came to the Empire, he sent to demand his Tribute of this Raja, as well for the time past, as to come; who finding that his Revenues were not sufficient to pay him, quitted his Country, and retire’d into the Mountains with his Subjects. Upon his refusal, Sha-jehan believing he would stand it out, sent a great Army against him, persuading himself that he should find great store of Diamonds in his Country. But he found neither Diamonds, nor People, nor Virtuals, the Raja having burnt all the Corn which his Subjects could not carry away; so that the greatest part of Sha-jehan Army perish’d for hunger. At length the Raja return’d into his Country, upon condition to pay the Mogul some slight Tribute.

The Way from Agra to this Mine.

From Agra to Halabas, coftes 30
From Halabas to Banarous, coftes 33
From Banarous to Sefaron, coftes 4
From Agra to Sefaron you travel Eastward; but from Sefaron to the Mine you must wind to the South, coming first to a great Town, coftes 21

This Town belongs to the Raja I have spoke of. From thence you go to a Fortres call’d Rodas, coftes 4

This is one of the strongest places in all Asia, scared upon a Mountain, form’d with fix Bastions, and twenty-seven pieces of Cannon, with three Moats full of Water, wherein there are good Fish. There is but one way to come to the top of the Mountain, where there is a Plain half a League in compass, wherein they grow Corn and Rice. There is above twenty Springs that water that Plain; but all the rest of that Mountain from top to bottom is nothing but a steep Precipice cover’d with over-grown Woods. The Raja’s formerly us’d to live in this Fort with a Garrison of seven or eight hundred Men. But the Great Mogul has it now; having taken that Fort by the policy of the famous Mirjimola, which all the Kings of India could never take before. The Raja left three Sons, who betray’d one another; the eldest was poison’d, the second went and serv’d the Great Mogul, who gave him the command of four thousand Horse; the third poffeized his Fathers Territories, paying the Mogul a small Tribute.

From the Fortres of Rodas to Sowmelpour, coftes 30

Sowmelpour is a great Town, the Houfes whereof are built of Earth, and cover’d only with Branches of Coco-trees. All these thirty Leagues you travel through Woods, which is a very dangerous passage, as being very much peopled with Robbers. The Raja lives half a League from the Town, in Tents set upon a rising ground, at the foot whereof runs the Gonel, defending from the Southern Mountains, and falling into Ganges.

In this River they find the Diamonds. For after the great Rains are over, which is usually in December, they stay all January till the River be clear; by reason that by that time in some places it is not above two foot deep, and in several places the Sand lies above the water. About the end of January, or the beginning of February, there flock together out of the great Town,
and some others adjoining, above eight thousand persons, men, women and children, that are able to work. They that are skilful know by the hand whether there be any Diamonds or no, when they find among the sand little Stones like to those which we call Thunder-Stones. They begin to make search in the River from the Town of Soumelpour to the very Mountains from whence the River falls, for fifty Leagues together.

Where they believe there are Diamonds, they encompass the place with Stakes, Faggots, and Earth, as when they go about to make the Arch of a Bridge to drain all the water out of that place. Then they dig out all the Sand for two foot deep, which is all carried and spread upon a great place for that purpose prepar’d upon the side of the River; encompass’d with a little Wall about a foot and half high. When they have fill’d this place with as much Sand as they think convenient, they throw water upon it, wash it, and sift it; doing in other things as they do at the Mines which I have already describ’d.

From this River come all those fair Points which are call’d natural Points; but a great Stone is seldom found here. The reason why none of these Stones have been seen in Europe, is because of the Wars, that have hinder’d the people from working.

Besides the Diamond Mine which I have spoken of in the Province of Carnatica, which Mirigimola caus’d to be shut up, by reason of the yellowness of the Diamonds, and the foulness of the Stones; there is in the Island of Bornoe, the largest Island in the World, another River call’d Soncudan, in the Sand whereof they find Diamonds as hard as any in the other Mines. The principal reason that dissuaded me from going to the Island of Bornoe was, because I understood that the Queen of the Illand would not permit any Strangers to carry away any of those Diamonds out of the Island. Those few that are exported, being carry’d out by stealth, and privately sold at Batavia, I say the Queen, and not the King, because in that Illand the Women have the Sovereign Command, and not the Men. For the people are so curios to have a lawful Heir upon the Throne, that the Husband not being certain that the Children which he has by his Wife are his own; but the Wife being always certain that the Children which she bears are hers, they rather choose to be govern’d by a Woman, to whom they give the Title of Queen; her Husband being only her Subject, and having no power but what she permits him.

C H A P. XIV.

Of the diversity of Weights us’d at the Diamond Mines. Of the Pieces of Gold and Silver there Current; and the Rule which they observe to know the Price of Diamonds.

At the Mine of Raolconda they weigh by Mangelins, a Mangelin being one Carat and three quarters, that is seven Grains.

At the Mine of Gani or Couleur they use the same Weights.

At the Mine of Soumelpour in Bengal, they weigh by Rati’s, and the Rati is seven eighths of a Carat, or three Grains and a half. They use the same Weights over all the Empire of the Mogul.

In the Kingdoms of Golconda and Vizapour, they make use of Mangelins; but a Mangelin in those parts is not above one Carat and three eighths. The Portugals in Goa make use of the same Weights in Goa; but a Mangelin there is not above five Grains.

As for the Money in use: First, in Bengal, in the Territories of the Raja before mention’d, in regard they lye enclos’d within the Dominions of the Great Mogul, they make their payments in Roupies.

At
At the two Mines about Golconda in the Kingdom of Visapour, the payments are made in new Pagods, which the King coins in his own Name, as being independent from the Great Mogul. The new Pagod is not always at the same value; for it is sometimes worth three Roupies and a half, sometimes more, and sometimes less; being advanced and brought down according to the course of Trade, and the correspondence of the Bankers with the Princes and Governors.

At the Mine of Colour or Gani, which belongs to the Kingdom of Golconda, they make their payments in new Pagods, which are equal in value to the King of Visapour's. But sometimes you are forced to give four in the hundred more, by reason they are better Gold, and besides, they will take no others at the Mine. These Pagods are coined by the English and Hollanders, who, whether willingly or by force, are privileged by the King to coin them in their Forts: And those of the Hollanders cost one or two per cent. more than the English, by reason they are better Gold, and for that the Miners chose them before the other. But in regard the Merchants are possessed of that the Miners are a rude and savage sort of people, and that the ways are dangerous, they stay at Golconda, where the Workmasters keep correspondence with them, and send them their Jewels. There they pay in old Pagods coin'd many ages ago by several Princes that Reigned in India before the Mahometans got footing therein. Those old Pagods are worth four Roupies and a half, that is to say, a Roupy more than the new: not that there is any more Gold in them, or that they weigh any more. Only the Bankers, to oblige the King, not to bring down the price, pay him annually a very great Sum, by reason they get very much by it. For the Merchants receive none of these Pagods without a Changer to examine them, some being all deface'd, others low-metal, others wanting weight: so that if one of these Bankers were not present at the receipt, the Merchant would be a greater looser, sometimes one, sometimes five, sometimes fix't hundred: for which they also pay them one quarter in the hundred for their pains. When the Miners are paid, they also receive their Money in the presence of Bankers, who tells them which is good, and which is bad; and has for that also one quarter i'th hundred. In the payment of a thousand or two-thousand Pagods, the Banker, for his fire, puts them into a bag, and seals it with his Seal; and when the Merchant pays for his Diamonds, he brings the Seller to the Banker, who finding his bag entire, affures the party that all is right and good within: and so there is no more trouble.

As for the Roupies, they take indifferently, as well the Great Mogul's as the King of Golconda's: by reason that those which that King coins, are to be coin'd, by Articles, with the Great Mogul's stamp.

'Tis an idle thing to believe that vulgar error, that it is enough to carry Spices, Tobacco, Looking-glasses, and such trifles to truck for Diamonds at the Indian-Mines: For I can assure ye, these people will not only have Gold, but Gold of the best sort too.

As for the roads to the Mines, some fabulous modern relations have render'd them very dangerous, and fill'd them full of Lions, Tigers, and cruel People; but I found them not only free from those wild creatures, but also the People very loving and courteous.

From Golconda to Raolconda, which is the principal Mine, the road is as follows: the road being measur'd by Gos, which is four French-leagues.

From Golconda to Canapour, one Gos.
From Canapour to Parqnel, two Gos and a half.
From Parqnel to Cakenol, one Gos.
From Cakenol to Canal-Candanan, three Gos.
From Canal-Candanan to Setapour, one Gos.
From Setapour to the River, two Gos.
That River is the bound between the Kingdoms of Golconda and Visapour.

From the River to Alipour, three quarters of a Gos.
From Alipour to Canal, three quarters of a Gos.
From Canal to Raolconda, two Gos and a half.
Thus from Golconda to the Mine, they reckon it seventeen Gos, or 68 French-Leagues.

From Golconda to the Mine of Colour or Gani, is reckon'd thirteen Gos and three quarters, or 55 French-leagues.
From Golconda to Almaspinda, three Gos and a half.
From Almaspinda to Kaper, two Gos.
From Kaper to Montecour, two Gos and a half.
From Montecour to Naglepar, two Gos.
From Naglepar to Eligada, one Gos and a half.
From Eligada to Saravon, one Gos.
From Saravon to Melaseron, one Gos.
From Melaseron to Ponacour, two Gos and a quarter.
At Ponacour you only cross the River to Conour.

CHAP. XV.

The Rule to know the just price and value of a Diamond of what weight soever, from three to a hundred and upwards: a secret known to very few people in Europe.

I make no mention of Diamonds of three Carats, the price thereof being sufficiently known.

First then, as to others above that weight, you must know how much the Diamond weighs, and see if it be perfect; if it be a thick Stone, well-square'd, and have all its corners, if the water be white and lively, without specks and flaws. If it be a Stone cut in Facets, which we call a Rose-Diamond, you must take notice whether the form be round or oval, whether it be of a fair breadth, and not of Stones clapt together; whether it be of a good water, and without specks or flaws.

Such a Stone weighing one Carat, is worth 150 Livres or more. Now to know how much a Stone of the same perfection, weighing 12 Carats, is worth.

Multiply 12 by 12, it makes 144. Then multiply 144 by 150, which is the price of a Stone of one Carat, it comes to 21600 Livres.

As for Example.

\[
\begin{array}{c}
12 \\
12 \\
\hline
144 \\
150 \\
\hline
7200 \\
144 \\
\hline
21600 \text{ livres.}
\end{array}
\]

To know the price of imperfect Diamonds, you must observe the same rule, grounded upon the price of a Stone of one Carat.

You have a Diamond of fifteen Carats hewn ye, neither of a good water, nor good form, and full of specks and flaws besides: such a Diamond cannot be worth above 60, or 80, or 100 Livres at most, according to the goodness of the Stone. Multiply therefore the weight of the Diamond of 15 Carats by 15: then multiply the product, which is 225, by the value of the Stone of one Carat, which we will grant to be 80 Livres, the product whereof is 18000 Livres, the price of a Diamond of 15 Carats.
By that it is easy to discover the difference between a perfect and an imperfect Stone. For if that Stone of 15 Carats were perfect, the second multiplication should be wrought by 150, which is the price of a perfect Stone of one Carat: and then the Diamond would come not to 10000 Livres, but to 33750 Livres, that is 23750 Livres more than an imperfect Diamond of the same weight.

By this rule observe the price of two the greatest Diamonds of the World for Cut-stones, the one in Asia, belonging to the Great Mogul; the other in Europe, in the possession of the Duke of Tuscany.

The Great Mogul’s Diamond weighs 279 and 9 16ths Carats. It is of a perfect good water, of a good shape, with only a little flaw in the edge of the cutting below, which goes round about the Stone. Without that flaw, the first Carat were worth 160 Livres, but for that reason I reckon it not at above 150; and so by the rule it comes to 1172378 Livres, 14 Sous, and 3 Liards. Did the Diamond weigh no more than 279 Carats, it would not be worth above 11676150 Livres, so that the nine 16ths comes to 4128 Livres, 14 Sous, and 3 Liards.

The Great Duke of Tuscany’s Diamond weighs 139 Carats, clean and well-flap’d, cut in facets every way: but in regard the water enclines somewhat toward the colour of Citron, I do not value the first Carat above 135 Livres; so that by the rule the Diamond ought to be worth 2608335 Livres.

A Diamond by the Miners is call’d Iri, which the Turks, Persians and Arabsians call Almas.

### Ch. XVI.

**Of Colour’d Stones, and the Places where they are found.**

Here are but two places in all the East where Colour’d-Stones are found, within the Kingdom of Pegu, and the Island of Ceylan. The first is a Mountain twelve days journey, or thereabouts, from Siren, toward the North-east; the name whereof is Capelau. In this Mine are found great quantities of Rubies, and Efirpines, or Mothers of Rubies, yellow Topazes, blew and white Saphirs, Ja- cinths, Amethysts, and other Stones of different colours. Among these Stones which are hard, they find other Stones of various colours, that are very soft, which they call Bacan in the language of the Country, but are of little or no Cenmem.

Siren is the name of the City where the King of Pegu resides; and Ava is the Port of his Kingdom. From Ava to Siren you go by water in great flat-bottom’d-Boats, which is a voyage of sixty days. There is no going by land, by reason the Woods are full of Lions, Tigers, and Elephants. It is one of the poorest Countries in the World, where there is no Commodity but Rubies; the whole Revenue whereof amounts not to above a hunder’d-thousand Crowns. Among all the Stones that are there found, you shall hardly see one of three or four Carats.
Travels that is absolutely clean, by reason that the King strictly enjoys his Subjects not to export them out of his Dominions; besides, that, he keeps to himself all the clean Stones that are found. So that I have got very considerably in my Travels, by carrying Rubies out of Europe into Asia. Which makes me very much suspect the relation of Vincent Le Blanc, who reports that he saw in the King's Palace Rubies as big as eggs.

All Rubies are sold by weights, which are called Ratis; that is, three grains and a half, or seven 8ths of a Carat; and the payments are made in old Pagods.

A Ruby weighing one Ratis, has been sold for Pagods
A Ruby of 2 Ratis and one 8th, Pagods
A Ruby of 3 Ratis and one 4th, Pagods
A Ruby of 4 Ratis and five 8ths, Pagods
A Ruby of 5 Ratis, Pagods
A Ruby of 6 Ratis and a half, Pagods
If a Ruby exceed six Ratis, and be a perfect Stone, there is no value to be fet upon it.

The Natives of the Country call all Colour'd Stones Rubies, distinguishing them only by the colour. Saphirs they call Blue-Rubies, Amethysts they call Violet-Rubies, Topazes Yellow-Rubies; and so of other Stones.

The other place where Rubies are found, is a River in the Island of Ceylan which descends from certain high Mountains in the middle of the Island; which swells very high when the rains fall; but when the waters are low, the people make it their business to search among the Sands for Rubies, Saphirs and Topazes. All the Stones that are found in this River, are generally fairer and clearer than those of Pegu.

I forgot to tell you that there are some Rubies, but more Balleis-Rubies, and an abundance of Baftard-Rubies, Saphirs and Topazes found in the Mountains that run along from Pegu to the Kingdom of Cambaya.

Colour'd-Stones are also found in some parts of Europe, as in Bohemia and Hungary. In Hungary there is a Mine where they find certain Flints of different big- nes, some as big as eggs, some as big as a man's fit, which being broken, contain a Ruby within its hard and as clean as some of Pegu.

In Hungary there is a Mine of Opals, which Stone is no-where else to be found in the World but there.

The Turquoise is no-where to be found but in Persia. Where there are two Mines. The one is called the Old-Rock, three days journey from Meshed, toward the North-west, near a great Town which goes by the name of Michabourz. The other which is called the New-Rock, is five days journey off. Those of the New-Rock are of a paler blue enclining to white, and less effect'd, so that you may have a great many for a little Money. Some years since the King of Persia commanded that no Turquoises should be digg'd out of the Old-Rock, but only for himself; making use of those Turquoises instead of enamelling, to adorn Hilts of Swords, Knives and Daggers; of which the Persians are altogether ignorant.

As for Emeralds, it is a vulgar error to say they come originally from the East. And therefore when Jewellers and Gold-smiths, to prefer a deep-colour'd Em- erauld enclining to black, tell ye, it is an Oriental Emerald, they speak that which is not true. I confess I could never discover in what part of our Continent those Stones are found. But sure I am, that the Eastern-part of the World never pro- duced any of those Stones, neither in the Continent, nor in the Islands. True it is, that since the discovery of America some of those Stones have been often brought rough from Peru to the Philippine-Islands, whence they have been transported into Europe; but this is not enough to make them Oriental. Besides that, at this time they lend them into Spain through the North-Sea.
In the first place, there is a Fishery for Pearls in the Persian Gulf, round about the Island of Bakuren. It belongs to the King of Persia, and there is a strong Fort in it, Garrison'd with three hundred men. The Water which the people drink in that Island, and all along the Coast of Persia, is brackish and ill-tafted, so that only the Natives of the Country can drink it. Freth water cofts Strangers very dear; for the people fetch it sometimes one League, sometimes two Leagues from the Island, from the bottom of the Sea, being let down by a Rope, with a Bottle or two Ty'd about their waftes, which they fill, and stop it well; and then giving the Rope a twitch, are haf'd up again by their Companions.

Every one that fishes pays to the King of Persia five Abajjs, whether he get anything or no. The Merchant alfo pays the King some small matter for every thousand Oyfters.

The flcond Fishery for Pearls is right againft Bakuren upon the Coast of Arabia the happy, near the City of Casfa, which together with all the Country about it, is under the Jurifdiction of an Arabian Prince. The Pearls that are fift'd in these places are fold to the Indians, who are not fo nice as we; for they give a good price for all, as well the uneven as the round ones. Over all Asia they chufe the yellow Water enclining to white; for they fay thofe Pearls that encline somewhat to a Gold colour, are more bright, and never change colour; but that the white ones will change in thirty-years time, through the heat of the weather and the fweat of the perfon that wears them, fuddenly yellow.

There is a wondrous Pearl in the poffeffion of an Arabian Prince, that took Mafenate from the Portugals. He then call'd himfelf Imentchell Prince of Mafenate; being known before only by the name of Aazph Ben-Ali Prince of Nowruz. It is but a fmall Province, but it is the beet of all in the Happy Arabia. Therein grow all things neceffary for the life of man; particularly, delicate fruits, but more efpecially moft excellent Grapes, which would make moft incomparable Wine. This Prince has the moft wonderful Pearl in the world, not fo much for its bignefs, for it weighs not above twelve Carats and one fhiftth, nor for its perfect roundnefs, but becaufe it is fo clear and fo tranparent that you may almost fee through it. The Great Mogul offer'd him by a Bafian forty thoufand Crowns for his Pearl, but he would not accept it. By which you fee, that it is more profitable to carry Jewels that are rare out of Europe into Asia, than to bring them out of Asia into Europe; unlefs it be to Japan or China, where Jewels are little efteem'd.

There is another Fishery for Pearls in the Sea that beats againft the Walls of a great Town call'd Manar, in the Island of Ceylan. For their roundnefs and their Water, they are the faireft that are found in any other Fishery; but they rarely weigh above, three or four Carats.

There are excellent Pearls, and of a very good water, and large, which are found along the Coast of Japan; but there are few fift'd for, in regard Jewels are of no efteem among the Natives.

There are other Fisheries in the West Indies; in the firft place all along the Island of Cubagna, three Leagues in compass, lying ten Degrees and a half of Northern Latitude, a hundred and fixty Leagues from Santo Domingo. The Pearls are small, feldom weighing above five Carats.

The fecond Fishery is in the Island of Maquerita, or the Island of Pearls, a League from Cubagna, but much bigger. This Fishery is not the moft plentiful, but it is the moft efteem'd of all thofe in the West Indies, by reafon the Pearls are of moft excellent water, and very large. I fold one Pear-fashion'd to Shu-Eff-Kan; the Great Mogul's Uncle, that weigh'd fifty-five Carats,
The third Fishery is at Camogte, near the Continent.
The fourth at Rio de la Hacha, all along the same Coast.
The fifth and last, at St. Martin's, sixty Leagues from Rio de la Hacha. All
these three Fisheries produce very weighty Pearls; but they are generally in-
flated, and of a water enclining to the colour of Lead.
As for Scotch Pearl, and those that are found in the Rivers of Bavaria, tho
a Necklace of them may be worth a thousand Crowns, yet they are not
to be compar'd with the Eastern and West Indian Pearls.
Some years since there was a Fishery discover'd in a certain place upon the
the Coast of Japan, and I have seen some which the Hollanders have brought
thence. They are of a very good water, and large, but very uneven.

Take this observation along with you, touching the difference of their wa-
ters; some being very white, others inclining to yellow, others to black, others
to a leaden colour. As for the last, there are no such but only in America,
which proceeds from the nature of the Earth at the bottom of the Water,
which is generally more onzy than in the East. I once met with six Pearls in
the return of a Cargo from the West Indies that were perfectly round, but
black like Jet, which weigh'd one with another twelve Carats. I carried them
into the East Indies to put them off, but could meet with no Chapman to
buy them. As for those that incline to yellow, it proceeds from hence, that
the Fishermen selling the Oysters to the Merchants in heaps, while they lay
fourteen or fifteen days till the Oysters lose their water, the Oysters wait and be-
gin to smell, for which reason the Pearl grows yellow by infection, which ap-
ppears to be a truth, in regard that where the Oysters preferve their liquor the
Pearls are white. Now the reason why they stay till the Oysters open of them-
elves, is because that if they should force them open, they might perhaps in-
jure and cut the Pearl. In short, the Eastern people are much of our humour
in matter of whiteness, for they love the whitest Pearls and the blackest Di-
amonds; the whitest bread, and the fairest women.

CHAP. XVIII.

How the Pearls are bred in the Oysters; how they Fish for them, and at what time.

Some ancient Writers have vulgarly reported, that Pearls are produced by
the Dew of Heaven, and that there is but one in an Oyster; but experience
teaches the contrary. For the Oyster never flies from the bottom of the Sea
where the Dew can never come, which is many times twelve fathoms deep;
besides, that it is as often observed, that there are six or seven Pearls in one
Oyster; and I have had in my hands an Oyster, wherein there were above ten
beginning to breed. 'Tis very true, that they are not always of the same bignes;
for they grow in an Oyster after the same manner as Eggs in the Belly of a
Pullet. But I cannot say there are Pearls in all, for you may open many Oysters
and find none.

'Tis no advantage to them that fish for Pearls; for if the poor people could
find any other employment, they would never fish to such a one as meekly keeps
them alive. But the Land is so barren, that you may travel twenty Leagues before
you meet with one blade of Grass; and the people are so miserably poor, that
they feed upon nothing but Dates and Salt-fish.

They fish in the Eastern Seas twice a year; the first time in March and April,
the second time in August and September, and they keep their Fairs in June
and November. However they do not fish every year; for they that fish, will
know beforehand whether it will turn to account or no. Now to the end they
may not be deceive'd, they send to the places where they are wont to fish,
seven or eight Barks, who bring back each of them about a thousand Oysters,
which they open, and if they find not in every thousand Oysters to the value of five Fano’s of Pearl, which amounts to half a Crown of our Money, ’tis a sign that the Fishery will not turn to account, in regard the poor people would not be able to defray their charge. For partly for a stock to set out, and partly for victuals while they are abroad, they are forc’d to borrow Money at three and four in the hundred a month. So that unless a thousand Oysters yield them five Fano’s of Pearls, they do not fish that year. As for the Merchants, they must buy their Oysters at hap-hazard, and be content with what they find in them. If they meet with great Pearls, they account themselves happy; which they seldom do at the Fishery of Manar, tho’ Pearls being fit for little else but to be sold by the Ounce, to powder. Sometimes a thousand Oysters amounts to seven Fano’s, and the whole Fishery to a hundred thousand Platiers. The Hollanders take of every Diver eight Platiers, in regard they always attend the Fishery with two or three small Men of War, to defend them from the Malavares Pyrats.

The more Rain falls in the year, the more profitable the Fishery happens to be. They fish in twelve fathom water, five or six Leagues off at Sea, sometimes two hundred and fifty Barks together, among which there is not above one or two Divers at most.

There is a Cord ty’d under the Arms of them that dive, one end whereof is held by them that are in the Bark. There is also a great stone of eighteen or twenty pound ty’d to the great Toe of him that dives; the end of the Rope that fastens it being also held by them in the Vessel. The Diver has beside a Sack made like a Net, the mouth whereof is kept open with a Hoop. Thus provided, he plunges into the Sea, the weight of the Stone presently sinking him; when he is at the bottom, he slips off the Stone, and the Bark puts off. Then the Diver goes to filling his Sack, as long as he can keep his breath; which when he can do no longer, he gives the Rope a twitch, and is presently half’d up again. Tho’ of Manar are better Fishers, and stay longer in the water than tho’ of Bakren and Cotton; for they neither put Pincers upon their Noses, nor Cotton in their Ears, as they do in the Persian Gulf.

After the Diver is drawn up, he stays half a quarter of an hour to take breath, and then dives again, for ten or twelve hours together. As for the Oysters themselves, they throw’em away, as being ill-tasted and unfav’ry.

To conclude the discourse of Pearls, you are to take notice, that in Europe they sell them by the Carat weight, which is four Grains. In Persia they sell them by the Abas, and one Abas is an eighteenth less than our Carat. In the Dominions of the Mogul, the Kings of Vifapour and Golconda weigh them by the Ratis, and one Ratis is also an eighteenth less than our Carat.

Goa was formerly the greatest place of the world for the trade of Jewels and Pearls. You must know therefore, that in Goa, and in all other places which the Portugals had in the Indies, they used a particular weight to fell their Pearls by, which they call Chego’s; the proportion whereof to Carats appears in the following Table.
 Travels in India. Part II.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>5</td>
<td>21</td>
<td>396</td>
</tr>
<tr>
<td>2</td>
<td>8</td>
<td>22</td>
<td>336</td>
</tr>
<tr>
<td>3</td>
<td>11 and a half</td>
<td>23</td>
<td>367 &amp; a quarter</td>
</tr>
<tr>
<td>4</td>
<td>16</td>
<td>24</td>
<td>400</td>
</tr>
<tr>
<td>5</td>
<td>21</td>
<td>25</td>
<td>439</td>
</tr>
<tr>
<td>6</td>
<td>27</td>
<td>26</td>
<td>469 &amp; a quarter</td>
</tr>
<tr>
<td>7</td>
<td>34</td>
<td>27</td>
<td>506 &amp; a quarter</td>
</tr>
<tr>
<td>8</td>
<td>44</td>
<td>28</td>
<td>544 &amp; a quarter</td>
</tr>
<tr>
<td>9</td>
<td>59</td>
<td>29</td>
<td>584</td>
</tr>
<tr>
<td>10</td>
<td>69</td>
<td>30</td>
<td>625</td>
</tr>
<tr>
<td>11</td>
<td>84</td>
<td>31</td>
<td>667 &amp; a quart.</td>
</tr>
<tr>
<td>12</td>
<td>100</td>
<td>32</td>
<td>711</td>
</tr>
<tr>
<td>13</td>
<td>117</td>
<td>33</td>
<td>766 &amp; a quart.</td>
</tr>
<tr>
<td>14</td>
<td>136</td>
<td>34</td>
<td>802 &amp; 3 quart.</td>
</tr>
<tr>
<td>15</td>
<td>156</td>
<td>35</td>
<td>830 &amp; a quart.</td>
</tr>
<tr>
<td>16</td>
<td>177 &amp; 3 quart.</td>
<td>36</td>
<td>900</td>
</tr>
<tr>
<td>17</td>
<td>200 &amp; a half</td>
<td>37</td>
<td>950 &amp; a half</td>
</tr>
<tr>
<td>18</td>
<td>225</td>
<td>38</td>
<td>1002 &amp; 3 quart.</td>
</tr>
<tr>
<td>19</td>
<td>250 &amp; a half</td>
<td>39</td>
<td>1056</td>
</tr>
<tr>
<td>20</td>
<td>277 &amp; 3 quart.</td>
<td>40</td>
<td>1111 &amp; a quart.</td>
</tr>
</tbody>
</table>

CHAP. XIX.

Observations upon the fairest and largest Diamonds and Rubies which the Author has seen in Europe and Asia, represented according to the Figures in the Plates; as also upon those which the Author sold to the King upon his last return from the Indies: with the Figure of a large Topaz, and the fairest Pearls in the World.

Number 1.

This Diamond belongs to the Great Mogul, being cut into the same form; and it weighs 319 Ratis and an half, which make 279 and nine 16ths of our Carats: when it was rough, it weigh'd 907 Ratis, which make 793 Carats.

Numb. 2.

Is the figure of a Diamond belonging to the Great Duke of Tuscany. It weighs 139 Carats and an half: the fault of it is, that the water enclines somewhat to a Citron-colour.

Numb. 3.

Is a Stone that weighs 176 and one 8th Mangelins, which makes 242 Carats and five 16ths. A Mangelin coming to one and three 8ths of our Carats. Being at Golconda I saw this Stone; and it was the biggest that ever I saw in my life in a Merchant's hands. It was valued at 500000 Roupies, or 750000 Livres of our Money: I offered 400000 Roupies, but could not have it.

Numb. 4.

Is the figure of a Diamond which I bought at Amadabat; and it weigh'd 178 Ratis, or 157 Carats and a quarter.

Numb. 5.
Travels in India.
Travels in India.

Page 149.

π1

192 Ratis

π2

π6

181 1/8

π5

π4

π3

14
A Representation of the fairest Diamonds Chosen out among all those which were sent to the King at his last return from the Indies, upon which Consideration, and for several Services done, the King gave him the Title of Noble.

<table>
<thead>
<tr>
<th>The Thickness</th>
<th>The Top</th>
<th>The Bottom</th>
<th>The Thickness</th>
<th>The Top</th>
<th>The Bottom</th>
<th>The Thickness</th>
<th>The Top</th>
<th>The Bottom</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>B</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>C</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>D</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

A. Is a Diamond cleane of a faire violet.
B. C. Are two of a pale rose Colour.
D. Is one of an extraordinary faire munter.

All the rest are white and cleare and were Cutt in India.

The three below marked are foule
When the Stone was cut, I caus'd all that thin side to be taken off, with one part of the end above, where there remains one little speck of a flaw.

Numb. 6.

Is another Diamond which I bought at the Mine of Conoul. It is fair and clean, and weighs 36 Mangelins, or 63 and 3 8ths of our Carats.

Numb. 7 and 8.

Are two pieces of a Stone that was cut in two, which being entire, weigh'd 75 Mangelins and a half" or 104 Carats. Though it were of a good water, it seem'd so foul in the middle, that, in regard it was large, and held at a high price, there was ne're a Baniân would venture upon it. At length an Hollander bought it, and cutting it in two, found in the middle of it eight Carats of flith like a rotten-weed. The small piece happen'd to be clean, excepting a little flaw hardly to be perceiv'd, but for the other, wherein there are so many other crofs flaws, there was no way but to make seven or eight pieces of it. The Hollander ran a great risco in cutting it a-funder; for it was very great luck that it had not broke into a hundred'd pieces. Yet for all that it did not turn to account; so that it is in vain for another to buy that which a Baniân refutes.

CHAP. XX.

The Forms of twenty Rubies which the Author sold to the King upon his last return from the Indies. The first part of the Plate shews the weight, extent, and thickness of every Stone.

Numb. 1.

Is the Figure of a Ruby that belongs to the King of Persia. It is in shape and bigness like an Egg, board'd through in the middle, deep colour'd, fair and clean, except one flaw in the side. They will not tell you what it cost, nor let you know what it weighs; only it appears by the Register that it has been several years in the Kings Treasury.

Numb. 2.

Is the Figure of a Balleis Ruby; sold for such to Giafer-Kan, the Great Mogul Uncle, who paid 990000 Roupies, or 1425000 Livres for it. But an old Indian Jeweller affirming afterwards, that it was no Balleis Ruby, that it was not worth above 500 Roupies, and that Giafer-Kan was cheated; and his opinion being confirm'd by Sha-jehan, the most skilful in Jewels of any person in the Empire, Aungreng-zeb compell'd the Merchant to take it again, and to restore the Money back.

Numb. 3, and 4.

Is the Figure of Ruby belonging to the King of Visapour. Numb. 4, is the height of the Stone above the Gold, And Numb. 3, is the roundness of the Brazil.
Beaizil. It weighs fourteen Mangelins, or seventeen Carats and a half; a Vifapour Mangelin being but five Grains. It coft the King 14200 new Pagods, or 74550 Livres.

Numb. 5.

Is the Figure of a Ruby that a Baniam shew'd me at Banarous; it weighs 58 Rati's, or 50 Carats and 3 quarters; being of the second rank in beauty. In shape it is like a Plump Almond, bor'd through at the end. I offer'd 40000 Roupies, or 60000 Livres for it; but the Merchant demanded 55000 Roupies.

Numb. 6.

Is the Figure of a great Topaz belonging to the Great Mogul; nor did I fee him wear any other but that, all the while I was in India. This Topaz weighs 181 Rati's and half a quarter, or 157 Carats and three quarters. It was bought at Goa for the Great Mogul, and coft 181000 Roupies, or 271500 Livres of our Money.

Numb. 7, 8, 9.

Are the Figures of three several Rubies belonging to the King of France.

Numb. 1.

Is the Figure of a Pearl which the King of Persia bought at the Fithery of Carifa in Arabia. It coft him 32000 Toman, or 1400000 Livres of our Money, at forty-fix Livres and fix Deneers to a Toman. It is the fairest and moft perfect Pearl that ever was yet found to this hour, having no defect.

Numb. 2.

Is the Figure of the bigfeft Pearl that ever I faw in the Court of the Great Mogul. It hangs about the artificial Peacocks neck that adorns his great Throne.

Numb. 3.

Is the Figure of a Pearl that I fold to Cha-Eft-Kan; the Water is somewhat faint, but it is the bigfeft Pearl that was ever carried out of Europe into Asia.

Numb. 4.

Is a great perfect Pearl, as well for its Water as for its form, which is like an Olive. It is in the midst of a Chain of Emraulds and Rubies, which the Great Mogul wears; which being put on, the Pearl dangles at the lower part of his Breath.

Numb. 5.

Is a Pearl perfectly round, the bigfeft I ever faw, and belongs to the Great Mogul. The like could never be found; for which reafon the Great Mogul lays it up very charitably, and never ufe it. For if it could be match'd, both would make a Pair of Pendants for the Ears, fet between Rubies or Emraulds, according to the custom of the Country; there being no perfon of any quality that does not wear a Pearl between two colour'd Stones in his Ear.
The forme of three Balais Rubies belonging to his Majestie transparent quite through.
Of Coral, and Yellow Amber, and the places where it is found.

Coral, but little valued in Europe, is highly esteem'd in all the three other parts of the World; and there are three places where they fish for it upon the Coast of Sardinia. That of Arg孵化器 is the fairest of all. The second place is call'd Bosa; and the third is near the Island of St. Peter. There are two other places upon the Coast of France, the one near the Baflion of France; the other at Toulon. There is also another Fishery upon the Coast of Sicily, near Treponti, but the Coral is small, and ill-colour'd. There is another upon the Coast of Catalonia, near Cape de Quiers; where the Coral is large, and of an excellent colour, but the branches are short. There is a ninth Fishery in the Island of Majorque, much like that near the Island of Corfu. And these are all the places in the Mediterranean Sea, where they fish for Coral; for there is none at all in the Ocean.

Because that Coral grows under the hollow Rocks where the Sea is deep, the Fishers fix two spars of wood a-cros, fattening a great piece of Lead in the middle to make it sink: after that they wind carefully about the spar good store of tufted Hemp, and fasten the wood to two Cords, one end whereo hangs at the Prow, the other at the Prow of the Vessel. Then letting go the wood with the stream or current by the sides of the fides of the Rock, the Hemp twists it itself among the Coral, so that sometimes they stand in need of five or fix Boats to pull up the wood again: and if one of the Cables should chance to break with the ftreis, all the Rovers are in danger to be loft. While they tear up the Coral thus by force, there tumbles as much into the Sea as they fetch up: and the bottom of the Sea being generally very oazy, the Coral will be eaten as our fruits are eaten by the worms; so that the sooner they get it out of the mud, the less it will be waste.

This puts me in mind of one thing that I saw at Marsilles in a Shop where they dealt in Coral. It was a great piece of Coral, as big about as a man's fist, which because it was a little worm-eaten, was cut in two pieces. When it was so cut, there was a worm that flir'd, and had life, and liv'd for some months after, being again put into the hole. For among some branches of Coral there engenders a kind of fpongy-matter, like our honey-combs, where these worms lye like bees.

Some think that Coral is soft in the Sea, though in truth it be hard. But this indeed is as true, that in certain months of the year you may squeeze out of the end of a branch a kind of milky-fubstance; and this perhaps may be a kind of feed, which falling upon any thing that it first meets with in the Sea (as if it light upon a dead Skull, the blade of a Sword, or a Pomegranate) produces another branch of Coral. And I have seen a Pomegranate, and had it in my hand, that had fallen into the Sea, about which the Coral had wind'd at least half a foot high.

They fish for Coral from the beginning of April to the end of July, to which purpose there are employ'd above 200 Vessels, some years more, and some years less. They are built all along the River of Genoa, being very swift. Their sails are very large for more swiftlynes, so that there are no Gallies can reach them. There are seven men and a boy to every Barque. They never fish above forty miles from the Land, where they think there are Rocks, for fear of the Pyrates, from which they make all the Sail they can when they see them, and easily escape through the nimbleflies of their Vessels.

I have one observation to make concerning Coral, in respect of the Eastern people. The ?ammers make little account of Jewels or Pearls; valuing nothing so much as a good grain of Coral, wherewith they pull the string that shuts their Purles, such as we had formerly in England. So that they strive who shall have the fairest grain of Coral hanging at the end of the Silk-string that draws their Purles. For this reason a piece of Coral as big as an egg, fair and clean without any flaw, will produce what any man will ask in reason for it. The Portugueses have...
have affur'd me they would sometimes give 20000 Crowns for such a piece. And no wonder they will give so much Money for a piece of Coral, who delphising all other Jewels and Pearls, care for nothing but that which is in no esteem any where else. They set a great value upon the Skin of a certain Fish which is rougher than a Seal-skin. Upon the back of the Fish there are six little holes, and sometimes eight, somewhat elevated, with another in the middle; in the form of a Rose. They make Scabberds for Swords of the Skin; and the more thofe holes grow in the form of a Rose, the higher value they put upon them; having given ten-thousand Crowns for a Skin. To conclude the difcorse of Coral, you must know that the meaner sort of people use it for Bracelets and Neck-laces all over Asia, efpecially toward the Northern Territories of the Great Mogul; and all along the Mountains as you go to the Kingdom of Afen and Bontan.

Yellow- Amber is only found upon the Coast of Prufia in the Baltic-Sea, where the Sea throws it upon the Sand when fuch and fuch winds blow. The Elector of Brandenburgh, who is Sovereign of that Coast, ferm it out for 20000 Crowns a year, and sometimes 22000. And the Farmers keep guards on both fides of the shoar, in regard the Sea cafes it up sometimes upon one fide, and sometimes upon the other, to prevent the fealing of it.

Amber is nothing but a certain congelation made in the Sea, like a certain Gum; for you shall find in feveral pieces, Flies, Gnats, and other insects congeald therein. I faw seven or eight Flies fo congeald in one piece.

In China, when any great Lord makes a Featt, it is for his Grandeur and Magnificence to caufe three or four feveral forts of Perfuming-pots to be fet upon the Table, and to throw into every one of them a vail quantity of Amber; for the more it burns, and the bigger the pieces are, the more magnifcent is the Entertainement accounted. The reafon of this cuftom is, because they adore the fire; and besides, that the Amber cafes forth a fcent pleasing to the Chineses, there is a kind of Oil in it, that flames after a more unusual manner than other materials of fire. This wait of Amber makes it the bet Commodity that could be imported into China, if the Trade were free for Strangers. At present the Hollanders have engrofd all this Trade to themfelves, and the Chineses come all to Batavia to buy it.

As for Amber-grife; there is no perfon in the World that knows either what it is, or where, or how it is produced. But the faireft probability is, that it must be only in the Eastern-Sea: thofe fome parcels have been found upon the Coast of England, and in fome other parts of Europe. The græftest quantity is found upon the Coast of Melinda, efpecially in the mouth of a River call’d Río de Seña. The Governor of Mozambique gets in the three years of his Government above 300000 Pardo’s of Amber-grife, every Pardo containing 27 Sous of our Money. Sometimes they meet with very large and very confiderable pieces. In the year 1627 a Portugal letting Sailing fom from Goa to the Manilier, after he had paid the Streight of Malacca, was by tempeft driv’n neer an unknown Island, where they came to an Anchor. Several of the Ship’s-Company venturing a-shore, met with a River; and going to bath themselves in it, one of them found a great piece of Amber-grife that weight’d thirty-three pounds; but falling together by the ears about their shares, the Captain, to reconcile them, told them twas pity to deface it, in regard it was a Prefent fit for the King; and therefore advis’d them to prefent it to the Vice-Roy, who would no doubt reward them for their pains. By that means the Captain got the parcel out of their clutches, and prefenting it to the Vice-Roy, got a reward for himself; and the Party that found it: but the reft had nothing at all.

In the year 1646 or 1647, a Middleburger of good quality found a piece of forty-two pounds upon the Coast of the Illand of St. Maurice, where he commanded for the Holland-Company, East of the Illand of St. Lawrence, and Sent it to Batavia: but there being a mark, as if fome piece of it were broken off, the Zelanders was accus’d to have taken half, and turn’d out of his Command, whatever he could say to justify himself.

CHAP.
The Beast Which yeilds Musk

The Bladder Where the Musk lies
THE best sort, and the greatest quantity of Musk, comes from the Kingdom of Bountan, from whence they bring it to Patna, the chief City of Bengal, to truck it away for other Commodities. All the Musk that is sold in Persia comes from thence. And the Musk-Merchants had rather deal with you for Coral and Yellow-Amber, than for Gold or Silver; in regard the other is more in esteem among the Natives where they live. I was so curious as to bring the Skin of one to Paris, of which I caus’d the figure to be cut.

After they have kill’d the creature, they cut off the bladder that grows under the belly as big as an egg, nearer to the genital parts than to the navil. Then they take out the Musk that is in the bladder, which at that time looks like clotted-blood. When the Natives would adulterate their Musk, they stuff the bladder with the liver and blood of the Animal fle’d together, after they have taken out as much of the right Musk as they think convenient. This mixture in two or three years time produces certain Animals in the bladder that eat the good Musk; so that when you come to open it, there is a great wait. Others, s fo soon as they have cut off the bladder, and taken out as much of the Musk, as that the deceit may not be too palpable, fill up the Vessel with little stones to make it weight. The Merchants are less displeas’d at this deceit than the former, by reason that they do not find the Musk to be eaten. But the deceit is harder to be discover’d, when they make little Purfes of the skin of the belly of the Beast, which they sew up with string of the same skin, which are like the true bladders; and then fill those Purfes with what they have taken out of the right bladders, and the other fraudulent mixture which they design to put among it. True it is, that should they tye up the bladder fo soon as they cut it off, without giving it air or time to lose its force, the strength of the perfume would cause the blood to gush out of the nofe, so that it must be qualified to render it acceptable, or rather lefs hurtful to the brain. The scent of the Beaf which I carri’d to Paris, was fo strong, that I could not keep it in my Chamber; for it made all peoples heads ake that came near it. At length my Servants laid it in a Garret, and cut off the bladder, and yet the scent remain’d very strong. This creature is not to be found in 63 degrees, but in 60 there are vail numbers, the Country being all over cover’d with Forefts. True it is, that in the months of February and March, after these creatures have endure’d a sharp hunger, by reason of the great Snows that fall where they breed, ten or twelve foot deep, they will come to 44 or 45 degrees to fill them themselves with Corn and new Rice. And then it is that the Natives lay gins and snares for them to catch them as they go back: floating some with Bows, and knocking others o’ the heads. Some have affur’d me that they are fo lean and faint with hunger at that time, that you may almost take them running. There must be surely a prodigious number of these creatures, none of them having above one bladder no bigger than a Hen’s egg, which will not yield above half an ounce of Musk: and sometimes three or four will not afford an ounce; and yet what a world of Musk is bought up?

The King of Bountan fearing that the cheats and adulterations of Musk would spoil the Musk-Trade, order’d that none of the Bladders should be saw’d up, but that they should be all brought to Bountan, and there, after due inspection, be seal’d up with his Seal. Yet notwithstanding all the wariness and care of the King, they will sometimes cunningly open them, and put in little pieces of Lead to augment the weight. In one Voyage to Patna I bought 7673 bladders, that weigh’d 2557 ounces and an half; and 452 ounces out of the bladder.

Bezoar comes from a Province of the Kingdom of Golconda toward the North-east. It is found among the ordure in the paunch of a wild-Goat, that browses upon a certain Tree, the name whereof I have forgot. This shrub bears little buds, round about which, and the tops of the boughs, the Bezoar engenders in 

X
the maw of the Goat. It is shap'd according to the form of the buds or tops of the branches which the Goats eat: which is the reason there are so many shapes of Bezoar-Stones. The Natives, by feeling the belly of the Goat, know how many Stones she has within, and fell the Goat according to the quantity. This they will find out by feeling their hands under their bellies, and then shaking both sides of the paunch; for the Stones will fall into the middle, where they may easily count them all by their feeling.

The rarity of Bezoar is in the bignes; though the small Bezoar has the fame veruce as that which is larger. But there is more deceit in the large Bezoar; for the Natives have got a trick to add to the bignes of the Stone, with a certain Paste compos'd of Gum, and something else of the colour of Bezoar. And they are so cunning too, to shape it just like natural Bezoar. The cheat is found out in two ways; the first is by weighing the Bezoar, and then steeping it in warm water; if neither the water change colour, nor the Bezoar lose any thing of its weight, the Stone is right. The other way is to thrust a red-hot Bodkin of Iron into the Stone; if the Bodkin enters, and caules it to fry, there is a mixture. Bezoar is dearer according to the bignes of the Stones, advancing in price like Diamonds. For if five or six Bezoars weigh an ounce, an ounce will be worth fifteen or eighteen Quarts; but if it be a Stone of one ounce, that very ounce is well worth 200 Crowne.

I have told one of four ounces and a half for 2000 Livres.

I have been very curious to inform my self of all things that concern'd the nature of Bezoar; but could never learn in what part of the body of the Goat it was to be found. One time among the rest, having oblig'd several Native Merchants by putting off for them a great quantity of Bezoar; upon my request, though it be death without mercy to transport any of these Goats out of the Country, they brought me fix Goats by flesh to my lodging. When I ask'd the price of them, I was surpriz'd, when they told me one was worth but three Roupies; that the two other were worth four Roupies; and the three others four and three quarters a piece. I ask'd them why some were more worth than others; but I found afterwards that the first had but one Bezoar, that the rest had two, or three, or four. The fix Goats had in all seventeen Bezoars in them, and a half one, as big as the half of a Hazel-nut. The inside was like the soft ordure of the Goat, the Bezoar lying among the dung, which is in the belly of the Goat. Some aver'd that they grew right against the liver, others right against the heart, but I could never find out the truth.

As well in the East, as West, there are a great quantity of Bezoars that breed in the same manner in Cows; of which there have been some that have weigh'd seventeen or eighteen ounces; For there was such a one that was giv'n to the Great Duke of Tuscany. But these Bezoars are little esteem'd, fix grains of the other Bezoar working more powerfully than thirty of this.

As for the Bezoar which breeds in Apes, as some believe, it is so strong, that two grains work as effectually as fix of Goat's-Bezoar: but it is very scarce, as being only found in those Apes that breed in the Island of Macassar. This fort of Bezoar is round, whereas the other is of several fashions, as I said before. As the Apes Bezoar is stronger, and scarcer than the Goats, so it is dearer, and more sought after; a piece as big as a nut, being sometimes worth a hunder'd Crowns. The Porcupins make great account of this Bezoar, standing always upon their guard for fear of being poisond.

There is another Stone in great esteem, that is call'd the Porcupine's-Stone, which that creature is said to carry in its head, and is more precious than Bezoar against poison. If it be steep'd in water a quarter of an hour, the water becomes so bitter, that nothing can be more bitter. There is also a Stone sometimes found in the belly of that creature of the same nature; and as good as that which comes from the head; nevertheless with this difference, that being steep'd in water, it loses nothing of its weight nor bulk, as the other does. I have bought in my time three of those Stones. One of them cost me 500 Crowns, and I exchange'd it to advantage. I paid four-hunder'd Crowns for the other, which I keep: the other was sold me for 200 Crowns, which I present'd to a friend.

There
There is the Serpent-Stone not to be forgot, about the bignefs of a double, and some are almost oval, thick in the middle, and thin about the sides. The Indians report that it is bred in the head of certain Serpents. But I rather take it to be a Story of the Idolater’s Priests, and that the Stone is rather a composition of certain drugs. Whatever it be, it is of excellent virtue to drive any venom out of those that are bit by venomous creatures. If the person bit be not much wounded, the place must be incis’d; and the Stone being appli’d thereto, will not fall off till it has drawn all the poison to it. To cleanse it, you must steep it in Womans-milk, or for want of that, in Cows-milk; after the Stone has lain ten or twelve hours, the milk will turn to the colour of an Apotheemed matter. The Arch-Bishop of Goa carrying me to his Cabinet of Rarities, shew’d me one of these Stones: and after he had affur’d me of the rare qualities it had, he gave it me. Once as he cross’d a Merih in the Island of Salsete where Goa standes, one of the men that carri’d his Pallequins, being half naked, was bit by a Serpent, and heal’d at the same time. I bought several; but there are none but the Bramines that fell them, which makes me believe that they compound them. There are two ways to try whether the Serpent-Stone be true or false. The first is, by putting the Stone in your mouth, for then it will give a leap, and fix to the palate. The other is, by putting it in a glass full of water; for if the Stone be true, the water will fall a boiling, and rise in little bubbles up to the top of the Glass.

There is another Stone, which is call’d the Serpent’s-Stone with the hood. This is a kind of Serpent that has a kind of a hood hanging down behind the head, as it is represented in the Figure. And it is behind this hood that the Stone is found, many times as big as a Pullet’s-egg. There are some Serpents both in Asia and America of a monstrous bigness, 2 or foot long; as was that, the skin whereof is kept in Batavia, which had swallow’d a Maid of 18 years of age. These Stones are not found in any of those Serpents that are not at least two foot long. This Stone being rubb’d against another Stone, yields a certain note, which being drank in water by the person that has the poison in his body, powerfully drives it out. These Serpents are no-where to be found but upon the Coasts of Melinde; but for the Stones you may buy them of the Portuguese Mariners and Souldiers that come from Mozambique.
Of the Places where they find their Gold both in Asia and America.

Japan, which consists of several Islands Eastward of China, bending to the North, some people believing that Niphon, which is the biggest, is in a manner joint to the firm Land, is that Region of all Asia that yields the greatest quantity of Gold: Though others believe it is found in the Island of Formosa, and carr'd thence to Japan. For as long as the Hollanders have had the Island, they could never yet tell what is the Trade of that Coast, whence they believe the Gold comes. There comes also Gold from China, which the Chinese exchange for the Silver which is brought them. For price for price, they love Silver better than Gold; because they have no Silver-Mines. Yet it is the coarsest metal of all the Asiatic Gold.

The Island of Celebes or Macassar produces Gold also, which is drawn out of the Rivers, where it rows among the Sands.

In the Island of Achen or Sumatra, after the rainy season, when the Torrents are wafted, they find veins of Gold in the Flints, which the waters wash down from the Mountains that lye toward the North-east. Upon the West-side of the Island, when the Hollanders come to lade their Pepper, the Natives bring them great store of Gold, but very coarse metal, if not worse than that of China.

Toward the Thiber, which is the ancient Cunacafar, in the Territories of a Raja, beyond the Kingdom of Cashmir, there are three Mountains close one by another, one of which produces excellent Gold, the other Granats, and the third Lapis Lazuli.

There is Gold also comes from the Kingdom of Tipra, but it is coarse, almost as bad as that of China; and these are all the places in Asia that produce Gold.

I shall now say something of the Gold of Africa, and the places where it is found in greatest quantities.

Observe by the way, that the Vice-Roy of Mozambique has under his Command the Governors of Sofala and Chopoaw-Gowa. The first of these two Government lies upon the River Sene, thirty leagues from the Mouth of the River; and the other ten leagues higher. From the Mouth of the River to those very places on each side of the River, great numbers of Negro's inhabit, which are all commanded by one Portugese. The Portuguezes have been Masters of this Country for many years, where they take upon them like Lords, and make War upon another for the richest occasions in the World; some of them having under them five-thousand Cafres, which are their Slaves. The Governor of Mozambique furnishes them with Calicuts, and all other necessary Commodities which they want, which he sells them at his own rates. When he enters upon his Government he carries with him great quantities of all sorts of Commodities, especially Calicuts dy'd black. His Correspondents also in Gaza fend him every year two Veffels, which he sends to Sofala, Chopoaw-Gowa, and even as far as the City of Monomatopa, the chief City of a Kingdom of the same name, otherwise call'd Vanzeberan, distant from Chopoaw-Gowa fifty leagues, or thereabouts. He that commands all that Country, assumes the name of Emperor of Monomatopa, extending his Dominions so far as the Confin of Prefent John's Country. From this Country of Monomatopa it is, that the most pure and finest Gold of all Africa comes: where they dig it with ease out of the earth, not being put to labour above two or three foot deep. In some places of that Country which are not inhabited by reason of the scarcity of water, the people find great pieces of Gold, of several forms and weights, upon the surface of the earth; some of which weigh an ounce. One I have by me that weighs an ounce and a half, or thereabouts: Being at Swat, I went to visit the Embassador of the King of the Abyssins. He shew'd us the Precint which his Master had sent to the Great Mogul, consisting of fourteen stately Horics, the remainder of 30, the rest dying by the way; and a great number of Slaves of both Sexes. But what was most remarka-
The Figure of a Penitent as they are represented in little under the Bassinis great Tree.
remarkable, was a natural Tree, all of Gold, two foot and four inches high, and fix inches about in the stock. It had ten or twelve branches, some whereof shot out half a foot in length, and an inch about; others much smaller. In some parts of the great branches appear'd certain bunches that resemb'd buds. The roots of the Tree, which were also natural, were thick and short; the longest not exceeding four or five inches.

The Natives of *Monomotopa* knowing the time of the year that the Commodities arrive, come to *Sofala* and *Chepon-Goura* to furnish themselves. Thither also come the *Cafres* of other Provinces and Kingdoms for the same purpose. Whereupon the Governors of those places fell them what they want, troubling them till the next year, when they Oblige themselves to bring their Gold, which they are very punctual to do, for else there could be no Trade between them. The Natives of *Monomotopa* never live long, by reason of the badness of the waters in the Country: For at the age of five and twenty years they begin to be dropical; so that it is a great wonder if any among them live above forty years. The Province where the River *Sene* has its head, is call'd *Monkuran*, and is under the Jurisdiction of a certain King, beginning a hunder'd leagues, or thereabouts, above *Chepon-Goura*. The people of that Country find great store of dust-Gold in the Rivers that fall into the *Sene*; but it is much coarser than the other, though they bring it to *Chepon-Goura* and *Sofala*. The Country is very healthy, and the people live as long, as they do in *Europe*. Some years there are *Cafres* that come from beyond the Province of *Monkuran*, even as far as the Cape of good Hope. The Portuguez have enquir'd after their Country, and the name; but they can tell no more, only that it is call'd *Sabia*, commanded by a King; and that they are four months generally travelling to *Sofala*. The Gold which they bring is very fine, and in pieces like that of *Monomotopa*, which they say they find in the high Mountains, digging only ten or twelve foot in the ground. They also bring great quantities of Elephants-teeth; wherewith, by their report, the Country does abound, that you may see them in herds in the fields; and that all the Palsado's of their Fortresses, and the Pales of their Parks, are made of Elephants-teeth. Their usual Diet is Elephants-teeth; which four *Cafres* will kill with their Ageages, or a fort of Half-pikes. The water of their Country is very bad, which is the reason that their thighs are swell'd, and it is a wonder to see any one of them free.

Beyond *Sofala* there is a Country commanded by a King who is call'd the King of *Berite*. In some parts of his Country there grows a Root about an inch-thick, and of a yellow colour. It heals all sorts of Fevers, causing the Patient to vomit. But because it grows very scarce, the King strictly forbids his Subjects to export it. The taste of it is very bitter upon the tongue.

As for Silver-Mines, there are none in all *Afia* but only in *Japan*; but some years since, at *Delegora*, *Sangora*, *Bordelon* and *Rata*, have been discover'd plentiful Mines of Tin, to the great damage of the English, there being now enough in *Afia* of their own besides.

**C H A P. XXIV.**

The Relation of a Notable piece of Treachery, whereby the Author was abused when he Embark'd at *Gomrom* for *Surat*.

In the Month of April 1665, being ready to depart from *Gomrom* for *Surat*, in a Vealfe that belong'd to a Holland-Broaker, commanded by a Holland-Captain, the English Agent gave me a Packet of Letters to deliver to the President at *Surat*. The Packet was large, containing not only the Companies-Letters, but several private Letters to particular persons at *Surat* and other parts of *India*. This Packet I receiv'd in the presence of one *Cafembrat*, a Hollander, who inform'd another Dutch-man, whose name was *Wamnek*, of it. Thereupon they presently contriv'd
Travels in India.

Part ii.

contriv'd a design to seize this Packet, upon the report that ran of the capture between England and Holland. Cambrun having seen the bignefs of the Packet, gives Wanneck a description of it, and so both together they contrive another of the fame form and bignefs as near as they could. When I came a-board, I took the English Packet, and lock'd it up in my Bonetba, which is the fort of Cloak-bag that is us'd in that Country, and laid it behind my Bolfter. There were two Shallops near a-board us, wherein there were sixty bags of Silver, containing some fifty, three hundred Tomans a piece. These bags they unladen very lefslily to gain time, watching when I would be gone to bed. But when they faw that I did not go to reft, the Dutch confulted together, and agreed to let fall a bag of Tomans into the Sea; and so came all a-board, fending away a Shallop to Guemron for a Di-ver. When I found that the Vefiel would not fect Sail till two or three hours after day-light, I went to reft, my Bonetba lying in the fame place, half out, and half with in-fide of my Bolfter: But when my Servants were gone, and I alone and a-fleep in the Cabin, they cunningly stole my Bonecha, took out the English Packet, and left the other which they had counterfeited, in the place; being only fo many Letters of blank-paper. Coming to Surat the fixt of May following, I gave the Packet, as I thought, which I had receiv'd from the English Agent at Guemron, to two Capuchin-Friers to deliver to the President at Surat. But when the President came to open the Packet before ferveral of the Company, there was nothing but white-paper made up in the form of Letters, which when I heard, too much to my forrow, I understood the villainous trick that Van-Wick had put upon me. I wrote a fmart Letter of complaint to the Dutch-General in Batavia, but finding no redrefs, I was forc'd to undergo the hard cenfure of the English, who would not permit me to juftifie my felf. However, as it is rare to fee treachery go unpunih'd, the Complotters all dy'd miserably. Van-Wick fell into a violent Fevor, and being charg'd with the theft, thinking to defend himfelf with an equiva-cation, that if he took the Cloak-bag, he with'd he might dye without speaking a word, in three days ended his life juft in the fame manner, and at the fame time that he had imprecafed upon himſelf. Buzan his Lieutenant, after a great debauch, going to fleep upon the Terras of the Cabin, where he lay for coolnefs, (there being no Balifters,) rolling and tumbling in his fleep, fell down, and the next day was found dead in the Sea.

The Captain, four or five days after his arrival at Surat, being met in the Street by a Mahometan, who was jealouf of his Wife, and being miffak'n by him for one among ferveral Franks, that had parted him, and kept him from correcting his Wife fome few days before, was stabb'd by him in three or four places with a Dagger, and kill'd him out-right. And this was the end of thofe treacherous people.

The End of the Second Book.
THE diversify of Opinions among the Mahometans, does not consist in the different Expositions which they put upon the Alcoran; but in the contrariety of Belief which they receiv'd by Tradition from the first Successors of Mahomet. From thence there sprung two Sects, directly opposite: The one, which is call'd the Sect of the Sonnis, follow'd by the Turks; and the other of the Chiais, which is adher'd to by the Persians. I will not enlarge my self upon these two Sects, that divide all Mahometism; it being my design, only to tell you how the condition of that false Religion stands in the Empire of the Great Mogul, and in the Kingdoms of Golconda and Vifapur.

When Mahometism was first brought into the Indies, there was an excess of pride, but no devotion among the Christians; and the Idolaters were an effeminate people, able to make little resistance; so that it was easy for the Mahometans to subdue both the one and the other by force of Arms, which they did so advantageously, that many, as well Christians as Idolaters, embrac'd the Mahometan Religion.

The Great Mogul, with all his Court, follows the Sect of the Sonnis; the King of Golconda, that of the Chiais. In the King of Vifapur's Territories the Sonnis and Chiais are mingl'd together; which may be said also of the Court of the Great Mogul, in regard of the great numbers of Persians that flock thereto serve in his Armies. True it is, that though they abhor the Sonnis, yet they adhere to the Religion of the Prince; holding it lawful for the preservation of their Eftates to conceal their belief. As for what concerns the Kingdom of Golconda, Kontoub-Cha, the present King, very zealously maintains the Law of the Chiais; in regard the Grandees of his Court are almost all Persians.

Aurang-zeb testifies above all things an extraordinary devotion for the Sect of the Sonnis; of which he is so zealous an observer, that he surpasses all his Predecessors in outward profession; which was the Cloak under which he usurp'd the Crown. When he took possifion of his Throne, he gave it out that he did it only out of a design to cause the Law of Mahomet to be more strictly observ'd, which had been very much neglected in the Reign of Shah Jahan his Father, and Gehain-guir his Grandfather; and to shew himself more zealous to the Law, he turn'd Fauquir or Dervisch, that is, poor Volunteer; and under
under that false pretence of Piety he cunningly made way to the Empire. And indeed though he has a great many Persians under his pay, yet he will not permit them to keep holy the day consecrated to the memory of Husein and Hennis, the two Sons of Ali, who were put to death by the Sunnis; besides that they, to please him, are willing enough to conform.

CHAP. II.

Of the Faquirs, or poor Mahometan Volunteers in the East Indies.

They reckon that there are in the Indies eight hundred thousand Faquirs, and twelve hundred thousand Idolaters, which is a prodigious Number. They are all of them Vagabonds, and lazy Drones, that dazzle the eyes of the people with a false zeal, and make them believe that whatever comes out of their mouths is an Oracle.

There are several sorts of Mahometan Faquirs. The one sort go almost naked, like the Idolatrous Faquirs, having no certain abode in the world, but giving themselves up to all manner of uncleanness. There are others whose Garments are of so many different pieces and colours, that a man can hardly tell of what they are made. These Garments reach down to the half Leg, and hide the rags that are underneath. They go generally in Troops; and have their Superior of the Gang, who is known by his Garment, which is generally poorer, and consists of more patches than the other. Besides, that he draws after him a great Iron Chain, which is tied to his Leg, and is about two Ells long, and proportionably thick. When he says his prayers, he does it with a loud voice, and rattling his Chain all the while, which is accompanied with an affected gravity, that draws the Veneration of the people. In the mean time the people prepare Dinner for him and his company, in the place where he takes up his stand, which is usually in some street or public place. There he cauhts his Disciples to spread certain Carpets, where he sits himself down to give audience to the people. On the other side, the Disciples go about publishing through the Country the virtues of their Master, and the favours he receives from God, who reveals his most important secrets to him, and gives him power to relieve persons in affliction by his counsel. The people, who give credit to him, and believe him to be a holy man, approach him with a great devotion, and when they come near him, they pull off their Shoes, and prostrate themselves to kiss his feet. Then the Faquir, to shew his humility reaches out his hand to kiss; that done, he cauhts them that come to consult him, to sit down by him, and hears every one apart. They boast themselves to have a prophetic Spirit; and above all to teach barren women a way how to have Children, and to be belov'd by whom they please.

There are some of these Faquirs who have above two hundred Disciples, or more, which they assemble together by the sound of a Horn, or the Beat of a Drum. When they travel, they have their Standard, Lances, and other Weapons which they pitch in the ground, near to their Master, when he reposes in any place.

The third sort of East Indian Faquirs, are those that being born of poor Parents, and desirous to understand the Law, to the end they may become Moalla's or Doctors, retire to the Mosques, where they live upon the Alms which is given them. They employ all their time in reading the Alcoran, which they get by heart; and if they can but add to that study the knowledge of some natural things, and an exemplary life withal, they come to be chief of the Mosques, and to the dignity of Moalla's, and Judges of the Law. Those Faquirs have their Wives; and some, out of their great zeal to imitate Mahomet, have three or four; thinking they do God great service in begetting many Children, so be followers of their Laws.
The idolaters among the Indians are so numerous, that they are reckoned to be five or fix for one Mahometan. It seems a wonderful thing, that such a prodigious multitude of men should be cow'd by a handful, and bow so easily under the yoke of the Mahometan Princes. But that wonder well may cease, when we consider that those Idolaters are not in union among themselves; for Superstitious has introduc'd such a diversity of Opinions and Customs, that they can never agree one with another. An Idolater will not eat Bread nor drink Water in the Houfe of any one that is not of his Cafte, though it be more noble, and much more superior to his own. Yet they all eat and drink in the Bramins Houfes, which are open to all the world. A Cafte among the Idolaters, is very near the same thing which was anciently call'd a Tribe among the Jews. And though it be vulgarly believe'd, that there are seventy-two Caste's, yet I have been inform'd by some of their moft ingenious Priests, that they may be all reduc'd into four principal ones, from whence all the rest drew their Original.

The first Cafte is that of the Bramins, who are the Successors of the ancient Brahman, or Indian Philosophers, that study'd Astrology. You may alfo meet with some of their ancient Books, in reading whereof the Bramins spend all their time; and are fo verf'd in their obervations, that they never fail a minute in the Eclipses of the Sun and Moon. And to preferve this knowledge among themselves, they have a kind of University, in a City which is call'd Benares, where they make all their Exercises in Astrology, and where they have Doctors that expound their Law, which they very stringently obferve. But in regard they are so great a number, and cannot all come to study at that University, they are all very ignorant, and consequently very superstitious; tho' those that go for the moft refined Wits, being the greatest Sorcerers.

The second Cafte is that of the Raspoutes or Ketris, that is to fay, Warriors and warlike people. These are the only Idolatrous Indians that have any courage to signalize themselves in War. All the Raja's that I have fo oft'n mention'd, are of this Cafte. There are fo many petty Kings, whom their dilution has render'd Tributary to the Great Mogul. But in regard that the greatest part of them are in his service, they are highly recompenc'd by the large Salaries they receive for the small Tribune which they pay. Thefe Raja's, and the Raspoutes their Subjects, are the chieft support of the Dominions of the Great Mogul; for indeed the Raja's jeffeing and jeffomfeng were those that lifted up Aurung-Zeb to the Throne. But you must take notice, that all of this second Cafte are not Warriors; for they are the Raspoutes only that go to War, and are all Horfemen. But for the Ketris, they are degenerated from their Ancestors, and of Soldiers are become Merchants.

The third Cafte is that of the Bannians, who are altogether addicted to Trade; of whom fome are Sheriffs, or Bankers, others broakers, employ'd between Merchants and Merchant for buying and selling. Thofe of this Cafte are fo fubtil and nimble in Trade, that as I have faid before, the Jews may be their Prentices. They accustom their Children betimes to fly idlenefs. And instead of suffering them to lofe their time in playing in the Streets, as we generally do, they teach them Arithmetick; which they are fo perfect at, that without making use either of Pen and Ink, or Counters, but only of their memories, they will in a moment call up the moft difficult account that can be imagin'd. They always live with their Fathers, who inftruct them in Trade, and do nothing but what they fhew them. If any man in the heat of passion chafe at 'em, they hear him patiently without making any reply, and parting coldly from him, will not fee him again in three or four days, when they think his passion may be over. They never eat any thing that has life; nay they would rather dye, than
than kill the smallest Animal or Vermin that crawls; being in that point above all things the most zealous Observers of the Law. They never fight, nor go to War; neither will they eat or drink in the House of a Rasponce, because they kill the Vultures they eat, all but Cows, which they never touch.

The fourth Caffe is that of the Charados or Soudras; who go to War as well as the Rasponces, but with this difference, that the Rasponces serve on Horseback, and the Charados on Foot. Both of them take it for an Honour to die in Battel; and let him be Horfe or Foot, that Soldier is accounted infamous that retreats in Battel; 'tis an eternal blot in his Family. Upon which subject I will tell you a story. A Soldier who was passionately in love with his Wife, and reciprocally belov'd by her, had fled from the fight, not so much out of any fear of death, as out of a consideration of the grief which it would occasion to his Wife, should he leave her a Widow. When the knew the reason of his flight, as soon as he came to the door, she shut it against him, and order'd him to be told, that she could never acknowledg that man for a Husband, who had preferv'd the Love of a Woman before his Honour; that she did not defire to see him any more, as being a stain to the Reputation of her Family; and that she would endeavour to teach her Children to have more courage than their Father. The Wife continuing firm to her resolution, the Husband to regain his Honour and her affection, return'd to the Army, where he fo behav'd himself, that he became famous; and having highly made amends for his Cowardice, the door of his Housé was again let open, and his Wife receiv'd him with her former kindness.

The rest of the Natives, that are not reckon'd in the number of these Caffes, are call'd Panzeceur. These are such as employ themselves in Handicraft Trades; among which there is no other distinction, but according to the Trades which they follow from Father to Son. So that a Taylor cannot prefer his Son, but only in his own Calling, though he be never so rich; nor marry either Son or Daughter, but to one of his own Craft. By the same rule, when a Taylor dies, all those of his own Trade accompany the Corps to the place where it is burn'd; and the same practice is observ'd in all other Trades.

Among the particular Caffes, there is one that goes by the name of Alacors, whose employment is only to clean Houses; for which every Family pays him something once a month, according to their proportion and quality. If a person of quality in the Indies keeps fifty Servants, let him be Mahometian or Idolater, there is not one of them will take a Befom in his hand to sweep the House; for he would think hisfelf affronted, it being one of the greatest scorns you can put upon an Indian, to call him Alacor. Besides, every one of those Servants knows his business; whether it be to carry the pot of Water to drink by the way, or to give his Master his Pipe of Tobacco when he calls for it; so that if the Master should bid one to do that which the other was appointed to do, that Servant would stand like a Statue, and never make him any answer. But for the Slaves, they are oblig'd to do what ever the Master commands them. These Alacors having no other business but only to make clean the Houses, eate the scraps of all the other Caffes; and so without frugal feed upon any thing. There are none but those of this Tribe make use of Alies, to carry away the filth of the Houses into the Fields; for which reason none of the rest of the Indians will so much as touch that Animal; which is quite otherwise in Perfia, as well for carriage, as to ride upon. Moreover, there are none of the other Indians, except the Alacors that will eat Pig.
Of the Kings and Idolatrous Princes of Asia.

The chiefest of the Idolatrous Kings of Asia, are the King of Arakan, the King of Pegu, the King of Siam, the King of Cochinchina, and the King of Tumquin. As for the King of China, we know that he was an Idolater before the Tartars invaded his Dominions. But since that, we know not what to report of certainty, in regard that the Tartars who are now Masters of the Country, are neither Idolaters nor Mahometans, but rather both together. In the Islands, the King of Japan, the King of Ceylan, and some petty Kings of the Molucca Islands are Idolaters; as are all the Raja's as well in the Empire of the Great Mogul, as in the neighbouring Kingdoms of Vizapour and Golconda. In a word, all the meeker sort of people, as well in the Territories of the Great Mogul, Kings of Golconda and Vizapour, as in the Illes of Achan, Java, and Macassar, though their Kings are Mahometans, are all themselves Idolaters.

Some fifty years ago, one of the Kings of Ceylan became a Christian, and was baptiz'd by the name of John, being call'd before the Emperor Priapen-dr. But as soon as he had embrac'd the Christian Faith, the Princes and Priefts of the Country set up another King in his room. He endeavour'd all he could to bring his people to follow his example; to which purpose he assign'd to the Father jesuits, twelve large Villages about Colombo, for the bringing up the youth of the Country in their Colledges; to the end that they being well instructed, might instruct others. For the King made it plain to the Jesuits, that it was impossible for them so well to understand the Language of the Country, as to be able to preach to the Natives. Besides, that they found the ingenuities of the Youth of Ceylan so quick and apprehensive, that they learnt more Latin, Philosophy, and other Sciences in six months, than the Europeans learnt in a year; and that they put such subtle Questions to their Masters, as were beyond imagination.

Some years after the King had profess'd Christianity, a witty man of the Island of Ceylan, and a good natural Philosopher, whose name was Alegamma Matur, or the Master of the Philosophers, after he had convers'd with the Jesuits and other Religious persons, was inspir'd to turn Christian. Thereupon he went to the Jesuits, and told them, that he desir'd to be a Christian; but withall he was very earnest to know what Jesus Christ had done, and left in writing. They gave him the New Testament, which he set himself to read with that heed and study, that in less than six months there was hardly a passage which he could not repeat. After that he again teftifi'd to the Jesuits and other Religious persons, that he had a great desire to turn Christian, in regard he found their Religion to be such Jesus Christ had taught; but only he wondered that they themselves did not follow his example. For that he could never find by his reading, that Jesus Christ ever took any money of any body; but that they took all they could get, and never baptiz'd nor bur'd unless they were well paid. But though he started the Question, he was baptiz'd, and afterwards became a sedulous converter of others.
CHAP. V.

What the Idolaters believe touching a Divinity.

Though the Idolatrous Indians attribute to the Creature, as to Cows, Apes, and several Monsters, those Divine Honours which are only due to the true Deity; yet they acknowledge one only Infinite God, Almighty, and only Wife, the Creator of Heaven and Earth, who fills all places with his presence. They call him in some places Permeifer, in others Peremael, and Westven among the Brahmins that inhabit the Coast of Coromandel. It may be, because they have heard that the Circle is the most perfect of all Figures, therefore it is that they say God is of an Oval Figure; for they have in all their Pagods an Oval Flintstone, which they fetch from Ganges, and worship as a God. They are so obstinately wedded to this foolish imagination, that the wisest among the Brahmins will not so much as hear any argument to the contrary. So that it is no wonder that a people led by such blind Guides, should fall into such Abysmes of Idolatry. There is one Tribe so superstitious, in reference to that Article, that they carry those Oval Flintstones about their Necks, and thump them against their Breasts, when they are at their devotions. In this dark and lamentable mist of ignorance, these Idolaters make their Gods to be born like men, and affign them Wives, imagining that theirs are the pleasures of men. Thus they take their Ram for a great Deity, in regard of the Miracles which they believe he wrought while he liv'd upon Earth. Ram was the Son of a potent Raja, who was call'd by the name of Deferet, and the most vextious of all his Children, which he had by two lawfull Wives. He was particularly belov'd by his Father, who defign'd him to be his Successor. But the Mother of Ram being dead, the Raja's other Wife, who had her Husband entirely at her beck, prevail'd with him to exterminate Ram and his Brother Lokeman from his House, and all his Territories; upon whose exclusion the Son of that Wife was declare'd the Raja's Successor. As the two Brothers were about to be gone, Ram's Wife Sita, of whom he went to take his leave, and whom the Idolaters worship as a Goddes, beg'd of him that she might not leave him, having made a resolution never to forfake him; whereupon they all three went together to seek their fortunes: They were not so successful at first; for as they pass'd through a Wood, Ram being in pursuit of a Bird, strav'd from the Company, and was missing a long time; insomuch that Sita fearing that some danger was befall'n him, besought Lokeman to look after him. He excus'd himself at first, by reason that Ram had oblig'd him never to leave Sita alone, foreseeing by a Prophetick Spirit what would befall her, should he be left to her self. Nevertheless Lokeman being over perivaded by the prayers of his fair Sister, went to seek for Ram his Brother; but in the mean time Rhevan another of the Idolaters Gods, appear'd to Sita in the shape of a Faun, and beg'd an Alms of her. Now Ram had order'd Sita, that she should not stir out of the place where he left her; which Rhevan well knowing, would not receive the Alms which Sita presented him, unless she would remove to another place; which when Sita had done, either out of negligence or forgetfulness, Rhevan seiz'd upon her, and carry'd her into the thick of the Wood, where his Train lay'd for him. Ram at his return missing Sita, fell into a fwoon for grief, but being brought again to himself by his Brother Lokeman, they two immediately went together in Search of Sita, who was so dearly belov'd by her Husband.

When the Brahmins repeat this Rape of their Goddes, they do it with tears in their eyes, and great demonstrations of sorrow; adding upon this subject, an infinite company of Fables more ridiculous, to shew the great courage of Ram in pursuit of the Ravisher. They employ'd all Creatures living upon the discovery; but none of them had the luck to succeed, only the Monkey call'd Harman. He crost over the Sea at one Leap, and coming into Rhevan's Gardens, found Sita in the extremity of affliction; and very much surpriz'd to hear an
an Ape speak to her in her Husbands behalf. At first she would not give any credit to such an Embassador; but the Ape, to shew that his Commission was authentick, presents her with a Ring which her Husband had giv'n her, and that she had left behind her among her Furniture. She could hardly however believe fo great a Miracle, as that Ram her Husband should make a Beast speak, to bring her the news of his health, and to reftitute, as he did, the marks of his affection. But the Ape Harmo wrougth Miracles himself, for being taken for a Spy by some of Rhevan Servants, who therefore would have burnt him, he made use of the fire which they had prepar'd to burn him, to set Rhevan Palace on fire, which he almost confum'd to the ground, with all the ratters and rags which were ty'd to his tail and his body. When the Ape had thus done, the better to escape out of Rhevan hands, he took the same way he came, and reppalling the Sea again at one jump, he came and gave Ram an account of his adventures; and told him in what a forrowful condition he had found Sita, who did nothing but mourn by reafon of her abfence from her Husband. Ram touch'd with his Wives affection, resolv'd to deliver her out of Rhevan hands, whatever it cost him; whereupon he rais'd Forces, and being guided by the Ape, at length he came to Rhevan Palace, that still smok'd, the fire had been fo great; and by reafon that Rhevan Servants were dispers'd, Ram had an easie opportunity to fee his belov'd Sita again, whom Rhevan aban don'd wholly to him, flying for fear to the Mountains. Ram and Sita were infinitely overjoy'd at their coming together again, and return'd very great Honours to Harmo, who had done him fo eminent service.

As for Rhevan, he spent all the reft of his days like a poor Faiquir, feeing his Country ruin'd by Ram's Troops, who was resolv'd to be reveng'd for the injury which he had receiv'd; and from this Rhevan it was, from whence that infinite multitude of Faiquirs, that swarm all over India, firft took their Original.

CHAP. VI.

Of the Faiquirs, or poor Volunteers among the Indians, and of their Pennances.

The Original of the Faiquirs, as I said before, came from that Rhevan, whom Ram depoild of his Kingdom; at which he conceiv'd such an un speakable sorrow, that he resolv'd to lead a Vagabond life, and to wander about the world, poor, free, and in a manner quite naked. He found a now to follow him in a course of life that gives them so much liberty. For being worship'd as Saints, they have in their hands all opportunities of doing evil. These Faiquirs wander generally in Troops, every one of which has a Superior. And in regard they are quite naked, Winter and Summer lying upon the hard ground, when it is cold, the young Faiquirs, and others that are most devout, go in the afternoon to seek for the dung of Cows and other Creatures, of which they make their fires. They rarely burn Wood, for fear of killing any living Animal which is wont to breeds in it; and therefore the Wood where with they burn their dead, is only such as has floated long in the Water, which never breeds any sort of living Creature. The young Faiquirs having got together a good quantity of dung, mix'd with dry turf, make several fires, according to the bignefs of the Company; round about every one of which the Fai quirs feast themselves. When they grow sleepy, they lay themselves upon the ground, spreading the Aftes abroad, which serve them for a Mattreses; without any other Canopy than that of Heaven.

As for the Faiquirs that do Pennance, when they are laid down in the fame poffure as you fee them in the day time, they kindle a good fire on each fide of them, for otherwife they would not be able to endure the cold. The rich Idola-
Idolaters account themselves happy, and their Houses to be fill'd with the benedictions of Heaven, when they have any of these Fauirs for their Gods, which the more austerely they are, the more they honour: and it is the glory of the Troop to have one among them that does some considerable act of Penance.

These Crews of Fauirs many time join together to go in Pilgrimage to the Principal Pagods, and publick Washings, which they use upon certain days in the year in the River Ganges, whereof they make the chiefest account; as also in that which separates the Territories of the Portugals of Goa from the Dominions of the King of Binpour. Some of the most austerely Fauirs live in little pictureful Huts near their Pagods, where they have once in four and twenty hours something to eat belted upon them for God's sake. The Tree whereof I have given the description, is of the same sort as that which grows near Comran, which I have describ'd in my Persian Relations. The Franks call it the Bammian-Tree, because in those places where those Trees grow, the Idolaters always take up their quarters, and dress their victuals under them. They have those Trees in great reverence, and oft-times build their Pagods either under or very near them. That which the Reader sees here describ'd, grows at Surat; in the trunk whereof, which is hollow, is the figure of a Monster, representing the face of a deform'd Woman, which they say was the first Woman, whose name was Mamaniva; thither great numbers of Idolaters every day resort: near to which there is some Bramin or other always appointed to be ready to pay Prayers, and receive the Alms of Rice, Millet, and other Grains which the charitable bestow upon them. The Bramin marks the forehead of all, both Men and Women, that come to pray in the Pagod, with a kind of Vermillion, wherewith he also besmears the Idol; for being thus mark'd, they believe the evil Spirit cannot hurt them, as being then under the protection of their God.

Number 1, is that part where the Bramins paint their Idols; such as Mamaniva, Surat, Madedina, and others; whereof they have a great number.

Number 2, is the figure of Mamaniva, which is in the Pagod.

Number 3, is another Pagod near the former. There stands a Cow at the door, and within stands the figure of their God Ram.

Number 4, is another Pagod, into which the Fauirs, that do Penance, often retire.

Number 5, is another Pagod dedicated to Ram.

Number 6, is a Hut into which a Fauir makes his retirement several times a year, there being but one hole to let in the light. He stays there according to the height of his devotion, sometimes nine or ten days together, without either eating or drinking; a thing which I could not have believe'd, had I not seen it. My curiosity carri'd me to see one of those Penitents, with the President of the Dutche Company, who fet a Spy to watch night and day whether any body brought him any victuals. But he could not discover any relief the Fauir had, all the while sitting upon his Bum like our Taylors, never changing his posture above seven days together, not being able to hold out any longer, by reason that the heat and stench of the Lamp was ready to stifle him. Their other acts of Penance out-doing this, might be thought incredible, were there not so many thousand witnesses thereof.

Number 7, is the figure of another Penitentiarv, over whose head several years have paff'd; and yet he never slept day nor night. When he finds himself sleepy, he hangs the weight of the upper part of his body upon a double-rope that is fasten'd to one of the boughs of the Tree; and by the continuance of this posture, which is very strange and painful, there falls a humour into their legs that swells them very much.

Number 8, is the figure of two postures of two doing Penance; who, as long as they live, carry their arms above their heads in that manner; which causes certain Carnalities to breed in the joynts, that they can never bring them down again. Their hair grows down to their waists, and their nails are as long as their fingers. Night and Day, Winter and Summer they go always stark naked in the same posture, expos'd to the heat and rain, and the stinging of the Flies; from which they have not the use of their hands to rid themselves. In other neces-
necelilities they have other Faquirs in their company always ready to affift
them.

Numb. 9, is the pofture of another Penitent, who every day for feveral hours
stands upon one foot, holding a Chafing-dish in his hand, into which he pors In-
cence, as an Offering to his God, fixing his eyes all the while upon the Sun.
Numb. 10 and 11, are the figures of two other Penitents fitting with their
hands raised above their heads in the air.
Numb. 12, is the pofture wherein the Penitents fleep, without ever refting
their arms; which is certainly one of the greatest torments the body of man can
fuffer.
Numb. 13, is the pofture of a Penitent, whose arms, through weakness,
hang fagging down upon his shoulders, being dry’d up for want of nourifh-
ment.

There are an infinite number of other Penitents; fome who in a pofture quite
contrary to the motion and frame of nature, keep their eyes always turn’d toward
the Sun. Others who fix their eyes perpetually upon the ground, never fo much
as speaking one word, or looking any perfon in the face. And indeed there is fuch
an infinite variety of them, that would render the farther discourfe of them more
then tedious.

True it is, that I have hid thofe parts which modesty will not fuffer to be ex-
pos’d to view. But they both in City and Countrey go all as naked as they came
out of their Mothers wombs; and though the Women approach them to take
them by the fingers-ends, and to kifs thofe parts which modesty forbids to name;
yet fhall you not obferve in them any motion of fenfuality; rather quite contrary,
feeing them never to look upon any perfon, but rolling their eyes in a molt fright-
ful manner, you would believe them in an extrafie.

C H A P. VII.

Of the Idolaters belief touching the eflate of the Soul after death.

T HIS an Article of the Idolaters Faith, that the Souls of Men departing out of
the body, are prefent to God; who according to the lives which they
lead, orders them another body to inhabit. So that one and the fame perfon is
born feveral times into the World. And that as for the Souls of wicked and vi-
cious perfons, God difpofes them into the bodies of contemptible Beasts, fuch as
Affes, Dogs, Cats, and the like; to do Penance for their crimes in thofe infamous
Prifons. But they believe that thofe Souls that enter into Cows are happy; pre-
fuming that there is a kind of divinity in thofe creatures. For if a man dye with a
Cows-tail in his hand, they fay it is enough to render him happy in the other
World.

The Idolaters believing thus the tranfmigration of the Souls of men into the
bodies of other creatures, they abhor to kill any creature whatever, for fear they
should be guilty of the death of fome of their kindred or friends doing Penance
in thofe bodies.

If the Men in their life-time are famous for their vertuous deeds, they hold
that their Souls pafs into the bodies of fome Potent Raja’s: where they enjoy
the pleafures of this life in thofe bodies, as the reward of thofe good works which
they did.

This is the reafon why the Faquirs put themfelvcs to fuch horrible Penances.
But because that all are not able to endure fo much torment in this World, they
labour to supply the defect of that cruel Penance by good works. And besides,
they charge their Heirs in their Wills to give Alms to the Bramins, to the end that
by the powerful effect of their Prayer, their God may affift them the body of
fome Noble Perfomage.
In January 1661, the Broaker belonging to the Holland-Company, whose name was Mondas-Park, dy'd at Surat. He was a rich Man, and very charitable, giving his Alms very liberally as well to the Christians as to the Idolaters; the Capuchins at Surat living one part of the year upon the Rice, Butter and Pulfe which he sent them. This Raja was not sick above four or five days; during all which time, and for eight days more after he was dead, his Brothers distributed nine or ten-thousand Roupies; and in the burning of his body they mix'd Sandalwood, and Lignum-Aloe, with the ordinary wood, believing that by that means the Soul of their Brother transmigrating into another body, he would come to be some great Lord in another Country. There are some that are such fools that they bury their treasure in their life-time, as it is the usual custom of all the rich Men in the Kingdom of Afon; to the end that if they should be condemn'd to the body of some poor miserable person, they might have wherewithal to supply their necessities. I remember one day that I bought in India an Agate-Cup half a foot high; he that sold it me, told me that it had been buried under ground above forty years, and that he kept it to serve his occasions after death; but that it was to him a thing indifferent whether he buried his Cup or his Money. In my last Voyage I bought of one of these Idolaters sixty-two Diamonds, of about six grains a-piece; and while I was wondering to see so fair a parcel, he told me I needed not to wonder, for he had been fifty years getting them together, to serve him after his death, but that having occasion for Money, he was forc'd to part with them. This buried treasure stood the Raja Seva-Gi in great stead, when he took Arms against the Great Mogul, and the King of Vifapoor. For that Raja having taken Callian Biond, a small City in the Kingdom of Vifapoor, by the advice of the Bramin, who allur'd him he should find great store of treasure buried, caus'd the greatest part thereof to be demolish'd; and found so much wealth, as to maintain his Army, which was above thirty-thousand Men. It is impossible to convince these poor Idolaters of their errors; in regard they will hear no reason, but submit themselves altogether to their old forms and customs.

CHAP. VIII.

Of the Custom among the Idolaters to burn the Bodies of their Dead.

THE custom of burning the Bodies of the dead is very ancient among the Gentiles; which Ceremony they most commonly perform by the banks of Rivers, where they wash the dead; which is the last purgation of them from their sins. Nay, their superstition is so great sometimes, that they will carry the sick person, death approaching, to the bank of some River or Pond, and put his feet in the water. As nature fails, they dip him deeper and deeper, till at length they hold him expiring up to the chin in the River; to the end that at the same time that the Soul departs out of the Body, both Body and Soul may be cleans'd from all defilement; and then plunging the newly dead Body over head and ears, they bring it out, and burn it in the place appointed; which is generally near some Pago-God. There are some persons that make it their business to fetch Wood, and agree what they shall have for their pains. An Idolater being dead, all those of his Cast or Tribe assemble together at the House of the deceased, and laying the Body upon a Bear covered with clean fine Linnen according to his Quality and Estate, they follow the Bear, which is carr'd by such as are appointed for that purpose to the place where the Body is to be burn'd. As they go along they sing certain Prayers to their God, pronouncing several times the words Ram, Ram, while another going before the Bear, sounds a little Bell, to advertize the living to pray for the dead. The Body being fet down by the bank of the River or Pond, they first plunge it into the water, and then they burn it. According to the quality of the deceased they also mingle with the ordinary wood Sandal-wood, and other
other Sweet-woods. But the Idolaters do not only burn the Bodies of the dead, but the Bodies of the living. They scruple to kill a serpent, or a louse, but account it a meritorious thing to burn a living Wife with the Body of the deceas'd Husband.

CHAP. X.

How the Wives are burnt in India with the Bodies of their deceas'd Husbands.

It is also an ancient custom among the Indians, that the Husband happening to dye, the Wife can never marry again. So that as soon as the Man is dead, the Wife retires to bewail her Husband; some days after that, they shave off her hair; she lays aside all the ornaments of her apparel; she takes off from her arms and legs the Bracelets which her Husband put on when he espous'd her, in token of her submission, and her being chain'd to him: and all the rest of her life the lives lighted and despis'd, and in a worse condition than a Slave in the very House where she was Mistress before. This unfortunate condition causes them to hate life, so that they rather choose to be bury'd alive with the body of their deceas'd Husbands, then to live the scorn and contempt of all the World. Besides that, the Bramins make them believe, that in dying after that manner, they shall revive again with him in another World, with more honour and more advantages than they enjoy'd before. These are the motives that persuade the Women to burn with their Husbands; besides that, the Priests flatter them with a hope, that while they are in the midst of the flames, before they expire, Ram will appear, and reveal wonderful visions to them; and that after their Souls have transmigrated into various Bodies, they shall at length obtain a high degree of Honour to eternity.

However, there is no Woman that can burn with her Husband's body, till she has the leave of the Governor of the place where she inhabits, who being aMuhammadan, and abhoring that execrable custom of Self-murder, is very shy to permit them. Besides, there are none but Widows that have no children, that like under the reproach that forces them to violent death. For as for the Widows that have children, they are by no means permitted to burn themselves; but quite the contrary, they are commanded to live for the education of the children. Tho' Women whom the Governor will not permit to burn themselves, spend the rest of their lives in doing Penance, and performing works of Charity. Some make it their business to sit upon the Road to boil certain Pulfe in water, and to give the liquor to Travellers to drink. Others set with fire always ready for them to light their Tobacco. Others make vows to eat nothing but the un-digested grains which they find in Cow-dung.

The Governor finding no persuasions will alter the Woman's resolution, but more especially perceiving by the sign which his Secretary makes him, that he has receiv'd the Coin, in a fury manner gives the Woman leave, bidding the Devil take her and all her kindred.

When they have got this leave, their Musick begins to strike up, and away they ding to the Houfe of the deceas'd, with Drums beating, and Flutes playing before them; and in that manner they accompany the person that is to be burn'd, to the place appointed. All the kindred and friends of the Widow that is to dye, come to her, and congratulate her for the happiness she is to enjoy in the other World: and for the honour which the Coffe the is of receives by her generous resolution, the dresse her self as she were going to be marr'd, and she is conducted in triumph to the place of execution. For the noise is loud of Musick Instruments, and Womens Voices, that follow her singing Songs in honour of the miserable creature that is going to dye. The Bramins that accompany her, exhort her to give publick testimonies of her constancy and courage: and many of our Europeans.
are of opinion, that to take away the fears of death, which naturally terrifies humanity, the Priests do give her a certain Beverage to stupefy and disorder the senses, which takes from her all apprehension of her preparations for death. "Tis for the Bramins interest that the poor miserable creatures should continue in their resolutions, for all their Bracelets as well about their legs as their arms, the Pendants in their ears, their Rings sometimes of Gold, sometimes of Silver; (for the poor wear only Copper and Tin,) all these belong to the Bramins, who take for them among the ashes when the party is burnt.

I have seen Women burnt after three several manners, according to the difference of the Country. In the Kingdom of Guzerat, as far as Agra and Delhi, they set up a little Hut about twelve feet square upon the bank of a Pond or River. 'Tis made of Reeds, and all sorts of small Wood, with which they mingle certain pots of Oil and other Drugs to make it burn more vehemently. The Woman is placed in the middle of the Hut, in a half-lying-down posture, leaning her head upon a kind of a wooden Bollter, and refitting her back against a Pillar, to which the Bramins ties her about the middle, for fear she should run away when she feels the fire. In this posture she holds the body of her deceased Husband upon her knees, chewing Balsal all the while; and when she has continued in this posture about half an hour, the Bramins goes out, and the Woman bids them set fire to the Hut, which is immediately done by the Bramins, and the kindred and friends of the Woman; who also cast several pots of Oil into the fire, to put the Woman the sooner out of her pain. After the Woman is burnt, the Bramins search the ashes for all her Bracelets, Pendants and Rings, whether Gold, Silver, Copper or Tin, which is all free booty to themselves.

In Bengal they burn the Women after another fashion. In that Country a Woman must be very poor that does not accompany the Body of her deceased Husband to the Ganges to wash his Body, and to be washed her self before she is burnt. I have seen dead Garkaffes brought to the Ganges above twenty days journey off from the place, and smelt 'em to boots for the scent of them has been intolerably noyalm. There was one that came from the Northern Mountains near the Frontiers of the Kingdom of Boutan, with the body of her Husband carry'd in a Wagon; the travel'd twenty days a-foot, and neither eat nor drank for 15 or 16 days together till she came to the Ganges, where after the had wash'd the body that flunk abominably, and had afterwards wash'd her self, she was burnt with him with an admirable constancy. Before the Woman that is to be burnt, goes the Munick, confounding of Drums, Flutes and Hautboys, whom the Woman in her best Accoutrements follows, dancing up to the very Funeral- pile, upon which she gets up, and places her self as if she were sitting up in her Bed; and then they lay a-cross her the body of her Husband. When that is done, her kindred and friends, some bring her a Letter, some a piece of Calicut, another pieces of Silver or Copper, and desire her to deliver them to their Mother, or Brother, or some other Kindman or Friend. When the Woman fees they have all done, she asks the Strangers by three times, if they have nothing more of service to command her; if they make no answer, she ties up all the she has got in a piece of Taffata, which she puts between her own belly, and the body of her Husband, bidding them set fire to the Pile; which is presently done by the Bramins and her Kindred. I have observ'd, because there is scarceness of Wood in Bengal, that when these poor Creatures are half griddled, they cult their bodies into the Ganges, where the remains are devour'd by the Crocodiles.

I must not forget a wicked custom practis'd by the Idolaters of Bengal. When a Woman is brought to bed, and the Child will not take to the Teat, they carry it out of the Village, and putting it into a Linnen Cloth, which they fast'n by the four Corners to the Boughs of a Tree, they there leave it from morning till evening. By this means the poor Infant is expos'd to be tormented by the Crows, insomuch that there are some who have their eyes pickt out of their heads; which is the reason that in Bengal you shall see many of these Idolaters that have but one eye, and some that have lost both. In the evening they fetch the child away, to try whether he will suck the next night; and if he still refuse the teat, they carry him again to the same place next morning; which they do for three days together; after which, if the Infant after that refuses to suck, they believe
believe him to be a Devil; and throw him into Ganges, or any the next Pond or River. In the places where the Apes breed, there poor Infants are not to expos'd to the Crows; for where the Ape discovers a Nest of those Birds, he climbs the Tree, and throws the Nest one way, and the Eggs another. Sometimes some charitable people among the English, Hollanders, and Portugals, com-passionating the misfortune of those Children, will take them away from the Tree, and give them good education.

All along the Coast of Coromandel, when the Women are to be burnt with their Husbands, they make a great hole in the ground nine or ten foot deep, and twenty-five or thirty foot square, into which they throw a great quantity of Wood and Drugs to make the fire burn more fiercely. When the fire is kindled, they set the body of the man upon the brink; and then presently up comes the Woman dancing and chewing Betel; accompanied by her Friends and Kindred, with Drums beating, and Flutes sounding. Then the Woman takes three turns round the hole, and every time she has gone the round, she kills her Friends and Kindred. After the third time the Bramins cast the Carcasses of her Husband into the flame; and the Woman standing with her back to the fire, is puff'd in by the Bramins also, and tumbles backward. Then her Kindred and Friends cast Oil and other combustible Drugs upon the fire, to make it burn more vehemently, that the Bodies may be the sooner consum'd.

In most places upon the Coast of Coromandel, the Women are not burnt with their deecas'd Husbands, but they are buried alive with them in holes which the Bramins make a foot deeper than the tallness of the man and woman. Usually they choose a Sandy place; so that when the man and woman are both let down together, all the Company with Baskets of Sand fill up the hole above half a foot higher than the surface of the ground, after which they jump and dance upon it, till they believe the woman to be stifl'd.

When some of the Idolaters upon the Coast of Coromandel are upon the point of death, their Friends do not carry them to the side of a River or Lake to cleanse their Souls, but they carry them to the fattest Cow they can find; and laying the sick party just behind the Cow, they lift up her Tail, and provoke her to pifs. If the pifs, so that it falls upon the face of the sick party, all the Company are overjoy'd, saying, that his Soul is happy. But if the Cow do not pifs, to wash the sick parties face, they burn him with a great deal of fadness. If a Cow be sick, the owner must be careful to lead her to a Pond or River; for should she dye at his House, the Bramins would fine him.

CHAP. X.

Remarkable Stories of Women that have been burnt after their Husbands decease.

The Raja of Velou having left his City and his life, through the lots of a Battel gain'd against him by the King of Visapour's General, he was extremly lamented at Court. Eleven of his Wives also were no less concern'd for his death, and resolv'd to be burnt when his Body was burn'd. The General of Visapour's Army understanding their resolution, thought at first to divert them, by promising them all kind usage. But finding periwctions would not prevail, he order'd them to be shut up in a Room. He who had the order, going to put it in execution, the Women in a rage told him, that 'twas to no purpose to keep them Prisoners, for if they might not have leave to do what they had resolv'd, in three hours there would not one of them be alive. The persons entrusted, laugh'd at their threats; but the Keeper of those women opening the door at the end of the three hours, found them
all stretch'd out dead upon the place, without any mark in the world to be seen that they had any way hatt'n their own deaths.

Two of the most potent Raja's of India came to Agra in the year 1642, to do homage to Shaw-jehan, who then reign'd; who not having acquainted themselves as they ought to have done, in the judgment of the Grand Master of the Kings Houfhold, he told one of the Raja's one day, in the presence of the King, that they had not done well, to behave themselves in that manner toward to great a Monarch, as was the King his Master. The Raja looking upon himself to be a great King, and a great Prince, he and his Brother having brought along with them a Train of 1 5 or 16000 thousand Horse, was nett'd at the bold reproof which the Grand Master gave him, and drawing out his Dagger, flew him upon the place, in the presence of the King. The Grand Master falling at the feet of his own Brother, who stood cloe by him, he was going about to revenge his death, but was prevented by the Raja's Brother, who stab'd him, and laid him at thwart his Brothers Body. The King, who beheld these two mutr'ers one upon the neck of the other, retir'd into his Haram for fear. But presently the Omrahs and other people fell upon the Raja's, and cut 'em to pieces. The King incens'd at fuch an attempt committed in his Houfe and in his presence, commanded the Raja's bodies to be thrown into the River; which their Troops that they had left about Agra understanding, threaten'd to enter the City and pillage it. But rather than hazard the City, the King was advis'd to deliver them the Bodies of their Princes. When they were to be burn'd, thirteen Women belonging to the two Raja's Houses, came dancing and leaping, and presently got upon the Funeral pile, holding one another by hands, and being presently after stiff'd with the smoke, fell together into the fire. Presently the Bramus threw great heaps of Wood, pots of Oil, and other combustible matter upon them, to dispatch them the sooner.

I obser'd a strange paffage at Patna, being then with the Governour, a young Gentleman of about twenty-four years of age, in his own Houfe. While I was with him, in came a young woman, very handsome, and not above two and twenty years old, who defir'd leave of the Governour to be burnt with the Body of her deceas'd Husband. The Governour compaflionating her youth and beauty, endeavou'r'd to divert her from her resolution; but finding he could not prevail, with a fury countenance, he ask'd her whether she understood what the torment of fire was, and whether she had ever burnt her fingers? No, no, answer'd the more stougly than before, I do not fear fire, and to let you know as much, fend for a lighted Torch hither. The Governour abominating her answer, in great paffion bid her go to the Devil. Some young Lords that were with the Governour, defir'd him to try the woman, and to call for a Torch; which with much ado he did, and a lighted Torch was brought. So soon as the woman faw the lighted Torch coming, she ran to meet it, and held her hand in the flame, not altering her countenance in the leaft; still fearing her arm along up to the very elbow, till her flefh look'd as if it had been broil'd; whereupon the Governour commanded her out of his sight.

A Bramin coming to Patna, and affembling all his Tribe together, told them, that they must give him two thousand Roupies, and twenty-seven Eells of Calf-curt. To which the chief among them made him anwer, that they were poor, and could not possibly raise such a sum. However he perfifted in his demand, positively affirming to them, that he would stay there without eating or drinking till they brought him the Money and the Cloath. With this resolution he climb'd a Tree, and getting in the fork between the boughs, remaînd there without eating or drinking for several days. The noise of this extraordinary coming to the ears of the Hollander where we lay, we fet Sentinels to watch whether it were true; that a man could set so long without victual, which he did for thirty days together. The one and thirtieth day of such extraordinary Fain, the Idolaters fearing to kill one of their Priests for want of granting him his demand, club'd together, and brought him his twenty-seven Eells of Calf-curt, and two thousand Roupies. So soon as the Bramin saw the Money and the Cloath, he came down from the Tree; and after he had upbraided those of his Tribe for want of Charity, he distributed all the Roupies among
among the poor, referring only five or six for himself. The Cloth he cut into little pieces, and gave away, keeping only to himself enough to cover his own nakedness; and having made this distribution, he disappeared of a sudden, and no body knew what became of him, though diligent search was made after him.

When a Chinese lies at the point of death, all his Kindred and Friends gather about him, and ask him whether he intends to go; they tell him also, that if he want any thing, he need but only ask and have, let it be Gold, Silver, or a Woman. When they are dead they perform many Ceremonies at their Funerals, which consists chiefly in artificial fires, wherein the Chinefes are the most expert in the world; so that he must be a very poor man that has no fire-works at his Funeral. Besides that, they put Money in a little Box, and bury it by the deceas'd; and leave good store of victuals upon the Grave, out of an opinion that they rise and eat. Which the Souldiers of Batavia observing, use'd to fill their Bellies at these Graves every time they walk'd their rounds. But when the Chinefes perceiv'd it, they poyfon'd the victuals to spoil the Dutchmen feeding. The Townsmen of Batavia taking the Souldiers part, accus'd the Chinefes for poyfoning several of the Dutch. But the Chinefes pleaded, that if the Soldiers had over-eat themselves, or forfeited themselves upon what was left for the dead to eat, 'twas none of their fault; for that they did not leave their victuals for the Souldiers; and besides that, among all the multitudes which they had buried, they never had heard the least complaint before of any one that ever came by any harm by eating their food. Thus the busines was hust'd over; nor did the Souldiers dare to pilfer any more.

CHAP. IX.

Of the most celebrated Pagods of the Idolaters in India.

The Indian Idolaters have a great number of Temples, small and great, which they call Pagods, where they pray to their Gods, and make their Offerings. But the poor people that live in the Woods and Mountains, and remote from Towns, are contented only with some Stone, wherein they make a rude kind of Nofe, and paint it with some Vermilion colour, which serves all the whole neighbourhood to worship.

The four most celebrated Pagods, are Pagrene, Brouns, Mawra, and Tripeti.

Pagrene is one of the mouths of Ganges, whereupon is built the Great Pagod, where the Arch Bramin, or chief Priet among the Idolaters keeps his residence. The great Idol that stands upon the Altar in the innermost part of the Pagod, has two Diamonds for his Eyes, and another that hangs about his neck, the leaf of those Diamonds weighing about forty Carats. About his Arms he wears Bracelets sometimes of Pearls, and sometimes of Rubies; and this magnificent Idol is call'd Reftor. The Revenues of this Pagod are sufficient to feed fifteen or twenty thousand Pilgrims every day; which is a number often seen there, that Pagod being the greatest place of devotion in all India. But you must take notice, that no Goldsmith is suffer'd to enter this Pagod, because that one of them being lock'd in all night, stole a Diamond out of one of the Idol's eyes. As he was about to go out, when the Pagod was open'd in the morning, he dy'd at the door; their God, as they affirm, revenging his own sacriledge. That which renders this Pagod, which is a large building, the most considerable in all India, is, because it is situated upon the Ganges; the Idolaters believing that the waters of that River have a particular quality to cleanse them from their fins. That which makes it so rich (for it maintains above twenty thousand Cows) is the vast Alms that are continually bestowed by so incredible a multitude as comes from all parts. Which Alms are not so much at the discretion of the Donor, as at the will of the chief Priet,
Travels in India.  

Part II.

Priest, who before he gives them leave to shave and wash in Ganges, taxes them according to their quality, of which he has information. Thus he collects vast sums, of which he makes little or no profit himself; all going to feed the poor, and the repair of the Pagod. The chief Brahmin cau.es Victuals to be distributed to the Pilgrims every day; as Milk, Rice, Butter, and Wheat; but to the poor, who want wherewithall to cook it, they distribute their food ready dressed. In the morning they boil a quantity of Rice in Earth’s pots of different bigness; and at the hour when the Pilgrims come for their meal, the chief Brahmin orders another Brahmin to take a pot of boil’d Rice; this pot he lets fall; and if there be five, the pot breaks into five equal parts, and every one takes his own share. And in the same manner he breaks it into more pieces, if there be more persons, to whom he is to distribute the food. Which is a thing very strange and worthy observation. They never boil twice in an Earthen pot; but in a Copper pot; nor have they any other Dishes, than only certain Leaves, which they fatten together, and a certain kind of a Baton, about a foot in compass, wherein they melt their Butter, and stir the Rice with the ends of their fingers when they eat. They have also a kind of a Shell, wherein they pour their melted Butter, which they will swallow down, as we do Sack.

Now for the description of a particular Idol which stands upon the Altar in the Pagod of Pagernet; It is cover’d from the Shoulders downward with a great Mantle that hangs down upon the Altar. This Mantle is of Tffue of Gold or Silver, according to the Solemnities. At first it had neither feet nor hands; but after one of their Prophets was taken up into Heaven, while they were lamenting what to do for another, God sent them an Angel in the likeness of that Prophet, to the end they might continue their Veneration toward him. Now while this Angel was busie in making this Idol, the people grew so impatient, that they took him out of the Angels hands, and put him into the Pagod without hands or feet; but finding that the Idol appeared in that manner too deformed, they made him hands and arms of those small Pearls which we call Ounce-Pearls. As for his feet, they are never seen, being hid under his Cloak. There is no part opn but his hands and feet; the head and body being of Sandel-wood; round about the Dnomo, under which this Idol stands, being very high, from the bottom to the top, are only Niches fill’d with other Idols; the greatest part whereof represent most hideous Monsters, being all of different colours. On each side of this Pagod, there stands another much lefs, where the Pilgrims make their lesser Offerings. And some that have in sickness, or upon busines made any Vows to any Deity, bring this the reverence thereof in remembrance of the good which they have receiv’d. They rub this Idol every day with fivc Oils, that make it of a black colour. And at the right hand of this Idol sits his Sister, who stands upon her feet, and is well clad, being call’d by the name of Sivora; upon his left, stands his Brother, cloath’d all over alo, whom they call Balbader. Before the Idol, somewhat toward his left hand, stands the Idols Wife upon her feet, all of mafly Gold, by the name of Remin; whereas the other three are only of Sandalwood.

The two other Pagods are appointed for the residence of the chief Brahmin, and other Brahmins that officiate in the great Pagod. All these Brahmins go with their heads bare, and for the most part thav’d; having no other Cloathes but only one piece of Callicut, with one half whereof they cover their bodies; the other part serves them instead of a Scarf. Near the Pagod stands the Tomb of one of their Prophets, whose name was Cabir, to whom they give great honour. You are to take notice also, that their Idols stand upon a kind of Altar, encompass’d with Iron Bars. For no persons are to touch them, but only certain Brahmins, appointed for that service by the chief Brahmin.

Next to that of Pagernet, the most famous Pagod is that of Banarous, being also seated upon the Ganges, in a City that bears the same name. That which is most remarkable is, that from the Gate of the Pagod to the River there is a defcnt all of Stone; near to which are certain Platforms, and small blind Chambers, some for the Brahmins lodging, others where they dress their victuals;
victuals; for so soon as the Idolaters have said their Prayers, and made their Offerings, they dress their food, not suffering any person to touch it but themselves, for fear lest any unclean person should come near it. But above all things, they passionately desire to drink of Ganges water; for as often as they drink it, they are wash'd, as they believe, from all their sins. Great numbers of these Bramins go every day to the cleanest part of the River, where they fill their little round earthen-pots full of water, the mouths whereof are very small, and contain every one of them a Bucket-full. Being thus fill'd, they bring them before the great Priest, who covers them with a fine piece of flame-colour'd Calicut, three or four times doubl'd, to which he sets his Seal. The Bramins carry these pots, some fix of them ty'd together with six little cords faint'd to the end of a twist as broad as a latch, shifting their shoulders often; travelling sometimes three or four hundred leagues with those precious burthens up into the Country. Where they sell it, to present it; but that is only to the rich, from whence they expect great rewards. There are some of these Idolaters, who when they make any great Feast, especially when they marry their children, will drink four or five hundred Crowns in this water. They never drink of it till the end of their meals; and then a glass or two according to the liberality of the Master of the Feast. The chief reason why they esteem the water of Ganges so highly, is, because it never putrifies, nor engenders any vermin; though I know not whether they may be belief'd, considering the great quantity of dead bodies which they fling into the Ganges.

The body of the Pagod of Banaros is made like a Cross, as are all the rest of the Pagods, the four parts whereof are equal. In the midst there is a Cupola rais'd very high, the top whereof is pyramidal; at the end alof of every four parts of the Cross there is a Tower, to which there is an acent on the out-side. Before you come to the top, there are several Balconies and Niches wherein to take the fresh air: and round about are figures of all sorts of creatures, but very Lead work. Before the Duana, in the middle of the Pagod there is an Altar, like a Table, eight foot long, and fix foot broad, with two steps before, that ferre for a footstool, which is cover'd sometimes with a rich Tapestry, sometimes with Silk, sometimes with Cloath of Gold or Silver, according to the solemnity of their Festival. Their Altars are cover'd with Cloath of Gold or Silver, or with some painted Calicut. Approaching the entry of the Pagod, you see the Altar right before ye, together with the Idols which are upon it. For the Women and Virgins worship without, not being permitted to enter the Pagod, no more than is a certain Tribe which is among them. Among the Idols that stand upon the great Altar, there is one plac'd upright some five or six foot high; but you can see neither arms, nor legs, nor body: nothing appears but the head and neck, in all the rest being cover'd down to the Altar with a Robe that spreads it self below. Sometimes you shall see the neck far out with some rich Chain either of Gold, Rubies, Pearls, or Emeralds. This Idol was made in honour and likeness of Bramma-daun, who was heretofore a very great and holy Personage among them, whose name they oft have in their mouths. Upon the right-side of the Altar stands the figure of a Chimera, part Elephant, part Horfe, part Mule. It is of maflive Gold, and they call it Garo, not suffering any person to approach it but the Bramins. They say it is the embleme of the Beast which car'd that holy perfon when he liv'd upon earth. And that he trav'ell'd long journeys upon his back, to see if the people remain'd in their duty, and whether they did no wrong one to another. Between the great Gate and the great Altar upon the left-hand, there is a little Altar, upon which there stand an Idol of black Marble fitting cross-legged, about two foot high. While I was there, a little Boy who was the Son of the High-Priest ftood upon the left-side of the Altar, and all the people threw him certain pieces of Taffata, or embroider'd Calicut, like Handkerchiefs, all which he return'd to the people again after he had wip'd them upon the Idol. Others threw him Bracelets of Coral, others of yellow Amber, others throw him fruits and flowers; whatever they threw him, he rubb'd it upon the Idol, put it to his lips, and then rector'd it to the people. This Idol is call'd Morli-Ram, that is to say God-Morli, and was the Brother of him that stand upon the great Altar.

Under
Under the Portal of the Pagod sits one of the principal Brahmins with a great Basin by him, full of a yellow colour mix'd with water. All these poor Idolaters come and present themselves before him, who gives them a mark from between the eyes to the top of the nose, then upon the arms, and upon the stomach, by which marks they know who have wash'd themselves in Ganges, and who not. Those that never wash'd themselves but in the waters of their own Wells, or have only snt for it from the River, they do not believe to be perfectly purifid, and by consequnce they are not to be mark'd with that colour. By the way take notice, that these Idolaters are mark'd with different colours, according to the Tribe they are of. But in the Empire of the Great Mogul, they who are painted with yellow compose the biggest Tribe, and are the leaft defild. For when they are necessitated to the deeds of nature, some think it not enough to wash the part defild; but they first rub the part with a handful of sand, and then scour it with water. After so doing, they affirm their bodies to be clean, and that they can eat their food without fear.

Neer to this great Pagod upon the Summer-weft, stands a kind of a Collodg, which the Raja offering, the moft Porent of all the Idolaters in the Mogul's Empire, built for the education of the youth of the better fort. I saw two of the children of that Prince there at School, who had for their Masters severall Brahmins, who taught them to write and read in a language peculiar to the Idolaters Priests, and far different from the speech of the common people. Entering into the Court of that Collodg, and casting my eyes up, I discover'd two Galleries that went round the Court, where I saw the two Princes sitting, attended by several petty Lords and Brahmins, who made severall Mathematical Figures upon the ground with chalk. The two Princes seeing me, sent to know who I was; and understanding that I was a Franc, they sent for me up, and ask'd me severall questions touching Europe, and particularly touching France. Whereupon there being two Globes in the room which the Hollanders had giv'n the Brahmin, I shew'd the Princes where France lay upon one of them. After I had taken leave, I ask'd one of the Brahmins when I might see the Pagod open: he answer'd me, the next morning before Sun-rising. When I came there, I observ'd before the door, a Gallery supported with Pillars, where there was already a great crowd of men, women and children expecting when the Pagod would be open'd. By and by, the Gallery, and a great part of the Court being full, there came eight Brahmins, four of each side of the Gate, with every one a Censer in his hand, follow'd by a rabble of other Brahmins that made a hideous noife with Drums and other Instruments. The two eldget of the Brahmins sing a Song; and then all the people, falling into the tune, fall a finging and playing, with every one a Peacock's-tail, or some other kind of a falbe, to drive away the flies, that the Idol may not be annoid when they opn the Pagod. This fanning, and the Muffet, last'd a good half hour. Then the two principal Brahmins made a great noife three times with two little Bells, and with a kind of a Mallet knockt at the Pagod-door. Which was presently open'd by fix Brahmins within, discovering, some fix or seven paces from the entrance, an Altar with an Idol upon it, which they call Ram, Ram, the Sitter of Morli-Ram. Upon her right-hand she has a child made like a great Cupid, which they call the God Lak'mini, and in her left-arm a little Girl, which they call the Goddess Sita. So soon as the Pagod was open, and that a great Curtain was drawn, the people, who perceiv'd the Idol, fell upon the ground, laying their hands upon their heads, and prostrating themselves three times. Then rising up, they threw great quantities of Nosegays and Garlands to the priests; with which the Brahmins touch'd the Idol, and then restor'd them again. Before the Altar stood a Brahmin, who held in his hand a lamp of nine weeks lighted, upon which he cast Incence every foot, and then hold it to the Idol. All these ceremonies lafted above an hour; after which the people departed, and the Pagod was shut. They present the Idol with great store of Rice, Meat, Butter, Oil, and Milk-mears, of which the Brahmin lose nothing. Now in regard this Idol is the repreffnation of a Woman, the Women all invoke it, and call her their Patrones: which is the reason that the place is generally crowded with Women and Maids. The Raja, to have this Idol in the Pagod of his own house, and for taking it out of the great Pagod, has expended as well upon the Brahmins, as in alms to the poor, above five Lacres of Roupies, or 75000 Livres of our Money.
On the other side of the Street where the Colledg is built, there stands another Pagod, call’d Richourdas, from the name of the Idol, which is within upon the Altar: and somewhat lower upon another small Altar stands another Idol, which they call Gooseydas, the Brother of Richourdas. You see nothing but the face of all these Idols, which is either of wood or jet, unless it be the Idol of Morly Ram, which stands in the great Pagod stark naked. As for the Idol Ram-Kam, which stands in the Raja’s Pagod, it has two Diamonds instead of eyes, which the Prince caus’d to be set there, with a Coller of Pearl, and Canopy over his head, supported with four Silver-Pillars.

Some eight days journey from Banarous, bending Northward, you enter into a Mountainous Country; but which sometimes op’n’s it self into very large plains, sometimes three or four leagues in length. They are very fertile in Corn, Rice, Wheat and Pulfe. But that which is the plague and ruin of the people of that Country, is the vast number of Elephants that breed there, and devour their Harvest. If a Caravan pafs through any part of that Country, where there are no Inns, in regard the people are force’d to lye in the op’n Fields, they have much ado to defend themselves from the Elephants that will come to take away their provisions. To share them, the people make great fires, flught off their Mufkets, hooping and hollowing ever and anon. In this place there is another Pagod, well-built, and very ancient, adorn’d with many figures both within and without, which are only the repreffations of Maids and Women; so that Men are seldom known to repair thither for devotion’s fake; and therefore it call’d the Women Pagod. There is an Altar in the middle, as in other Pagods; and upon the Altar an Idol of maffy Gold, four foot high, representing a Maid standing upright, which they call Ram-Mahlon. At her right-hand stands a Child of maffy Silver, about two foot high; and they say that the Maid liv’d a very holy life, that that Child was brought to her by the Bramins to be instructed in her belief, and in the knowledge of well-living: but that after two or three years that the Child had liv’d with her, the Infant grew so knowing and ready-witted, that all the Raja’s of the Country long’d for her company; so that being itol’n from her one night, she was never seen afterwards. Upon the left-hand of this Idol stands another Idol, representing an old Man; who, as they say, was the servant of Ram-Mahlon and the Infant: for which reason the Bramins do very much reverence this Idol. They never come but once a year in devotion, but they must be there upon a prefixed day, which is the first of November, though they never op’n the Pagod till the full of the Moon. During these fifteen days, the Pilgrims, as well Men as Women, falt from time to time, and wash themselves three times a-day, not leaving a hair in any part of their bodies, which they take off with a certain earth.

CHAP. XII.

A Continuation of the description of the principal Pagods of the Indian Idolaters.

Next to the Pagods of Prangrat and Banarous, the most considerable is that of Matur, about eighteen leagues from Agra, upon the way to Dehly. It is one of the most sumptuous Edifices in all India, and the place to which the greatest number of Pilgrims was wont to resort: But now there are very few or none; the Idolaters having infensibly loft the reverence which they had for that Pagod, since the River of Gometa, that formerly ran by that Pagod, has chang’d its course, above half a league from it. For it requires so much time to return to the Pagod, after they have wash’d in the River, that they were many times depl’d again before they could reach it. Though this Pagod stand in a bottom, yet you may discover it five or fix leagues before you come at it, the building being very lofty and magnificent. The Stones are of a red colour,
which they fetch from a Quarry near Agra. They cleave our Slates, some of them being fifteen foot long, and nine or ten foot broad, yet nor above six fingers thick, especially when you cleave them as you would have them for use: They also make very fair Pillars. The Fortrefs of Agra, the Walls of Jem-\textit{nabat}, the King's Houfe, the two Mofques, and several Noblemen's Houfes are all built of this Stone.

The Pagod is built upon a great Platform of an Octagonal Figure, paved with Free-stone; being adorn'd round about with the figures of all sorts of creatures, especially Apes. There is an accent to it two ways of fifteen or sixteen steps a-piece, every step being two foot broad, for two persons to go abreast. One of the accents leads up to the great Portal of the Pagod, the other behind up to the Chancel. The Pagod does not take up above half the Platform, the other half serving for a \textit{Piazza} before it. The Structure is in the form of a Cross, like the reft of the Pagods, in the midst whereof a great \textit{Dome}, with two others of each side somewhat less, advance themselves above the reft of the building. The out-side of the building from top to bottom is adorned with the figures of Rams, Apes and Elephants, and several sorts of Monfters. From one foot below every one of these \textit{Domes}, to the Roof, at fuch and fuch spaces, are Windows, fome five, fome fix feet high, and to every Window belongs a Balcone, where four persons may stand. Every Balcone is cover'd with a little Arch, supported by four Pillars, others by eight, every two touching one another. Round about the \textit{Dome} is Niches fill'd with the figures of \textit{Demons}. Some with four arms, fome with four legs. Some with mens heads upon the bodies of Beasts, and long tails that hang down to their thighs: There are abundance of Apes; and indeed it is an ugly fight to behold fuch deform'd fpectacles. There is but one great door to the Pagod, upon each fide whereof there are Pillars and Figures of Men and Monfters. The hinder-part is clos'd with a close Balifter of Stone-Pillars five or six inches in Diameter, into which, as into a kind of \textit{Sanctum Sanctorum}, none but the \textit{Bramins} are permitted to enter: but for Money, I got in, and saw a square Altar fome fifteen or sixteen foot from the door, cover'd with an old Tiffue of Gold and Silver, upon which stood the great Idol, which they call \textit{Ram, Ram}. You fee nothing but his head, which is of a very black Marble, with two Rubies instead of eyes. All the body, from the fhoulers to the feet, is cover'd with a Robe of Purple-Velvet, with fome small embroidery. There are two other Idols on each fide of him two foot high, apparel'd in the fame manner; only their faces are white, which they call \textit{Bebber}. There I alfo saw a Machine sixteen foot square, and between twelve and fifteen foot high; cover'd with painted Calicuts, repreffenting the shapes of Devils. This Machine running upon four Wheels, they told me, was a moving Altar, upon which they carri'd their great God in Procession to vifit the other Gods, as alfo to the River, whither all the people went upon their great Festi-val.

The fourth Pagod is that of Tripeti, in the Province of Carnatica, toward the Coast of Coromandel, and Cape Comorin. I faw it as I went to Mafipatan. It is a Pagod to which there belong a great number of little lodgings for the \textit{Bramins}: so that altogether it seems to be a great Town. There are feveral Ponds round about it; but their fuperfition is fo great, that no Passenger dare take any water out of them, but what the \textit{Bramin} gives him.
C H A P. XIII.

Of the Pilgrimages of the Idolaters to their Pagods.

ALL the Idolaters under the Dominion of the Great Mogul, and other Princes, both on this side and beyond Ganges, at least once in their lives go in Pilgrimage to one of these Pagods that I have named; but most generally to that of Pray—er-nate, as being the first and most considerable above all the rest. The Bramins and rich people go oftener. For some go every four years, some every six, or eight; and putting the Idols of their Pagods upon Pallekies cover'd with Tiufues, they travell with their Bramins, as it were in procession to the Pagod which they most esteem. They go not in Pilgrimage one by one, or two and two, but whole Towns, and many times several Towns together. The poor that go a great way, are supply'd by the rich, who spend very freely in such acts of Charity. The rich travel in Pallekies or Chariots, the poor on foot, or upon Oxen; the Wife carrying the Child, and the man the Kitchin Implements.

The Idol which they carry in procession, by way of visit, and out of respect to the great Ram—Ram, lies at length in a Rich Palleky, cover'd with Tiufue of Gold and Silver, fring'd as richly; the Matrefs and Bolfter being of the same stuff under the head, feet, and elbows. The Bramins also distribute Flabels to the moft considerable of the Company, the handles whereof being eight foot long, are plated with Gold and Silver. The Flabel being three foot in Diameter, of the same Tiufue as the Pallekies; round about, it is adorn'd with Peacocks Feathers to gather more wind, and sometimes with Bells to make a kind of tingling. There are six of these Flabels usually employ'd to keep off the Flies from their God; the better fort taking it by turns, that the honour of waiting upon their God may be more equally shar'd.

C H A P. XIV.

Of divers Customs of the Indian Idolaters.

THE Bramins are well skill'd in Astrology; and will exactly foretell to the people the Eclipses of the Sun and Moon. The second of July 1666, about one o'clock in the afternoon, at Patna in Bengal, there was an Eclipse of the Sun; at which time it was a prodigious thing to see the multitudes of people, men, women, and children, that ran to the River Ganges, to wash themselves. But it behoves them to begin to wash three days before the Eclipse; all which time they labour day and night in providing all sorts of Rice, Milk, Meats, and Sweatmeats, to throw to the Fish and Crocodiles, as soon as the Bramins give the word. Whatever Eclipse it be whether of the Sun or Moon, the Idolaters as soon as it appears, break all their Earthen Pots and Dishes in the house, which makes a hideous noise altogether.

Every Bramin has his Magick Book, wherein are abundance of Circles and Semicircles, Squares, Triangles, and several sorts of Names. They also make several Figures upon the ground, and when they find that the good hour is come, they cry aloud to the people to feed the fish. Then there ensues a most horrible din of Drums, Bells, and great noise of sounding Metal, which they twang one against another. And as soon as the victuals are thrown into the River, the people are to go in and wash and rub themselves till the Eclipse be over. So that in regard the waters were at that time very high, for more than three Leagues above and below the City, and all the breadth of the River, there was
was nothing to be seen but the heads of the people. As for the Brahmins, they stay aghore to receive the richer fare, and those that give most, to dry their bodies, and to give them dry Linnen to their bellies. Afterwards they cause them to sit down in a Chair, where the most liberal of the Idolaters have provided Rice, Pulpé, Milk, Butter, Sugar, Meal, and Wood. Before the Chair the Brahmin makes a place very clean about five foot square; then with Cow-dung steep'd in a kind of yellow Bafon, he rubs all the place, for fear any Emet should come there to be burnt. For indeed they would never make use of Wood if they could help it; and when they do, they are very careful that there be no Worms or Infects in it. In the place which they have thus cleans'd, they draw several Figures, as Triangles, Ovals, Half-Ovals, &c. Then upon every Figure they lay a little Cow-dung, with two or three small sticks of Wood, upon every one of which they lay a several fort of Grain; after that pouring Butter, and setting fire to each; by the fmoak which fifies, they judge of the plenty of every fort of Grain that year.

When the Moon is at the full in March, they keep a solemn Festival for their Idol, which is in form of a Serpent. This Festival continues nine days; and when it comes, they do nothing but make Holiday all the while, as well men as beasts, which they beautifie by making Circles about their eyes with Vermillion, with which they alfo colour the Horns; and if they have a particular kindness for the beast, they hang them with Leaves of gilded Tin. Every morning they worship the Idol, and the Maids dance about it for an hour, to the noife of Fluits and Drums; after which they eat and drink and are merry till the evening, and then they worship and dance about their Idol again.

Though the Idolaters never drink any strong drink at other times, yet at this Festival they drink Palm-wine, and strong water, which is made of the fame in remote Villages; for elles their Maboméan Governor would not suffer them to make Wine, nor to fell any which might be brought out of Perfia.

Their strong Water is made: They take a great Earthen pot, well glaz'd within, which they call Matriana; into one of thefe Veffels, that holds three hundred Paris pints of Palm-wine, they put in fifty or fifty pound of brown Sugar unrefin'd, which looks like yellow Wax; with about twenty pound of a great thick bark of a Thorn, not much unlike that which our Leather-dressers use. This bark fets the Palm-wine a bubbling and working juf! like our new wines, for five or fix days together, till it becomes of a sweet Liquor, as fowre as our Crabs. Then they dittil it, and according to the raffe they would give, they either put into a Cauldron full, a little Bag of Mace, or three or four handfuls of Annifeeed. They can make it alfo as strong as they pleafe.

Being at Agra in the year 1642, an Idolater, whose name was Wolda, Broa-
der to the Hollander, about feventy years of age, receiving news that the chief Brahmin of the Pagod of Matura was dead, went to the Hollander and defir'd him to even all accounts; for said he, the chief Prieft being dead, it behoves me to dye, that I may serve him in the other world. Thereupon having ended his accounts, he took his Coach, with fome of his Kindred; but having neither eaten nor drank from the time he receiv'd the news, he dy'd by the way; having famified himself for grief.

The Indian Idolaters have a cuftom, that when any perfon gives a thing, they flap their fingers, crying out, Gi-Nawami, remember Nawami, who was a great Saint among them, for fear the Evil Spirit should enter into the body of him that gives.

Being at Smyat in the year 1653, a Raspose being demanded Cufrom for three or four pieces of Calicute, boldly ask'd the Governor, whether a Soul-
dier that had serv'd the King all his life-time, ought to pay Cufrom for two or three pictual pieces of Calicute, not worth four or five Roupies; telling him it was only to cloath his Wife and Children. The Governor net't'd at his fawcinefs, call'd him Bathico, or Son of a Whore; adding, that if he were Prince he would make him pay his Cufroms. Whereupon the Souldier incend'd at the affront, making as if he felt for Money to pay his dues, bearing up to the Go-
vernour, flabb'd him in the belly, fo that he dy'd immediately. But the Sould-
dier was preffently cut in pieces by the Governors Servants.

Though
Though the Idolaters are in utter darkness as to the knowledge of the true God, however the Law of Nature teaches them Morality in many things. When they are married they are seldom false to their Wives. Adultery is very rare among them. And as for Sodomy I never heard it mention'd. They marry their Children between seven and eight years old, for fear they should fall into that vice; the Ceremonies whereof are these: The day before the Nuptials, the Bridegroom, accompanied by all his Kindred, goes to the House where the Bride lives, with a great pair of Bracelets, two fingers thick, hollow within, and in two pieces, with a hinge in the middle to open them. According to the quality of the Bride these Bracelets are of more or less value, sometimes of Gold, sometimes of Silver, Tin, or Latten, the poorest sort of all making use of Lead. The next day there is a great Feast at the Bridegrooms House, whether all the Kindred on both sides are invited, and about three a Clock in the afternoon the Bride is brought thither. Then the chief of the Bramins that are there, of which there are always several, laying the head of the Bride to the Bridegrooms, pronounces several words, sprinkling their heads and bodies all the while with water. Then they bring him upon Plate or Fig-leaves several sorts of Meats, Callicuts, and Stuffes; and then the Bramin asks the Bridegroom, whether so long as God shall make him able, he will let his Wife share with him, and whether he will endeavour to maintain her by his labour. If he says yes, they all set themselves down to the Feast prepar'd for them, where every one eats by himself. If the Bride be rich, and be acquainted among the Nobility, their Weddings are very pompous and expensive. The Bridegroom is mounted upon an Elephant, and the Bride rides in a Chariot; the whole Company carrying Torches in their hands. They also borrow of the Governor and the Nobility of the place, as many Elephants and prancing Horses as they can get. And they walk some part of the night with Fireworks, which they throw about the Streets and Piazza's. But the greatest expense to those that live three or four hundred Leagues from it, is to get the water of Ganges; for in regard they account that water sacred, and drink it out of devotion, it must be brought them by the Bramins, and in Earthen Vessels, glazed within side, which the chief Bramin of Ingreanet fills himself with the purest Water of the River, and then seals up with his own Seal. They never drink this water till the end of the Feast, and then they give their guests three or more galles apiece. This water coming so far, and the chief Bramin demanding a Tribute for every pot, which contains a Pail-full, sometimes a wedding comes to two or three thousand Roupies.

The eighth of April, being in a City of Bengal called Malda, the Idolaters made a great Feast, according to the particular Cusom of that place; they all go out of the City, and fallen Iron hooks to the boughs of several Trees, then come a great number of poor people and hang themselves, some by the sides, some by the brawn of their backs, upon those hooks, till the weight of their body tearing away the flesh, they fall of themselves. 'Tis a wonderful thing to see that not so much as one drop of blood should issue from the wounded flesh, nor that any of the flesh should be left upon the hook; besides, that in two days they are perfectly cur'd by such Plaiters as their Bramins give them. There are others who at that Feast will lye upon a bed of nails, with the points upward, the nails entering a good way into the flesh; however while these people are under this Penanace, their Friends come and present them with Money and Linnen. When they have undergone their Penance, they take the presents and distribute them to the poor, without making any farther advantage of them. I ask'd one, why they made that Feast, and suffer'd those severe Penances; who answer'd me, that it was in remembrance of the first man, whom they call'd Adam, as we do.

In the year 1666, I saw another feast of Penance, as I crost'd the Ganges; upon the Bank of which River they had prepar'd a clean place, where one of the poor Idolaters was condemn'd to rest upon the ground, touching it only with his hands and feet; which he was to do several times a day, and every time to kiss the earth three times before he rose up again. He was to rise up upon his left foot, never touching the ground with his right all the while. And
every day for a month together before he either eat or drank he was oblig'd
to this potter for fifty times together, and consequently to kiss the ground a
hundred and fifty times. He told me, that the Brahmins had enjoined him that
Penance because he had suffer'd a Cow to dye in his House, and had not lead
her to the water to be wash'd before the dy'd.

When an Idolater has lost any piece of Gold or Silver, or sum of Money
either by negligence, or as being robb'd from him, he is oblig'd to carry as much
as he lost to the great Brahmin; for if he does not, and that the other should
come to know of it, he is ignominiously cast out of his Tribe, to make him
more careful another time.

On the other side the Ganges Northward, toward the Mountains of Nangre-
cor, there are two or three Raja's, who neither believe God nor the Devil.
Their Brahmins have a book containing their Belief, full of ridiculous absurd-
ties, whereof the Author whose name is Bandou gives no reason. These Raja's
are the Great Moguls Vaiffals, and pay him Tribute.

To conclude the Malavares carefully preserve the nails of their left hands,
and let their hair grow like women's. These nails, which are half a finger long,
serve them instead of Combs; and it is with their left hand that they do all
their drudgery, never touching their faces, nor what they eat, but with their
right hands.

C H A P. XV.

Of the Kingdom of Boutan, whence comes the Musk, the good Rhub-
barb, and some Fur.

The Kingdom of Boutan is of a large extent; but I could never yet come
to a perfect knowledge thereof. I have set down all that I could learn
at Patna, whether the Merchants of Boutan come to sell their Musk. The
most excellent Rhubarb comes also from the Kingdom of Boutan. From hence
is brought also that Seed which is good against the worms, therefore call'd
Wormseed; and good Store of Furs. As for the Rhubarb, the Merchants run
a great hazard which way sooner they bring it; for if they take the Northern
Road, toward Caboul, the wet spoils it; if the Southern Road, in regard the
journey is long, if the Rains happen to fall, there is as much danger that way;
so that there is no Commodity requires more care then that.

As for the Musk, during the heats the Merchant looses it by it, because it
dries and loses its weight. Now in regard this Commodity pays twenty-five
in the hundred Custom at Gyothespwn, the last Town belonging to the Great
Mogul, next to the Kingdom of Boutan, when the Indian Merchants come to
that City, they go to the Officer of the Custom-House, and tell him that they are
goin to Boutan to buy Musk or Rhubarb, and how much they intend to lay
out; all which the Officer Registers, with the name of the Merchant. Then
the Merchants instead of twenty-five, agree with him for seven or eight in the
hundred, and take a Certificate from the Officer or Cadi, that he may not demand
any more at their return. If the Officer refutes a handson composition,
then they go another way, over Deserts and Mountains cover'd with Snow,
tedious and troublesome, till they come to Caboul, where the Caravans part,
some for great Tartary, others for Batch. Here it is that the Merchants coming
from Boutan barter their Commodities for Horses, Mules, and Camels; for there
is little Money in that Country. Then those Tartars transport their Commo-
dities into Persia, as far as Ardevile and Tarwiz; which is the reason that some
Europeans have thought that Rhubarb and Wormseed came out of Tartary.
True it is, that some Rhubarb comes from thence; but not so good as that
of Boutan, being sooner corrupted; for Rhubarb will eat out its own heart. The
Tartars carry back out of Persia Silks of small value, which are made in Tarwiz
and
and Ardevile, and some English Cloth brought by the Armenians from Constantinople and Smyrna. Some of the Merchants that come from Caboul and Boutan go to Candahar, and thence to Isfahan; whether they carry Coral in Beads, yellow Amber, and Lapis Lazuli Beads, if they can meet with it. The other Merchants that come from the Coast of Multan, Labor, and Agra, bring only Linnons, Indigo, and Stone of Cornelian and Chriftal Beads. Those that return through Gorrocbepour, and are agreed with the Officer of the Cultom-Houfe, carry from Patna and Daca, Coral, yellow Amber, Bracelets of Tortoise-shells, and other Shells, with great Store of round and square thick pieces of Tortois. When I was at Patna, four Armenians who had been before at Boutan, return'd from Dantzick, where they had made certain Figures of yellow Amber, representing the Shapes of several Creatures and Monifters, which they were carrying to the King of Boutan, who is an Idolater, as are all his people, to set up in his Pagods. For the Armenians for Money will sell any thing of Idolatry; and they told me besides, that if they could but have made the Idol which the King of Boutan bespoke of them, they should have done their business. Which was to have been a Monifters head, with fix horns, four ears, four arms, and fix fingers upon every hand, all of yellow Amber; but they could not find pieces big enough.

The Caravan is three months travelling from Patna to the Kingdom of Boutan. It fets out from Patna about the end of December, and eight days after arrives at Gorrocbepour.

From Gorrocbepour to the foot of the high Mountains, is eight or nine days journey more, during which the Caravan suffer very much hardfhip, for the Country is nothing but wide Forrefts, full of wild Elephants. So that the Merchants, instead of taking their Reits, are forc'd to watch, keep fires, and shoot off their Muskets all the night long. For the Elephant making no Noise in treading, would else be upon the Caravan before they were aware; not that he comes to do any mischief to the men, but to get what victuals he can find. You may travel from Patna to the foot of those Mountains in Pallekis'. But generally they ride upon Oxen, Camels, or Horifies, bred in the Country. Those Horifies are generally so little, that when a man is upon the back of them, his feet touch the ground; but they will travel twenty Leagues an end, and never bait, or else with a very small one. Some of those Horifies cost two hundred Crowns; for indeed when you come to cross the Mountains, you can make use of no other sort of carriage but them, in regard of the narrownefs and ruggednefs of the Passes; which many times put the Horifies very much to it, as strong and as low as they are.

Five or fix Leagues beyond Gorrochepour you enter into the Territories of the Raja of Nupal, which extend to the Frontiers of the Kingdom of Boman. This Raja is a Tributary to the Great Mogul, and pays him every year an Elephant for his Homage. He resides in the City of Nupal, from whence he derives his Title; but there is little either Trade or Money in his Country, which is all Woods and Forrefts.

The Caravan being arriv'd at the foot of these Mountains, which are call'd at this day by the name of Nangroces, abundance of people come from all parts of the Mountain, the greatest part whereof are women and maids, who agree with the Merchants to carry them, their goods and provisions cross the Mountains, which is eight days journey more.

The women carry upon each Shouder a woollen Roll, to which is fasten'd a large Cushion, that hangs down upon their backs, upon which the man sits. There are three women to carry one man, relieving one another by turns. And for their Luggage and provisions, they lade them upon Goats, that will carry a hundred and fifty pound weight apiece. Those that will ride, are in many places forc'd to have their Horifies hoifted up with Cords. They never feed them but morning and evening, mixing a pound of meal, half a pound of brown Sugar, and half a pound of Butter, together, with water sufficient. In the evening they must be contented only with a few flat Peafon, bruis'd, and steep'd half an hour in water. The women that carry the men, get for their ten days travel, two Roupies apiece, and as much for every burthen which the Goats carry, and for every Horife which they lead.

After
After you have pass’d the Mountains, you may travel to Bountan upon Oxen, Camels, Horses, or Palleki’s, which you please. The Country is good, abounding in Rice, Corn, Fruits, and Store of Wine. All the people both men and women are clad in the Summer with a large piece of Fustian, or Hempen-Cloath; in the Winter with a thick Cloth, almost like Felt. Both men and women wear upon their heads a kind of Bonnet, much like our drinking Cans, which they adorn with Boars teeth, and with round and square pieces of Tortoise-Shells. The richer fort intermix Coral and Amber Beads, of which their women make them Neck-Laces. The men as well as the women wear Bracelets upon their left hands only, from the wrist to the elbow. The women wear them strait, the men loose. About their necks they wear a filken twist, at the end whereof hangs a Bead of yellow Amber or Coral, or a Boars Tooth, which dangles upon their breasts. On their left sides, their Girdles are button’d with Beads of the fame. Though they be Idolaters, yet they feed upon all sort of Food, except the Flesh of Cows, which they adore as the common Nurset of all men; they are besides great lovers of strong Water. They observe also some Ceremonies of the Chinese, burning Amber at the end of their Feasts, though they do not worship fire like the Chinese. For which reason the Merchants of Bountan will give at Patna for a Serva of large pieces of yellow Amber, as big as a Nut, bright and clean, thirty-five and forty Roupies. The Serva of yellow Amber, Musk, Coral, Ambergris, Rhubarb, and other Drugs, containing nine Ounces to the pound. Salt peter, Sugar, Rice, Corn, and other Commodities, are also sold by the Serva in Bengal, but the Serva contains seventy-two of our Pounds, at sixteen Ounces to the Pound; and forty Servas make a Mein, or 282.4 Pounds of Paris.

To return to yellow Amber, a piece of nine ounces is worth in Bountan from 250 to 300 Roupies, according to its colour and beauty. Coral rough, or wrought into Beads, yields profit enough; but they had rather have it rough, to shape it as they please themselves.

The Women and Maids are generally the Artificers among them, as to those toys. They also make Beads of Crystal and Agate. As for the Men, they make Bracelets of Tortoise-shell, and Sea-shells, and polish those little pieces of Shells which the Northern people wear in their ears, and in their hair. In Patna and Daca there are above two thousand persons that thus employ themselves, furnishing the Kingdoms of Bountan, Asmen, Siam, and other Northern and Eastern parts of the Mogul’s Dominions.

As for Wormwood, the Herb grows in the Fields, and must dye before the Seed can be gather’d: but the Mitchell is, that before the Seed is ripe, the wind flatters the greatest part, which makes it so scarce. When they gather the Seed, they take two little Hampers, and as they go along the Fields, they move their Hampers from the right to the left, and from the left to the right, as if they were mowing the Herb, bowing it at the top, and so all the Seed falls into the Hampers.

Rhubarb is a Root which they cut in pieces, and stringing them by ten or twelve together, hang them up a drying.

Had the Natives of Bountan as much art in killing the Martin as the Moscovites, they might vend great store of those rich Furs, considering what a number of those Beasts there are in that Country. No sooner does that creature peep out of his hole, but the Moscovites, who lie upon the watch, have e’m presently, either in the nose or in the eyes; for should they hit e’m in the body, the blood would quite spoil the skin.

The King of Bountan has constantly seven or eight thousand Men for his Guard. Their Weapons are for the most part Bows and Arrows. Some of them carry Battel-axes, and Bucklers. ‘Tis a long time ago since they had the first use of Muskets and Cannons: their Gun-powder being long, but of an extraordinary force. They affirm’d me that some of their Cannons had Letters and Figures upon them, that were above five hundred years old. They dare not fire out of the Kingdom without the Governor’s particular leave; nor dare they carry a Musket along with them, unless their next Kindred will undertake for them that they shall bring it back. Otherwise I had brought one along with me; for by the characters
rafters upon the Barrel, it appear'd to have been made above 180 years. It was very thick, the mouth of the bore being like a Tulip, polish'd within as bright as a Looking-glass. Two thirds of the Barrel were garnish'd with embossed Wires, with certain Flowers of Gold and Silver inlaid between; and it carry'd a Bullet that weigh'd an ounce. But I could not prevail with the Merchant to sell it me, nor to give me any of his powder.

There are always fifty Elephants kept about the King's House, and twenty five Camels, with each a Piece of Artillery mounted upon his back, that carries half a pound Ball. Behind the Gun sits a Cannoneer that manages and levels the Guns as he pleases.

There is no King in the World more fear'd and more respected by his Subject's than the King of Bontan; being in a manner ador'd by them. When he sits to do Justice, or give Audience, all that appear in his presence hold their hands close together above their forheads: and at a distance from the Throne prostrate themselves upon the ground, not daring to lift up their heads. In this humble posture they make their Petitions to the King; and when they retire, they go backwards till they are quite out of his sight. One thing they told me for truth, that when the King has done the deeds of nature, they diligently preferve the ordure, dry it and powder it, like freezing-powder: and then putting it into Boxes, they go every Market-day, and present it to the chief Merchants, and rich Farmers, who recompense them for their kindness: that those people also carry it home, as a great rarity, and when they feast their Friends, fire it upon their meat. Two Bontan Merchants fhew'd me their Boxes, and the Powder that was in them.

The Natives of Bontan are strong and well proportion'd; but their noses and faces are somewhat flat. Their women are fayd to be bigger and more vigorous than the men; but that they are much more troubled with swellings in the throat than the men, few escaping that disease. They know not what war is, having no enemy to fear but the Mogul. But from him they are fenc'd with high, steep, craggy, and snowey Mountains. Northward there are nothing but vast Forrefts and Snow. East and West nothing but bitter water. And as for the Rajah's near them, they are Princes of little force.

There is certainly some Silver Mine in the Kingdom of Bontan, for the King coins much Silver, in pieces that are of the value of a Roupy. The pieces are already defcrib'd. However the Bontan Merchants could not tell me where the Mine lay. And as for their Gold, that little they have is brought them from the East, by the Merchants of those Countries.

In the year 1659, the Duke of Muscovy's Embassadors pass'd through this Country to the King of China. They were three of the greatest Noblemen in Muscovy, and were at first very well receiv'd; but when they were brought to kiss the Kings hands, the custom being to prostrate themselves three times to the ground, they refuse'd to do it, saying that they would complement the King after their manner, and as they approach'd their own Emperor, who was as great and as potent as the Emperor of China. Thereupon, and for that they continue'd in their resolution, they were dismiss'd with their presents, not being admitted to see the King. But had those Embassadors conform'd to the custom of China, without doubt we might have had a beaten rode through Muscovy and the North part of Great Tartary, and much more commerce and knowledge of the Country than now we have.

This mentioning the Muscovites, puts me in mind of a story that several Muscovy Merchants aver'd to be true, upon the rode between Tarnis and Isphahan, where I overtook them, of a woman of fourcore and two years of age, who at thole years was brought to bed in one of the Cities of Muscovy, of a Mule Child, which was carry'd to the Duke, and by him brought up at the Court.
CHAP. XVI.

Of the Kingdom of Tipra.

Most people have been of opinion till now, that the Kingdom of Pegu lies upon the Frontiers of China; and I thought to myself, till the Merchants of Tipra undeceiv'd me. I met with three, one at Daca, and two others at Patna. They were men of very few words; whether it were their own particular disposition, or the general habit of the Country. They call up their accounts with small Stones like Agats, as big as a man's nail, upon every one of which was a Cypher. They had every one their weights, like a Steller; though the Beam were not of Iron, but of a certain Wood as hard as Brazile; nor was the King that holds the weight, and is put thorough the Beam to mark the weight of Iron, but a strong Silk Rope. And thus they weigh'd from a Dram to ten of our Pounds. If all the Natives of the Kingdom of Tipra were like the two Merchants which I met at Patna, I dare affirm them to be notable topers; for they never refuse'd whatever strong Liquor I gave them, and never left till all was out; and when I told them by my Interpreter that all my Wine was gone, they clapt their hands upon their stomachs and sigh'd. These Merchants travell'd all three through the Kingdom of Arakan, which lies to the South and West of Tipra, having some part of Pegu upon the Winter Weft. They told me also, that it was about fifteen days journey to cross through their Country, from whence there is no certain conjecture of the extent to be made, by reason of the inequality of the stages. They ride upon Oxen and Horses, which are low, but very hardy. As for the King and the Nobility, they ride in their Pallekies, or upon their Elephants of War. They are no lefs subject to Wens under ther throats, than thefe of Bountan; infomuch that the women have thefe Wens hanging down to their Nipples; which proceed from the badnefs of the waters.

There is nothing in Tipra which is fit for strangers. There is a Mine of Gold, but the Gold is very coarse. And there is a fort of very courfe Silk, which is all the Revenue the King has. He exacts no Subsidies from his Subjects, but only that they, who are not of the prime Nobility, should work six days in a year in his Mine, or in his Silk-works. He finds his Gold and his Silk into China, for which they bring him back Silver, which he coins into pieces to the value of ten Sous. He alfo makes thin pieces of Gold, like the Akpers of Turkey; of which he has two forts, four of the one fort making a Crown, and twelve of the other.
C H A P. XVII.

Of the Kingdom of Asm.

It was never known what the Kingdom of Asm was, till Mrigimola had set'd Awereng-zeb in the Empire. For he considering that he should be no longer valu'd at Court, after the war was at an end, being then General of Awereng-zeb's Army, and powerful in the Kingdom, where he had great store of Creatures, to preserve the Authority he had, resolve'd to undertake the Conquest of the Kingdom of Asm; where he knew he should find little or no resistance, that Kingdom having been at peace above 500 years before. This thought these were the people that formerly invented Guns and Powder; which sped it fell from Asm to Pegu, and from Pegu to China, from whence the invention has been attributed to the Chinese. However certain it is, that Mrigimola brought from thence several pieces of Canon, which were all Iron Guns, and store of excellent Powder, both made in that Country. The Powder is round and small, like ours, and very strong.

Mrigimola embark'd his Army in one of the mouths of Ganges, and sailing up one of the Rivers that comes from the Lake Chismay, to the twenty-ninth or thirtieth Degree, he landed his Army, and came into a Country abounding in all humane necessaries, still finding the less resistance because the people were surpriz'd. Being a Mahometan, he fjar'd not the very Pagods, but burn'd and sack'd all where-ever he came to the thirty-fifth Degree. There he understood that the King of Asm was in the field with a more powerful Army than he expected, and that he had several pieces of Canon, and great store of fire-works withall. Thereupon Mrigimola thought it not convenient to march any farther; though the chief reason of his return was the drawing on of Winter; which the Indians are so sensible of, that it is impossible to make them stir beyond the thirtieth or thirty-fifth Degree, especially to hazard their lives.

Mrigimola therefore turns to the South-west, and besieges a City call'd Azoo, which he took in a small time, and found good plunder therein. In this City of Azoo, are the Tombs of the Kings of Asm, and of all the Royal Family. For though they are Idolaters, they never burn their dead bodies, but bury them. They believe that the dead go into another world, where they that have liv'd well in this, have plenty of all things; but that they who have been ill liv'd, suffer the want of all things, being in a more especial manner afflicted with hunger and drouth; and that therefore it is good to bury something with them to serve them in their necessities. This was the reason that Mrigimola found so much wealth in the City of Azoo. For many ages together, several Kings had built them Chappels in the great Pagod to be buried in; and in their life times had store'd up in the Vaults of their particular Chappels, great sums of Gold and Silver, and other moveables of value. Besides, that when they bury the deceased King, they bury with him likewise whatever he esteem'd most precious in his life-time, whether it were an Idol of Gold or Silver, or whatever else, that being needful in this, might be necessary for him in the world to come. But that which savours most of Barbarism is, that when he dies, all his best beloved Wives, and the principal Officers of his House poyson themselves, to be buri'd with him, and to wait upon him in the other world. Besides this, they bury one Elephant, twelve Camels, fix Horses, and a good number of Hounds, believing that all thofe Creatures ride again to serve their King.

The Kingdom of Asm is one of the best Countries of all Asia, for it produces all things necessary for humane subsistence, without any need of foreign supply. There are in it Mines of Gold, Silver, Steel, Lead, Iron, and great store of Silk, but coarse. There is a fort of Silk that is found under the Trees, which is spun by a Creature like to our Silk-worms, but rounder, etc.
and which lives all the year long under the trees. The Silks which are made of this Silk gift're very much, but they fret presently. The Country produces also great store of Gum-Lake; of which there is two forts, one grows under the trees of a red colour, wherewith they paint their Linnen and Stuff's; and when they have drawn out the red juice, the remaining substanee serves to varnish Cabinets, and to make Wax; being the belt Lake in Asia for those uses. As for their Gold they never suffer it to be transported out of the Kingdom, nor do they make any Money of it; but they preferve it all in Ingots, which pass in trade among the Inhabitants; but as for the Silver, the King coins it into Money, as is already describ'd.

Though the Country be very plentiful of all things, yet there is no flesh which they eate so much as Dogs flesh; which is the greatest delicacy at all Feasts, and is sold every month in every City of the Kingdom upon their Market-days. There are also great store of Vines, and very good Grapes, but they never make any Wine; only they dry the Grapes to make Aqua Vitis. As for Salt they have none but what is natural, which they make two ways. First they raise great heaps of that green Stuff that swims at the top of standing waters, which the Ducks and Frogs eat. This they dry and burn; and the ashes thereof being boil'd in a Cloth in water, become very good Salt. The other way most in use is to take the leaves of Adams Fig-tree, which they dry and burn; the ashes whereof make a Salt so tart, that it is impossible to eat it until the tarnnels be tak'n away; which they do by putting the ashes in water, where they fir them ten or twelve hours together; then they strain the substance through a Linnen Cloth and boil it; as the water boils away, the bottom thickens; and when the water is all boil'd away, they find at the bottom very good and white Salt.

Of the ashes of these Fig-leaves they make a Lye, wherewith they wash their Silk, which makes it as white as Snow; but they have not enough to whiten half the Silk that grows in the Country.

Kenneroof is the name of the City where the King of Ajem keeps his Court; twenty-five or thirty days journey from that which was formerly the Capital City, and bore the same name. The King requires no Subsidies of his people; but all the Mines in his Kingdom are his own; where for the eafe of his Subjects, he has none but slaves that work; so that all the Natives of Ajem live at their ease, and every one has his house by himself, and in the middle of his ground a fountain encompass'd with trees; and most commonly every one an Elephant to carry their Wives; for they have four Wives, and when they marry, they say to one, I take thee to serve me in such a thing; to the other, I appoint thee to do such busines's; so that every one of the Wives knows what she has to do in the House. The men and women are generally well complection'd; only those that live more Southerly are more swarthy, and not so subject to Wens in their throats; neither are they so well feature'd, besides that the women are somewhat flat Nos'd. In the Southern parts the people go stark naked, only covering their private parts, with a Bonnet like a blew Cap upon their heads, hung about with Swine's teeth. They pierce holes in their ears, that you may thrust your thumb in, where they hang pieces of Gold and Silver. Bracelets also of Tortoise-shells, and Sea-shells as long as an egg, which they saw into Circles, are in great estate among the meaner forts; as Bracelets of Coral and yellow Amber among those that are rich. When they bury a man, all his Friends and Relations must come to the burial; and when they lay the body in the ground, they all take off their Bracelets from their Arms and Legs, and bury them with the Corps.
The greatest part of the Kingdom of Siam lies between the Golf of Siam and the Golf of Bengal; bordering upon Pegu toward the North, and the Peninsula of Malacca toward the South. The shortest and nearest way for the Europeans to go to this Kingdom, is to go to Isphahan, from Isphahan to Ormus, from Ormus to Surat, from Surat to Golconda, from Golconda to Malipatan, there to embark for Denouferin, which is one of the Ports belonging to the Kingdom of Siam. From Denouferin to the Capital City, which is also call'd Siam, is thirty-five days journey, part by Water, part by Land, by Waggon, or upon Elephants. The way, whether by Land or Water, is very troublesome; for by Land you must be always upon your guard, for fear of Tigers and Lions; by Water, by reason of the many falls of the River, they are forc'd to hoifie up their Boats with Engines.

All the Country of Siam is very plentiful in Rice and Fruits; the chiefest whereof are Mangos, Durions, and Mangasteens. The Forests are full of Harts, Elephants, Tigers, Rhinoceros's, and Apes; where there grow also large Bambou's in great abundance. Under the roots of these Bambou's are Emets neats as big as a man's head, where every Emet has his apartment by himself; but there is but one hole to enter into the neft. They make their nefts in these Canes to preferv'e themselves from the rains which continue four or five months together.

In the night time the Serpents are very buie. There are some two foot long, with two heads; but one of them has no motion.

There is also another creature in Siam, like our Salamander, with a forked tail, and very venomous.

The Rivers in this Kingdom are very large; and that which runs by Siam is equally as large as the reft. The water is very wholesome; but it is very full of Crocodiles of a monstruous bigness, that devour men if they be not very careful of themselves. These Rivers overflow their banks while the Sun is in the Southern Tropick; which makes the fields to be very fertile as far as they flow; and it is observ'd, that the Rice grows higher or lower, as the floods do more or less increase.

Siam, the Capital City of the Kingdom, where the King keeps his Court, is wall'd about, being about three of our Leagues in circuit; it is situated in an Island, the River running quite round it, and might be easily brought into every street in the Town, if the King would but lay out as much Money upon that design, as he spends in Temples and Idols.

The Siamese have thirty-three Letters in their Alphabet. But they write from the left to the right, as we do, contrary to the custom of Japan, China, Cochinchina, and Tungquin, who write from the right to the left.

All the Natives of this Kingdom are slaves, either to the King or the great Lords. The women as well as the men cut their hair; neither are they very rich in their habits. Among their complements, the chiefest is, never to go before a person that they respect, unless they first ask leave, which they do by holding up both their hands. Those that are rich have several Wives.

The Money of the Country is already describ'd.

The King of Siam is one of the richest Monarchs in the East, and stiles himself King of Heaven and Earth; though he be Tributary to the Kings of China. He seldom shews himself to his Subjects; and never gives Audience, but to the principal Favourites of his Court. He trusts to his Ministers of State, for the management of his affairs, who sometimes make very bad use of their authority. He never shews himself in publick above twice a year; but then it is with an extraordinary magnificence. The first is, when he goes to a certain Pagod within the City, which is guided round both within and without. There are three Idols between six and seven foot high, which are all of maffe Gold:
Gold, which he believes he renders propitious to him, by the great store of Alms that he distributes among the poor, and the presents which he makes to the Priefts. Then he goes attended by all his Court, and puts to open view the richest Ornaments he has. One part of his magnificence consists in his train of two hundred Elephants; among which there is one that is white, which the King so highly esteems, that he stiles himself King of the White Elephant.

The second time the King appears in publick, is when he goes to another Pagod five or fix Leagues above the Town, up the River. But no perfon must enter into this Pagod, unless it be the King and his Priefts. As for the people, so soon as they see the Door op'nd, they must presently fall upon their faces to the Earth. Then the King appears upon the River with two hundred Gallies of a prodigious length; four hundred Rowers belonging to every one of the Gallies; most of them being guilded and car'd very richly. Now in regard this second appearance of the King is in the month of November, when the waters begin to abate, the Priefts make the people believe that none but the King can stop the course of the waters, by his Prayers and by his Offerings to this Pagod. And they are so vain as to think that the King cuts the waters with his Sabre, or Skin; thereby commanding it to retire back into the Sea.

The King alfo goes, but incognito, to a Pagod in an Island where the Hollanders have a Factory. There is at the entry thereof an Idol fitting crofs-leg'd, with one hand upon his knee, and the other arm akimbo. It is above fixty foot high; and round about this Idol are about three hundred others, of several forts and fizes. All these Idols are guilt. And indeed there are a prodigious number of Pagods in this Country; for every rich Siamer caufes one to be built in memory of himself. Thofe Pagods have Steeples and Bells, and the Walls within are painted and guilded; but the Windows are fo narrow that they give but a very dim light. The two Pagods to which the King goes publickly, are adorn'd with feveral tall Pyramids, well guilded, and to that in the Hollander's Island there belong a Cloyster, which is a very neat Structure. In the middle of the Pagod is a fair Chappel, all guilded within, where they find a Lamb, and three Wax Candles continually burning before the Altar, which is all over cover'd with Idols, fome of maffe Gold, others of Copper guilt. In the Pagod in the midit of the Town, and one in of thofe to which the King goes once a year, there are above four thoufand Idols; and for that which is fix Leagues from Siam, it is surround'd with Pyramids, fome beauty makes the induftry of that Nation to be admir'd.

When the King appears, all the Doors and Windows of the Houfes must be flut; and all the people prostrate themselves upon the ground, not daring to lift up their eyes. And becaufc no perfon is to be in a higher place than the King, they that are within doors, are bound to keep their loweft Rooms: When he cuts his hair, one of his Wives performs that office, for he will not suffer a Barber to come near him.

This Prince has a passionatc kindnefs for his Elephants; which he looks upon as his Favourites, and the Ornaments of his Kingdom. If there be any of them that fall fick, the Lords of the Court are mighty careful to pleafe their Sovereign; and if they happen to dye, they are buried with the fame Funeral Pomp as the Nobles of the Kingdom; which are thus performed: They set up a kind of Mausoleum, or Tomb of Reeds, cover'd with Paper; in the midit whereof they lay as much sweet wood as the body weighs, and after the Priefts have mumb'd certain Oifons, they set it a-fire, and burn it to ashes; which the rich preferve in Gold or Silver Urns, but the poor scatter in the wind. As for offenders, they never burn, but bury them.

Tis thought that in this Kingdom there are above two hundred Priefts, which they call Bonzes, which are highly reverenc'd as well at Court as among the people. The King himfelf has fuch a value for fome of them, as to humble himfelf before them. This extraordinary refeft makes them fo proud, that fome of them have aspir'd to the Throne. But when the King discovers any
any such design, he purst them to death. And one of them had his head lately
fruck off for his Ambition.

These Bonzes wear yellow, with a little red Cloth about their Waists, like
a Girdle. Outwardly they are very modest, and are never seen to be angry.
About four in the morning, upon the tolling of their Bells, they rise to their
prayers, which they repeat again toward evening. There are some days in
the year when they retire from all converse with men. Some of them live
by Alms; others have Houfes with good Revenues. While they wear the Ha-
bbit of Bonzes, they must not marry; for if they do, they must lay their Ha-
bbit afide. They are generally very ignorant, not knowing what they believe.
Yet they hold the tranfinition of Souls into several Bodies. They are forbid to kill
any Creature; yet they will make no scruple to eat what others kill, or that
which dies of it felf. They fay that the God of the Christians and theirs were
Brothers; but that theirs was the eldeft. If you ask them where their God
is, they fay, he vanifh'd away, and they know not where he is.
The chief Strength of the Kingdom is their Infantry, which is indifferent good;
the Soldiers are us'd to hardfhip, going all quite naked, except their private
parts; all the reft of their body, looking as if it had been cupt, is carv'd into
feveral shapes of beafts and flowers. When they have cut their skins, and
fanch'd the blood, they rub the cut-work with fuch colours as they think
moft proper. So that afar off you would think they were clad in fome kind
of flower'd Satin or other; for the colours never ruft out. Their weapons
are Bows and Arrows, Pike and Musket, and an Azagaia, or Stuff between
five and fix foot long with a long Iron Spike at the end, which they very
dextrously dart at the Enemy.

In the year 1665, there was at Siam a Neapolitan Jesuit, who was call'd
Father Thomas; he caus'd the Town and the Kings Palace to be forti'd with
very good Bulfarks, according to Art; for which reaon the King gave him
leave to live in the City, where he has a Houfe and a little Church.

CHAP. XIX.

Of the Kingdom of Macafiar; and the Embaffadors which the
Hollander, sent into China.

The Kingdom of Macafiar, otherwife call'd the Isle of Celebes, begins
at the fiftteenth Degree of Southern Latitude. The heats are exceflive
all the day; but the nights are temperate enough. And for the Soil, it is
very fertile; but the people have not the art of building. The Capital City
bears the name of the Kingdom, and is situat'd upon the Sea. The Port is free;
for the Veffels that bring great quantities of goods from the adjacent Illands,
pay no Customs. The Illanders have a custom to poyfon their Arrows, and
the moft dangerous poyfon which they ufe, is the juice of certain Trees in the
Illand of Borneo; which they will temper fo as to work swift or flow, as they
pleafe. They hold that the King has only the secret Receu to take away the
force of it; who boafts that he has the moft effequial poyfon in the world,
which there is no remedy can prevent.

One day an English man in heat of blood had kill'd one of the Kings of
Macafiar's Subjects; and though the King had pardon'd him, yet both Englihs,
Hollander, and Porungales fearing if the English man should go unpunifh'd, left
the Illanders should revenge themselves upon some of them, befought the King
to put him to death; which with much ado being conferred to, the King un-
willing to put him to a lingering death, and defirous to shew the effect of his poyfon,
refolv'd to shoot the Criminal himfelf; whereupon he took a long Trunk, and
shot him exatly into the great Toe of the right foot, the place particularly
aim'd at. Two Chirurgeons, one an English man, and the other a Hollander,
provided upon purpose, immediately cut off the member; but for all that, the poyson had dispers'd it self so speedily, that the English man dy'd at the same time. All the Kings and Princes of the East are very diligent in their enquiry after strong poysons. And I remember that the chief of the Dutch Factory and I try'd several poyson'd Arrows, with which the King of Achen had presented him, by shooting at Squirrels, who fell down dead, as soon as ever they were touch'd.

The King of Macaffar is a Mahometan, and will not suffer his Subjects to embrace Christianity. Yet in the year 1656, the Christians found a way to get leave to build a fair Church in Macaffar. But the next year the King caus'd it to be pull'd down, as also that of the Dominican Friars, which the Portugals made use of. The Parish Church, which was under the Government of the secular Priests, stood still, till the Hollanders attack'd Macaffar, and compell'd him to turn all the Portugals out of his Dominions. The ill conduct of that Prince was in part the occasion of that war; to which the Hollanders were mov'd, to revenge themselves upon the Portugals Jesuits, who had crost'd their Embassy to China. Besides, that they offer'd great affronts to the Hollanders at Macaffar, especially when they trod under foot the Hat of one of the Dutch Envoys, who was sent to treat with the King in behalf of the Company. Thereupon the Hollanders resolv'd to unite their forces with the Bongufes, that were in rebellion against their Sovereign, and to revenge themselves at any rate.

Now as to the business of China, it happen'd thus: Toward the end of the year 1658, the General of Batavia and his Council, sent one of the chief of the Holland Company with Prefents to the King of China; who arriving at Court, labour'd to gain the friendship of the Mandarin, who are the Nobility of the Kingdom. But the Jesuits, who by reason of their long abode in the Country, understood the language, and were acquainted with the Lords of the the Court, left the Holland Company should get footing to the prejudice of the Portugals, represented several things to the Kings Council to the prejudice of the Hollanders; more especially charging them with breach of Faith in all the places where they came. Upon this the Holland Agent was dismiss'd, and departed out of China without doing any feats. Afterwards coming to understand what a trick the Portugals Jesuits had put upon him, he made report thereof to the General and his Council at Batavia; which did incend'e them, that they resolv'd to be reveng'd. For by the Deputies accounts, the Embassy had cost them above fifty thousand Crowns; for which they consult'd how to make the Portugals pay double. Understanding therefore the trade which the Jesuits drove in the Island of Macar, and to the Kingdom of Macaffar, whither upon their own account they sent seven Vessels, laden with all forts of Commodities, as well of India as China; they took their opportunity, and the seventh of June 1660, appear'd with a Fleet of thirty Sail before the Port of Macaffar. The King thinking him self oblig'd to make defence against so potent an Enemy, endeavour'd to sustain the brunt of the Holland with the Portugals Ships in the Road; but the Holland dividing their Fleet, part of them fought the Portugals, the other half batter'd the Royal Fortresses furiously, that they carry'd it in a short time. Which so terrify'd the King, that he command'd the Portugals not to fire any more for fear of farther provoking his Enemies. The Prince Protinofora was slain in the fight, which was a great los to the King of Macaffar, who was become formidable to his neighbours by the good Conduct of that Minister. As for the Hollanders, they took, burnt, and sink all the Portugal Vessels, and sufficiently re-imburs'd themselves for their China Expences.

The thirteenth of June the King of Macaffar, whose name was Sumbaos, hung out a white Flag from another Tower, whence he beheld the fight environ'd by his Wives. During the truce, he sent one of the Grandees of his Court to the Dutch Admiral, to desire peace, which was granted, upon condition he should send an Embassador to Batavia, expel the Portugals out of the Island, and not permit his Subjects to have any more to do with them. Thereupon the King of Macaffar sent eleven of the greatest Lords of his Court, with a train of seven hundred men; the Chief of the Embassy being the
the Prince of Patanfala. The first thing they did, was to pay two hundred Loaves of Gold to redeem the Royal Fortres again; and then submitting to the Conditions which the Dutch Admiral had propos'd; the General of Batavia sign'd the Articles, which were punctually obser'ved. For the Portuga'ls immediately quitte'd the Country, some departing for Siam and Cambaya, others for Macca and Goa. Macca, formerly one of the most famous and richest Cities of the Orient, was the principal motive that enclin'd the Hollander's to send an Embaffadour into China; for being the beft fiation which the Portuga'ls had in all thofe parts, the Dutch had a defign to win it wholly. Now, this City, lying in twenty-two Degrees of Northern Latitude, in a small Ifland next to the Province of Kanto', which is a part of China, has very much loft its former luster.

But this was not all which the Jefuits and the Portuga'ls Merchants fuffer'd. The Chief of the Dutch Factory at Mingrela, which is but eight Leagues from this City, understanding the bad fucces of the Dutch in China, had a contrivance by himself to be reveng'd. He knew that the Jefuits of Goa and other places, drove a great trade in rough Diamonds, which they fent into Europe, or elfe carry'd along with them when they return'd; and that for the more private carrying on of their trade, they were wont to fend one or two of their Order, that knew the language, in the habit of a Faguir, which confifts of a Tygers Skin to cover their back-parts, and a Goats Skin to cover the fbreath, reaching down to the knees. Thereupon the Chief of the Factory of Mingrela taking his opportunity, and having notice that two of the fuppos'd Faguirs were gone to the Mines, to lay out 400000 Pardo's in Diamonds, gave order to two men, which he had fee'd for the purpofe, that as soon as the Fathers had made their purchafe, he fhould give notice to the Officer of the Cutoom-Houfe at Bicholi.

Bicholi is a great Town upon the Frontiers of thofe Lands that part the Kingdom of Vifapour from the Territories of the Portuga'ls; there being no other way to pafs the River, which encompaffes the Ifland where the City of Goa is built.

The Fathers believing that the Cutoomer knew nothing of their purchafe, went into the Boat to go over the River; but as foon as they were in, they were fmitely fearch'd, and all their Diamonds confifcated.

To return to the King of Macca'far; you muft know, that the Jefuits once endeavour'd to convert him; and perhaps they might have brought it to pafs, had they not neglecte'd one propofal which he made them. For at the fame time that the Jefuits labour'd to bring him to Chriftianity, the Mahumetans us'd all their endeavour's to oblige him to ftick to their Law. The King willing to leave his Idolatry, yet not knowing which part to take, commanded the Mahumetans to fend for two or three of their moft able Moullas, or Doctors from Mecca; and the Jefuits he order'd to fend him as many of the moft learned among them, that he might be intrufed in both Religions; which they both promis'd to do. But the Mahumetans were more diligent then the Chriftians, for in eight months they fetch'd from Mecca two learned Moullas; whereupon the King feeing that the Jefuits fend no body to him, embrac'd the Mahumetan Law. True it is, that three years after there came two Portuga'ls Jefuits, but then it was too late.

The King of Macca'far being thus become a Mahumetan, the Prince his Brother was fo mad at it, that when the Mosque, which the King had cauf'd to be built, was finifh'd, he got into it one night, and caufing the throats of two Pigs to be cut, he all helmear'd the walls of the new Mosque, and the place which was appointed for the Moulla to perform Divine Service with the blood, fo that the King was forcer'd to pull down that, and build another. After which the Prince with fome Idolatrous Lords hole out of the Ifland; and never fince appear'd at Court.
Travels in India.

Part II.

CHAP. XX.

The Author pursues his Travels into the East, and embarks at Mingrela for Batavia. The danger he was in upon the Sea; and his arrival in the Island of Ceylan.

Departed from Mingrela, a great Town in the Kingdom of Visapour, eight Leagues from Goa, the fourteenth of April, 1648, and embarked in a Dutch Vessel bound for Batavia. The Ship had orders to touch at Begovorv, to take in Rice. Whereupon I went ashore with the Captain, to obtain leave of the King to buy Rice. We found him upon the shore, where he had about a dozen Huts set up, which were cover'd with Palm-leaves. In his own Hut there was a piece of Persian Tapestry spread under him, and there we saw five or six women, some firing him with Peacocks Feathers, others giving him Betel, others filling him his Pipe of Tobacco. The most considerable perions of the Country were in the other Huts; and we counted about two hundred men that were upon the Guard, arm'd only with Bows and Arrows. They had also two Elephants among 'em. 'Tis very probable, that his Palace was not far off, and that he only came thither to take the freth air. There we were presented with Tars or Palm-wine; but being new, and not boil'd, it caus'd the head-ach in all that drank it, infomuch that we were two days before we could recover it. I ask'd the reason, how the Wine came to do us so much prejudice; to which they answer'd me, that it was the Planting of Pepper about the Palm-trees, that gave such a strength to the Wine.

We were no sooner got aboard, but a mighty tempest arose, wherein the Ship, men, and goods had all like to have been cast away, being near the shore; but at length, the wind changing, we found our selves by break of day three or four Leagues at Sea, having lost all our Anchors; and at length came safe to Port in the Haven of Pons de Galle, the twelfth of May.

I found nothing remarkable in that City, there being nothing but the ruins made by the underminings and Cannon-shot, when the Hollander believ'd it, and chas'd the Portugals from thence. The Company allow'd ground to build upon, to them that would inhabit there, and land to till; and had then rais'd two Bulwarks which commanded the Port. If they have finish'd the design which they undertook, the place cannot but be very considerable.

The Hollander, before they took all the places which the Portugals had in the Island of Ceylan, did believe that the trade of this Island would have brought them in vast sums, could they but be sole Masters of it; and perhaps their conjectures might have been true, had they not broken their words with the King of Candy, who is the King of the Country; but breaking faith with him, they loft themselves in all other places therabouts.

The Hollander had made an agreement with the King of Candy, that he should be always ready with twenty thousand men, to keep the passages that hinder the Portugals from bringing any succours from Cokombo, Negombo, Mannor, or any other places which they posses'd upon the Coast. In consideration whereof the Hollander, when they had taken Pons de Galle, were to restore it to the King of Candy; which they not performing, the King sent to know why they did not give him possession of the Town; to which they return'd answer, that they were ready to do it, provided he would desray the expences of the war. But they knew, that if he had had three Kingdoms more, such as his own, he could never have payd so great a sum. I must confess indeed the Country is very poor, for I do not believe that the King ever saw fifty thousand Crowns together in his life; his trade being all in Cinnamon and Elephants. As for his Cinnamon, he has no profit of it since the Portugals coming into the East Indies. And for his Elephants, he makes but little of them; for they take not above five or six in a year; but they are more esteem'd than any other Country Elephants, as being the most courageous in war. One thing I will
Book II. Travels in India. 195

will tell you hardly to be believed, but that which is a certain truth, which is, that when any other King or Raja has one of these Elephants of Ceylon, if they bring him among any other breed in any other place whatever, so soon as the other Elephants behold the Ceylon Elephants, by an instinct of nature, they do him reverence, laying their trunks upon the ground, and raising them up again.

The King of Achen, with whom the Hollanders also broke their word, had more opportunity to be reveng'd upon them then the King of Candy. For he denied them the transportation of Pepper out of his Country, without which their trade was worth little. His Pepper being that which is most coveted by the East. So that they were forc'd to make a composition with him. The King of Achen's Embassador coming to Batavia, was strangely surpriz'd to see women sitting at the Table; but much more, when after a health drank to the Queen of Achen, the General of Batavia commanded his Wife to go and kiss the Embassador. Nor was the King behind hand with the Dutch Embassador another way; whom the King beholding in a languishing diltemper, ask'd him whether he had never any familiarity with any of the Natives. Yes, replied the Embassador; however I left her to marry in my own Country. Upon that the King commanded three of his Physicians to cure him in fifteen days, upon the forfeiture of their lives. Thereupon they gave him a certain potion every morning, and a little Pill at night; and at the end of nine days he took a great Vomit. Every body thought he would have dy'd with the working of it; but at length it brought up a stoppble of course hair, as big as a nut; after which he presently recover'd. At his departure the King gave him a Flint about the bignefs of a Goose Egg, with veins of Gold in it, like the veins of a man's hand, as the Gold grows in that Country.

CHAP. XXI.

The Authors departure from Ceylan, and his arrival at Batavia.

THE twenty-fifth of May we fixt sail from Ponte Galle. Thesecond of june we passed the Line. The sixth we saw the Island call'd Nazaico's. The seventeenth we discover'd the Coast of Sumatra, the eighteenth the Island of Ingamina, and the nineteenth the Island of Fortune. The twentieth we were in ken of certain little Islands, and the Coast of Java; among which Islands there are three call'd the Islands of the Prince. The one and twentieth we discover'd Bantam, and the two and twentieth we anchor'd in the Road of Batavia.

There are two Councils in Batavia, the Council of the Fort, where the General presides, and where all the affairs of the Company are manag'd. The other which is held in a House in the City, and relates to the Civil Government, and decides the petty differences among the Citizens.

All the kindnes I had shewn me here, was to be prosecuted by the City Council, for being suspected to have bought a parcel of Diamonds for Moun- sieur Conflant, my very good Friend, and President of the Dutch Factory at Gomro; but when they could make nothing of it, they ceas'd their suit, as sham'd of what they had done,
CHAP. XXII.

The Author goes to visit the King of Bantam, and relates several Adventures upon that occasion.

Being so ill treated in Batavia, I resolv'd to visit the King of Bantam; to which purpose I took my own Brother along with me, because he spoke the Language call'd Malay, which in the East is as universal as Latin among us. Being arriv'd at Bantam in a small Bark, which we hir'd for our selves; we went first and visit'd the English President, who kindly entertained and lodg'd us.

The next day I sent my Brother to the Palace, to know when it would be reasonable for me to come and kiss the Kings Hands. When the King saw him (for he was well known to him) he would not suffer him to return, but sent others to fetch me, and to tell me withall, that if I had any rare Jewels, I should do him a kindness to bring them along with me.

When I saw my Brother return'd not with the persons which the King sent; I was almost in the mind not to have gone; remembering how the King of Achin had serv'd the Sieur Renaud. For the French having set up an East India Company, sent away four Vessels, three great ones, and one of eight Guns, for the service of the Company. Their Voyage was the shortest that ever was heard of; arriving at Bantam in less than four months. The King also courteously receiv'd them, and let them have as much Pepper as they defir'd, and cheaper by twenty in the hundred then he sold it to the Hollander. But the French not coming only for Pepper, sent away their small Ship with the greatest part of their Money to Macassar, to try the Market for Cloves, Nut-megs, and Mace.

The French being so soon dispatch'd at Bantam, had not patience to stay till the return of the small Vessel which they had sent to Macassar; but to pass the time, murt needs ran over to Batavia, being not above fourteen Leagues off; so that you may be at Batavia from Bantam in a tide with a good wind. When they came to an Anchor, the General of the French Fleet sent to Complement the General of Batavia, who fail'd not to answer his civility, and invited the Admiral afores. Moreover he sent to those that stay'd aboard, great store of excellent cheer, and a good quantity of Spanis and Rhenish Wine, with particular order to them that carry'd it, to make the French drunk. His order was so well follow'd, that 't was easy to set the Ships on fire, according to the private instructions which they had. So soon as the flame was discover'd from the Generals window, which overlook'd all the Road, there was a wonderful pretended astonishment among the Dutch. But the French Admiral too truly conjectur'd the ground and Authors of the treachery, beholding the company with an undaunted courage; Come, come, cry'd he, lets drink on; they that set the Ships a-fire shall pay for'em. However the French Ships were all burn'd, though the men were all sav'd in Boats which were forth-wit to their relief. After that, the General of Batavia made them great offers, which they refus'd, and return'd to Batavia, in expectation of their small Vessel. When it return'd, they could find out no better way then to fell Ship, and Goods, and all to the Englis, and to share the Money among themselves, every one according to their condition.

But the trick which they put upon the Englis was far more bloody. The Englis were the first that found out the danger of failing from Surat, Musli-patan, or any other distant parts, to Japan without touching by the way. Whereupon they thought it convenient to build a Fort in the Island of Formosa, which not only sav'd the los of several Vessels, but also brought them in great gain. The Hollander mad that the Englis were poiff'd of such an advantageous situation, being the only place in all the Island where Vessels could ride in safety; and finding they could not carry it by force, betought them-
themselves of a Stratagem; to which purpose they sent away two Ships, where- in they fent the best of their Souldiers, who pretending they had been in a storm in Sea, put into the Harbour of Formosa, with some of their Mails by the board, their Sails scatter'd, and their Seamen seemingly sick. The English compassionating their miseries, which was only in outward appearance, invited the chief of them to come a-hore to refresh themselves; which they were very ready to do, carrying as many men with them as possibly they could under pretence of sickness. While the chief of them were at Dinner with the chief of the English, they all ply'd their Cups; and when the Dutch saw the English had drunk hard enough, taking their opportunity, they pick'd a quarrel with the Commander of the Fort, and drawing their Swords, which they had hidden under their Coats for that purpose, they call'd surpriz'd and cut all the throats of the Soldiers in the Garrition; and being thus Masters of the Fort, they kept it from that time till they were routed out by the Chinese.

Now for the trick that the King of Achen serv'd the Sieur Renaud; he having got a good Estate by Jewels, arriv'd at length at Achen, and as it is the custom for the Merchants to shew the King what Jewels they have, the King had no sooner cast his eye upon four Rings which the Sieur Renaud shew'd him, but he bid him fifteen thousand Crowns for them; but Renaud would not bate of eighteen thousand. Now because they could not agree, the Sieur Renaud carry'd them away with him, which very much displeas'd the King; however he sent for him the next day. Whereupon Renaud returning to him, the King paid him his eighteen thousand Crowns; but he was never seen after that, and it is thought he was secretly murthred in the Palace.

This story came to my remembrance, when I found my Brother did not come along with those that were sent to fetch me. However I resolv'd to go, taking with me 12 or 13000 Roupies worth of Jewels; the greatest part being in Rose Diamond Rings, some confuting of seven, some of nine, and some of eleven Stones; with some small Bracelets of Diamonds and Rubies. I found the King with three of his Captains and my Brother sitting together, after the manner of the East, with five great Plates of Rice before them of divers colours. For their drink they had Spanish Wine, strong Waters, and several sorts of Sherbets. After I had complemetted the King, and present'd him with a Diamond Ring, a blew Saphir Ring, and a little Bracelet of Diamonds, Rubies, and blew Saphirs, he commanded me to fit down, and order'd me a glass of strong Wa- ter to whet my appetite. The glas held a quarter of a pint, and therefore I refuse it, which the King very much wonder'd at; but being told by my Bro- ther, that I never drank any strong Water, he order'd me presently a glas of Sack.

After that he rose up, and seat'd himself in a Chair, the Elbows whereof were guid'd. His feet and legs were bare, having a Persian Carpet of Gold and Silk to tread upon. He was clad with a piece of Calicur, part whereof cover'd his body from his wafe to his knees, the rest being wound about his back and shoulders like a Scarf. Instead of Shoes he had a pair of Sandals, that stood by the Chair side, the straps whereof were embroider'd with Gold and small Pearl. About his head he had a thing like a Handkerchief, with three Corners, bound about his head like a Filler. His hair alfo, which was very long, was twist'd and ty'd together over his head. Two perfons stood behind him with great Fans of long Peacock Feathers, the handles whereof were five or six foot in length. Upon his right hand stood an old black woman, holding in her hand a little Mortar and a Pettle of Gold, to beat his Betel in; where- with he mix'd the Kernel of the Nut of Arengé, and Seed Pearl dissolv'd. When it was all beaten together, the old woman gave it the King over his Shoulders, who opening his mouth, the old woman fed him as our women feed their Children. For the King had chaw'd so much Betel, and tak- en so much Tobacco, that his teeth were all fall'n out of his head.

The King of Renaud's Palace was never built by any curious Architect. It is a square place, encompass'd with a great many Pillars, varnish'd over with fe- veral sorts of colours, against which the King leans when he sits down. At the four Corners there are four great Pillars set in the Earth, at forty foot distance, the
the one from the other, lin’d with a Mat made of the Rhind of a certain Tree, so thin that it looks like a piece of Linnen, which neither Fleas nor Panies will come near. The Roof was cover’d with Coco-Branches. Not far off, under another Roof supported with four great Pillars, he had sixteen Elephants, the noblest of all those that are in the Kings service: for he has a far greater number train’d up for war, that are not afraid of wild-fire. For his Guard he might have about two thousand men, that were drawn up in Companies under the shade of the next Trees. They are good Souldiers as well by Sea as by Land; great Mahometans, and stand not at all in fear of death. His Haram, or the Womens Apartment, was certainly a very small place. For when he had view’d what I brought him, he sent for two old women, to whom he gave some of the Jewels, to go and shew them to his Wives. The two women return’d back through a little pitiful door; the enclosure being nothing but a kind of Wall made up of Earth and Cow-dung mix’d together. Whatever he sent to the Women, they never return’d any thing again. Which made me believe they would bear a good price; and indeed whatever I sold to him, I sold to good profit, and had my Money well paid me. After this we took our Leaves; but the King oblig’d us to come next day in the evening, because he had a desire to shew us a Turyk Dagger, the Haft whereof, being thin of Diamonds, he had a mind to enrich with more Stones. Coming to the English House with our Money, they wonder’d that the King had laid out twenty thousand Roupies, telling me, they believed it was the best part of his treasure.

The next day my Brother and I went to wait upon him at the appointed hour, and we found him fitting in the same place where he fat before. There was a Mouilla then read to him, who seem’d to interpret to him something of the Alcoran in the Arabick Language. The Lecture being ended, they both rofe and went to prayers; which being concluded, the King sent for the Dagger and the Haft which was of Gold. The top of the Handle was already set with Diamonds, and upon the upper part of the crofs Bar was cut in Facets, which could not be less worth than fifteen or sixteen thousand Crowns. The King told me, it was prezent’d to him by the Queen of Borneo, and that it was cut at Goa; but that he put a far higher value upon it than I esteem’d it to be worth. The Dagger, as well as the Sheath was full of Beazils, or Collets, in very good order; but the King had neither Diamond, Ruby, nor any other Stone to set in the Collets; and therefore desir’d me to help him to some that might come at an easie rate. I told him it was impossible to find Stones that would fit the Beazils; and therefore that it was better, when he had got Stones enough, to fix other Beazils according to the proportion of the Stones. To which purpose he was frit to range all his Stones in Wax; which I shew’d him how to do at the same time; but that was above his skill. And therefore do what I could to excuse my self to the contrary, he would needs oblige me to carry the Dagger to Batavia; whereupon I took my leave of the King, and departed.
The Authors return to Batavia. His re-visitings the King of Bantam. And a relation of several Extravagancies of certain Fanquirs in their return from Mecca.

About elev'n a Clock at night we embark'd for Batavia; for the night winds blowing from the Land, are the only winds to serve our turn; so that we were at Batavia between ten and elev'n the next morning. There I stay'd twenty days for the King of Bantam's sake, to make him believe I had fought for that which I knew was impossible to be found. I had nothing to do all the while, for in Batavia there is no other recreation than gaming and drinking, which was none of my business. At that time the Sieur Cant dy'd, one of the Indian Councillors, who was sumptuously buried for his good services done to the Company; but the people complain'd heavily of the injustice which he had done as well to the Souldiers as Mariners.

Having stay'd twenty days at Bantam, I resolv'd to go and return the King of Bantam his Dagger again; for it was impossible to meet with Stones to fit his Beazils. However I took along with me some other Stones which he had not seen. Coming to Bantam, the King caus'd us to be lodg'd in one of his own Houses in the City, which was made of Bamboo's. Thither in less than a quarter of an hour, the King sent us some Parches, or sweet Water-Melons, red within like Scarlet. We had also Mango's, and a certain large Fruit call'd Pompeve, red also within, the meat of it being soft and spungy, but of an excellent taste. Having stay'd our stomachs, we went to wait upon the King, whom we found in the same place, with his old Mortar-bearer, who every foot led him with Berti with her fingers. There were sitting about the Hall five or six of his Captains, viewing a certain parcel of Fire-works, as Granado's, Rochets, and other devices to run upon the water, which the Chi-nese had brought; who are the most exquisite at those sports of any people in the world. When the King was at leisure, I return'd him his Dagger, telling him, that Batavia was no place to meet with Stones; and that such as were to be found, were valu'd at double the price they were worth; and that there was no place where he could fit himself, but at Golconda, Goa, or the Diamond Mines. Thereupon the old woman took the Dagger, and carry'd it in to his Harun; nor did the King speak a word more about it. After that I shew'd him what other Stones I had brought, a parcel whereof I told him to good profit; the King ordering us to come the next day for payment.

The next day about fix a Clock in the morning, my Brother and I, and a Dutch chirurgeon, were going along a narrow way, between a River on the one hand, and the Pales of a great Garden on the other. Behind the Pales a Rationally Bantamais had hid himself; one of those that was newly come from Mecca, and was upon the design of Moqua; that is, in their Language, when the Racialty of the Mahometans return from Mecca, they presently take their Cric in their hands, which is a kind of Poniard, the Blade whereof is half poyson'd; with which they run through the streets, and kill all tho' which are not of the Mahometan Law, till they be kill'd themselves. These Furics think that in so doing they do God and Mahomet good service, and shall be fav'd thereby. If any of these madmen be kill'd, the Rabble of Mahometans bury them as Saints, and every one contributes to make them a fair Tomb. Sometimes you shall have an idle Rogue, in the Habit of a Dervich, that will build him a Hat near the Tomb, which he undertakes to look to, and strew with Flowers. And as his Alms increase, he adds some other ornament to it. For the fairer and better fet out the Tomb is, the more devoutly it is worship'd, and the more Alms it brings in. I remember in the year 1642, that at Soudah, which is the Port of Sura, it happen'd that a Vessel of the great Moguls return'd from Mecca, with a great number of Fanquirs or Derviches. For every
every year the King sends two Vessels to carry and bring back the Pilgrims, who have their passage free. And when these Vessels are to go, the Faquirs come from all parts of India to embark. These Vessels are laden with very good Commodities, which are sold at Mecca, and the profit is distributed among the poor Pilgrims. But the principal is brought back for the next year, amounting to six hundred thousand Roupies at least. Tis an ill Market when they do not gain 30 or 40 per Cent. by their Commodities; nay there are some that produce Cent. per Cent. besides, that the principal persons of the Magnis Haram, and other particular persons, send very large gifts to Mecca.

One of these Faquirs returning from Mecca in the year 1642, and being landed at Sonali, had no sooner said his prayers, but he took his Dagger, and ran among several Dutch Mariners that were unlading goods upon the shore, and before they were aware this mad Faquir had wounded seventeen of them, of which thirteen dy’d. The Canjare which he had in his hand, was a kind of Dagger, the Blade whereof toward the Handle was three fingers broad; and because it is a very dangerous weapon, I have here given you the figure of it.
At length the Sentinel that stood at the entry of the Tent where the Governor and Merchants were, shot him through the body, so that he fell down dead. Immediately all the other Faquirs and Mahometans that were upon the place took up the body and buried it: and at the end of fifteen days they put him up a fair Monument. Every year the English and Hollanders pull it down; but when they are gone, the Faquirs set it up again, and plant Banners over it; nay some there are that perform their devotions to it.

But to return to the Bantam Faquir. That Villain lying, as I said, behind the Pales, as my Brother and I, and the Dutch Chirurgeon came toward him; all three a-breast, thrust his Pike between the Pales, thinking to have stab’d it into one of our breasts. The Dutch man being next the River, and somewhat before the rest, the head of his Pike ran into his Breeches; whereupon we both laid hold of the Staff. But my Brother being next the Pales, presently leap’d over, and ran the Faquir thorough. Whereupon several Chineses, and other Idolaters, came and gave my Brother thanks for killing him. After that we waited upon the King, and told him what my Brother had done; who was so far from being displeas’d, that he gave my Brother a Girdle. For the King and his Governours are glad when those Rogues are slain, knowing them to be Desperado’s, not fit to live.

The next day, coming to take my leave of the English President; he shew’d me two firings of Diamonds, and two Services of Silver; which came from England. He would have told them all, but I only bought one of the firings of Diamonds, the other being foul; and for the Silver, I would have bought it, had they coin’d Silver in Batavia, as they were wont to do. Formerly the Hollanders coin’d Reals, Half-Reals, and Quarter-Reals, bearing on the one side the stamp of a Ship, on the other V, O, C, like a Character, as in the Figure, signifying in Dutch, Voor Off Indian Compagnie, for the East Indian Company. Which they did for the sake of the Chineses, who loving Silver better than Gold, carry’d away all the Silver that was coin’d at Batavia, at good rates, but length they left it off, finding so few people that made use of Silver.
I had sent them in order to my passage home; in regard that the English President had offer'd me a convenience to go along with him. The Council an-
swer'd me, that the Dutch Ships were as good as the English, and very cour-
teousliy affir'd me, they would give order for a Cabin to my self in the Vice-
Admiral. But withall they told me, I must deliver up my Debentures before I
stirr'd; affuring me, that they would give me a Bill to be re-imbur'd my Mo-
ney by the Company in Holland. I thought it very hard, for I knew not how
to truss 'em; but seeing the Merchants, Commanders, and all other persons
clap up, and their Papers taken from them by force, that had bought De-
ventures; I thought it the best way to deliver mine, and stand to their cour-
tesie. I often pref'd the General and the Council for my Bill, but after ma-
ny delays the General aifter'n'd me, that my Bill should be in Holland as soon as
I. Thereupon defiring the Vice-Admiral and some others to be my Writelles of
what the General promis'd, I took my leave of him, very much repenting my
going to Batavia.

C H A P. XXVI.

The Author embarks in a Dutch Vessel, to return into Europe.

The next day I went aboard the Vice-Admiral, and the third day after we
set sail, and as soon as we were out of the Streight we discovered the
Islands of the Prince. From thence being in the Altitude of the Coco In-
lands, we beat about two days to discover them; but all to no purpose, thereupon we
made directly for the Cape of good Hope.

The forty-fifth day after our departure from Batavia, our Vice-Admiral
neglected to put out his Lights; believing all the Fleet had been before at the
Cape; so that it happen'd that one of the Fleet being behind, and not carry-
ing any Lights out neither, it being a dark night, fell foul upon us, which put
every man to his prayers, all people believing the Vessel had been lost; and
indeed had the not been a sound flank Ship (for the Provinces were so ac-
counted) she could never have endured so terrible a shock. At length we clear'd
our selves, by cutting off the Yards of the Masts that hung in our Cor-
dage.

The fifty-fifth we came within view of the Cape of good Hope; but were
forc'd to keep the Sea, because the waves roll'd so that we were not able to come
to an Anchor; not that the Wind was extrem high, but because the South-
wind had blown so long that it had forc'd the Water to that part. When the
Sea grew calm, we came to an Anchor.

But of all the people that ever I saw in all my travels, I never saw any so
hazardous nor so brutish as the Comoxes, of which I have spoken in my Per-
ian Travels; and those of the Cape of good Hope, whom they call Coures, or Hu-
ferotes. When they speak, they make a noise with their tongues, like the
breaking of wind backward; and though they hardly speak articulately, yet they
coldly understand one another. They cover themselves with the Skins of wild
Beasts, which they kill in the Woods; in Winter wearing the hairy part inner-
most, and in Summer outermost. But there are none but the best fur among
them who are thus clad, the rest wear nothing but a natty rag about their privy
parts. The men and the women are lean and short; and when they bring forth
a Male-child, the Mothers cut out his right Stone; and presently give him
Water to drink, and Tobacco to eat. They cut out the right Teflicle, because,
say they, it makes them swifter to run. There are some of them that will catch a
Roe-Buck running. They neither know what belongs to Gold nor Silver; and
for Religion, they have none among them.

So soon as we cast Anchor, four women came aboard us, and brought us four
young Offriches; which were boil'd for some sick people that we had a-
board.
board. After that they brought great store of Tortoise-Shells, and Oriches Eggs, and other Eggs as big as Goose Eggs; which though they had no Yolk, tailed very well. The Birds that lay these Eggs are a sort of Geese, and so fat that they are hardly to be eaten, tasting rather like Phef than Fih. The women seeing our Cook throw away the Guts of two or three Fowl which he was dressing, took them up, and squeezeing out the Oudurc, eat them as they were; being hugely pleased with the Aqua Vite which the Captain gave them. Neither men nor women are afham'd to shew their nakednefs, for indeed they are but a fort of human Bafts.

So soon as the Ship arrives, they bring their Beeves to the shore, with what other Commodities they have, to barter for strong Water and Tobacco, Crystal or Agat Beads; or any fort of old Iron work. If they are not farish'd with what you offer them, away they fly; and then giving a whistle all their Cattle follow 'em; nor shall you ever feé 'em again. Some, when they saw 'em fly, would shoot and kill their Cattle; but after that for fome years they would never bring any more. 'Tis a very great convenience for the Veffels that touch there, to take in freth Victuals; and the Hollanders did well to build a Fort there. It is now a good handsomе Town, inhabited by all forts, that live with the Hollanders; and all forts of Grain, which are brought out of Europe or Asia and fow'd there, come to better perfection there then in other parts. The Country lies in thirty-five Degrees, and fome few Minutes over, fo that it cannot be faid that either the heat or feitation of the Climate makes thefe Cafres fo black. Being defirious to know the reafon, and why they flunk fo terribly, I learnt it from a Girl that was bred up in the Fort, who was tak'n from her Mother, as foon as she was born, and was white like our women in Europe; the told me, that the reafon why the Cafres are fo black is, because they rub themselves with a Greafe or Ointment compof'd of feveral forts of Drugs; wherewith should they not anoint themselves very often, and as foon as they were born, they should becom Hypochondial, as the Blacks of Africa, and the Abyffins are; or like the people of Saba, that never live above forty years, and are always troubl'd with one Leg twice as big as the other. Thefe Cafres, as brutifh as they are, have yet fome knowledge of Simples, which they know to apply to feveral Difeafes; which the Hollanders have feveral times experience'd. Of nineteen fick perifons that we had in our Ship, fifteen were committed to the care of thefe Cafres, being troubl'd with Ulcers in their Legs, and old wounds which they had receiv'd in the wars; and in less than fifteen days they were all perfectly cur'd. Every one of thefe had two Cafres to look after him, and according to the condition of the wound or Ulcer, they went and fetch'd Simples, which they bruis'd between two Stones, and apply'd to the foare. As for the other four, they were fo far gone with the Pox, that they would not truft the Cafres with them, having been given over at Batavia, and fo they all dy'd, between the Cape and St. Helens.

In the year 1661, a Gentleman of Britanny being at Batavia, was fo bit by the Gnats in the night, that his Leg exulcerated prædently in fuch a manner, as to puzzle all the art and skill of the Chirurgeons in that Town. When he came to the Cape of good Hope, the Captain of the Ship fending him ahore, the Cafres came about him, and after they had beheld him, they told him if he would truft to them they would cure him. The Captain thereupon committed him to their care, who cur'd him and made him a found man in lefs then fifteen days.

When a Ship comes to an Anchor in the Cape, it is the fashion for him that commands the Ship, to give leave to fome part of the Mariners and Souldiers to go ahore to refreh themselves. The fickly have firft leave by turns, and go to the Town, where they are dyet'd and lodg'd for seven or eight Souns a day, and are very well us'd.

It is the custom of the Hollanders, when they lay here, to fend out parties of Souldiers upon the difcovery of the up-land Country, and they that go farthest are beat rewarded. With this design a party of Souldiers, under the Command of a Serjeant, far advance'd in the Country; and night coming on, they made a great fire, as well to keep themselves from the Lions, as to warm themselves, and fo lay down to fleep round about it. Being alfeep, a Lion came and feiz'd one
one of the Souldiers Arms, which the Serjeant perceiving, immediately shot the Lion with his Carbine; but when he was dead, they had much ado to open the Lions mouth, to get out the Souldiers Arm. Thus it appears a vulgar error, to believe that Lions will not come near the fire. As for the Souldier, the Cafres cur'd his Arm in twelve days. There are in the Fort abundance of Lions and Tigers Skins; among the rest, there was the Skin of a Horfe which the Cafres had kill'd; it was white, crofs'd with black streaks, fpotted like a Leopard, without a Tail. Two or three Leagues from the Hollanders Fort, there was a Lion found dead, with four Porcupines Quills in his body, the third part whereof had pierc'd his flefh. So that it was judg'd, that the Porcupine had kill'd the Lion. The Skin, with the Quills in it, is kept in the Fort.

A League from the Fort, is a fair Town, that grows bigger and bigger every day. When the Holland Company arrives there with their Ships, if any Souldier or Mariner will live there, they are very glad of it. They have as much ground as they can manage; where they have all forts of Herbs, and Pulfe, and as much Rice, and as many Grapes as they can defire. They have also young Olfridges, Beef, Sea-fifh, and fweet water. To catch the Olfridges when they please, they got their Nefts when they are young, and driving a flake in the ground, tye the Birds by one Leg to the flake, and when they are old enough they come and take them out of the Neft, from whence it is impoffible to fly away.

When the Hollanders began to inhabit the Cape, they took a young Girl from her Mother, as soon as she was born; she is white, only her Nofe is a little flat. A French man got her with Child, and would have marry'd her; but the Company were fo far from permitting him, that they took away above a hundred Livres of the Maids wages from her, to punifh her for the midlemeanour, which was somewhat hard.

There are great numbers of Lions and Tigers, which the Hollanders have a pretty invention to take; they fatten a Carbine to a flake, driv'n into the Earth, and lay meat round about the Gun, which meat is fatten'd with a fling to the Trigger. So that when the Beast flatches the meat, the fling pulls the Trigger, and the Gun going off, hits the Lion either in the throat or the breast.

The Cafres feed upon a Root like our Skerrets, which they roaft and make bread of. Sometimes they grin'd it into flour, and then it rafts like a Walnut. For their food they eat the fame Root raw, with raw Fift; with the En- trails of Beasts, out of which they only squeeze the ordure. As for the bowels of the wild Beasts, the women wear them dry'd about their Legs, especially the bowels of tho'fe Beasts which their Husbands kill, which they look upon as a kind of Ornament. They alfo feed upon Tortoifes, when they have fo far heat-ed them at the fire, as to make the Shells come off. They are very expert in darting their Araguays; and tho'fe that have none, make ufe of pointed sticks, which they will flance a great way. With thefe they go down to the Sea-fide, and as soon as ever they fpy a Fifh near the top of the water, they will not fail to strike him.

As for their Birds, which are like our Ducks, whose Eggs are without any Yolk; they breed in fuch great quantities in the Countrysthat in a Bay about eighteen Miles from the Cape, you may knock them on the head with a ftick.

The Hollanders once carried a young Cafre to the General at Batavia, who bred him carefully up, teaching him to underftand the Dutch and Portugall Lang-uages perfectly well. At length being defirous to return into his Country, the General gave him very good Clothes and good Linnen, hoping that he would have liv'd among the Hollanders, and bin serviceable to them in the difcovery of the Country; but fo soon as he got home, he flung his Clothes i' the Sea, and return'd wild among his fellow Natives, eating raw flefh as he did before, and quite for-getting his Benefactors.

When the Cafres go a hunting, they go a great number together, and make such a prodigious howling and yelling, that they fright the very Beasts themselves, and in that affright with cafe destroy them; and I have been affur'd, that their cries do terrify the Lions themselves.

The women are of fo hot a constitution of Body, that at the times that their monthly
monthly customs are upon ’em, they happen to make water, and that an European chances to set his feet upon it, it causes an immediate Head-ach and Fever, which many times turns to the Plague.

CHAP. XXVII.

The Holland Fleet arrives at St. Helens. The description of the Island.

Having stood two and twenty days at the Cape of good Hope, seeing that the wind was favourable, we weighed, and steer’d for St. Helens. When we were under sail, the Mariners cry’d out, they would sleep till they came into St. Helens Road. For the wind is very constant, and carries you in sixteen or eighteen days to the Road of the Island. All the trouble that our Mariners had, was that fourteen days after our departure from the Cape, they were often forc’d to the Top-Mast head, upon discovery of the Island; for as soon as you discover the Island, the Pilot must take care to steer to the North-side of the Island, because there is no calling Anchor but on that side, and that very near the shore too; by reason of the deepness of the water; for if the Anchors come not to take hold, the current of the water and the wind carries the Ship quite out of the Road, which there is no recovering again, because the wind never changes.

So soon as the Ships came to an Anchor, part of the Seamen were sent ashore to get wild Hogs, of which there are great plenty; and to gather Sorrel, which grows in great abundance; and indeed they not only fend the Seamen, but all the Pigs, Sheep, Geese, Ducks, and Pullets aboard, to feed upon that Sorrel, which purges them in such a manner, that in a few days they became so fat, that by that time we came to Holland they were hardly to be eaten. That Sorrel has the same operation upon the men, who boiling their wild Swines flesh, Rice, and Sorrel together, make thereof a kind of Potage so excellent, that it keeps their bodies open by an insensible purgation.

There are two places upon the Coast of St. Helens where Ships may come to an Anchor. But the best is that where we lay, by reason that ground is very good, and for that the water that falls from the Mountain is the best in the Island. In this part of the Island there is no plain, for the Mountain descends to the very shore of the Sea.

It is not so good anchoring in the other Road; but there is a very handsomely plain, where you may sow or plant whatever you please. There are great store of Citrons, and some Oranges, which the Portuguese had formerly planted there. For that Nation has that virtue, that wherever they come, they make the place the better for those that come after them; whereas the Hollanders endeavour to destroy all things wherever they set footing. I confess the Commanders are not of that humour, but the Sea-men and Soulidiers, who cry one to another, we shall never come hither any more, and out of greediness will cut down a whole tree instead of gathering the fruit.

Some days after they arrived a Portuguese Vessel from Guinea, full of Slaves, which were bound for the Mines of Peru. Some of the Hollander’s that understood the language of the Negro’s, told ’em how miserably they would be us’d, and thereupon the next night two hundred and fifty of them threw themselves into the Sea. And indeed it is a miserable slavery; for sometimes after they have mind’d in some places for some days together, the Earth being loose, falls down and kills four or five hundred’d at a time. Besides, that after they have been mining awhile, their Faces, their Eyes, and their Skins change colour; which proceeds from the vapours that arise from those concavities; nor could they subsist in those places, but for the quantity of strong Water which they give both to the men and women. There are some that are made free by their Masters, who labour however for their living; but between Saturday night and Monday morning they spend all their weeks wages in strong Water, which is very dear; so that they always live miserably.

Being ready to depart the Island of St. Helens, the Admiral call’d a Council, to advize which way to steer. The greatest part were for steering more to the West, then
then to the South; because the season for sailing was far from suit, and for that if we steer'd for the West Indies, we should find the wind more proper to carry us into Holland. But we had no sooner crossed the Line, but we found the wind quite contrary to what the Mariners expected; so that we were forc'd to steer to the fifty-fourth Degree of Altitude with the Island, and so return by the North into Holland.

C H A P. XXVIII.

The Holland Fleet sets Sail from St. Helens, and prosperously arrives in Holland.

The next day after the Admiral had call'd a Council, we weigh'd and set Sail about ten a Clock at night. Three days after our departure from St. Helens, the Seamen were call'd very duly to prayers morning and evening; though all the time we stay'd in the road, they never minded any such matter; which made me wonder, to find they should be more devout when they were out of danger, than when they were in jeopardy.

After several other days sailing, we discover'd the Coast of Island, and then the Island of Ferella, where we join'd with the Holland Fleets that they'd for us. Here it is that the Commander in chief calls to account all the Mariner's for their misdemeanours during the whole Voyage.

Our Ship was bound for Zealand; but we were forc'd to lie out at Sea seven days before we could get into Fleesbing, because the Sand had chang'd its place. Coming to an Anchor before Fleesbing, two of the Company came aboard to welcome us home, and to advise us to lock our Cheifs, and put our marks upon them; for all Cheifs are carry'd into the Eait India House, where when the owners come for them, they are order'd to op'n them, left they should have any counterband goods therein. Thereupon I set a mark upon my Cheifs, and went ashore, after I had giv'n a good character of the Captain, and his civility to me all the Voyage, and thence proceeded by Land to Middleburgh.

Four days after I came to Middleburgh, I went to fetch my Cheifs; and finding the two Directors there, one a Zealander, the other of Horn, who came first aboard us, I produc'd my Keys, and offer'd my Cheifs to be open'd. But the Zealander more civil than the Horn, deliver'd me my Keys again, and taking my word, told me I was free to take away my goods. And indeed I have always observ'd, that the Northern people are always more rude and ungentile than the Southern.

As for the 17500 Florins which the General of Batavia promis'd should be paid me upon my arrival in Holland, I receiv'd so many delays and put off's, that I was at length forc'd to commence a Suit that lasted above two years; nor could I get a publick Notary either at Amsterdam or the Hague, that would make me out a Protest, every one fearing the Directors, who were both Judges and Parties. At length after five years wrangling and jangling, the Director wrote to my Brother at Batavia (for I was then return'd again to the Indies) that if I would accept of 10000 Livers, he might receive it for me; which he did, and was forc'd to give them an acquaintance for the whole.

This is the return which I made from the Indies in the year 1649, and the only time that ever I return'd by Sea; having perform'd all the rest of my Travels by Land, not counting my short Voyages through the Mediterranean for anything. And as for my first Travels, I perform'd them all by Land, from Paris through Germany and Hungary, as far as Constaninople; wherther I return'd again in the year 1669. From Constaninople I went to Smyrna, thence I fail'd for Lignam; from Lignam I travel'd by Land to Genoa, thence to Turin, and so to Paris.

The End.
THE INDEX TO THE Indian Travels.

A.

Bdoul-Coutou-Sha, the present King of Golconda, pag. 65. His Children, 66. His reply to the Canoneer that would have taken off Aurengzeb's head, 68. See Mirgimola.

Abdul Feta, Gulul Eddin Mahomet, 107.

Aceph Ben Ali takes Mascate from the Dutch, 145. His wondrous Pearl, ibid.

Agra, the King's Palace there, 48, 49.

Alegamma Motiar of Ceylan turns Christian, and his answer to the Jesuits, 163.

Amadabat, and the Trade thereof, 37.

Amber, where found, 151, 152. Ambergreese, where found, 152.

Apis, their antipathy against the Crows, 40. The danger of killing one, ibid. Hspitals for them, 48. How set together by the ears, 94.

Afem, the Kingdom, 187. Afouf-Kan's Policy, 112. Afs Sha-Jehan, ibid.

Aft-Kan, 60. Takes Dultabat, 60, 61.

Atekh, 44.

Ava, 143.

Augans, a strange sort of people, 44.

Aureng-Abat made a City, 61.

Aureng-zeb his cruelty at Callabas, 33, 35. His Dominions, 106. His Power, 108. His Ambition and craft: he joins with his Brother, Morad-Baksh, 110, defeats Dara-Sha, ibid. deceives Morad, and sends him to Prison, ibid. He ascends the Throne, 116. He affronts his Father, 120. His Embassadors affronted by the King of Persia, 121. His State when he sits upon his Throne, 123.

B.

Agnagar, see Golconda, pag. 61.

E e Bana-
The INDEX.

Banarou, 52.
Banians never kill any living thing, 37. Their cruelty to them that do, ibid. Their veneration for Apes, 39; out-do the Jews, 44.
Bantam the King visited by the Author; his Entertainment, 196, 197, &c.
Bargant, 41. The Raja of Bargant entertains the Author.
Bareche, 36.
 Bengal, the Revenue of it, 51. Bezoar, 153, &c.
Boutran, a Kingdom; the Commodities thereof, 182, 183, &c.
Brahmins, a strange story of one, 172.
Brampou, 31; a Tumult there, and the occasion, ibid.
Broakers Indian, 133.
Buildings publick in India, how rear'd, 35.

C
About, pag 44.
Callabas, 33.
Calicut, where made, 31, 33, 40, 43, 52.
Cambava, 36.
Caravasera's Indian, the method therein, 32.
Cardamoms, where had, 73.
Carriages Indian, 27.
Carriers; the Order and Government among them.
Caffe, the signification and kinds, 161, 162.
Cattell, how fed in India, 97.
Chalalour, 42.
Cheats in Indian Commodities, 132, 133.
Check of Mecca comes to Golconda in disguise, 66. Marries the King's Daughter, 67. Hinders him from surrendering to Aurengzeb, 68.
Cherafs-Indian Bankers, 22; subtler than the Jews, 23.

Daca, Chineses poison the Dutch Soldiers, 173.
Chires, 40.
Chitrampour, ib.
Cifers Indian, 23.
Cochin Besieged by the Dutch, 88, Taken, 89. Dutch make a mock King of it, ibid.
Collafar, 33.
Comoukes, a description of the People and Country, 204, &c.
Candevir, 93.
Corral, where found, 151.
Cotton, where made, 31, 36.
Where whitened, 36.
Coulour, the Diamond-Mine, 137, 141.
By the King of Achen, Kings of Macaffar, the Celebes, and Cambaya, 7. By the King of Siam, ib.
Coins Indian, representing the twelve signs, 10. Coins Indian, 22.
Coins made by the Portugals, 12.
Coins Mufcovian, 13.
Coins European, their value in India, 21, 22.
Cranganor, 89, promised by the Dutch to Samarain, ib. Demolish'd, ib.
Crocodiles may be wounded, 55. How they dye, ib.
Customs Indian, 17.
Customs affronted by an English Captain, 17. Exacted by the Persians from the English, 75.

Daca,
D

Daca, pag. 55.

Damcan besieged by Aurengzeb, 72.

Dara-Shah his duty to his Father, 108. Defeated by his Brother, 110. He flies into Seindi, he fights a second Battle with Aurengzeb: He is betrayed by Jesomfeing, 114, then by Gion-Kan, 115. His death, 116.

Dehly, 45.

De Laun, a Dutch Chirurgeon, lets the Mogul, his Mother and Wife bleed, 103.

Dervichs, 4. See Faquirs.

Diamonds, a discourse thereof, 134, &c. The forms of several Diamonds, 148, 149. Vulgar error concerning the purchase of them, 141.

Diamond Miners, their customs, 138.

Duktatar, 60, 61.

Dutch send an Ambassador to China, 192. Their revenge upon the Jesuits, 193.

Dutch break their word with the King of Caudy, 194; with the King of Achen; at War with the King of Java, 202; they quarrel with the Author.

E

Elephants destroy the Banni-an's Idols, pag. 34; the Woods of Mirda, 43, affrighted; the loss of Aurengzeb's Army, 72; how taken, 95; how tam'd, ib. Their fury, ib. The difference between them, 96. Eaten by the Natives, ib. How taken in Cicalan, ib. The tusk due to the Lord, ib. How the female receives the male, ib. A remark peculiar to Cicalan Elephants, ib. Their age, ib. The number kept by the Great Mogul, and his Experiences, 97; how weigh'd, 103.

Emiri-jemla, 116, 118.

Emraulds, the vulgar error concerning them, 114.

F

Aquis, their manner of travelling, pag. 41; their Habit and Arms, ib. The respect given them, ib. Their Religion, 160; their Penances, 165, &c. Their extraordinary returns from Mecca.

Feast; the Great Mogul's grand Feast when he is weigh'd, 122.

G

Ainces, pag. 51, an ordinary River, ib. and bad water, 52.

Gani; see Coulour.

Gate, what manner of place, 34.

Ghanabad, 45; the Mogul's Palace there, 45, 46, 47.

Gehanguir, ninth King of the Indians. He permits Nourmahal his Wife to Reign in his stead. He put out his Eldest Son's eyes, 111. He prefers his Grandchild to the Throne, ib. Dies, ib.

Gion-Kan a Traitor; his death, 115.

Goa, the present State of it, 74.

Golconda describ'd, 61. The Policy and Government of the City, 64.

Gold, where found, 156, &c.

Gomron-Road heat excessive, injures the Ships, 90.

Gondicor taken by Mirgimola, 98. Describ'd, ib.

Govaloor, 35. The Prison for the Indian Grandees, ib.

Guards, how relief'd at Golconda, 64.

H

Alabas, pag. 52. The Governor a great Person, ib. The cruelty of his Physician, ib.

Hameth-Sheck, 107.

*Ee2 Java,
Measures Indian, 27.

Mingrela, 73.

A Miracle done by a Bramin, 101, 102.

Miraan-Sha, 107.

Mirda, 43.

Mirdimola, the King of Golconda’s General, 67. He is suspected by the King, ib. He revolts, 68. He joins with Aurengzeb, ib. besieges the King, ib. and cunningly titles a new Peace, ib. entertains the Author at Gondicor, 98, 99. How he dispatch’d business, 99. He conquers Acre, 187.

Mirza-Abdoul Cofing marries the King of Golconda’s third Daughter, 69.

Mirza Mahomed, 68. See Check of Mecca.

Moguls, why so call’d, 106.

Money; the force of it in India, 19. What most proper to be carried into India, 18, 21.

Monuments Indian; their sumptuines, 49, 50, 52, 61.

Morad-Backhile, 108, Vice-Roy of Guzerat, ib. He rebels against his Father, 109, besieges Surat, ib. proclaims himself King, ib. He gives credit to Aurengzeb’s fallacies, ib. joins with him, 110, and defeats Dara-Sha, ib. wounded, ib. He sees his error, is betrayed, and sent to Govalcor, ib.

Mountebanks, Indian, 36.

Multan, 43.

Musk, 153. Its adulterations, ib.

N

Ader, pag. 35.

Nahab, what it signifies, 53.

Navapoura, 30. famous for Rice, ib.

Nava-Sevagi revolts from the King of Visapour, 73.

Nourmahal, Queen of India, her Extraction, 11, 12.

Obser-
O

Observations particular upon the Mogul's Court, pag. 124.

Omrahs, their duty, 122.

Ormus; the manner of Sailing from Ormus to Surat, 15.

Outemeda, 97.

P

Agods Indian described, 92, 93, 94, 97, 102. The most celebrated among the Indians, 173, &c.

Palicat, 93.

Passage by Sea from Ormus to Mallipatan, 90.

Palettes, where requir'd, 44, 52.

Patna, 53.

Peacocks plentiful, 37. How caught, ib.

Peals, and where fish'd for, 145. How bred, how fish'd for, and at what time, 146, &c.

Perca, a petty Indian King, 89.

Physitians, none in India, but such as attend Princes, 102.

Pilgrimages of the Indians, 179.

Ponte Galle, 194.

Portugals, their power in Goa, 74, 175. Their excessive prouen'se to revenge, ib. discover a strange Country, 83, 84.

Priests Indian, how maintained, Presents given by the Author at the Great Mogul's Court, 59.

R

Age-Mehide, 54.

Raolconda, Diamond Mine, 134.

Rauchenara-Begum, 108, always a friend to Aurengzeb. His kind-ness to her; their falling out, 121.

Religion of the Mahometans in the Indies, 159, &c. Of the Idolatrous Indians, 161.

Roads from Ispahan to Agra through Gomron, 15; from Surat to Agra through Brampour and Se- ronge, 30, through Amadabat, 36.

From Ispahan to Agra, through Candahar, 43. From Dehly to Agra, 48.

From Agra to Patna, and Daca, 51.

From Surat to Golconda, 60. From Golconda to Mallipatan, 69. From Surat to Goa; from Goa to Golconda, through Vifapour, 71. From Goa to Mallipatan, through Cochin, 88. From Mallipatan to Gandicot, 91. From Gandicot to Golconda, 100; to the Mines, 137, 139, 141.

Rodas the Fortress, 139.

Roupees, the difference of them, 20.

Rubies, the forms of several, 149, 150.

Rule to know the price of Diamonds, 142, 143.

S

Alipeter, where refined, 53.

Samarin, an Indian King, 89.

Saferon, 53.

My-pieces Indian, 25, 26.

Sepper cheekour, 115, sent to Govalcor, 116.

Sera, the signification of the word, 32.

Serdige continues the revolt, 73.

He finds vast Treasures, ib.

Sha-Eft-Kan, 20, 24, 56; buys the Authors Jewels, 104; his kind-ness to the Author, ib. revolt to Aurengzeb, 110.

Sha-Jehan first called Sha-Bedir-Mahomet, 107. His good Government, 108. He marries a young Lady, ib. His children, ib. His love to his children, ib. He rebels against his Father, is disinherited, 111. He is advance'd to the Throne, 112. His cruelty, ib. He is kept Prisoner by Aurengzeb, and dies, 113.

Siam, a Kingdom; the King of it, 119, &c.

Siren, 143.
Sodomy abominated by the Indians, 54.
Soumelpour, 139.
Stones colour'd, where found, 143.
Stones medicinal, and their effects, 154, 155.
Sultan Aboufaid-Mirza, 107.
Sultan Babur, 107.
Sultan Mahomed, Mogul, 107.
Sultan Mahomed, Aurengzeb's Son, marries the second Daughter of the King of Golconda, 69. He flies to his Uncle, 117. Is betray'd by Emir-Jemla, and imprison'd, 118, 119.
Sumbaco King of Macaffar, 192.
Surat, 15.

T
Amurleng, 106.
Tari, what, 65.
Tavernier abus'd at the Mogul's Court, 57, 58.
Tenara a sweet place, 69.
Thrones; the description of the Mogul's Thrones, 122, &c.
Thunderbolts three at a time, 91.
Tipra a Kingdom, 186.
Travelling, the manner in India, 27, 29.
Treachery, a notable piece put upon the Author at Gomron, 157.
Turquoises, where found, 144.

V
Visapour describ'd, 72.

W
Ways; High-ways in India, 140.
Winds hot, their stifling nature, 44.
Woods of Bambous, 94.
A NEW RELATION OF The Inner-Part of the Grand Seignor's SERAGLIO.

Containing Several Remarkable Particulars, never before expos'd to publick view.

By J. B. Taverzier, Baron of Aubonne.

LONDON: Printed, and Sold by R.L. and Moses Pitt. 1677.
Questions not but that several Relations of the Grand Seignor's Seraglio have been publish'd; but I am to acknowledge withal, that I have not had the leisure to read any one of them. I have travel'd Six several times, by Land, into the East, and by different Roads, during the space of Forty Years; and most Persons know, that my Employments were such, as would not allow me much time for the reading of Books. But when my Affairs afforded me any remission, I wholly employ'd those spare hours, in the collection of things the most worthy to be remark'd, whether the Scene lay in Turkey; or in Persia; or in the Indies, on this, or the other side of the River Ganges, or in the Diamond-Mines, which are in the Territories of divers Princes. While I am busied in putting into order those Memoires, which I conceive myself oblig'd to gratify the Publick withal, I make it a Present of this Relation of the Seraglio, attended with some Observations sufficiently remarkable, which, haply, will not be unpleasant.

The Ottoman Court, which makes so much noise in the World, has not, to my thinking, been yet sufficiently well known, if I may judge of it, by what I have seen thereof myself, and have heard from several Persons. I do here communicate a faithful and ample description thereof: which I have extracted, as well out of what I had observ'd myself, in the several Voyages I made to Constantinople, as out of the informations I receiv'd from two intelligent Persons, who had spent many years in the Seraglio, in very considerable Employments. One of whom was a Sicilian, advance'd to the Charge of Chaf-nadar-bachi, or chief Officer belonging to the Treasury; and after Five and Fifty Years Service in the Seraglio, was, for some flight and fifty false years committed by him, banish'd to a place near Bursa, in Natolia, from whence he made his escape into the Indies. The other, a Parisian-born, named De Prenne, had been one of the Pages of the Treasury. In his Return from the Jubilee at Rome, in the Year M.D.C.L. being aboard a Brigantine bound from Civita Vecchia to Marseilles, he was taken.
taken by the Pirates of Tripoli, and the Bafia finding that young Lad well shap'd, and looking like one that promis'd much, sent him, as a Present, to the Grand Seignor. He was also pack'd away out of the Seraglio, after Fifteen Years Service, only upon this score, that there was some Discovery made, of his holding a secret Correspondence with the disgrac'd Sicilian, who had heretofore shewn him much Kindness, and indeed it was by his credit that the Parisian was first advance'd to the Chamber of the Treasury.

From those two men, who were in a fair capacity to make exact Observations of things, have I extracted the better part of this Relation. Though they had been forc'd to embrace the erroneous persuasion of Mahomet, yet were there some Relicks of the good sentiments of Christianity: And whereas there was not the least hope of recovering the honours, where-in they pride themselves who are exalted to Charges in the Seraglio, it is not to be imagin'd, that they could have any design to disguise things to me. They themselves thought it a certain pleasure to descend to a greater familiarity of Discourse, and to specify even the least circumstances: but I am to discover withal, that having had their education amongst the Turks, and learnt of them, to love Mony, it must have been so much the greater charge to me, to give them content. I have kept them for a considerable space of time, at my own charge, and that in several places, one at Isphahan in Persia, and the other in the Indies, where they had made their residences, and the Memoires which they supply'd me withal were perfectly concordant.

To the Instructions, which I made a shift to get from those two men, and to what discoveries I may have made my self, of the present state of the Grand Seignor's Palace, I shall add some necessary Observations of the Manners and Customs of several Provinces of the Ottoman Empire, slightly passing over those things, which, in all probability, are generally known. But that the Reader may with greater ease comprehend the matters I treat of, and that the Discourse may not be interrupted, by the necessary explication of the several names of Charges and Dignities, I have thought it fit, in the first place, to give a short Lift of them, after which shall follow another, of the different Species of Mony, which are current all over the Turkish Empire.
A TABLE
OF
The Chapters contained in this Relation.

Of the Charges and Dignities as well of the Seraglio, as of the Ottoman Empire;
AND
Of the different Species of Gold and Silver, now current in Turkey.

Chap. I. Of the Extent, and out-side of the Seraglio.
II. Of the first Court of the Seraglio, and particularly of the Infirmary.
III. Of the second Court, in which are the lesser Stables, the Kitchens, and the Divan.
IV. Of the Divan-Hall, and the exact administration of Justice there by the Grand Seignor.
V. Of the inner part of the Seraglio in general, and particularly of the Quarter of the Eunuchs and the Ichoglans.
VI. Of the Hall, where the Grand Seignor gives Audience to Ambassadors, and how they are receiv'd.
VII. Of the Baths of the Seraglio.
VIII. Of the Grand Seignor's Treasure.
IX. Of the secret Treasure.
X. Of the means us'd by the Grand Seignor, to augment his Treasury, besides the ordinary Revenues of the Empire.
XI. A subtle way which the Grand Seignor has to bestow great Liberalties without meddling with his Revenues.

Chap.
Chap. XII. Of the Present which the Grand Seignor sends every Year to Mecha.

XIII. Of the Cellar, and divers other Appartments.

XIV. Of the Quarter of the Dogangi-bachi, or Grand Falconer, and some other Officers.

XV. Of the Grand Seignor's own Appartment.

XVI. Of the Grand Seignor's ordinary Occupations.

XVII. Of the Women's Quarter.

XVIII. The Entrance into Constantinople of the Sultaness, (Mother to the Grand Seignor) who has the honorary Title of La Valide, on the second of July, 1668.

XIX. Of the Gardens of the Seraglio.

XX. Of the Princes, who follow the Mahumetan Religion in Europe, Asia, and Africa.
A NEW AND EXACT

RELATION

OF THE

Grand Seignor's

SERAGLIO.

OF

The Charges and Dignities as well of the Seraglio,
as of the OTTOMAN EMPIRE.

As also,

Of the different Species of GOLD and SILVER-COINS, now current in TURKEY.

The Principal Heads of the following Discourse.

The Origine of the Grandees of the Port. The severe Discipline of the Seraglio. The Authority of the four Principal Bashi's, of dangerous consequence to the Grand Seignor, and how he can take it off. Observations upon Standards. Of the Plume of Heron Feathers which the Grand Seignor wears in his Turban. The Honours and Disadvantages attending the Charge of the Grand Vizir. The particular Privilege of the Caimacan: The number of the real Janizaries. The transcendent privilege of their Aga, or Colonel-General. The happy condition of the Spahis, and the Lams. The prodigious number of Eunuchs all over the Eastern parts. Exquisite Observations upon that Subject. The principal Charges of the Seraglio. The noble advantages of the Capi-Aga. The Repute and Riches of the Killar-Agafi, Intendant, or Overseer, of the Apartment of the Women. That the Charge of Boffangi-Bachi is one of the most eminent of those belonging to the Port. The great Oconomy of the Partizans. The Policy of the Port, to keep the Chan of the lesser Tartary in subjection. The Principal Dignities of Persons relating to the Law. The Species of Gold and Silver-Coins current in Turkey. Whence, and how, the Gold coin'd at Cairo is brought thither. The sincerity of the Abyssinians.
A Relation of the Grand Seignor's Seraglio.

The Story of the Commerce carried on in the disposal of the five Sol Pieces, French Money. The jealousies of the Perfons concerned in that Trade, Amifsibious Fraud mildly punished. The ancient sincerity of the Turks corrupted by the Commerce of the Europeans.

They who are advance'd to Charges, whether it be in the Seraglio, or in the Empire (excepting only the Eunuchs, of whom I shall give an account anon) are generally rais'd out of the Children taken in War, or sent by way of Presents, by the Baffa, or out of the Tributary Children, who, about nine or ten years of Age, are taken out of their Mothers arms through all the Provinces funded by the Ottoman Prince. They are all to be of Chrifian Parents; and counting only the Slaves taken from the Enemy, we find by the Regifters of the Custom-houfe of Constantinople alone, that, of both Sexes, there are brought thither every year, near twenty thousand. The Inhabitants of the lefter Tartary, who make continual Incursions into all the Countries, that are in hostility against the Ottoman Empire, fend up vast numbers of them, and the Grand Seignor having the choice of all them young Children, the bclt hap'd, and fuch as have the most promising looks, are distributed into several Seraglio's, to be thcre instructed in the Law of Mahomet, and all farts of Exercise. And afterwards, out of the choice or callings of thcre laft is the Seraglio of Constantinople replenish'd; and they are to be diftinguifh'd into two Orders. The first and the moft eminent is that of the Ieboflans, diftinguifh'd for the great Charges and Dignities of the Empire; The second, that of the Asmuglans, employ'd in fuch Offices as require only strength of body. The Ieboflans, are thofe, in whom, besides the accomplishments of the Body, they discover also a noble Genius, fit for a high Education, and fuch as may render them capable of serving their Prince, fome time or other.

These are accordingly instructed with great care, and educated with the observance of a most severe Discipline. They pass through four feparate Chambers, call'd Oda's, which are as it were four Forms where they learn, in order, whatever is convenient for young Perfons, who are to be continually about a great Prince, and are as it were his Pages, or Gentlemen. If they commit the lefl fault, they are severely chastif'd, and there is a great flock of patience requifite, for any one to be advance'd to the fourth Oda, which when they have attain'd, they begin to take a little breath. But the hopes of being exalted to the greatest Honors, and the moft eminent Dignities, makes them endure the barbarous treatments of the Eunuchs, who are appointed to be their Masters, and are very liberal of the Battinado to them. I shall give an account elsewhere of the manner of their Education, and of thofe four Oda's, or Chambers, where they learn thofe things, whereby they are qualify'd for the Charges, for which the Grand Seignor designs them. Though it be appointed by the received Custom of the Empire, that thofe Children, fould be all defended from Chrifian Parents, of the beet extraction, and the bclt hap'd that can be found yet the Capi-Aga, or Grand Mafter of the Seraglio, the Principal of the white Eunuchs, who hath the chief Command over the Ieboflans, ficks not to admit into their number fome natural Turks, fuch as may be recommendable, upon the score of their good qualities and endowments: But that happens very feldom, and that not without the particular permission of the Prince, who would rather have alfo thofe Children to be Renegado-Chriffians. And this is the Origine of the Great Perfons belonging to the Grand Seignor, and the Port. They are all Slaves, and not having any knowledge of their Parents, or Relations, they wholly apply their affections to the Service of their Prince, who has been pleas'd to advance them to fuch high Fortunes.

The Baffa's therefore are taken out of the Order of the Ieboflans, and the name of the four Principals Baffa, or Bifha, is only a Title of Honour and Dignity common to all the Grandees of the Port, who are diftinguifhable, according to the difference of their Charges. The four Principals are thofe. The Vizir-Azem, or Grand Vizir, the Caimaan, the Baffa of the Sea, and the Asa of the Janizaries. The Authority of thofe four Baffa's is fo great, that fometimes they deprive their Sovereign of the Crown, and bellow it on whom they please; as it has happen'd, in our Age, to two Emperours immediately succeeding one the other, Mi^laphs, and Ofman, of whom the later dy'd in Prifon, by the
The Baffa's, who have the denomination of Viziers, carry three Banners or Standards, at the top of which there is a Horse-tail fasting, put in what colour they please themselves, green only excepted, though they are permitted to paint the Staff, to which the Standard is fastened, with that colour. The Original of this Custom was thus, according to the Story which the Turks relate of it. Having one day given Battle to the Christians, their Standard was taken in the heat of the Engagement, and the General of the Turks, perceiving that the loss of the Standard was a discouragement to the Soldiers, who were beginning to take their flight, he, with a Cymbal cut off a Horse's tail, and fastened it to the top of a half-Pike, and advanced it on high, crying out, Here is the Grand Standard, let him who loves me follow me. Immediately the Turks re-affured their courage, and, having rallied, renewed the Charge, and gained the Victory. The Officers, who are about the Perfons of the Baffa's, have also their Standards, but they are not allow'd to add thereto one of those tays; and it is to be observ'd, that the Baffa's, who are not Viziers, can carry but two of them; as the Boys, who are inferior to the Baffa's, and Governors of lesser Provinces, carry but one of them. When the Grand Seignor goes into the Country, there are seven Standards carry'd, in regard that, according to the Turks, the World is divided into seven parts, or seven Climates, whereof the Grand Seignor is Master, if taken according to its breadth, and 'tis for that reason, that, in their language, they give him the name of Master of all Kings. This is grounded upon what Mahomet said. That he, who, after his death, should be Master of those Territories, where his Sepulchre were found, should assume the title of Master or chief of all the Kings upon Earth. They add, that there are but three Empires, which are, those of Constantinople, Babylon and Trebizond: And 'tis for that reason, that the Grand Seignor wears three plumes of black Heron-tops, in his Turban. Take notice by the way, that they are only the Herons of Candia which have their tops perfectly black, the Herons of all other Countries having them, either white, or of a mixt colour. And because there must be a considerable quantity of them to make up a plume, it must accordingly be of a very great value, which possibly has occasion'd its being out of use in Europe: For to all the Princes of Asia, they have fill'd a great esteem for the Heron-tops; but they must not have the least defect, and if the points of them be ever so little broken, there is no account made of them, as being things of very little value. By those three Heron-tops upon the Grand Seignor's Turban, it is known that the Grand Vizir is in the Army; inasmuch as at that time, he wears but two of them, and the thing is worthy our observation. When the Army is to march, the Grand Seignor gives order for the drawing up of those Troops, which are at Constantinople, and the parts adjacent, and having the Grand Vizir near him, he presents him to them for their General. The Soldiers, at that time, say not a word, nor do they make the ordinary salutes, till after the Grand Seignor has caus'd one plume of the Heron-tops to be taken out of his Turban, and to be put upon that of the Grand Vizir's: and upon that Ceremony, the whole Army follows him, and acknowledge him for their General, and from that time are to receive their Pay from him.

Having spoken of the Baffa's in general, it is requisite I should give some Idea of those, who are advance'd to the principal Charges of the Empire; and I shall bring into that Light, the Grand Vizir, accompany'd by fix others, who have the quality of Vizirs, the Caimacan, the Baffa of the Sea, and the Ada of the Janizaries; after whom I shall

(B)
come down to the Beglebays, and to the Sangisdbeys, and to the Bajfis-Bachi, who has one of the most eminent Charges of the Port.

The Vizir-Azet, or Grand Vizir, is the Lieutenan-General of the Empire, and of the Armies, the principal Person of the Council, and he who, under the Grand Seignor’s Orders, has the absolute disposal of all Affairs, relating to the State, or to the War, having in his custody the Imperial Seal. He is attended by, and has assistant to him, in the Divan, fix other Viziers, whom they call Viziers of the Bedch, and who are properly Counsellors of State, but yet such as have not any deliberative voice, and come not into the Divan, but only to be consulted upon some point of Law, wherein they are well skill’d, without interfering with the Government of the State; or concerning themselves in any Affair, unless their advice be required. There are also five Beglebays, on whom the Grand Seignor bestows the qualification of Viziers, and are possess’d of the greatest and wealthiest Governments of the Empire, to wit, the Baffa’s of Babylon, Cairo, Buda, Natolia and Romani. The three former, who are the three principal, had heretofore the privilege (exclusively to all the other Baffa’s) of having carried before them (in the same manner as the Grand Vizir had) the three Horse-tailys, of which I have related the Story. But at the present, that privilege extends to the two other Baffa’s of Natolia and Romani, and they are all five equal, as to that point.

I am now to return to the Grand Vizir, who has a magnificent Court, answerable to the grandnes of the Matter, whom he serves, and there are in his house above two thousand Domesticks. Though he lies expos’d, as well as the other Baffa’s, to the indignation of the Prince, and forc’d to send him his Head, when he requires it; yet does the Grand Seignor, in the Affairs of greatest importance, and such as concern the State, comply much with the Sentiments of his Grand Vizir, and his Propositions in Council are as so many defective Sentences. ’Tis that which renders his Power so abso- lute, that in all the Empires and Kingdoms of the World, there is not any chief Minifter of State, whose Authority can be parallel’d to that of the Grand Vizir. Whoever comes to make him a Visit, he rides not out of his Chair, either to give him a reception, or to conduct him out again, unless it be the Mutfi, who is the principal Person relating to the Law (of Mahomet) upon whose accels, the Grand Seignor himself rides from his Throne. But this is particularly worth our observation. That as it belongs only to the Grand Vizir, to propose all Affairs of importance, so does it concern him to be very careful, not to advance any thing that may be displeasing to the Grand Seignor; for if it should happen, he gives immediate Order for the banishment of him, without making him any answer at all, upon this Maxime of the Ottoman Court, that there must not be any thing propos’d to the Prince, which may give him any cause of dissatisfaction.

The Caimacan is the Captain, and Governor of the City of Constantinople, Lieutenant to the Grand Vizir, yet so as not to have any Authority, but only in his absence. And then he performs all the functions of that important Charge; he has the absolute Command, and gives Audience to Ambassadors. He is not subject, as the other Baffa’s are, to that rigorous necessity of resigning his Head; upon this account, that if he does any thing, which may be displeasing to the Grand Seignor, he lays the blame thereof upon the Grand Vizir, from whom he receives his Orders.

The Baffa of the Sea is the Admiral, and Captain-General of the Naval Forces. The Bey’s, Governors of the Maritime Provinces, and such as are oblig’d to maintain the Grand Seignor’s Galleys in good order, are to obey the Commands they receive from him, and to go to Sea upon the first advertisement they receive to that purpose.

The Janizary-Aga, whom the Turks call Tengri-Agaß, is the Colonel-General of the Janizaries. This Charge is very considerable, in all such as the Turkic Infantry, at this time, does for the most part pass under the name of Janizaries, though such as are really Janizaries, who derive their Institution from Ottoman the First, and their great Privileges from Amurath the Third, do not at this day amount to a Body of above five and twenty thousand Men. They have excellent Regulations amongst themselves, and
and are distributed into several Chambers, in the spacious Lodgings, whereof they are poffeed, whether it be at Constantinople, or in other places. The order obferv'd there is fo excellent in all things, and fo exactly maintaine'd, that they live more like Religious Perfons, than Soldiers; and though they are not forbidden to marry, yet it is very feldom that they do it. The great Privileges which they enjoy all over the Empire, wherein they are fo highly rejeéted, induce abundance of Perfons, meekly in order to their exemption from the paying of Taxes, and their being difcharge'd from publick Duties, to prevail with the Officers, by Money, to protect them, and make them pafs for Jantizaries. But they receive no Pay from the Prince, and all their advantage is retrain'd to the enjoyment of thofe Privileges, which indeed are great enough. It is by this intermixture of the real Jantizaries, with thofe who are admitted by corruption, that number of them amounts at this day to above a hundred thoufland; and yet not accounting any but fuch as are effectively Jantizaries, their Body has fometimes been fo dreadful, as that they have unthron'd the Ottoman Monarch, and chang'd the whole face of the Empire, of a fudden.

The Power of their Age is very great, and there is not any Perfons can approach the Prince, as he is permitted to do. For he may come into the Grand Seignor's prudence, with his arms at absolute liberty, and with a confidcnt deportment, whereas all the other Grandees of the Port, without any exception, even to the Grand Vizir himfelf, dare not appear before him, otherwife than with their arms crof their bodies, and the hands, one upon the other, on the breast, as the mark of a profound fubmiffion.

The Beglerbeys are, in dignify, next the four firft Baffa's, and are as 'were fo many Sovereigns, in the general Governments of the Empire, whereof the Grand Seignor beftows the Command on them. But in regard it is not any deign to fpeak of the Government of Turkey, any further than is requisite for the Subject whereof I treat, there is not any neceflity, that I should inform the Reader of the number of thofe Beglerbeys, and it is enough, that I have nam'd the five principal ones, of whom I fhall have occasion to fpeak elsewhere. I fhall only add here, That thofe great Baffa's have, under them, a certain number of Sangiac-Beys, who are Governors of Sangia, or particular Provinces, as the Sangiac-bey of Salonica, or of Morea.

And whereas there will also be frequently mention'd some others, under the Denominations of Spahis, Zaims and Chiaous, we muft give a more account of thofe three forts of Perfons.

The Spahis, who make up a Body of about fifteen thoufand Men, are a kind of Knights, who would pafs for the Gentry or Nobility of the Country, and stand very much upon their Gallantry. They are maintain'd out of the Revenue of the Timars, that is to fay, out of the Mannors, or Commanderies, which the Grand Seignor beftows on them, according to the recom pense he would make them for their services. Thofe Timars cannot be taken away from them, unlefs they be negligent in their duty, which is, that they fhould be in the Army, when the Grand Vizir is there in perfon. Thofe are the happiest Perfons in all the Ottoman Empire, and as it were petty Sovereigns, in the places where they command.

The Zaims differ not much from the Spahis, and, as the other, have the Command and Revenues of certain Lands, or Fields, which the Grand Seignor beftows on them. There is a very great number of them, over all the Empire, and they look on themselves, as the Lords and Barons of the Country. The Turkifh Cavalry conflits of the Zaim and the Spahis, and they know what number of Horfe they are to bring into the Field, according to the Revenue of their Timars.

The Chiaous, or Chiaous-Bachi, is the Chief of all the Chiaous of the Empire, whose employment it is, to carry the Prince's Commands, to any part either within his Territories, or without, and to be tent upon Embaffies, though indeed they are but as fo many Meffengers, or Expreffes. 'Tis ordinarily into their custody that Prifoners of Quality are committed, and they fuffer them not to be out of their Sight.
And thus you have an account of the principal Charges and Dignities of the Empire, all possessed by Persons, taken out of the rank of the Ishoglans. I now come to the Officers of the Seraglio, and in regard they are Eunuchs, on whom the Grand Seignor bestows the most eminent Charges, and who, besides, have the Government of the Ishoglans. I shall follow the order of the things, in my placing of them here, before I give account of the second order or rank of tributary Children, or such as are taken in War, who are the Azamoghs.

Of the Eunuchs there are also two ranks. There are some white, who have undergone only a simple castration; and there are black ones, who have all cut off, even with the belly. Both forts of them are severe, humourous and morose, and their Treatments are almost insupportable to all those who are under their Charge. There is a prodigious number of them, as well in Constantinople, as all over the Empire, and generally all over the Eastern parts of the World, where there is hardly a private Person, having any thing of abilities, but keeps an Eunuch or two, as Sentinels over his Women. And 'tis this that causes so great a commerce of Eunuchs in several parts of Asia and Africa, and in the single Kingdom of Colonna, where I chance’d to be in the year 1659, there were put off, of them, in that very year, about two and twenty thousand. It comes into my mind, that the Grand Mogul’s Ambassador, in whole Country, that Barbarism is not flatter’d, but the Eunuchs he makes use of are brought out of other places, took me one day aside, to tell me, that he car’d not how soon he return’d into his Country, out of the fear he was in, lest that Kingdom of Colonna might sink into the ground, out of such cruelties. Most of the Fathers and Mothers, who are extremely poor, and have no love for their Children, and whom they are all so afraid that they cannot maintain, have no other thrift, upon the first death of Provisions, than to sell them to certain Merchants, who afterwards have them sent to and sometimes make clear work, and cut off all. Some of these, who have not any thing left, when they would urinate, are forc’d to make use of a little Cane or Pipe, and to put it to the bottom of the belly. And whereas few escape after so dangerous an operation, such are accordingly much dearer than the others, and they are sold in Persia and Turkey, at the rate of six hundred Crowns; when a hundred, or a hundred and fifty, is the price of the ordinary Eunuchs. For the supply therefore of all Turkey, all Persia, all the Indies, and all the Provinces of Africa, it may be easily judged, that there must come millions of them from several places. The Kingdom of Colonna, in the Peninsula on this side Algeria, and the Kingdoms of Affin, Boutan, Arachan, and Pegu, on the other side of it, afford a prodigious number of them. All these Eunuchs are either white, or of dusky colour. The black Eunuchs, who are brought out of Africa, much inferior in point of number, areas I said, much the dearer. The most deformed yield the greatest price, their extremest ugliness being look’d on as beauty in their kind. A flat Nose, a frightful face, a large Mouth, thick Lips, the Teeth black, and standing at a distance one from another (for ordinarily the Moors have fair Teeth) are so many advantages to the Merchants who sell them. The Seraglio at Constantinople is full of these two sorts of Eunuchs. The black are design’d for the custody of the Apartment, where the Women are, and sent to Court by the Baffa’s of Grand-Caire. The white, who are somewhat less savage, and have been educated with some care, are for the Grand Seignor’s own Apartment.

The four principal Eunuchs, who approach the Prince’s Person, are the Hazodahbachi, the Chafnadarbachi, the Kilargibachi, and the Sarai-Agafi, who have for their Superior, the Capi-Aga, who has the superintendency of all the Chambers of the Ishoglans. They ordinarily succeed one the other, that is to say, the Sarai-Agafi succeeds the Kilargibachi; the Kilargibachi succeeds the Chafnadarbachi; and the last named succeeds the Hazodahbachi; and in fine, the Hazodahbachi succeeds the Capi-Aga, who is always of the longest standing in service of the white Eunuchs.

The Capi-Aga, or Capon-Agafi, is as it were the Grand Master of the Seraglio, he is the principal in dignity and repute, of all the white Eunuchs, and he is always near the Grand Seignor’s Person, wherever he is. He is the Person who introduces Ambassadors to Audience, and all great Affairs passing through his hands, ere they come into the Prince’s Charge renders him necessary to all others, and procures him many advantages of the Aga.
A Relation of the Grand Seignor's Seraglio.

many rich Presents. All those Persons also, who are to make any Present to the Grand Seignor, must address themselves to the Capi-Aga, in order to their being presented to his Highness, of which he makes great Advantages. No Man can enter into the Emperor's Apartment, nor get out of it, without his Order; and when the Grand Vizir would speak to him, 'tis the Capi-Aga's place, to take and present him to his Highness. Whether it be by night, or by day, if there happen some pressing Affair, whereof the Vizir would give the Grand Seignor immediate notice in writing, the Capi-Aga receives it from him, and brings him the answer thereto. He wears his Turban in the Seraglio, and rides up and down on Horfe-back, by a Priviledge particularly annex'd to his Charge. He accompanies the Grand Seignor even into the Apartment of the Sultanesses; but he stays at the door, as having no Command in that place. When he leaves the Seraglio, upon his being dismissed from his Charge, which very seldom happens, he cannot be a Bagia. As to his Table, all is at the Prince's Charge, and he has, over and above, ten Sultanines a day, which amount to sixty Livers, French Money. There have been some Capi-Aga's, who have dy'd worth two millions, all which return'd into the Grand Seignor's Coffers. The chief of the white Eunuchs is attended by four others, who, next to him, have the principal Charges of the Grand Seignor's Quarter.

The Hazzadabachi, is, as it were, the Lord High-Chamberlain, having under his Charge the forty Pages of the Chamber, who ordinarily approach the Grand Seignor's Person.

The Serai-Agâfi has the general Superintendence of all the Chambers of the Grand Seignor's Quarter, as to what relates to Embellishment, and the necessary Reparations. He has a particular inspection over the Sefelî Odafl, which is the Chamber of the Pages, who are to look after the Grand Seignor's Linnen, and attend him in his Progress. 'Tis incumbent also upon him to give Order for their Cloaths, and whatever else they stand in need of: And his Charge does somewhat resemble that of Captain of the Lower-Castle, in France, since it is his work, generally to make provision for whatever may contribute to the decency and well-ordering of that great Palace. He has for his Alliante, or Lieutenant, the Seraiyet-Odafi, who is also an Eunuch, whose employment it is, to have the Tapistry and Carpets, which are spread upon the Floors, in the Halls and Lodgings of the Seraglio, chang'd every fix months.

The Haznadar, or Chaznadar-Bachi, is the chief Intendant of the Treasury, and has the inspection of the conduct and deportment of the Pages of that Chamber. Which is not to be underhand of the Treasury, design'd for the exigencies of the State, and the ordinary Pay of the Souldiery, and whereof the Grand Vizir, and the three Teftendars, or Treasurers-General have the Keys, and Intendancy. But the Treasury I here speak of, is the place, where they keep the Jewels of the Crown, and all the other Rarities, and the wealth gather'd together, from Father to Son, by the Ottoman Princes; which I shall endeavour to lay down distinctly, before the Reader's prospect, in my Relation, when I come to open unto him both the Treasuries. However it is to be observ'd, that the Chaznadar-Bachi has only the honorary title of Chief of the Treasury, nay, that he cannot so much as enter into it, since that in the Reign of Sultan Amurat, the Pages of the Treasury having complain'd to the Grand Seignor of the ill conduct of that Eunuch, he, upon their Petition, order'd, that the Chaznadar-Bachi should no longer have any Command there, and that the Chaznader-Bachi should for the future exercise his Charge, without depriving him of the title thereof. But in regard the Chaznader-Bachi is the better known, and the more pronounceable Name, I shall always make use of it, instead of the other; and we muft not omit giving you this remark, That when the Chief, or Overfeer, of the Treasury, is remov'd from his Charge, he is made a Bagia. Upon this counterchanging of thefe two Officers of the Seraglio, it is to be observ'd, That, amongst all the Mahometan Princes, Turks, Persians, Indians, and of what Sect foever they may be of, what has been order'd and establish'd in the Reign of one Prince, is never revok'd by his Successor: And under the fame Sultan-Amurat, the Capor-Agâfi having committed some little imperudence, whereas the Grand Seignor took offence, he excluded, thence forwards, all the Capor-Agâfis, who should be remov'd out of the Seraglio, from the priviledge of coming into a capacity to be
be made Baffa's. I shall not think it much to alledge, upon this particular, another example of that Maxime, of which I was an eye-witness my self, in the King of Persia's Court. 'Twas in the Reign of Schachi Abas, against whom some Grandees of the Court had enter'd into a Conspicacy, and attempted to take away the King's Life, yet with a design to have put his Son into the Throne. About Two or Three in the after-noon, when every one in Persia is retir'd to the Hariim, which is the Appartment of the Women, the Conspirators set, to the Palaces, twenty Men well arm'd, with Order, first, to put to the Sword all they should find at the Gates, which ordinarily are guarded only by two or three Men, armed with a maffy Club, and afterwards to go and murther the King himself in the Hariim, which would be but poorly defended by black and white Eunuchs, who are poor Soldiers. But the intended blow of the Conspira- tors was prevented, and the chief Porter, a Perfon accounted one of the moft valiant of his time, being in his Station, with two of his Servants, Georgians by Country, that is to say, valiant, as all those People are, fell upon the Traitors with his Cuttels, and beat them back so frantly, that they thought it the best way to run for't. The King having been inform'd of that action, order'd him to be brought into his Presence, and after he had commend'd him, made this establishment, That the Charge of chief Por- ter, should ever continue in his Family, from Father to Son. He also commend'd the Keeper of the Archives, or Records, to infert that action into the Hiftory, and with'd that his own Name might be delet'd out of it, and all that had been done during his Reign, if any of his Successors attempted to change any thing of his Will, and deprive the Houfe of the Faithful Georgian of that Charge.

The Kilargi-bachi is the chief Governour of the Pages of the Kilin, which is the place, where they keep all the exquisit Drinks for the Grand Seignior's own drinking. It is a kind of Cup-Bearers Office, and the Kilargi-bachi, a kind of Cup-Bearer; and he is also made a Baffa, upon his removal from the Charge of Kilargi-bachi. He is moreover the Chief of all the Akgis, who are the Cooks and Confectioners, since no Body can have any entrance into thofe Offices, but by his Order; and he has under his custody all the Plate, which is for the pecuflar service of the Grand Seignior. This Officer has for his Subtitute the Kilargetsdafi. Now having told you, that, upon the reignation of his Charge, he is made a Baffa, it were not amifs to advertise you farther, That they who are remov'd out of the Seraglio, in order to their being Baffa's, ought to have been of the number of the forty Pages of the Chamber, and to have pass'd through one of thofe fix Charges, of Ghazhaktedafi, and of Kilargetsdafi, of whom I have spoken already, of Dogangi-bachi, of the Chokadar, of the Seligdar, and of the Rikabdar, of whom I shall discourse anon. Otherwife, they can only be Bey's, or Zaimes, or Sphuis, or at moft, but Capibarchi, by the Grand Seignior's singular favour. The cafe is the fame with the Goumichis, who is the second Perfon of the Office of the Treasury, as alfo with the Anakdar-Agoft, who is the third. If thofe People remove out of the Seraglio, before they are admitted into the number of the Forty Pages of the Chamber, they have only a certain Pay, more or lefs, the highest whereof amounts not to above two hundred Apers. I proceed to the other Offices of the Seraglio, of whom there will be fome mention made in my Relation.

The Dogangi-bachi is the Grand Falconer, and his Charge makes him a confider- able Perfon about the Prince. The Chokadar is he who carries the Royal Robe, called the Ciamberlc, the fame Of- ficer, which the French call Portemanteau. The Rikabdar is he who holds the Stirrup, when the Grand Seignior gets on Horse- back.

The Seligdar is the firft of the Pages of the Chamber; he carries the Grand Seignor's Sword upon days of Ceremony, and they ordinarily advance to that Charge one of the handomest Pages.

The Hamangibachi is the chief Overfeer of the Bath. When he leaves the Seraglio, as alfo when the Kamachibachi, who is the chiefefl of the Pages of Seferti, does fo; their Pay is an hundred Apers a day; and if they are in favour, it may amount to an hundred and fifty. It is to be obfer'ved in the general, that when any one of the Forty Pages of the Chamber is remov'd, the vacancy is supply'd at times out of the Treasury, sometimes out of the Kilin, and sometimes out of the Seferti, and in that they take their turns. They always take out the moft Ancient; and they who were next to them come into their places. How that is done, we shall take occasion to explicate more plainly in the Chapter of the Treasury.
The Khâne-basha is the grand Laundry-man, or the Principal of those, who wash and order the Grand Seignor's Linnen.

The Giritbey is the chief Director of those who are exercis'd in shooting with the Bow, and calling the Dart. These two Exercises are much practis'd every Friday, in a place of the Seraglio, appointed for that Divertisement. Thus have you, in few words, an account of whatever relates to the principal Charges of the Seraglio, possess'd by those who have pass'd through the Chambers of the Ithoglans.

The Black, or Negro-Eunuchs, of whom I have but a word more to say, additionally to what I have intimated before, are appointed to guard the Appartment of the Women, and they make choice, for that Office, of the most deform'd and the most Abject, that can be found. They are all cut even with the belly, ever since the time of Solomon the Second, who being one day in the fields, and seeing a Gelling offering to leap a Mare, inferred thence, that the Eunuchs, who kept his Wives, might likewise endeavour to satisfy their passions; for which he bethought himself of a present remedy, by ordering them to have all cut off; and his Successors have since observ'd that Rule. There is a great number of those Negro-Eunuchs, and they have their variety of Chambers, and their Regulations, as the white ones have. I say nothing here of their different Employments, and the Reader will find, in the Chapter concerning the Appartment of the Women, all can be known, that's certain upon that Subject.

The Kiflar-Agâfi, or, as others name him, the Kuezer-Agâfi, which is as much, in our Language, as to say, the Guardian of the Virgins, is the chiefest of all the Negro-wealth of the Eunuchs, and is of equal authority and credit with the Capi-Aga, who is the Supreme of the white Eunuchs. The former is the Overseer of the Appartment of the Women, has the Keys of the Doors in his custody, and has access to the Emperor when he pleases himself. The charge he is possess'd of brings him in Prefents from all parts; and there are not any such made to the Sultannes, by the Baffa's, and other Persons, who stand in need of their favour, in reference to the Sultan, but there comes along with it one to himself, which makes him one of the richest and most considerablc Officers, belonging to the Seraglio.

I come now to the Azamoglans, who make the second Order of young Lads, where-with the Seraglio is replenish'd, and out of whose number they take such as are design'd for mean Officers, of whom I shall give you the Lict.

The Azamoglans, as well as the Ithoglans, are, as I said before, Tributary Children, taken away from the Chirilians, or made Captives, by Sea, or Land. They make choice of the handsomest, the best shape'd, and most robust, for the Seraglio, and they have neither wages nor allowances of any profit, unless they be advance'd to some small Employments. Nor can they attain those, till after many years Services, and what is then allow'd them does not amount to above four Aifers and a half per diem. As for those who are brought up in other places, under the simple denomination of Azamoglans, and are not receiv'd into the Seraglio at Constantinople, their fortune can amount no higher, than to become Zanzaries.

When these young Boys are brought up to Constantinople, the first distribution which is made of them is into the Seraglio's, or Royal Houses of the Grand Seignor; there are some of them left in the City, to be put to Trades; and others are sent to Sea, to serve for Seamen, and to gain experience in Navigation, by which means they capacit themselves for some Employments. But to confine our discourse to the Azamoglan receiv'd into the great Seraglio, they are employ'd in several Offices, and some of them are made Bektânis, some Capiçis, some Agâgis, some Halâbis, and some Bâlâgis; which terms I shall explicate to the Reader in a few words as I can.

The Bektânis are they who are employ'd in the Gardens of the Seraglio, out of whole number they take out those who are to row in the Grand Seignor's Brigantines, when he has a mind to divert himself in fishing, or take the air upon the Canal. They who
A Relation of the Grand Seignor's Seraglio.

who thus serve in the Brigantines, and row on the right hand, may be advanced to the charge of Boftangi-Bachi, which is one of the most considerable places of the Seraglio: But they who row on the left hand, are capable only of the mean Employments, which are below'd in the Gardens. If it happen that any one of them break his Oar, by strength of rowing, in the Grand Seignor's presence, his Highness immediately orders him a gratuity of fifty Crowns: and there is also a certain distribution made of some Money to the others, as the Grand Seignor takes his diversion in the Brigantine. Their greatest Pay, after they have served some years, is seven Alpers and a half per diem, besides clothing and diet, which they all equally have.

The Boftangi-Bachi has the general Intendency or Oversight of all the Grand Seignor's Gardens, as well those of Constantinople as those of the neighbouring Villages, and commands above ten thousand Boftangis, who are employed in the culture of them. Though he be taken out of the meanest rank of the Azamoukars, yet his power is very great, and his Employment one of the noblest and most considerable about the Court. That gives him access to the Prince's Person, to whom he may speak familiarly, when he carries him by Sea; for he has his Seat at the Helm of the Brigantine, wherein the Grand Seignor is, who most commonly makes use of him, to carry his Orders to some Bafia, when he would have his Head. All the Grandees of the Port stand in awe of him, and endeavour to gain his affection by their Presents, because it lies in his power, to do them either good or bad Offices about the Prince, whom he can displease, as he pleases, when he has him abroad upon the Water. For being as twere at his elbow, and having the whip of the Rudder in his hand, with the privilege of sitting in his presence, that he may the more easily govern it, he has then the opportunity to entertain him with affairs of State, and the conduct of the Baffis, and answerably to his pulion, or interest, clearly to acquaint him how things pass, or turn and disquiet them as he pleases. In fine, if he be highly in favour, he may obtain one of the great Governments, and become Baffa of Bida, Babylon, or Cairo, may haply Grand Vizir, which is the most eminent Charge of the Empire.

The Capigis are the Porters or Keepers of the Gates of the Seraglio, that is to say, of the first and second Courts; for the third Gate, which gives entrance into the inner Seraglio, is kept by Eunuchs. The Chief of the Capigis is called Capigi-bachi, who has under him other Officers, bearing the same Name; and whom the Grand Seignor makes use of, to carry his Orders. The Capi-Agis is above all.

The Attagi are the Cooks of the Seraglio, over whom as well as over the Halvagis, the Kilagi-bachi has full Power. Every kitchin has its Attagi-bachi, that is to say, its chief Director or Master-Cook. And the Mouhbak-Emin is the Intendant or Overseer, who supplies the Kitchens with all that is necessary, taking care also for the Tables of the Ambassadors, according to the Orders he has received from the Grand Vizir.

The Halvagis are the Confectioners, of whom I shall have occasion to speak more at large elsewhere. They give also the same Name to those who serve the Grandees of the Seraglio, and are permitted to go out of it and into it, when they please.

The Baltagi are a robust sort of People, employ'd in the carrying of Burthens, as Porters, and Cleavers of Wood are amongst us. Baltagi implies properly a Labouring Man, who makes use of the Wedge.

The Hafteler-Agasi is the Overseer of the Infirmary, who observes what comes in, and what goes out, and especially that there be no Wine brought in.

I shall have occasion also, in my Relation, to speak of two others, to wit, the Emirabour-bachi, and the Ekmeggi-bachi, who are two Officers belonging to the Sultan, but have their Habitations out of the Seraglio.

The Emirabour-bachi is the great Gentleman-Ulter, who goes before the Grand Seignor, when he appears in publick, and in all Ceremonies.
The A Relation of the Grand Seignor's Seraglio.

The *Eknezi-bachi* is the Mafter-Baker, who has the over-light, and gives direction for the Baking, of all the Bread that is eaten in the Seraglio. These two Imploiments are not heflow'd on any of thofe who have their abode within the Seraglio, but to Perfon's who live out of it, but have the liberty of ingrefs into it, egress out of it, at any time.

To be short, I fhall have occasion to speak of the *Caragi-bachi*, and of the Cham of the letter Tartary, and I have some curious Observations to make upon both of them.

The *Caragi-bachi* is the Chief of thofe, who collect the Tributes, and it is of him, the Oconomy and management of the *Petty-Parizians*, or collectors of publick Money;

All forts of Perfon's, what Religion ever they are of, except the Mubammedans, are oblig'd to pay the Tribute without any exception, from the time of their settling in the Empire, and having attain'd the sixteenth year of their Age. And this Tribute, or Poll-Money, amounts to five hundred andifty old *Afers*, which neither rise nor fall, but always keep at the fame rate of eighti, to a *Piedra*, which, in the French Money, and confequently with little difference in ours, amounts to five Crowns and ½.

All other Christians who come into the Empire, upon the fcore of Trade, or Builnels, though 'twere but for one day, are forc'd to pay, at the hift City where they arrive. The foreign Greeks, fuch as they come from *Maffo* or other places, pay three hundred and fifty *Afers*; but the Armenians, who come from Paren, Georgia, Mingrelia, and other Countries, are tax'd but at three hundred. As to the Christians, whom they call *Franguits*, they pay nothing; and that has given much trouble to the Ambaftadors of Europe, especially to the French Ambaftador, there being more French that inhabitants in Turkey, than there are of any other Nation. And yet though the Turks make their Year to confift but of twelve Moons, ours being near twelve and a half, they make the Tributaries pay but for twelve Moons; yet in requital, and that nothing may be loft, they make them pay that Tribute double, every three and thirteenth year, and are very frugal Husbands for the benefit and advantage of their Mafter.

There are but two Princes in the World that are known by the Name of Cham, to the policy of the Port, to keep the Cham of the letter Tartary quit.

*To the policy of the Port, to keep the Cham of the*
they always banish'd, in the Island of Rhodos, while the other governs. But if, after fifteen or twenty years, there should be any justification of this latter Family's having a design, to render it itself absolute, he sends for the Chans and his Children, when he has any, and sending them to Rhodos, brings thence him who was there in exile, and orders him to reign in his turn, for some years. The form of his Oath you will find in the fifth chapter of my Relation, where I speak of the Hall of Audience, and the manner, in which that Prince is there receive'd.

I have only now somewhat to say of the Moufis, the Cadilisefuer, and the Cadis and the others relating to the Law, which I shall do in few words. Only let it be here observed in the general, That, according to the permission of the Turks, the Civil Laws are part of their Religion, and that, having been given them by their Prophet, they are deriv'd from God, and require an implicit obedience. 'Tis by this course, that they are kept within their duty, and that they obey the Laws, as much out of a principle of Religion and Conscience, as out of the fear of chastisements; and in that they do not much recede from our Christian Maxims. The Moufis and the Cadis preside therefore indifferently under the Name of Perkins well skill'd in the Law, as if we should reduce our Divines and our Civil Lawyers into the same Clafs, and in civil and criminal Causes the Moufis is often consulted.

The Moufis is the honourable Chief of the Law all over the Empire, and accounted to be the Interpreter of the Alcoran. I speak of the grand Moufis of Constantinople, who is the most eleem'd, and the principal of all. For there are several others of them in Turkey, over whom he has no more jurisdiction, than he has over the Imam or Priests; every one of them submitting themselves only to the Magistrate, and there being no Ecclesiastical Superiority amongst them. That hinders not but that the Grand Moufis is honour'd by all the rest, and in great veneration among the Turks. The Grand Seignior never belows that Dignity, but upon a Person of great abilities, and great integrity; he often consults him in the Affairs of greatest importance; he always follows his Directions, and he is the only Person in the World, at whose approach he rises up to receive him.

The Cadilefquers follow the Moufis, and are Judges-Advocates of the Militia, the Soldiers having this Priviledge, That they are judg'd only by them; whence they also call them Judges of the Armies. There are but two of them all over the Empire, the Cadilefquer of Romania, and the Cadilefquer of Natalis, who are in highest esteem next to the Moufis, and have their Seats in the Divan, immediately next to the Grand Vizir.

The Mollah, or Molla-Cadis, are the Judges of great Cities, who receive their Commissions from the Cadilefquers, to whom there may be an Appeal made from their Sentence, in civil Concerns only; for as to the criminal part, the Caife is soon decided, and the least Judge condemns to death without any Appeal.

The Cadis are under the Mollah, and ought to be well vers'd in the Laws and Customs of the Country. They have also under them the Naips, who administer Justice in the Villages, and that is done with much expedition, without the help of Proctors, or Advocates.

The Imans, or Emaws, are the Priests of the Turks, and as 'twere the Parsons of their Mosques, where they take care that all things be done in order, and at the times appointed.

The Hogis are the Doctors of the Law, and as it were the Regents, and Instructors of Youth.

The Sheiks are to them, instead of Preachers, and they make publick Exhortations,
The **Nabzims** are they, who cry upon the **Towers** of the **Mosquey**, to call the People together at the hour of Prayer; the **Turks** not using any Bells, not the **Christians**, in the **Levant**.

The **Dervis** are Religious Men, among the **Turks**, who live poorly, and indeed the very word signifies poor. They are for the most part ridiculously cloth'd, and all, generally, great Hypocrites.
OF

THE DIFFERENT SPECIES
OF
Gold and Silver-Coins,

And the small

MONEY

Now current in

TURKEY.

Together

With the History of the TRADE in Five
Sols Pieces (French Money) and the
Abolition of it.

Here are but two Species of Gold-Coins current all over the Turkish Empire; the one is the proper Country Money, the other comes out of Foreign parts. The former is the Scheriff, otherwise called Sequin, or Sultanine; and that kind of Gold is worth at the present fix Franks, French Money, though heretofore it yielded but five Franks, nay came so low as four.

The Scheriffs come from Egypt, and Cairo is the only City of the Empire, where Gold is coin'd. That Gold is brought out of the Kingdom of the Abyssines, and this is the manner how it is brought to Cairo. The quantity is not the same every year, and when the passages are shut up, whether by War, or by extraordinary Rains, whereby the Fields are overthrown, there comes but little Gold into Egypt, during that time. As soon as those obstructions are taken away, and that there is a freedom of Commerce, you shall see arriving at Cairo, nay at Alexandria too, several Abyssines, who bring in, one man, two pounds, another four, every one more or less, according to his abilities. Those poor People run a thousand risks in their Travels, and 'tis almost a miracle, how they bring them to a period. Some of them are of that Country, whence the Queen of Sheba came, and which is now call'd the Kingdom of Saba. Others come from places at a greater distance, and they have sometimes fifteen days journeys to make, and cannot meet with any waters to drink, but what are corrupt, and destructive to health; which I found but too true my self, when I crossed the Desert of Arabia. If by chance they come to some Cottage or Hut, where they have
have kill'd an Elephant, it is a place for them to feast in. This consider'd, we need not wonder at the short lives of those miserable people, whose bodies are deliv'red in those Voyages, and who for the most part do not exceed forty years of age. The cafe is the same with those, who trade with the Portuguese, on the Coasts of Malinda and Mozambique, the corrupt waters they are forc'd to drink in their way make them hydropeal at five and twenty years at age, and generally, all the several peoples of the Kingdom of Sambor, have the right Leg swell'd, and twice as big as the left, and seldom exceed five and thirty years.

'Tis a miraculous thing to secte the fidelity wherewith those poor Abyssines demean the fidelity of themselves in trading, as well theofe of the Southern parts, who are Mohammedans, the North, who border upon Egypt, and are Mohammedans. For after they have taken the Commodities they like for the Gold they have brought, if the Merchant they deal with will supply them with any thing further, to be paid at their return, and upon their own words, he is sure enough of it, and need not break his fleec for it. For it happens that one of those Abyssines, who is a Debtor, should die by the way, some of his Relations, or Friends, whom he acquaints with his affairs, brings the Gold at the next return, for the Commodity which had been taken up; and it could never hither to be found, that any Merchant could complain, that ever he had lost ought by any one of them. All that is to be fear'd, is, that they should fall into the hands of their Enemies, who rob, and kill them, and particularly on the South-side, there being such danger, towards the North.

The foreign Coins of Gold in Turkey are the Ducates of Germany, Holland, Hungary, and Venice. They are very much sought after, and they are chang'd, at fix Livers and a half, and sometimes at fix Livers and fifteen Sols; and that is done in order to the sending of them to the Indies, where they drive a great Trade with them, as I shall make it appear, in my Relations of the Levant. Sometime since, there has been some abatement made in the Ducates of Venice, upon a discovery of their not being of so good an alloy, as those of Germany.

There will be often mention made of Purfes, in that Relation of the Seraglio. A Purse implies as much as the sum of five hundred Crowns, and it is of those Purfs that the Grand Seignor makes his ordinary Present. But a Purse of Gold, wherewith he regales his Sultaneffes, and his peculiar Favourites, amounts to fifteen thousand Seignors, or thirty thousand Crowns. A Kizé is also a bag of fifteen thousand Ducates.

In all the Ottoman Empire, there is not any Money of Copper to be seen, and the Species current there must be either of Silver or Gold. True it is, that there are some pieces of Silver taken there, of a very base alloy, especially the Remp, which are quarter-Ryals, coin'd in Poland; and with the assistance of the Tewer, the Baffis's, in their several Governments, counterfeit certain foreign Coins, which are all much different from those which they are intended to imitate.

The cafe is the same as to Silver-Coins in Turkey, as it is with those of Gold. There are some coin'd in the Country, as the Affer, and the Parafi, which are the least of all. And there are some foreign Moneys, as the Spanish Ryal, and the Rix-dollars of Germany and Holland.

An Affer is the least of all the Moneys, which heretofore was worth eight Deniers, French Money, that is about 3 of the English Penny, as being of good Silver, and the value set upon them was after the rate of 8o, for the Crown-piece. But in the more remote Provinces, the Baffis's, and the Tewer cause such an abundance of counterfeit ones to be made, that at present, a Crown-piece will yield one hundred and twenty Affers.

A Parafi is another kind of small Money, which is worth four Affers, and coin'd at Cairo.
A Relation of the Grand Seignor's Seraglio.

Groat is the Crown, or Spanish Ryal, otherwise called the Piece of eight.

Kara-Groat is the Rix-dollar of Germany.

アイテム is the Rix-dollar, mark'd with the Lyon of Holland. After which follow the Pieces of four Ryals, of two Ryals, and of one Ryal: and heretofore the Pieces of five Sols, French Money, wherewith there was a great Trade driven in Turkey. 'Tis a thing not well known to all, and therefore the History thereof will happily not be unpleasant to the Reader.

A certain Merchant of Marseller, without any fore-thought design, sent as many Pieces of five Sols, newly come out of the Mint, as amounted to the sum of two, or three hundred Crowns, amongst some other Pieces of Silver-Coins, to buy Silks. The Turks found those little Pieces so pretty and so beautiful, and were at the first so taken therewith, that they thought them to be the eighth parts of a Ryal, and were content to allow a Crown, for every eight of them. The Factor, perceiving it, writ to Marseller, whence he receiv'd a very great sum in that Money, and gain'd very much thereby. If the French could have contented themselves with that honest profit, the commerce of those Pieces, which was quasi'd by the collective frauds committed in the management of it, might have continued still, and would have been very advantageous to them. The Turks were unwilling to trade in any other kind of Money, and in the payment of the Armies, to give the Souldiers content, there was a necessity of dispersing them among them. One day, returning out of Persia into Turkey, I was perfecuted by several Women, who would needs have me give them some Levens, (so they call that kind of Money) and I could not have any thing to eat, for any other Money.

Our French Merchants were gainers at the first, after the rate of fifty, per cent, allowing in Turkey but eight of those Pieces for a Crown, whereas they had twelve of them in France for the same Piece. But the other European Nations, the Dutch, and the Italians, envying their happiness, came to give a check to their design, and making their complaints to the Grand Vizier, that Minifter order'd, That, for the future, they should allow twelve of those Pieces for the Crown, or that they should not be current any longer, and that whatever sums thereof were found in the Ships, should be confiscated.

The French were not at all satisfy'd with that; and whereas there was a necessity of submitting to the Grand Vizier's Decree, they betook themselves of having some of those Pieces coin'd, which should not have above four Sols of good Silver, which was a considerable advantage, of twenty five upon the hundred. They paid well enough for some time, before the Turks had discover'd the fraud; they being satisfy'd, that the Stamp was fair, and that the Pieces look'd very white: And the Women and Maidens, of the meaner sort of People, made them contribute to the ornament of their Head-tires, about which they fall'd those pretty little Pieces, and they came down flapping about their Foreheads, as the wealthier sort fall'd Pieces of Gold to theirs.

But the better to compass their design, the French Merchants were oblig'd to find out other Countries, where it might be lawful for them to traffick in those Pieces. Their first recourse was to those of Dombes, Orange, and Avignon, and passing into Italy, they found work for some time for those of Monaco, and Maffa. But having observ'd, that the Turks were more taken with the Pieces which had the impression of a Woman's Head, and those Princes being unwilling to suffer them to coin among them any Money of so base an alloy, or to give it the Stamp of France, the Princes of Dombes, they call their eyes upon some Castles situate within the Territories of the Genoese, yet subject to the jurisdiction of the Empire, where they obtain'd what they defir'd, upon conditions not disadvantageous to the Lords of those places. The Pieces they got coin'd at Orange, were also sought after, and pleas'd the Turks, in regard the Stamp was beautiful, and very clear; but those of the Legar of Avignon were not so current, the Effigies thereof not being well done, and the Crosses, hanging at the Neck,
displeasing to the Turks. Had they contented themselves, in that Trade, with twenty-five upon the hundred, it might have continued, and the profit would have been considerable: but by little and little, the thing came to so great an excess, till, at last, there was not one penny-worth of good Silver in every piece.

The French, to make them pass the better, gave eighteen, and sometimes twenty for a Crown, of which abuse the great Merchants of Constantinople, Aleppo, Smyrna, and other Cities of Trade, made a good hand, they giving but twelve or thirteen for the worth of a Crown, in the payments they made to the petty Merchants of the Provinces of the Empire, for the Merchandizes they brought out of Turkey, there was none of that counterfeet Money dipp’d, and the Armenians were far enough from molesting themselves with it, in regard that all the Money, which is carried into Persia, is presently convey’d to the Mints, upon the Frontiers, to be melted down, and afterwards coin’d into Alloys, whereas, if they give the Merchant an account, answerable to the Standard of his Money, after it has been examin’d; and by that means there can be no fraud committed. The fame course is taken over all the Great Mogul’s Empire; and of all the Princes in the World, he caueth all the Species of Gold and Silver of the best Standard to be coin’d without admitting the least alloy.

The Germano Merchants, perceiving that the French had, at the beginning been fortunate in their Commerce, would needs imitate them in other forts of Money, and got two or three hundred thousand Ducats coin’d, which they carried into Turkey. But they had not the success they expected, the Gold was so counterfeit, that the cheat was immediately discover’d, the Consul, and the Captain of the Vessel, were in some trouble about it, and the persons concern’d therein, fay’d what they could of that disfavour.

The Germans also would needs come in for a share, taking another course all along the Danube, quite to the mouth of it, from whence they got to Constantinople, through the Black Sea. With other their Merchandizes, most whereof consist’d in the counterfeit Copper-wares of the City of Nuremberg, things fit enough those Nations, which border upon the Lucine Sea, they carried a quantity of Roups, or quarter-Ryals, of the coinage of Poland, which were pleasant to the eye, and might have been commodious enough for the Merchants, if the adulteration had been moderate. But the Italians need not be much afham’d, that the Germans should be more successful than they upon that occasion, since that both Nations came short in point of subtility, to deceive the Turks.

But to return to the French, the first concern’d in this History, to which it is time to put a period. In the heat of their Commerce, and while all things were very well with them, they thought it not enough, to carry away the richest Merchandizes, but they also bought up all forts of good Money they could meet withal, and brought it into France, to carry on and continue the coinage of their counterfeit pieces. This Trade was carry’d on so far, through the whole extent of that vast Empire, and there was so prodigious a quantity of that counterfeit Money spread abroad, that it was found by the Register-Books of the Farmers of the Customes, that the sum of what had been dipp’d of it amounted to a hundred and fourscore millions [of Livres] not accounting what had never come to their knowledge, and what Seamen, and other private Persons might have concea’d.

The other Merchants and Traders of Europe, who brought none but good Money, having exclaim’d against that disorder, and renew’d their complaints to the Grand Vizir; the Turks at last open’d their eyes, and that principal Minister, having comprehended that the thing continu’d, in a short time, instead of Silver, there would be nothing but Copper in the Empire, prohibited the bringing in of any more of those pieces of five Sols, upon pain of confiscation, and great penalties to be inflicted on those, who durst do any thing contrary thereto.

Yet could not that crying of them down, and the Grand Vizir’s prohibition make the Souldiers, who serv’d in Candia, out of love with those little pieces, the beauty whereof they were so much taken withal. Notwithstanding all the Remonstrances that
that could be made to them, they would not be paid in any other kind of Money; and some discontented Persons and Mutineers, beginning to chew their Teeth, they were forc'd immediately to send Gallies to Smyrna, and some other Cities of great Commerce, to bring away all that could be found of that sort of Money. The incredible quantity of those counterfeit pieces, dispers'd in all the Provinces of the Ottoman Empire, is at least vanish'd, they are grown red, and no longer current.

At the first crying down of that counterfeit money, before the news of it could have been brought to foreign Countries, a certain Person named Golin, engag'd all he had in the world, to make up to the sum of five and twenty thousand Crowns in those pieces of five Shillings, so extremely falsify'd, that there was hardly so much Silver as was requisite to whiten them. He came to Smyrna, where I then was, and where he soon found, that there was no way to put off his counterfeit Merchandise. Whereupon he imagin'd, that he might get it off, if he could make a speedy Voyage to Constantinople, where, as he had been afore'd, some Persons took them, even after they had been cry'd down. Being unwilling to hazard all by Sea, he sent away, by Land, four or five thousand Crowns, which were taken away by Thieves, near Burfa, and carry'd the much greater part to Constantinople, in a Dutch Vessel, of which he had also sufficient caufe to repent him. After he had expos'd it at the Custom-house, for the payment of the Duties, the Chief Officer of the Custom told him, that he might return within two or three days, to take back what belonged to him; and as soon as the other was gone, he caus'd all to be melted down in his presence. The separation being made, upon twenty thousand Crowns, which was the sum he had brought thither, there was not the full fourth part of Silver, and the Merchant coming again to the Customeer, fell down all along, out of pure fear left a severe punishment might follow the fraud whereof he was visibly convicted, seeing so much brass on the one side, and so little silver on the other. But the Turks are not so rigorous, as some persons imagine, all was refor'd to him, nay there was no penalty inflicted upon him, and they only order'd him to be gone.

Certain it is, that the Europeans, more addicted to subtlety and circumvention, than the Levantines, and for the most part not endeavouring to be sincere in Commerce, have taught the Turks several Cheats, which they were either ignorant of, or did not practice, especially since the Inhabitants of Granada, being driven out of Spain, dispers'd themselves into several Provinces of the Levant. Before that time, a man might have rely'd on their integrity and fair dealing. But now, when you treat with them, you must stand upon your guard; so prevalent is the example of evil to corrupt men's minds. Nor are we to be astonish'd at that ancient undigusted humour of the Turks in their Commerce, since we find, that the poor Abyssines, who come from the lower parts of Ethiopia to traffick at Cairo, and the Idolaters themselves in the Indies amongst themselves and with Strangers, with a strict observance of an inviolable fidelity.
**CHAP. I.**

Of the extent, and external parts of the Seraglio.

**The Principal Heads.**

The Origine of the word Serrail, or Seraglio, common to all the Royal Houses, as well in Turkey as Persia. The admirable Situation of the Grand Seraglio at Constantinople. Its extent, figure, and externals. The Artillery not kept in good order, and the Gunners not well skill’d. A delightful place of it self; but restraint makes it otherwise.

The Grand Seignor’s Seraglio, whereof I undertake to give a Description, is the Palace, where the Ottoman Princes ordinarily keep their Court. All the Royal Houses, as well in Turkey, as Persia, have the same Name, which derives its Origine from the word Serrai, which signifies a great Noble House, in the Persian Language. The Grand Seignor has many Seraglio’s, in the Provinces of his Empire, and the principal of them are those of Bursa, and Adrianople, two inclosures which that Monarch does ordinarily make use of, according to the conjuncture of his Affairs.

But to confine ourselves to Constantinople, we find there three Seraglio’s, which have all their different Beauties. The old Seraglio is the Palace, appointed for the retirement of those Women, who have serv’d the Predecessors of the Prince Regent, and whence they never get out, unless it be in order to Marriage. The Grand Seignor goes thither but very seldom, and that when he is out of humour, to pass away some days there in solitude. The Seraglio of the Hippodrome, so call’d from the Exercifes done there on Horse-back, which was built by Ibrahim Baffa, Son-in-law, and Favourite to the Emperor Suliman the Second, serves now for an Amphitheatre for publick Festivals, Exercifes, Combats, Caroufels, and particularly for the Circumcision of the Ottoman Princes, which is their greatest Solemnity. The third is the Grand Seraglio, whereof I make the Relation, and so which that Name is principally attributed, so as that there needs not any thing else to be added thereto, to distinguish it from the others. I shall have but little to say concerning the Structures of it, wherein there is not any thing extraordinary to be observ’d, but shall rather insist upon what is privately done, in each Apartment of that great Palace.

The Grand Seraglio is a vast place inclos’d, which reaches to that point of Land, where the ancient Byzantium was built, upon the Bosphorus of Thrace, and the joining together of the Egean Sea and the Exuine, which contribute so much to the beauty and wealth of Constantinople. This great City, let the Wind fit where it will, does every hour receive some refreshments or other, from one of those Seas; and the Seraglio, advancing it felt into the Channel, which makes a communication between them, receives the first Advantages that may be derived thence.

(D)
That great Inclosure makes a Triangle, one side whereof is to the Land-side, and
reach to the City, and the other two ly open to the Sea and a River which falls in
into it. This Triangle is unequal, and if it be divided into eight parts, that side to
wards the Land takes up three of them, and the five others are for the two sides abut-
ting on the Sea. Its compass is about three Italian miles, or one of our common
Leagues. And this Palace is surrounded all about with high and strong Walls, thank'd
on the Sea-side with square Towers, at a considerable distance one from another, and
towards the City, with round Towers, which are at a nearer distance one from an-
other, from the great Gate of the Seraglio, which is towards St. Sophia, as far as the
Sea, where you embark for Gallata. In those Towers, in the night-time, there are
Guards of the Azamoglans, to see that no Body approaches the Seraglio, by Sea or
Land; and if occasion require, they may fire some pieces of Artillery, which stand al-
ways loaded upon a Quay, of five fathom breadth, which is carried quite about the
Seraglio.

Upon one of those Towers, about a hundred paces from the great Gate of the Ser-
aglio, as you go down, in order to your passage over to Gallata, they have wrought
a Clofet, into which the Grand Seignor goes sometimes to divert himself, and to see
People passing to and fro, without being seen himself. Somewhat lower, and upon
the Sea-side, there is a spacious place cover'd over, under which, as if it were in a lit-
tle Haven, they keep the Caicks or Brigantines, wherein the Prince takes his divertile-
ment by Water, when he is pleas'd to do it.

Not far thence, within the inclosure of the Seraglio, are the Habitations of the Be-
stangis, who are entrusted with the conduct of the Brigantines; and at a little farther
distance, in your way to the point of the Seraglio, which is towards Sendaret, stands
the Quarter of the Bostang-i-bachi, Overseer of the Gardens of the Seraglio, and of all
the other Gardens belonging to the Grand Seignor.

Upon the Quay, which, as I told you, does surround the Walls of the Seraglio,
there are forty or fifty pieces of Canon of different bignefs, and there are some of so
great a bore, that a Man might get into them. Opposite thereto, and in the middle
of the Channel, there is a Tower built upon a Rock, which the Turks call Quifler bou-
left, or the Tower of the Virgin. It is kept by Bostangis, and has its Guns levell'd with
the Water, which better defend the Streights, than those at the point of the Seraglio,
which for the most part are without Carriages, and unserveable. Besides, they want
good Gunners, and if all that Artillery were well mounted, and manag'd by skilful
Persons, it would better keep in awe, whatever comes out of the Mediterranean, and
the Black Sea.

Some few paces from the place where these Canons are planted, there springs a
Fountain which comes out of the Seraglio, and calls a great quantity of Water, for
the convenience of the Veflês, which lie at Anchor near it, and supply themselves
therewith; it being not permitted that any should land on that side of the Seraglio,
but upon that account.

We have spoken sufficiently of the external parts, 'tis time we now enter into the
Seraglio, and rather consider what paffes in every Appartment of it, than the Strucre-
tures thereof, wherein, as I said, there is not any thing of Magnificence, whatever some
Persons might invent, who, in my prefence, have made noble Draughts of it, ground-
ed on their own pure Imaginations. I have seen as much of the Seraglio, as a Stranger
could do, and I have seen it several times, in several Voyages, having had time enough
to consider, the two first Courts, the Divan, and the Hall of Audience, but cannot
celebrate them much for any great Beauties I could find in them. There is, I must con-
fect, an abundance of Marble and Porphyry in all the Appartments; but on the other side,
all those Appartments are confusely hatlled together; there is no regularity at all; most of the Rooms have but little light, and all the ornament of them consists in rich
Tafffery lay'd all over the Floors thereof, and some Cullions of gold and silver Bro-
kado, some whereof are embroidered with Pearls. But taking things generally, if the
Walls and the Towers, which inclofe the Seraglio, look more like a frightful Prison,
Chap. II.  Grand Seignor's Seraglio.

than a Royal Palace, the Appartments, whereof it consists, have not also that wealth, or pleasure, for which the Palaces of France and Italy are so highly celebrated, and they offer not any thing which may long entertain the sight of a curious Person. All that can make the Seraglio a pleasant place of abode, is, the advantage of its situation, and indeed a nobler cannot be imagined. For it looks towards the East, and takes up the upper part, and the defect of a floating Hillock, from St. Sophia, quite to the Channel. The Buildings are upon the most eminent places, and have a prospect into the Gardens, which run along the defect, as also into the two Seas which meet at the point of the Seraglio, whence the Grand Seignor may at the same time see Europe and Asia, in both which parts of the World, his Territories are very great. But never was any Prison thought a pleasant place, and there are few in the Seraglio, who rather would live in a Hut, and have their liberty, than be continually confined in a Palace under such severe Discipline.

\[\text{C H A P. I I.} \]

Of the first Court of the Seraglio, and particularly, of the Infirmary.

The Principal Heads.

The Regulations of the Infirmary of the Seraglio.
The difficulties of getting Wine into it. The subtility of some people to be receiv'd into it, though they are not sick. An abominable vice, common all over the East. The fruitless endeavours us'd to check the course of it. The sacrilegious action of two Ichoglans. The Wood-piles of the Seraglio. The great advantages of those who have the charge thereof. The exercise of the Girit. The Grand Seignor's Liberalities. The counterfeit Modesty of the Grandees of the Port.

Of the many Gates which give a Man entrance into the Seraglio, as well on the Sea-side, as on the Land-side, that towards S. Sophia is the greatest. That is always open, the others not being so, but according to the Grand Seignor's pleasure. You first come to a great Portal, which has not any thing of magnificence, and where you only find certain golden Letters, and about them Fentillages and Compartiments, according to the Arabian way of Painting. That Gate is kept by Fifty Cappiris, who have for their Armes, the Firelock, the Dart, and the Cymitar, and gives you entrance into the first Court of the Seraglio, which is Four hundred paces in length, and a hundred in breadth, without any paving.
On the right hand of that first Court, there runs all along a spacious structure, containing several Appartments or Chambers, and serving for an Infirmary to the whole Seraglio. The Gate of it is kept by an Eunuch, who has under him a great many People, employ'd in attending on, and ministering to the sick, whom, notwithstanding their quality, they dispose into convenient quarters in that house, where they may be better affected, than in those which their indisposition had oblig'd them to quit. The two principal Phyfitians, and the two principal Chirurgeons, whom they call Hexonom-bachi and Girab-bachi, make their visits there every day, at certain hours. A man cannot imagine a place better order'd and regulated than that is: and the Grand Seignior himself sometimes comes thither in person, to take an exact account of the Sick and their condition, as also to enquire whether they are well treated, whether the Phyfitians visit them often, and whether every officer of the Infirmary perform the duty incumbent on him. There is seldom any place void in that House, for as soon as one is gone out, another comes in: and though it be design'd only for such as are sick, yet several persons, who are well, are brought thither, under pretence of indisposition, or to enjoy themselves a while, or to weather out some trouble or discontent. They continue there for the space of ten or twelve days, and are diverted, according to their mode, with a wretched kind of vocal and instrumental Music, which begins betimes in the morning, and holds on till night. The permission they have there to drink wine, which they never have elsewhere, is a greater inducement for their coming in thither, than the Music. But that permission, which they would as 'twere conceal, and which the Superstition of the Turky dare not publicly own, is accompanied by a thousand difficulties. They are not permitted to bring in any wine in the height of the Eunuchs, who stands at the entrance of the place: and if any one should be surpriz'd in the doing of it, his punishment would be to receive three hundred batimadoes, and a penalty of three hundred Alikes, to be paid to those from whom he had receiv'd them. But if he can cunningly get in with the Wine, not having been stopp'd at the Gate, as soon as he is got in, he runs no risque at all, and may drink of it without fear of any chastisement, though 'twere in the presence of the Grand Seignior.

The difficulty of getting wine into the Infirmary.

The small quantity of wine which can be got in by this way, would signify but little among so many People, if there were not some other less difficult contrivances to supply them therewith. And this is none of them. The Infirmary adjoins to one side of the Gardens, from which it is separated only by a wall, which is not very high; so that the Botanists, who find that wine goes off at a good rate, and that they who are within the Seraglio know not how to spend their money, do, in the night time, by ropes convey over the wall, so many Barrachoes or bags of Buck-Skins, full of wine, containing forty or fifty quarts, which some other persons of the Infirmary hand ready to receive. This way brings in abundance of wine, but not without fear of being surpriz'd by the Botanists-bachi, who goes the rounds every night.

Nor is the drinking of wine the main inducement which makes those counterfeit sick persons to seek out pretences, to go and pass away some days in the Infirmary's informa- much that some have the lewd artifice to put themselves into a flight Fever, which is presently remov'd. A detestable passion, and which is in a manner natural to them, though it be against nature, makes them study all the imaginable ways to satisfy it. This proves a hard matter for the Isoglams to do, while they are in their chambers ob- serv'd and watch'd night and day by severe Overseers, who never pardon them the least misdemeanor.

For though the Grand Seignor be himself subject to the same passion, the very name whereof causes a horror, yet he orders cruel punishments to be inflicted on those who shall presume to imitate him. He does what he can to prevent the mischief, which he would not have countenanced by his example, and imposes the prevention of it as a task upon the Eunuchs, a vigilant sort of animals, whose Eyes are always open. But in the Infirmary, all these precautions prove fruitless; the Eunuchs belonging to that place being corrupted partly by presents, partly by treats, or being made drunk with wine, or some other liquors, they bring in thither some young lads, of whom there is great store in the City of Constantinople. The better to over-reach the Eunuchs, they put those young lads into the habits of the Halvags, and so the cheat succeeds, in regard they are
the attendants on the Officers of the Seraglio, and do all the errands they have to do in
the City.

Of these Halwages, there is ordinarily to the number of six hundred, and they
have only their cloathing and sustenance allow'd them, without any wages, till such
time as they have serv'd thirteen or fourteen years. Their wages begin at the rate of
two Aspers [per diem] and in time may rise to twenty Aspers and a half; but they have
other contingent Probits, and they know well enough, how to make their advantage
of the Employments they are put upon. For whereas they only are the Persons who
have the freedom of going and coming in and out of the Seraglio, they set double the
price on every thing they buy. But their most considerate gain proceeds from the
informer commerce of these young Lads, whom they bring in to their Maffers, and
whom they cunningly flip into the Infirmary, after they had put them into Habits like
their own. They wear a white Cap, which rises up from the Crown of the Head,
to a pretty height somewhat to the resemblance of a Sugar-loaf.

The Hujlter-Agafis, or chief Overfeer of the Infirmary, is indeed continually at the
Gate, with five or six other Eunuchs, and carefully observes whatever goes in, or
dees and'd to check its
comes out. But all that vigilance will not do the work; nay though he had a hundred
eyes, yet were it impossible for him to discern those young Lads, amidst the great
number of those Halwages; and that the rather, for these reasons, that they are fre-
cquently chang'd, that some of them are made Janizaries, and that new ones are ta-
taken in upon the advancement of the old ones to some other Employments. But if it
should happen that the said Superintendant Eunuch should have any secret information
of what's design'd, and seems as if he would make some noise about it, he is present-
ly appeas'd with a silk Veil, or some other Present, and 'tis thence that he derives his
greatest advantages. In fine, that brutish Paffion is so ordinary amongst the Turks,
and generally over all the Eastern parts, that notwithstanding all the endeavours that
have been us'd to prevent the effects of it, they will hardly ever be able to do it. There
happen'd a memorable Example of this in my time. Two Pages of the Chamber
who could not have the convenience of executing their wicked design in the Seraglio,
was taken in, and put into the Mosquey to starve their bruti-
ality. After Prayers were ended, they suffer'd all the people to go out, and having so
well hid themselves that he who shut the doors could not perceive them, they fell to
the doing of an action, whereof the very Idea cau'd horror.

On the left hand of this first Court, there is a spacious Lodgement, answerable to
that of the Infirmary; and that's the habitation of the Azamoglus, persons desig'n'd
for the meanest Employments of the Seraglio. Within that Structure there is a spic-
cious Court, where you shall find dispos'd in order, all about, and in the middle, so
many Wood-piles, where are renew'd every year, and there are brought in thither
above forty thousand Cart-loads of wood, every Cart-load being as much as two
Oven can draw. Some part of this wood comes in by the Black Sea, and the rest out
of the Mediterranean: and whereas there is a great quantity of it left every year, es-
special when the Grand Seignor does not winter at Constantinople, that remainder, which
must be very considerable, is dispos'd of to the advantage of the principal persons
amongst the Azamoglus. They are cunning enough to take their opportunity, when it is
unload'd upon the Port, and computing, as well as they can, how much may go to
make up the Piles, they proportionably fend, what they think may be fear'd, to the
City, and lodge it in the houses, where they are acquainted. Which they may do
with so much the more security, in regard that no body minds what they do, and that
they perform their duty, when the Piles are compleat'd, in the feason, during which
they are wont to make their Provisions. The wood they thus convert to their own
use they are paid for, and the sum rais'd thereby is considerable for Persons of so mean
a Quality.

On the same side as the Infirmary, and a little lower, (for the Seraglio is a rising
down to the point, whereby it is terminated) you discover the great Portal of the Gar-
dens, which they call Bagge-Karpouss. From that Gate, which overlooks the foresaid
defect,
defect, and where you are as it were upon an Eminency, you descend into a very noble Place, which the Grand Seignor caueth to be always kept neat and even, where the Great Persons of the Court come to do the Exercise of the Giris or the Dart, which is perform'd, most commonly, upon Fridays, immediately after their coming out of the Molquoy. There are about two hundred pages from the Portal to that place, and in the Court there may ordinarily be, upon those days above fifteen hundred Persons, yet so as that not any person whatsoever is permitted to go any further, unless he be called by the Order of the Giris-Boy, who is the chief Overseer, and Director of that Exercise. They who enter into the Liits, do many times amount to the number of a thousand Persons. If the Grand Seignor himself, who is present at those Exercises, the end whereof proves many times Tragical to those, by whom they are perform'd, has found any particular divertisement therein, especially when there are Limbs lost or broken, he orders every one to receive a Purse, which, as I told you, amount to five hundred Crowns. The distribution of those Presents is greater or lesser, according to his being in a good or bad humour, and sometimes there are distributed at his departure thence, to the number of ten Purses. The Treasurer, who is always attending on him, and has ordinarily brought along with him fifteen or twenty thousand Ryals in Gold and Silver, stands ready, upon a beck, to obey his Orders.

But this is worth our observation, That when the Prince is ready to bestow his Liberalties, on those who had behaved themselves valiantly in that exercise, the Grandees of his Court, who had appear'd therein as well as others, purposely shew themselves out of the way, and leave him to make his Presents to other less considerable Persons, as being such as stand more in need of them than they do. This is their custom ordinarily, whether it proceed from Generosity, or from a counterfeit and perverted Modesty, it matters not. And after the Grand Seignor is withdrawn, it is lawful for those who are left in the forefain Court, and are skill'd in the handling of the Dart, to spend the remainder of the day in that Exercise. But those, how great soever their performances may be, and what wounds soever they may receive, are not to expect any Presents; There's no Prince to be a spectator of their Gallantry, nor Treasurer, to distribute his Liberalties. They only lay some wagers amongst themselves, and he who gives the fairest blow, wins, and the fairest blow is in the head, or face. There is ever and anon an Eye struck out, or a Cheek carried off, and that Solemnity proves very fatal in the end to some of them.

And this is an account of all that is observable in the said first Court. Let us now make our entrance into the second, and observe what is most remarkable in all its Apparments.
CHAP. III.

Of the second Court, wherein are the little Stables, the Kitchins, and the Divan.

THE PRINCIPAL HEADS.

A square and spacious Court, and its Embellishments. The Janizaries extremely sprightly, active, and well order'd. The number of the Kitchins. The ordinary dishes of meat that are serv'd up in the Seraglio. The way of ordering the Pilau. A particular way of roasting in the Levant. The Turks cannot endure the Hare. Conserves of all sorts. Several compositions of Sherbet. Receptacles for all the waters of the Seraglio. The little Stables. The Quarter of the Eunuchs.

Out of the first Court, into which the Baffas and Grandees of the Port, may come on Horse-back, and where they are oblig'd to alight, if they intend to go any further, there is an entrance into another, through a second Gate, kept, as the former, by fifty Capitans. The second Court, much more noble, and more delightful, then that whereof we gave you the precedent description, is near three hundred paces square; and only the walks, leading to the several Apartments, are pav'd, the rest being in Gras-plots, planted about with Cypress, and water'd by Fountains, with rails all about, to hinder people from going upon the gras. Over the gate of that Court, may be seen these words, written in great golden Characters.

La Illahé Illa Alla,
Muhammed Resoul Alla.
That is to say,

There is no other God than God,
Mahomet is sent by God.

Resoul signifies sent, which is the greatest Title given by the Turks to their Prophet.

On both sides of that Court there runs a very noble Gallery, the pillars whereof are of marble, all along which the Companies of the Janizaries are drawn up, and disciplin’d, when the Grand Seignor orders them to shew their activity, and to appear well arm’d, at the arrival of some Ambassador, who is to have Audience.

On the right hand, behind the Gallery, where the Janizaries are drawn up, on the Divan-days [that is to say, upon Council-days] are the Kitchens, and the Offices of the Seraglio, distinct one from the other, and every one serv’d by its peculiar Officers. Heretofore there were nine of them, but now that number is reduc’d to seven. Every Office or Kitchen, has its chief Director, or Master-Cook, and there is a Superintendent above them all, named the Akggi-bachi, who has the command over four hundred Cooks.

The chiefest of these Kitchens, which is for the Grand Seignior himself is called Hafsonubak.

The second is called Valide-Sultanam-Mouthbaki, and is design’d for the Sultanesses, as for instance, the Mother, the Wife, or, to say better, the Princess, for whom the Grand Seignor has the greatest kindnes, and who had the happiness to bring into the World a Successor to the Empire, as alfo for his Sisters and Daughters.

The third Kitchen, which they call Kifer-Agazisim-Mouthbaki is appointed for the Overseer of the Apparition of the Women, and the other Negro-Eunuchs who are employ’d about the guarding of them.

The fourth is for the Capou-Agasi, or Grand Master of the Seraglio, who has the greatest access to the Grand Seignor’s Person, and whose Charge (as I said elsewhere) generally extends over whatever enters into the Palace. And this Kitchen serves also for the Officers of the Divan.

The fifth is for the Chasnadarbachi, or the chief Person concern’d about the Treasury, and for those who are under his jurisdiction, and obey his Orders.

The sixth is for the Kilargibachi, or principal Cup-bearer, and those who have their dependance upon him.

The seventeenth, and last, is that of the Sarai-Agasi, and of all the Officers, who are under his charge.

Lastly, as for the Botangis, whose work lies in the Gardens, they dress their Meat themselves, and appoint some among them to execute that Office, and they provide the Commons for all the rest. There are also some of these Botangis employ’d in the Offices design’d for the Grand Seignor.

There enters no Beef into the Kitchens of the Seraglio: but the ordinary consumption of every day, including all, as well those who eat within, as without, may amount to Five Hundred Sheep, in which number must be comprehended Lambs and Kids; and the greatest part of those Sheep, are brought from the Frontiers of Persia; which Country excels all others, as to that creature. According to this proportion of Mutton,
Chap. III.

Grand Seignor's Seraglio.

27

Mutton, may be computed the quantity of Pullets, Chickens, and young Pidgeons, the number whereof is limited, according to the Seafons; as also what may be confum'd in Rice, and Butter, for the Pilau, which is accounted the best dish in Turkey, and all over the East: Those Nations, who are lovers of Temperance, and do not much study the satisfaction of the palate, seldom have any other dish: and that not being contemptible, some haply will give me thanks, for communicating the ordering of it.

The Turkey, and generally all the Inhabitants of the Eastern parts, make the Pilau, the way of ordering the Pilau.

This dish is made thus: After they have made a preheating, and brought to a boil the different meats, together with the desired quantity of rice, they let it simmer in a pot, till it is half done, or somewhat more. The rice must be firm, and never broken. When they think the meat is well roasted, then pour out both meat and broth into a Bafin, and the Pot being well filled, put it on the fire again with Butter in it, which they suffer to melt, till such time as it is very hot. Then they chop the meat, which had been but half-boy'd into little pieces, the Pullets into quarters, and the Pidgeons into halves, and so they cast it into the Butter, they fries it, till it be of a very brown colour. The Rice being well waft'd, they put some of the Pot over the meat, as much as they think fitting, and the broth, which had been pouring into the Bafin, they also put it into the Pot, Ladle-full after Ladle-full, over the Rice, till such time as it stands two fingers breadth above it. Then is the Pot immediately cover'd, there is a clear fire made under it, and they ever and anon take out some grains of the Rice, to see if it be softened, as also whether it be requisite to put in some more of the broth, to compleat the stewing of it. For it is not like the Rice brought into our parts, which presently breaks abroad, but their Rice is of such a kind, that it must be fully boy'd, and yet the Grain entire, as well as the whole Pepper, wherewith they season it. As soon as it is come to that condition, they cover the Pot with a cloath three or four times doubled, and set the Pot lid upon that. And when the rice is perfectly done, they take out the meat, which is afterwards used in the dish, and then put in the rice. It is put into large Dishes, with the meat handomely dispos'd upon it, and some part will be white, that is, consist'd in its natural colour, some part yellow, occasion'd by a little mixture of Saffron, and a third part of a Carnation-colour, done for the tincture of the juice of Pomegranate. Nay, though the meat be as fat as is requisite for the ordering of this Dish, yet to make the Pilau more delicate and palatable to them, they belowe three pounds of Butter on six pounds of Rice, which makes it so extraordinary fat, that it diffus'd, and is nauseous to those who are not accustomed thereto, and accordingly would rather have the Rice itself simply boy'd with water and salt. There are always two or three Dishes serv'd up after that manner, to the Grandees of the Port, who, for the most part, keep open Table, and instead of fleth, they cover them with a great Omelet or Omelet, made with good Herbs, and about three fingers thick, or with some peac'd Eggs, which are neatly dispos'd all about it. A man is never incommoded by this kind of Rice, but the other, which is too fat, is not fit for those who drink wine, and will not excite them a desire to eat of it often.

Since I have given you an account how they order the Pilau, I cannot forbear making you a further discovery of the Turkish management of the Kitchin, and telling you how they roast their meat. The greater sort of meat, as Sheep and Lambs are roasted whole, in Ovens made in the Floor, wherein they hang them by the head, and they are taken out thence as it were brown-bak'd, and Cook'd well enough, so as to excite appetite. At the bottom of the Oven there is ordinarily a Bafin plac'd, having in it some Rice and fair Water, which receives the drippings of the Beast, the very Tayl it self, which sometimes weighs fifteen or twenty pound, yielding a good quantity thereof, as being in a manner all fat. The Tayls of the Lambs, having not, so much fat, are excellent meat, and in a manner as delicate as the Sweet-breads of Veal. The Lambs being thus roasted, are always serv'd up with Rice under them, and for the greater Tables, they serve up two of them in a Dish. So that there is no use of Spits in the Turkish Kitchins, but what is for Poultry, or Fowl, which they order so untoewardly,
A Relation of the

Chap. III.

untowardly, that when they are brought up to the Table, they appear so mangled and disordered, that it is no cafe matter to distinguish the head from the feet. But it is to be observed, that the Pilau, and all sorts of Flesh-meat are not serv'd up, but only at Supper, about five of the Clock in the Evening; and that in the morning, those of better Quality eat only Sallets, Herbs, Fruits, and Conserve; the meaner sort of people contenting themselves with meats made of Milk, Melons, and Cucumbers, according to the Season.

As for Fish, the Turks care not much for it, and though the Seas and Rivers are well replenish'd therewith, yet they seldom eat of them. It seldom happens also, that any Venison or Wild-Fowl comes into their houses, as being a kind of meat they do not at any rate relish. But above all meats they have an aversion for the Hare; which observation I made also in the Armenians, who are of a persuasion, that the Female of that Creature has its monthly courses regularly, as the Woman hath. It is easily perceivable, by what account I have given, that there is no great variety or delicacy in the Turkish Entertainments, and that the French and other Europeans would not think themselves well treated thereat. But, however, their Kitchens are kept very neat, they have all the accommodations requisite for their way of dressing, and whether you consider the Dishes and other Vessels they use, or the meat it self, there is as much cleanliness as can be expected.

The Officers where the Conserve and Sweet-meats are made (there being fix or seven of them) are above the Kitchens, and serv'd by four hundred Halvagis, who were established by Sultan Solomun, a magnificent Prince, who also regulated all the Offices and Officers of the Seraglio. They are perpetually at work in those seven Offices, and there they prepare all sorts of Conserve, dry and liquid, and several sorts of Syrups, as also several kinds of Turcis, which are Fruits preferred in Vinegar and Salt, into which, they put a quantity of fragrant Herbs, such as Rosemary, Marjoram, and Sage.

In the same Offices they also prepare the ordinary drink of the Turks, which they call Sherbet, and it is made several ways. That which is most common in Turkey comes somewhat near our Lemonade, but there is very little water in it; 'tis in a manner all jucce of Lemmon, or Citron, having an intermixture of Sugar, Amber, and Musk. They make another sort of it, which is highly in esteem, and that is made with the water distilled from the flower of a Plant, which grows in Pools and Rivers, and has the figure of a Horse's Noze. These flowers are yellow, and called Nathanjer. But the Sherbet which they most esteem, and which is drunk by the Grand Seignor himself, as also by the Buffa's and other Grandees of the Port, is made of Violets and Sugar, and there is but little jucce of Citron put into it. They make also another sort of drink, which they call Magion, compo'd of several Drugs, whereby it is made hot: and there is another sort purposely prepar'd for the Grand Seignor himself, called Mufcavi, of which he takes a Doxe, when he intends to visit the Sultan's house. The principal Persons about the Court fend for it secretly to the Halvagibachi, who does not deny them, as being a great advantage to him, because he is well paid for it. Nor do they want Snow and Ice, to cool all those Liquors, and the Turks are much more humorous and delicate in their drinks, than they are in their Meat.

At a place ten or twelve paces distant, and opposite to these Offices, is the Receptacle, or Servitory, which distributeth all the Waters of the Seraglio, and they are thence directed to every Quarter, into the places where there is a necessity of them. One of the Baitagis has his station there all the day long, to give Water as he is directed. And when the Grand Seignor passes from one Quarter to another, the fountain of that, where he is in person, plays continually during his abode there, by a Signal which is given to the Baitagi.

On the left hand, in the same Court, and opposite to the Kitchens, may be seen the Grand Seignor's little Stables, which do not hold above twenty five or thirty choice Horses, design'd for his Exercites with his Favourites, and above the Stables, in great Rooms, they keep the Saddles, Bridles, Housles, Trappings, Foot-cloaths, and Stirrups,
Stirrops, which are of inestimable value, by reason of the abundance of precious stones, whereby they are enrich’d. There are some Harneffes which amount to a million of Livres, French Money. The great Stables stand all along the Canal, which beats against the Walls of the Seraglio. They are always well replenish’d, and in good order, and they take care, that there be not so much as one vacant place therein. In those Stables does the Grand Seignor keep a great number of Horses of value, to be refer’d for the War, or to be us’d in some Magnificent Solemnity; that Strangers may see the Splendor of his Court.

CHAP. IV.

Of the Hall of the Divan, and the exact Justice which the Grand Seignor causes to be admitted there.

The Principal Heads.

The Divan-Hall not very magnificent. The Council-days. Causes quickly decided. The causes of that expedition of Justice in Turkey. The subtle Policy of the Ottoman Family. The care which is taken to prevent the revolt of the Janizaries. How the Grand Seignor assists at the Divan, or Council. The bold action of a Timar-Spahi, who kills a Grand Vizir, and is pardon’d. The noble Genius of Sultan Amurat, and by what Artifices he discover’d a great breach of Trust. A kind of Beads us’d by the Turks at their Prayers. A noble Example of a severe act of Justice. At what times, and how, the Grand Seignor rids those out of the way whom he suspects. The days on which Ambassadors come to the Divan.

The Hall of the Divan, which belongs to this Second Court, is, on the left hand, next to the little Stables, as you go towards the Grand Seignor’s Quarter. ’Tis a great low Hall, cover’d with Lead, and wainscoted and gilt in some places within, from which it derives a little Ornament. The Floor of it is cover’d with a great Carpet, and there are some Benches for the Officers, of whom that Council consists, which the Turks call Divan. There are, as I told you, Galleries of all the sides of that Court, which makes it look as it were like
like a Cloister; and 'tis under that Gallery which is on the right hand, that the Janizaries have their station, while the Divan is sitting.

The Council sits, ordinarily, four days in the week, which days are answerable to the Saturday, Sunday, Monday, and Tuesday of the Christians.

Justice is there exactly administered to any one that desires it, and for what cause soever it be, to, as that the differing Parties have no need either of Proctors or Advocates names not known in Turkey, and the Perons concern'd are to lay open their Causes themselves. There is no talk of delays, or putting off from one time to another; people shall not languish in expectation, but the business is decided immediately, what nature soever it may be of.

The Reasons of that Expedition of Justice.

Though this Custom be very commendable, yet can it not be so well practis'd amongst Christians, because they stand upon the property of what they have, and that is deriv'd by Inheritance from one to others, and the litigious partitions of them do many times engage the Proprietors thereof in long Suits of Law. 'Tis quite otherwise amongst the Great Officers of the Port, who are all Slaves, either taken in War, or sent up, as Prefents, by the Baffa's, and Governours of Provinces. All their Eittates, when they die, return to the Grand Seignior, from whom they had receiv'd, to that it is a perpetual Circulation: and their Children, as I told you in the beginning of this Discourse, are brought up to the Scraglio, to be educated there, and that without any hope of ever succeeding their Parents, either in their Eittates, or Employments. The Ottoman Monarchy has always observ'd this subtle Policy, not to permit that any Family should aggrandize itself, and be powerful from Father to Son: but they bring it down, as soon as they have rais'd it up, and timely enough deprive them of the means whereby they might create Faction, to the diminution of the State. Thence it comes, that besides the Royal Family of the Ottomans, they know not what Gentility, and antiquity of Extraction means; there's no emulation upon that score, and Charges and Dignities are bestowed answerably to the Merit of the Person, without any consideration of his Extraction. Nay, it sometimes happens, that the Principal Ministers of the Empire, are the Sons of Cow-keepers, as was one Rustem, a Grand Vizir, who made so much noise under the Reign of Solymon. And so, being not any way oblig'd to their birth, they acknowledge their Fortunes to be the reward of their Education.

But to return to the administration of Justice amongst the Turks. Thence who make the Law their profession, and are look'd upon as the Clergy of Mahomet, leave no place for suits at Law; every one knows his privileges, and what belongs to the function of his Charge, and there arise no differences among them, because all things are perfectly well regulated.

In like manner, the people are ignorant what pleading signifies. There's no occasion for publick Notaries, in order to Matrimonial contracts; there's no great sums given with a daughter, and the jewels and cloaths which she can get out of her Fathers house, are all the portion she brings to her Husband. And this, in few words, is the reason that the Turks can put an expeditious end to all their affairs, without giving any toleration to that pettifogging, which, among Christians, proves the ruin of so many People.

The Officers, who sit in the Divan are, first, the Grand Vizir, the Lieutenant-General of the whole Empire, who is President of it, and represents the Grand Seignior's Person; then the six other Vizirs; then the Cadiyleters of Romania and Natalia, who are the Judges and Intendants of the Armies; then the three Teytardars, or Treasurers-General; then the Nisfangibacha, the Lord Chancellour; and the Notaries, who is as 'twere the Secretary of State, with some Clerks, or Notaries. All these Officers come into the Divan-Hall, at four in the Morning, and continue there till noon, to administer Justice. The Chiaume-bachi has his station at the Gate, with a troop of those that are under his charge, to execute the Grand Vizir's Orders, and has a silver-rod in his hand, as a badge of his Authority.
Chap. IV.  
Grand Seignor's Seraglio.

On those days that the Divan sits, the Officers are entertain'd at dinner in the same Hall, which is done with much sobriety, and little Ceremony. All is over and taken away, in half an hours time. The Grand Vizier eats alone, unless he call a Baffi or two, to keep him company. There are carried also meffes of Chourbas, which is a kind of potage made with Rice, for the dinners of the Janizaries, who are in their stations, under the Galleries. But if it happen, that they are in a mutinous humour, and incensed against a Vizir, or against the Grand Seignor himself, not one of them will put his hand to the Chourbas, but they scornfully thrust back the dishes, and by that action discover their discontent.

The Grand Seignor is presently advertiz'd of it, and sends to them the Capon-Agafi, Grand Master of the Seraglio, to know what their pleasure is, and what they desire. Then they declare one of their own Body to go, and speak on the behalf of them all; and that person whispering the Capon-Agafi in the Ear, declares to him the occasion of their discontent. That Eunuch presently carries it to the Grand Seignor; and if they have a peck against a Vizir, or a Cadilofigner, or sometimes against their Agas, or Colonel, it often happens that to appease those mutineers, the Grand Seignor orders them to be strangled, and sends them their heads.

Sunday and Tuesday are the principal days of the Divan, and then it is properly a House of the Grand Council of State, and of publick affairs. The Grand Seignor most commonly aliots at Seignor is present, but is not seen; and that keeps in awe as well the Grand Vizir, as the other Officers at the Divan. He can come thither from his own Appartment, through a close Gallery, and sit himselt at a window, which looks into the Divan-Hall, and has always a velvet Curtain before it, which he draws when he pleases, and especially when he perceives that they have not done Justice. I shall produce here, an example, famous enough as to that particular, which happen'd in the Reign of Sultan Ahmed, the Father of Amurath, and one of the justest Princes, that ever the Ottoman Empire had.

The Reader is to call to mind, what I said at the beginning, concerning the Timar-Spapi, on whom they bestow, during their lives, the Government and revenue of some Town, according as they have deserved by their Services. The Spapi, whose story I am going to relate, had a Timar, between Aleppo and Damascus, which might bring him in a revenue of fifteen hundred Crowns. The Grand Vizir, either out of some avarition to the Spapi, or upon some false reports which had been made of him, and which he had been too forward to believe, without taking an exact information of things, took away from him the Timar, whereof he was possess'd, and below'd it on one of his own Creatures.

The Spapi, finding himself so unjustly dispossess'd, comes to Constantinople, enters into the Divan, and presents a Petition to the Grand Vizir, wherein he remonstrates to him his long Services, and how he never was chargeable with any negligence of his duty. The Grand Vizir having read it, tears it in his presence, which was to signify as much, as that he would not answer it, and that there was nothing for the Spapi to hope for. The Petitioner withdrew, without saying any thing; but some days afterwards, he returns to the Divan, and presents a second Petition, which the Grand Vizir like-wise tears, as he had done the former, without making any answer thereto. Upon this second injury, the Spapi, full of fury, and justly exasperated, draws his Pisthaird, falls upon the Vizir, and kills him.

The Grand Seignor, who was then at the Window, having observ'd that action, draws the Curtain, and with a loud voice commanded that no hurt should be offered to the person who had done it. He thereupon orders the Spapi to approach, and asked him the Reason of his having demean'd himself with so much violence. The other much abash'd, humbly makes answer, but with resolution enough, That he could not forbear doing what he had done, upon the light of so great a piece of Injustice; and thereupon presenting to him the Petition, which had been torn to pieces; the Grand Seignor caus'd it to be read, and patiently hearkned to the just complaints which it contained. Having fully examin'd the Affair, his Highness commended the Spapi for the Action he had done, using the word Asfirim, which is as much as to say, 'This well done,
A Relation of the Chap.IV.
done, and which is ordinary in that Language, when they approve a thing; and thereupon, there was an additional Liberality made by the Grand Seignor to the Command which he gave, that he should be re-established in his Tunar. He thereupon took occasion to speak to the other Vizirs, and to tell them, That example should teach them to do just things, and not to suffer themselves to be blinded by favour, as not to observe Equity. The violent action of the Spahi is certainly not to be approved, though the injustice of the Vizir was manifest: but the procedure of the Grand Seignor, cannot be look'd on otherwise than as most commendable, and a great Model of perfect Equity.

I shall not think it much, to produce here a second Example of the exact Justice, which the Grand Seignor would have administr'd to the People: and in this Example there is something that is signally remarkable. A great Stone-Mortar, which may be seen at the Gate of the Divan, serves for a Monumental confirmation of this Story; and whereas it is accompany'd by many circumstances worthy our observation, I think my self oblig'd not to conceal them from the Reader.

In the Reign of Sultan Amurat, a certain private Person finding himself without Wife or Children, resolve'd to undertake the Pilgrimage of Meba. Before his departure, he conceiv'd, that he could not better dispose what he left behind him that was most valuable, than by putting it into the hands of a Hoggia, a Doctor of the Law. He thereupon left in his Custody certain Jewels, in a little bag, instructing him to keep them till he return'd, and declaring him his Heir; in cafe he dy'd in his Pilgrimage. It was the Pilgrim's fortune to return safely from Meba, and making no question but to get what he had entrusted the Hoggia withal, calls for what he had deposited in his hands. The other makes him a very cold answer, telling him, That he knew not what he meant, leaving him very much surpriz'd at so unexpected an account of his concerns. The Pilgrim, imothering his discontent, and reflecting, that the thing had been done without witnesses, did nothing for some days; but, afterwards, he presents a Petition to the Grand Vizir, and acquaints him how all things had pass'd between him and the Doctor. The Grand Vizir perceiving there was a great nicety in that affair, and that the Doctor might easily deny a thing which had been transact'd without witnesses, bid the Pilgrim have patience awhile, and that he would give the Grand Seignor an account of it; which he accordingly did.

The Grand Seignor Commands the Vizir to be very circumspect in the management of that Affair, as being very delirious to sift out the truth of it, and orders him to fend for the Doctor, to make protestations of friendship to him, and to put him in hopes of being employ'd in things of great importance. Some days pass on, while the Grand Vizir minds what Game he had to play. At length, he finds for the Doctor, he commends his Ingenuity, and his Conduct; and so putting him into very fair hopes, he promises him to prevail so far with the Grand Seignor, as that he should have the honour to kiss his hands, since it was not just, that so transcendent a Wit as he should be any longer unknown to his Highness. The Doctor overjoy'd at that discourse, thought himself the happiest man in the World, especially when he saw, that the Grand Vizir had made him his Hoggia, which is as much as to say, his Almoner. The Vizir proceeds, and according to the secret Orders he had receiv'd from the Grand Seignor, gives the Doctor another Employment, which was, that he should bring him in a Report of all the Criminal Affairs which could be prosecuted. The Grand Seignor, upon the Report of the Hoggia, ask'd him his advice, and what punishment the guilty Person deform'd for the Crime whereof he was convinc'd, the execution being to be done according to the judgment which the Doctor had pass'd, whom he made his ordinary Reader, and would have near his Person.

Five or six months pass on in this manner, ere there could be any discovery made of the falsify'd Truth. And it is to be observ'd, that the Pilgrim had given the Grand Seignor an exact Inventory of all the several things, which he had put into the little Bag. Among other things, there was particular mention made of a Tesbuch of fine Coral. This Tesbuch is a kind of Chappelet, or String of Beads, consisting of ninety
The more Puritanical sort of Turks have their Beads in their hands when they are upon visits, and especially when they approach great Persons, and that very thing made the first discovery of the Hoggi's theft, and breach of trust. One day, coming into the Seraglio with his Coral-beads in his hand, the Grand Seignor, before whom he presented himself, calling his eyes upon them, and presently imagining, that it might well be the Pilgrim's Testam, according to the description he had given of it in the Catalogue of what things were left in the little bag, told the Doctor, that he had a great rarity there. The other immediately approaches him, and intrans his Highness with all submission to accept of it. The Grand Seignor takes it, and making some discoveries how acceptable that Present was to him, does, by that prudent diffimulation, cause a joy in him, whose satisfaction he was then contriving.

But that single inducement the Grand Seignor does not think enough, but he will have other discoveries; and knowing that among other things that were in the bag, there was a Ring, the work of an excellent and an ancient Master, famous for that sort of Rings, which the Turks wear on the Thumb, when they shoot with the Long-bow, he expects a second occasion, in order to a fuller discovery of the Chest, and the more absolute conviction of the Doctor.

'Twas not many days ere that happen'd, by the contrivance of the Emperor himself, who calling for one of his Pages, one well skill'd in Archery, went to the place of the Girii, where he also call'd for a Bow, there being not any person in the whole Empire but was inferior to him, as to strength and dexterity in the Exercises of the Bow and the Dart. When he came to bend the Bow, he complain'd that the Ring hurt his Thumb, presuming that the Doctor, who stood near him, and had already presented him with the Coral-Beads, would also make him a proffer of the Ring, which he had of the Pilgrim's. Is it possible, says the Grand Seignor, that there is not at this time any Master living who can make a Ring any thing like such a one, whom he nam'd? The Doctor, whose apprehension was not so good, as to see that this trap was laid for his destruction, and thinking to intaminate himself more and more into the Grand Seignor's favour, told him that, by good Fortune he had a Ring of that very Master's work, which he had kept a long time, and that if his Highness would be pleas'd to accept of it, he would bring it thither, which he presently did.

Affoon as the Grand Seignor was return'd to his own Quarters, he sent for the Grand Vizir, and the Pilgrim, who came into his presence, and he had in his hand the Chaplet of Coral, which he made as if he were repeating, to try whether the Pilgrim would know it again. The other having well observ'd it, address'd himself to the Emperor, saying, If it shall please your Highness to permit me to open my mouth, I dare affirm, that the Chaplet, you have in your hands, is very like that, which was in my little bag of Jewels, and possibly I shall not be mistaken, if I say it is the very same. Whereupon the Grand Seignor commands him to come nearer, and putting the Chaplet, and the Ring into his hands, the Pilgrim affirms, upon his life, that they are the very same things, which he had left in the custody of the Doctor. He coming the next morning, according to his custom to make a report of some criminal caufe to the Grand Seignor, that Prince, who was a person of great ingenuity and apprehension, proposes to him a cafe somewhat of the same nature with that between him and the Pilgrim, and ask'd him what punishment such a crime deserve. The unfortunate man, blinded by a good fortune wherein he thought himself already well establish'd, and what was past being clearly got out of his remembrance, pronounc'd sentence against himself, and answers the Grand Seignor, That such a person, deserve to be pounc'd alive in a Mortar.

Upon that sentence, the Emperor caus'd him to be immediately seiz'd, and having order'd
order'd all his Chefs to be brought into the Seraglio, by the Baitagis, whom he sent to his Lodgings, pulls out of his pocket the Chapelet of Coral and the Ring, which he throws him, and told him, that those two pieces were taken out of a little bag, which a Pilgrim of Medes had entrusted him with the custody of. He afterwards threw him the note or schedule of all the other pieces, and commanding him to open his Chefs, the Jewels were there found which that unhappy man, convince'd of his guilt, and trembling for fear, deliver'd up into the hands of the Grand Seignor. The Pilgrim was call'd, and presently knew his bag, and his Jewels; and the Doctor, by an open confession, acknowledg'd his crime, and perditions.

The next day, the Emperor order'd the Divan to be Assembled, at which he command'd that all the Grandees about Constantinople should be present, to render the Judgment the more solemn. He first command'd, that whatever belong'd to the Pilgrim should be return'd to him, together with some additional recompence: and his next command was, that the Doctor should be punish'd, according to his own Sentence. To that end, order was given, that a stone should be made hollow, after the form of a Mortar, into which he was thrown stark naked, and pound'd alive by the common Executioners. And that is the fame Stone-Mortar, which I have often seen near the Gate of the Divan, and is left there, for a Memorial of so admirable and so solemn a Judgment. And this was the period of a History, wherein all the circumstances are remarkable, and which is not one of the least Monuments of the William of the Emperor Ammor. That Prince, instead of using his absolute power at the first outset of such an Affair, thought it fitter, by a perfoctness of mind and prudence, patiently to expect remote occasions, that he might thence deduce evident proofs of a concealf crime: and his intention was to raife the Doctor to great dignities, if he had found him innocent; and to punish him severely, as he did, upon the discovery of his guilt.

At what time, how, the Grand Seignor rides out of the way, thole, whom be foppits.

I told you at the beginning of this Chapter, that of the four days of the Week, appointed for the sitting of the Divan, those which are allowable to our Sunday and Tuesday are the principal, as being those on which the Affairs of greatest importance are debated. They call those two days Arzaghanez, in regard, that after the Grand Ieziz, the six other Iezizs, and the two Cadizlisseurs, who assist at the Divan, have administered Justice, they go all together to kill the Grand Seignor's hands. If any one of those Nine Judges have ought to say to him, he is permitted, on those days, to speak to him freely: and it is ordinarily upon those days also, that the Grand Seignor takes his time, if he has a mind to take off any one. He then orders the Bajangi-Bachi to be ready, with some of those who attend him, to execute his will; and having declair'd to him who they are, whom he would have flangl'd, the order is no sooner given, but that either at their arrival, or at their departure, it is punctually obey'd. Thus it is, that he does not demean himself so, but when he is afraid of some popular fentiment, in cafe he should fend to punish them in their own Houfes, where they might make some resistance. But within the Seraglio, and in fight of the Janizaries, who are in their fations near the Divan, the unfortunate Perfon, whom they would have to be flangl'd, has no more to do then to bow down his Head, and to stretch out his Neck, without thinking of any refistance, which would be to no purpofe. In the Eleventh Chapter, I shall give an account at large, how they proceed to that execution.

The days on which Ambaffadors come to the Divan.

A little beyond the Hall of the Divan, you come to another Hall, rais'd up after the manner of a Balcony, where the Ambaffadors are feated, when they affift at the Divan, and that they do, once in three months, and upon the days, that the Janizaries receive their pay. There is notice sent them to be there, out of a vain ostentation, that they may fee, what abundance of money goes out of the Trefury. Between these two Halls there is a Cave, which leads to the Quarter of the Baitagis. Thofe are a fort of strong and reftil People, employ'd, as I told you, in carrying of Wood all about the Seraglio, and other mean and painful Offices. As to the wood, which is burnt in the Appartments of the Women, they disburthen themselves of it at the door, where the Negro-Eunuchs take it up, and carry it into the Baths and other rooms, into which they only are permitted to go. And this is all that's confiderable in that fecond Court. Let us now enter further into the Seraglio, and fee how things are manag'd there.
Of the inner part of the Seraglio, in general, and particularly, of the Quarter of the Eunuchs, and the Ichoglans.

**The Principal Heads.**

The Ichoglans educated under a severe Discipline. The great Officers of the Port taken out of the same School. The miserable condition of the Children of the Bafli's. The great Authority of the Capi-Aga. The Classes, through which the young Lads of the Seraglio are to pass. The Quarters of the four principal Eunuchs.

The inner Seraglio is that part of the great Palace of the Ottoman Emperours, which, from the Second Court, whereof we have given a description, extends to the point, at which place the Gardens are terminated, and which comprehends, in general, the Grand Seignors Quarter, and the Quarter of the Sultanesses. But in regard the former is distinguished into several Appartments, appointed for the Habitations of the Officers, who ordinarily approach the Grand Seignors Person, and are his most necessary attendants, I will conduct the Reader from one to another, and give a distinct relation of every one of them. In this Chapter, I shall treat only of those Appartments which are taken up by the Eunuchs, and the Ichoglans, who are under their Discipline.

At the beginning of this Discourse, I made mention of the four principal Eunuchs, who have others subsist to them, to observe the actions of those young Lads, who are committed to their charge, and to instruct them, as well in the Manner...
are advanced to the dignity of Baffa's, Byrs, Capji-bachis, Haznadar-bachis, and the other great Offices of the Port. But they are particularly call'd out of the number of the Tributary Children, who are taken away from the Christians, or taken in War, by Sea or Land. For, as to the Bicezades, or Children of Baffa's, whom they bring up in the Scraglio, you are to remember what I have already sa'd, that they can never ascend higher, than to the Charges of Byrs, or Captains of Galleys.

When any one of these Içoglans is desirous to remove out of the Scraglio, or if any one of the white Eunuchs has the same desire, he presents a Petition to the Capi-Aga, who carries it to the Grand Seignor, he receives his dismission, and is allow'd a certain Pay, proportionally to the continuance and quality of his Services. But there are others, whom the same Capi-Aga turns out of the Scraglio against their wills, and that after they had weather'd out the first years, which are the most insufferable. And that is done sometimes upon this score, that the Capi-Aga having had some content with any one of those Içoglans, while they were Camerades in the time of their youth, and fearing lest he should come one day to traverse his designs, he employs all his credit and interest, to remove him out of the Scraglio, but withal procuring him a Recompense and Salary, according to the number of years he has serv'd.

The first of the four Chambers, into which the Içoglans are distributed, has the greatest number of them, because they are yet very young, and as it were Novices, under the first Periula: and it is called the C'anlikor-bacbi-Oda, that is to say, the little Chamber, though it be the largest of them all; in regard it is the lowest in point of Dignity. There they are taught to read and write, and are initiated in the first grounds of the Mahometan Law. And after they have spent six years in that Chamber, they are remov'd into the second, which they call Qamil-Oda, wherein being grown more robust, they are instructed in the Exercises of the Body, in fighting with the Bow, using the Lance and other diversiments of that kind. They are more perfect in the speaking of the Turkish Language, whereeto they also add the Arabic, and the Persian, which they shall have occasion to use, in the Governments whereeto they may be sent.

There are four years serv'd in this second Chamber, out of which they are again remov'd into the third, which they call Chafnadar-Oda, or the Chamber of the Treasury. In this Chamber, they begin to do the Grand Seignor some service, and to be employ'd in the Wardrobe, and the Baths, and there they are also taught to ride, and to perfect themselves in the Exercises fitable to that Station, wherein they ordinarily spend four years. Each of these three aforementioned Chambers has a white Eunuch for its chief Overseer. The Serai-Agafi has the direction of the first; the Qamil-bachis Commands in the second; and the Chafnadar-bachis is the Governor of the third.

I shall have occasion to speak more at large of the two last, when I come to the Chapters of the Cup-bearers Office, and the Treasury; and therefore I shall only add here, concerning all the three in general, That the Içoglans, who are instructed therein, have not any commerce with those of the fourth Chamber, of whom I shall give an account by and by, nor with any other person out of the Scraglio, or in the other Courts, but with the particular permission of the Capi-Aga, and in the presence of an Eunuch, who hears all that is said; That they cannot converse amongst themselves, but at certain regulated hours; and that conversation must be managed with a great observance of Modesty, as there is an exact Obedience remarkable in all their departments: And lastly, that they are all clad in ordinary Cloath, even to the Bicezades, that is, the Sons of Vizirs and Baffa's who are dead, while those of the fourth Chamber wear Cloath of Gold and Silver, because they come into the Grand Seignor's presence, and often approach his person. I shall give you an account anon of their Dormitories, that is the places where they take their repose, as also of the Functions of the Oda-bachi and the Dejergi-Aga, who act according to the Orders they receive from the four Eunuchs.

The fourth Chamber, which is the Prince's Chamber, is called Haz-Oda, and I shall speak of it, when I come to treat of the Cup-bearers Office, and the Grand Seignor's
Chap. VI. Grand Seignor's Seraglio.

Seignor's secret Apartment. Here, the Ichoglans, who have endured hardship for many years in the three first Chambers, begin to take breath, and are allowed more liberty. They are permitted to converse with all Persons within the Seraglio, and they have the advantage of frequent approaches to the Prince's Person, to whom they make themselves known, and from whom they ever and anon receive favours.

Under the Gate of the third Court, where a certain number of Eunuchs are upon the Guard night and day, there is a passage on the left hand which leads into a little Gallery, out of which there is an entrance into the Apartment of the Capan-Agafi; and when the great Gate is open, it hides that passage, into which a man cannot enter but with some difficulty.

A little farther, and on the right hand of the Hall of the Audience, stands the Apartment of the Serai-Agafi, who is to take care for the keeping of the Seraglio clean and in good order; and a little farther yet, near a little Molquey, where the Ichoglans of the three first Chambers go to their Devotions, lies the Quarter of the Seferlis, who are an hundred and fifty of the Ichoglans, or thereabouts, particularly appointed for the washing of the Grand Seignor's Linnen. When he goes into the Country, the most ancient among them are of his Retinue; and there must be comprehend ed in that number, such as play on Timbrels, and the other Instrumental Musicians, who have the same appointments with the rest.

Let us now enter into the Hall of Audience, which is a Quarter as twere independent from others, and where the Grand Seignor receives Forein Ambassadors.

CHAP. VI.

Of the Hall wherein the Grand Seignor gives Audience to Forein Ambassadors, and the manner how they are receiv'd.

THE PRINCIPAL HEADS.

The description of the Hall of Audience. The Grand Seignor's Throne. The manner how Ambassadors are receiv'd. Remarks upon the number of Vestments which the Grand Seignor orders to be bestow'd on the Ambassadors of Christian Princes. The form of the Oath of Allegiance, which the Cham of the Lesser Tartary comes to take at the same place.

The Third Court of the Seraglio, wherein we now are, is far from being so regular, as the precedent, and the Structures within sufficiently discover, that the persons, by whom it was built, minded not the observance of any Order in the doing of it. When you are at the Gate of this Court, you have just opposite to you a little Apartment, not adjointing to the others, at the entrance of which you find, on both sides, a Fountain issuing out of Wall, the Water whereof is receiv'd into two Bafins or Cifterns: And 'tis in this Apartment that the Hall of Audience stands. 'Tis an arched Structure noble enough in its kind, sustain'd by Marble Pillars, and there is yet to be seen in the midst of it, a small
A Relation of the

Chap. VI.

The Grand Seignor's Throne.

This Throne, which is rich enough, is in the manner of an Altar, and it is brought into that Hall only on those days, when the Grand Seignor is willing to give Audience to Ambassadors, and when the new Chant or the Letter, whom he has chosen to govern there, comes to receive the Inveitement of his Kingdom, and to take the accustomed Oath. The back-side of the Throne, is set against a partition erected for that purpose, which is not above half a foot higher than it, and fits that keeps in the cushions which are behind the Grand Seignor.

There are in the Treasury-Chamber eight several very sumptuous Coverings purposely made to cover the aforesaid Throne: and they are so large, that they reach down to the ground on three sides of it, so that to lay, before, on the right hand, and on the left: for as to the back-part, it is, as I told you, fitted to the partition. The most Magnificent of all those Coverings is of a black Velvet, with an Embroidery of great Pearls, whereof some are long, and others round, and in the form of Buttons. There is another of white Velvet, set out with an Embroidery of Rubies and Emeralds, most whereof are set in Beazils, or Collars, the better to keep them in. There is a third, of a Violet-colour'd Velvet, embroidered with Turquoises and Pearls. The three others, which are next in esteem to these, are also of Velvets of different Colours, with a rich Embroidery of Gold. And the two last are of a Gold-Brocade, which have at their particular Beauty and sumptuousness. The Throne is adorned with one of these coverings, according to the Grand Seignor's respect to the Sovereign, whom Embally he receives; and he levels his own Magnificence to that of the Prince whom he would honour.

And this is the manner, how Ambassadors are received into that Hall. For, as to the Order, and Ceremonies of their march from the Hotel, or great House of Port, to the Port of Constantinople, and from the Port, to the Seraglio, no question but there have been Relations enough made already. After the Ambassador has dined in the Hall of the Divan, with the Grand Vieux, who were expected him, while his Retinue are entertain'd under the Gallery, upon some old Carpets of Leather, which they spread upon the ground, and upon which there are a few Dishes of Meat set, he receives the Vests or Garments, which the Grand Seignor lends him, as well for his own Perfon, as for those who accompany him, and they put them on immediately, over all the Cloaths they have about them, as they would do a Morning-Gown.

In this Equipage the Ambassador is conducted to the Hall of Audience, by the Capit-Aga, the Grand Master of the Ceremonies, who is assisted by several Eunuchs: and when he is at the Door, two Viziers stand ready to receive him, and they go on each side of him, till he comes to the place, where he is to bow; and to kiss the Grand Seignor's Garment. From the very Gate of the Court, kept by the Eunuchs, quite to that of the Hall, they walk all along upon Carpets of Silk: and the Floor of the Hall, though all pav'd with Marble, is also cover'd with another Carpet of Gold, the Workmanship whereof somewhat resembles that of our ordinary Straw-Mats, and much about the same thicknese.

The Grand Seignor demains himself with a great deal of Gravity, while he is in his Throne; and behind the little Wall or Partition, against which it is set, you find standing in order, the Killer-Aga, who is a Negro-Eunuch, and chief Overseer of the Apparment of the Women; the Seligdar-Aga, who carries the Grand Seignor's Sword; the Gobadar-Aga, who carries the Royal Robe; an Officer whom in France they call Port-Maitre; the Riquadadar, who holds the Screen, when the Prince gets on Horse-back; and the Hozadabori, chief of the Chamber, which Office would be equivalent in France, to that of Grand Master of the Wardrobe.

All these fore-mentioned Officers do appear themselves with a great appearance of Modesty, having their Arms cross their Breasts: And as to the Capit-Aga, the Introductor to the Ambassadors, and Grand Master of the Seraglio, he stands in the midst of the Hall, and in the same posture of Humility. On the left side of the Throne,
Chap. VI. Grand Seignor's Seraglio.

Throne, there is a kind of a low Seat, cover'd with red Velvet, with a Gold-lying; on which the Ambassadors go and sit down, after they have kiss'd the Grand Seignor's Robe, till such time as those of their Retinue, who have had Velts, the number whereof is limited, have perform'd the same Ceremony. In the mean time, all the Buffs are standing, in the presence of their Prince; and, when the Cham of the Letter Tartary is not excepted out of that Law, when he comes to do homage. All this action is performed in great silence, and the Grand Seignor making no answer at all at that time, leaves it to the Grand Vizir, to make some short Complement, in order to the diminution of the Ambassador, who withdraws with a profound reverence, without uncovering his head, or turning his back, till he be out of the Hall.

The Ministers of Christian Princes and States who ordinarily reside at the Port, are the Ambassadors of England, France, and Venice, and the Resident of the States General who have all their respective Habitations in Persia. When there come thither any Ambassadors or Residents from the Emperor, or from Poland, or Muscovy, they oblige them to take up their abodes at Constantinople, that they may be the more afford'd of their persons.

The Grand Seignor distinguishes the Quality of those Princes and States, and the eftem he has for them, by the number of Velts which he orders to be bestowed on their Ambassadors when they come to Audience. The Ambassador of France has four and twenty allow'd him; the Ambassador of England, sixteen; the Ambassador or Agent of Venice receives twelve, and the Dutch Ambassador as many.

When Monfieur de Marevelle was Ambassador in Turkey, from his most Christian Majesty of France, I had the honour to be one of those who accompany'd him to the Scraglio, where after Dinner with the Vizir, in the Dinner-Hall, while his Retinue were treated under the Gallery, the Veils were brought according to the custom. The Ambassador coming to distribuite them to those whom he had, a mind to favour, and take along with him to the Audience, he was much surpriz'd, to find that he had got but sixteen. He immediately sent word to the Grand Vizir, that he wanted eight Velts, and that he would not go to his Audience, till he had the full number, which he was wont to present to the Ambassadors of France. There was some contest about it, which retarded the Audience near an hour's time; but at last Monfieur de Marevelle persisting in his resolution, the Grand Vizir comply'd, and sent him eight other Velts.

What remains of this Chapter must represent the manner, how the Cham of the Letter Tartary comes into this Hall of Audience to take the Oath of Allegiance to the Grand Seignor. The Reader will be pleas'd to remember, what Observation I made at the beginning of this Work concerning the Family of that Tributary Prince, whom the Ottoman Emperors keep under the Yoke. The Cham, who is to Reign in his turn, and according to what disposal the Grand Seignor has made of the Government, presents himself before him in the Hall of Audience, and after he has kiss'd his Robe, retires some places back, and stands. Then they bring in the Alebhar, upon a great green Velvet Cushion, without any Embroidery, at the four Corners whereof are four Taffets of Gold and Silk, and they place it on the Grand Seignor's right hand. Now whereas he sits on a Carper crofs-legged, there must be great care taken, that the Cushion be not so high as his knees; for the Turks would account that a great sin, and they bear so great a respect to the Book of the Alebhar, that they cannot touch it, till they have kiss'd well themselves. Before they open it, they kiss it, and put it upon their heads, and after they have read something in it, they kiss the writing of it, and then they rub their faces with it, before they flatter it. The Prince, who is to take his Oath, is standing all this time, as I told you, with his hands stretched out one against the other, and lifted up as high as his shoulders, to receive the Book of the Alebhar out of those of the Capit-Asa, who had been to take it off the Cushion, having kiss'd it, and touch'd his head with it. The Oath which the Cham takes is in these Words: Bou quittab hak juchun seadetlu, padicha'in, taré fin den her n'é Emir, née ferman bana keleuife itaat ideyn. That is say, By the Truth
A Relation of the

Chap. VII.

Of the Baths of the Seraglio.

The Principal Heads.

The prodigious strength of Body of a certain Ichoglan. The Mosque belonging to the Appartment of the Eunuchs. The Employments of the Dwarfs, and the Mutes. The superstitious of the Turks in the manner of paring their nails. The Colours forbidden the Christians in whatever they wear about their heads. The Description of the Baths. Certain abuses reform'd. Why the Inhabitants of the Eastern Parts do not make use of Paper upon an indecent account. The Persians more scrupulous than the Turks. They are great lovers of cleanliness. Certain Chambers very commodious and divertive. The strict prohibition of Mahomet for any one to suffer himself to be seen stark naked. A certain Earth which takes off the hair, and its dangerous effects.

The Baths design'd for the Grand Seignor's own Person, and his principal Officers, take up a great space of the Quarter of the Eunuchs. The little Ovens, whereby they are heated, called Kulkants, are adjoining to the Appartment of the Sarai-boudafl, and fifteen Ichoglans, the most robust that can be found, are employ'd in keeping the fire going. They have the denomination of Kulkungirs; and five and twenty others, who are named Dellafl, are employ'd in the Baths, to shave and rub the Body, as also in applying Cupping-Glasses to those who stand in need thereof.
Chap. VII. Grand Seignor's Seraglio.

thereof. Among the Kalkangis, he who is the most ancient in that employment has a pre-emminence and superiority over the rest, whom he many times commands to execute themselves in wrangling; and lifting a heavy Iron Bar with one hand.

There are three such Bars fastened upon great Cramp-Irons over the door that goes into the Baths, and the middlemost of the three, as it is commonly reported, weighs a hundred Okka, which amount to Three hundred and fifty pounds, Paris weight, an Okka weighing three pounds and a half, or thereabouts. There was heretofore one of those Ichoglan, of 10 prodigious strength, that the Grand Seignor himself would have the satisfaction of seeing a trial, whether he could with one hand lift up and turn about that Iron-bar; which he did to the great astonishment of the Prince, and presently after he entertain'd him with another demonstration of the strength of his Arm. Over those three Iron-bars, there hung two Head-pieces of Iron, whereof one was an inch in thicknefs, and the other about the eighth part of an inch. The fame Ichoglan did, in the Grand Seignor's presence, at one blow of a Battle-Axe, cut through the head-piece of an inch thick, and, at one blow with a Sabre, clef the other to the middle of it.

Opposite to those Ovens are the Cocks, whereby the Waters are distributed into the several Rooms of the Baths; and I forgot to tell you, That before you enter into that place, you find a little Molquée, adjoyning to the Appartement of the Saraike-boudafo, where all the Ichoglans go to their devotions twice a day. If they fail the doing of it, the Oda-bach, who, in every Chamber, takes notice of their demeanours, calls them to an account, and they are fure of the bafinade, as they are also for any other fault they commit; and sometimes they receive the fault punishment on the foles of their feet, and, upon some occasions to such a number of blows, that the nails of their toes come off; and that is the punishment which is properly call'd Drubbing.

Out of that Molquée you pass into a Gallery, adjoyning to the Baths, and there the Difir and the Genies; that is to say, the Mutes and the Dwarfs are employ'd in some work or other all day long. Some spend the time in learning to make up Turbants, wherein there is more work and difficulty than is imagin'd, especially in making up the Grand Seignor's own Turban, when he goes to the Dian. For then he takes an extraordinary large one, as do all the Officers of the fame Dian when they go to Council: and I cannot make a better representation of that kind of Turban, then by the form of our largest fort of Citrals, if they be made hollow in the middle, fo as that the head might enter into that hole.

Others are employ'd in sawing, parceling the nails, and other things of that kind. They do not make use of any Scissors for the nails, in Turkey, nor in any part of Asia; it being a thing forbidden by Mahomet in his Law, and accordingly they account the doing of it a great sin. But they make use of a little Steel Instrument, somewhat like a Pen-knife, and the only cutting part is the end of it, and they are dextrous enough in the performance of that Office. It is the Cufftone all over the East, that the Barber, who trims you, should also make up your Turban, which is many times discompos'd, pare the nails of your hands and toes, and take away the filth out of your Ears: For the Turks and all the Inhabitants of Asia are great lovers of cleanliness, and cannot endure the least nailtiefs, either on themselves, or those who come near them, as I shall give you an account anon.

And having spoken so much of the Turban, it will not be unfeasable, for me to communicate this Remark to you here, That in the Osman Empire, and all over Ar- Asia, none but Mahometans are permitted to make use of White, for the covering of their heads; whereas in Persia, and all over the Great Mogul's Empire, men may take what Colours they please themselves.

I come now to the Great Bath, which is adjoyning to the Chamber of the Hamangis; the description of which is given, and which makes part of the Appartement of the Sefelis, or the Grand Seignor's Laundry-men. The place where they put off their Cloaths is a spacious Louver, or Banquetting-house of Freestone, high enough, and in
one of the most eminent parts of the Seraglio. The Floor is pav'd with a very delightful kind of Marble laid in square pieces; and it has two large Windows putting out upon the Gardens, somewhat like Falcons, from which you have a Prospect of the two Seas. In the midst of that Domo or Lawery, you find a Fountain, the water whereof is receiv'd into two Basins, or Cisterns: The former, which is the highest, and withal theleast, is of one piece of White Marble, having in it a little intermixture of Red and Black Veins, and pierc'd through at fix several places, for the reception of so many small Pipes of Copper, through which the water falls down into the other Basin, which is also of Marble, of several pieces, and several colours.

Abusis reform'd. Within the Domo, there is a great number of Poles, which are dispos'd all about it, and supported by certain pieces of Iron coming out of the wall. Upon those Poles they dry the Linnen, which they had us'd in the Bath: and of that Linnen there are several forts. Herefore, the Pages were allow'd only a long piece of Linnen Cloth, which came only twice about their waists: but upon observation made, that they abus'd them, and that handsome young Lads playing together, snatch'd that piece of Linnen one from the other, purposely to discover their nakedness, they use in the Baths only such Garments of Linnen as are low'd close above, and reach from the waist down to the feet, much after the manner of a Woman's Petti-coat. At their coming out of the Bath, they have two or three parts of Linnen to dry themselves withal, of the large- nes of ordinary Table-Cloaths, whereas the one is Red, with a bordure of Silk of three fingers breadth, which covers them, as soon as they are out of the water, from the waist downwards to the Ham; and the other is white, wherewith they rub themselves. For these two sorts of Towels they have but one name, to wit, Perista-

why the Levantines do not use paper un- dircetly.

On one side of the Fountain, which is in the midst of the Domo, there is an entrance into the bath, and near that is the Hall, where they unloathes themselves in the Winter-time. A little Gallery which lies on the left hand, leads to the places design'd for the eating of nature, and every feast has a little Cock, which supplies them with water to wash themselves, after they have done. It is accounted a heinous sin among them, to make use of Paper for that purpose; and the reason they give for it is this, that, possibly, the Name of God might be written upon it, or it might contain some Text of the Law, which would be a profanation of it, and consequently ought to be avoided. Besides, they have another opinion. That Paper is not so proper so well to make clean that part, which the necessity of the Body does ordinarily so much delie, but that there may be something of ordure left; and that being oblig'd to present themselves before God with an absolute Purity of Body and Mind, their Prayers could not be heard, if they should not be wholly clean.

The Persians more scrupulous than the Turks.

The Persians are yet more scrupulous than the Turks upon this account. For though they both agree in this, That their Devotions are inefficacal, nay indeed that they are not in a condition to perform them, without crime, if they be not pure, as to Body and Mind; Yet the former are of a perfection, That the least ordure which, through negligence or inadvertency, might remain upon their persons, or their garments, would render their Prayers fruitless and criminal, which the Turks, somewhat less superstitious as to that particular, will not acknowledge.

They are great lovers of cleanliness.

Certain it is also, That in Persia they are extraordinary Lovers of cleanliness; in- fact much that I have observ'd, That at Isbahan, the Metropolis of that Country, where the Streets are not pav'd, when there falls a little Snow or Rain, which must occasion some dirt, few people will come out of their houses, unless they be forc'd thereto by some Concern of great importance. And when they do go abroad at such a time, at the house door into which they are to enter, they put off their shoes, their upper-Garment, the Cap which covers their Turbants; and if they have the least dirt or filth about them, they think themselves impure, and that it would be a disrespect to the person whom they are to visit. Nay, a Persian shall be very scrupulous, and make a great difficulty to receive a man into his house in foul weather; and if any one pre-

Cigarettes.
Chap. VII.  Grand Seignor's Seraglio.  

Gants himself into that pleasure, he makes a sign to him with his hand to keep at a certain distance from him, in the place wherein he is to enter into discourse with him. For if by chance, as he comes out of the Street, where there is some dirt, and where horses pass to and fro, and may come some of it upon him, he has the least spot of any daggling about him; and afterwards touch the Person whom he comes to visit, this latter would be nagi, that is to say, uncleans, and thereupon be oblige'd immediately to change his cloaths; so great is the Superfition of the Persians, as to that particular.  

At the end of the Gallery, there is a door which gives you passage into three Chambers, which are so many Baths for the use of the Grand Seignor's Quarter. There is adjoining to the left of those Chambers a spacious place pav'd Chequer-wise with Marble of different colours, and there the Ichogians are trimm'd. This place has a little eminency in the midst of it, from which there is a gentle descent of all sides, that the Water wherewith the Barbers wash their Heads and Beards may the more easily be carried off, and the place be always kept clean. On both sides of the Wall, whereby it is enclosed, there is a great double Cock, with two Keys belonging to it, which, at the same mouth, supplies them alternately with either hot water, or cold, and that falls into a Basin or Receptacle of White Marble, wherein three or four men may bathe themselves without any inconvenience, or trouble one to the other. There is also at one of the ends a little Room of Black and White Marble, and there the Barbers, who have no knowledge of any other Profession, put up all their necessary Utensils and Instruments, as Razors, Hones, Balis; and those Irons wherewith they pare their Nails: for as for Linnen, they do not use any; and those who are to be shav'd come in stark naked from the Waite upwards, and are cover'd from thence downwards, only with a Cloath, which reaches to the Ankle. 'Tis a great Rarity to meet with anyone among those Barbers that knows how to let blood, and their Lancets are much like the Fleams, wherewith our Farriers bleed Horses.  

Opposite to the Chamber of the Barbers, there are three other Rooms arch'd with Marble, the largest whereof much furnishes in Beauty those that are adjoigning to it. The Floor of it is of white and black Marble, and the Walls are done about with square pieces, that are white and blew, and in every one of them you find a flower in embossed Work, done to the Life; and which a man would take for enamell. Little Laminas or Plates of Gold cover the junctures of those square pieces, and there cannot any thing be imagin'd more pleasant and divertive than that Chamber is. In the Roof of it, there are several round holes, of about half a foot diameter, over which there are little Glaffes made in the fashion of Bells, order'd as the Venice-Looking-Glaffes are, left any one should have the curiosity, to get up to the Roof, and laying himself upon his belly think to see what is done in the Bath. The place has no light but what it receives by the means of those holes, and while some body is in the Bath: But especially when they go out of it, the door is shut, the better to keep in the heat, and to prevent their being seen; which might be, if instead of those forementioned holes in the Roof, there were Windows below, according to our Mode. All the other Baths have their Structures after the same manner, and having no light but what comes at little glazed holes, there is not any passage into it, but that of the door, to the end that being presently shut, the heat might the better be kept within the Bath, and to prevent their being seen who are in it.  

The Second Chamber is another Bath, but as to Beauty, it is much inferior to the other; And as for the third, there is something in it which is singularly remarkable. The Floor of it is layd as with a sort of small iiones, so as that the foot cannot slip, though it be wetted at their departure out of the Bath: And the whole Room is done all about with square pieces, having in them flowers of embossed work, done to the Life, and covered with Gold and Azure. This is the place into which the Grand Seignor enters, when he comes out of the Bath; and he always goes into it alone, when he intends to shave himself in those parts, which are not to be nam'd without immodesty.  

(G)  

Mabomy.
Mahomet pronounces a Curfe upon thofe persons who fuffer themfelves to be feen, and upon all thofe who look on them: And the strict obfervance of his Law requires, That both Men and Women ought to have themfelves, without ufling the aidiance of any other hand.

But moft of the Inhabitants of the E A S T E R N Parts, the Arabians, Tartars, and the Indians, make ufe of a more eafe expedient than the Razor, to get off hair. It is a certain Earth, which they mix with fome Orpiment, or Arfénick, and which becomes fott as butter. When they are in the Bath, and begin to sweat, they take of that Earth, and therewith rub the parts, from which they would have the hair to fall, and prefently after they muft be very careful to fee, whether it begins to fall, as one would obferve a Fowl, whose feathers he would take off, after it had been cast into fcalding water. For if that Earth be left too long upon the parts whereto it had been apply'd, it burns and makes holes in the flefh, the marks whereof will remain, somewhat reelembling thofe, which the Small Pox fometimes leaves behind it. Besides, the skin of thofe parts, whereto this application is made, becomes in time as hard and rough as Leather; and thofe ungrateful inconveniences have diverfed the Turks and Persians from ufling that Expedient. Nor do the Chriftians of the Levantine Countries make ufe of it, though they imitate the Mahumetans in the Custom of frequenting the Baths: But above all, in Persia, none make ufe of that remedy, but the poorer fort of people. The Ladies, not regarding the prohibition of Mahomet, employ their Female Slaves for the performance of that Office; and with a small kind of Pincers and twitchers, fuch as thofe, wherewith we take off the hair of the mufťachios, they do, with a little more trouble, but lefs hazard, what that Earth does in lefs time, but with more danger. Our Sultanfifes are yet too delicate to imitate the Ladies of Persia; nay the men themfelves, in Turkey, are not very forward to have that twitch'd off with pain, which the Razour can take off without any trouble.
CHAP. VIII.

Of the Grand Seignor's Treasury.

The Principal Heads.

Noble Relicks of Antiquity. The Turks cannot endure Figures repre-
senting either Man or Beast. The Chambers of the Treasury,
and their Wealth. The blood of the Baffa's is one of the Rivers
which enter into that Sea of the Treasury. The Use of Aloes
Wood in Turkey. A sort of Basins of a more commodious form
than ours, for the washing of the hands. Books and Candles of a kind of
wax of great value. Coffers full of all sorts of precious Stones.
The precautions and ceremonies which are observ'd at the opening
of the Treasury. A magnificent Piece of Tapistry, wherein the
Emperour Charles the Fifth, is represented, in emboss'd Work. A
particular Relation of a Baffa named Ruffan. The heroic sentiment
of a Turk. The principal sources of the Wealth of the Em-
pire. How the Revenues of Egypt are employ'd.

The Treasury of the Seraglio and the Ottoman Empire, the vast Wealth there-
in contain'd, and the excellent order wherewith it is govern'd, requir'd my
being a little more large upon that subject. I shall discover all the Rivers,
which fall into that Sea, and may have some resemblance to those that enter
into the Caffian Sea, and are never seen to come out of it again.

Out of the Chamber, where the Grand Seignor shews himself, you pass into a Noble Relicks
Gallery, which is Thirty paces in length, and between Nine and ten in breadth. There are
of Antiquity, on the one side of it, Six great Marble-Pillars, of Fifteen foot in height, and of
different colours, among which there is one of a very delightful Green, and that col-
our makes the Turks have a great esteem for it. You have under your feet in this
Gallery a Walk of large square Pieces of Marble, and the high-ras'd Fret-work thereof
is a Relick of Antiquity, and there are in it excellent Pieces of Painting after the Mo-
改建 way, representing divers Perfous, and which some conceive to have been made,
for the reception and entertainment of some great Prince, in the time of the Greck
Emperours.

The Turks, who have not among them either Gravers or Painters, in order to the
making of any representation of Man or Beast, for which they have an aversion, have
thought it much to endure those Figures, and not being able to refrain from dif-
figuring the heads, there is nothing left but the bodies, which is much to be regretted.
It may easily be conjectur'd, That that Gallery was open on both sides, as being fo
still to the Court-side, and 'tis in the midst of the Wall, whereby it is enclosed on the
other side, that the Door of the Treasury stands.

The first Treasury consists in Four Chambers full of Riches and Rarities. The first
contains a vast quantity of Long-Bowes, Arrows, Cross-Bowes, Muskets, Fire-locks,
Sabres, Cymitars, and and other Arms of that kind, which are all so many Matter-
Pieces, that have been present'd, from time to time to time to the Turkish Emperors.

All
All these Arms are either hang up at the Ceeling, or fatten’d against the Wall; but in a pitiful condition, all over-run with rust, and cover’d with dust; and the Grand Seignor suffers them to be fo neglected, because there come in daily Prefents of Arms excellently wrought, the novelty whereof makes him forget the old ones; as also for that it is the humour of the Turks, not to make any great account of Curiosities, but at the very time they are prefented with them.

The Second Chamber is a very spacious Arched Structure, of the fame height and architecture as that of the Bath, of which I gave you an account in the precedent Chapter, where they go and unloaf themselves in the Summer time: And there is no difference between them, save only that this hath no overtures in the Roof. That place contains Six great Chests, or Coffers, each of them of Twelve foot in length, fix in breadth, and fix in depth; and if the Covers were not broken to pieces, two men would find it a hard matter to lift them, they are fo weighty. These Coffers, which are called Ambars, are full of all sorts of Cloaths for the Grand Seignor’s use, as Veils, rich Furres, Magnificent Turbants, and Cushions emboider’d with Pearls.

Besides the Six Coffers before mentioned, there are Eight others, which are but eight foot in length, and four in breadth; and these are fill’d with Pieces of Scarlet, English and Dutch Cloaths, of the fuch forts, Pieces of Velvet, Gold and Silver-Bro-kadoes, Embroider’d Coverlets and Counterpanes for Beds, and other Rich Commodities of that nature. As for the Bridles and Saddles cover’d with Precious Stones, they are dispos’d upon supporters of Wood or Iron, coming out of the Wall: and all this Chamber is generally very well kept, and all things are neat, and in good order.

The Third Chamber is very spacious, and is more like a great Hall. The first thing that entertains your Eye, is a great Coffeer, the in-side whereof is divided into three parts, and makes as it were three other Coffers, one upon the other: but they are open’d all on the out-side, so as that if there be any thing look’d for in the undermoft, there is no necceffity of stirring the uppermoft. The lowermoft Coffeer contains those sumptuous Coverings for the Grand Seignor’s Throne, of which I have spoken in the Description of the Hall of Audience. In the middlemoft are dispos’d the Houlfes, and Trappings, enrich’d with Embroidery, and fome of them with Pearls and Precious Stones, which are usu’d in great Solemnities. In the uppermoft Coffeer, are kept the Bridles, Breast-Pieces, Grappiers, and StIRRUPS, which are recommendable upon the Score of the Diamonds, Rubies, Emeralds, and other Precious Stones, whereby they are enrich’d: but the greatest part of them is cover’d with TURKISH-Stones, which they have the art of setting excellently well.

It is a moft astonishing sight, to behold the quantity of those precious HAMENEFS: but it is fuch only to thofe, who are ignorant, how the Grand Seignor replenishes his Treasure with fo much Wealth. It happens thus. That there being a frequent mortality amongft the Baffa’s, and others, who are Governours of Provinces, whether it be by a natural death, or a violent, and all they have in the World falling to the Grand Seignor, as I told you elsewhere, and being brought into the Seraglio, there are ordinarily found, amongst their rich Hamefes, fome Bridles cover’d with precious Stones, and thofe Bridles are brought into the Treasure. The Cafe is the fame with the Gold and Silver ready coyn’d, and all the Jewels, and whatever else thofe Baffa’s were pofted of. But as to their Saddles, which ordinarily are cover’d with Plates of Gold of the thickefs of a Ducat, they are put into the hands of the Inbroroh-bachi, who is the Mafter of the Horfe, and come not within the Seraglio.

There are besides, in the very fame Chamber, several other Coffers, of different Barks, wherein there is contain’d abundance of moft precious things. Some of them are full of rich Swords, adorn’d with Precious Stones, as also of Sabres, which have the fame Ornaments. For the Turks, when they are on Horfe-back, make ufe of both Sabres and Swords, of a good length, and somewhat broader than ours. They wear the Sabre on one fide, and fatten the Sword, all along by the Saddle, as they alfo do the Battle-Axe, yet fo as that this laft paffes under their Thighs, which cannot in-commodate them much, becaufe, when they are mounted, they ride with very short StIRRUPS.
Chap. VIII.  

**Grand Seignor's Seraglio.**

Stirrups. The Sides, and the Handles of the Battle-Axes which they carry in Triumph, are also cover'd with precious Stones; and in all their Accoutrements, the Tureys are Magnificent, and do not spare for Money. When the Grand Seignor designs to honour a Baffa, he fends him one of those Swords, or one of those Sabres, with a Veil of Gold-Brocado, lim'd with some rich Fur. But these sumptuous Pieces do but pass to and fro, in as much as that upon the death of the Baffa's, whose Estates fall to the Grand Seignor, and consequently are brought into the Seraglio, they are still found again in the Treasury, as in their Centre.

There are yet other Coffers fill'd with Amber-greece, Musk, the precious Wood call'd Lignum Aloes, and Sandal-wood. There is a certain fort of this Lignum Aloes, which is worth a thousand Crowns the pound, according as it is fat, or Oyl, the most Oyl being always the best, and the Tureys are very expensive in this Aloes Wood. When some perfouns come to visit them, and as foon as they are fate down, it is their custom to present them with a Pipe of Tobacco, with some Lignum Aloes in it, which is done after this manner. They take of that Wood, according to the oylines of it, and consequently its making a greater fumigation, the quantity of a Pea, or a small Bean, and after they have moisten'd it a little, they put it over a few Coals in a Chafing-dib, in a kind of Perfuming-pot, which they present, one after another, to all the Company. There comes out a thick Steam, or Exhalation, wherewith every one perfumes his Head, and his Beard, and sometimes the in-side of his Turban, after which he lifts up his hands on high, crying Elmoneda, that is to say, Thanks be to God. But before they present them with the Perfuming-pot, there is some Rohe-water brought in a Veffel of Gold, or Silver, according to the Quality of those who make the Visit. This Veffel is commonly a foot in height, the lower part of it being about the bigness of a mans fift, and from thence growing gradually smaller and smaller to the top of it, which is about the bigness of one's little fnger. At the top of it there is a little hole, out of which comes the Rohe-water, wherewith they wafh their hands and faces, and then hold them over the fuffumigation of the Lignum Aloes, which not only dries up the water, but also ficks so much the closer to the head of the Head and Beard.

There are also in those Coffers abundance of Aromatical Simples, and precious Drugs, Benzoy-Sones, and stores of Myick, wherewith the Sultaneffer, and the young Maids of the Seraglio pafs away their time. They have of it perpetually in their Mouths, and this Myick sweetens the Breath, and cleanses the Teeth, upon which score they are the better belov'd.

There may be seen also in the fame Chamber, and in other Coffers, abundance of Plate, both Gold and Silver, which is never us'd, the Grand Seignor having other pieces, for his ordinary ufe, in the Kilar, whatever is serv'd up to his own Table being altogether in Poureclain.

There are, amongst other Pieces, severall Bafins and Ewers, whereof some are en-rich'd with several forts of precious Stones. Those Bafins are of a fahion more commodious than that of ours, and it is an evident Mark of the cleanlines of the Levant times. They are round, and about half a foot in depth, and cover'd as it were with a Plate or Server, full of little holes, which makes the concavity of it of equal height with the fides, and to hides the dircines of the water which lies at the bottom of it. They do not rife after their refolution, in Turkey, till they have wafh'd their Mouths and their Hands, to do which they bring you Soap and warm Water; and amongst Perfons of Quality, they prefer Rofe-water, or fome other fweet Water, into which you put the corner of your Handkercher.

They have alfo in those Coffers great Tapers, or Wax-Candles of above two foot Tapers of a kind in length, made of a certain very dear compofition, of a greyhul colour, which has some refeemblance to Wax, and is brought out of Ethiopia, every Taper amounting to near a hundred Crowns. They are not us'd but only when the Grand Seignor goes to visit the Sultaneffer, and then there are two of those Tapers lighted, and set in great golden Candleflarks, enrich'd with precious Stones. When they are a little above half burnt out, the Negro-Eunuchs, who serve in the Haran, light others, and out of
There is moreover in one of those CoBers, abundance of Clocks and Watches, German-work, as also of Knives and Ink-horns, after the Turfkh Mode, all those pieces being the choice Productions and Matter-pieces of great Artificers, and adorn'd with precious Stones. There is to feen, in fine, all along the Walls, but cover'd with a Scarlet Stuff, several Arms, after the Turkkh-Mode, nearly kept in order, as Bows, Arrows, Targets, Battle-Axes, excellently well wrought, and most of these Pieces are of a considerable value.

But what is most precious in that Chamber and transcends all the rest, is a strong Coffer of all Iron-work, which contains another, of about a foot and a half square, wherein there is a vast Treasure. When this Coffer is open'd, you see a kind of Goldsmiths Jewel Box, wherein are ranked all sorts of Jewels of highest value, as Diamonds, Rubies, Emeralds, a huge number of excellent Topazses, and four of those Gems, call'd Cat's-eye, which are so beautiful, that they are not to be valued. Having satisfy'd your curiosity with the former, you come next to certain little Drawers full of several Jewels, great Roses of Diamonds, Pendants, other Roses of Rubies and Emeralds, Strings and Chains of Pearls and Bracelets. There stands aside by it a Cabinet, where are the Sorgouges, or the things wherein areatten'd the Heron-tops, which the Grand Seignor wears in his Turban. They are as it were little handles, made in the fashion of Tulips, cover'd over with the most precious Stones of the Seraglio, and 'tis into this that the Heron-top enters, that rich Plume of Feathers, whereof I have elsewhere given the description. Of these Handles, some are higher and more precious than others; and my Overfeer of the Treasury affur'd me, That, of all sorts of them, great and small, there are above a hundred and fifty. The latter ones serve only for the Campaign, and the great ones, which are the richest, are serve'd for the Pompes and Magnificences of the Court, and when the Grand Seignor marches in Ceremony to Constantinople. If he has a desire to fatifie his fight with the lustre of his precious Jewels, he orders the Coffer to be brought into his own Chamber; but if he calls for some particular Piece of the Treasury, he gives order to the Chafnadar-bachi, to fetch it, and that Chief Officer of the Treasury cannot enter into it, without abundance of mysterious precautions.

There are always Sixty Pages, more or lefs, belonging to the Chambers of the Treasury. The number of them is not fixed, but the Credit of the Cift-Agt, and the Chafnadar-bachi, may augment or diminish it, according to their inclination and interests. Unless they fall into disgrace, as he had done from whom I have some part of these Instructions, they never go out of the Seraglio, but upon their advancement to some considerable Government, or the settlement of a handsome Pension for their maintenance, and so, provided they do nothing amiss, they are well enough accommodated for their lives. The Chief Officer of the Treasury having receiv'd Orders from the Grand Seignor to bring the Piece he have, amends all the Pages in their Chamber, and sends for the Anakdah-Agfs, who has the Custody of the Keys. This last having given three stroaks with his hand upon the Drawers, wherein they are enclos'd, takes them out of it, and, following the Chafnadar-bachi, attended by the Sixy Pages, they all make their appearance together at the door of the Treasury.

The first thing that is done is the untwisting of a Chain, which they had put there, for the better securing of the Seal, which the Chief Officer of the Treasury had set over the hole, and having found it entire, he orders it to be broken by the keeper of the Keys, and commands him to open. Aftoon as they are got into the Chamber into which the Chafnadar-bachi knows they are to go, he fets himfelf down upon a low Bench, and declares what Piece it is that the Grand Seignor requires. They thence open the Coffer, wherein it ought to be, then they pretend it to the Chafnadar-bachi, and, if he be defirous of that honour, he has the privilege to be himself the Bearer of it to the Grand Seignor. Then has he a fair Opportunity to secure something that is precious to himfelf, if he has the dexterity to do it without any discovery. When he is in the Treasury, he needs only say, That the Grand Seignor desires also
also the Piece, which he has a mind to convert to his own use, and causing all to be immediately carried to his own Chamber, he there leaves what he would keep, and presents to the Prince only that which he had commanded to be brought him. Not but that whatever is receiv'd into the Treasurer, and whatever goes out of it, is exactly set down and enrol'd by the Hazanquaib, or Clerk, who keeps the Registrers; and the Cheif might be call'd discover'd, when at the quitting of his Charge the Chofnadar-bahi gives an account of all things to his Successor. But it ordinarily happens, that they are friends, and that the Chofnadar-bahi, who does not leave his Charge, but upon his advancement to that of the place of the Capi-Aga, in cafe he should dye, or be exalt'd to a higher Dignity; or upon his being made a Baffa and Governor of a Province, propofes him, among the Pages, for whom he has the greatest affection, and who is his Confident, as a Perfon quality'd for the Charge of Principal Officer of the Treasurer. Accordingly, being his Benefactor, he gives in his Attempts as he pleafes himself, and delivering unto him an Inventory of what is in the Treasurer, he withal produces a Memorandum of the Pieces, which had been taken out thence, during his Surtendency, by the Grand Seignor's Orders. The Clerk of the Treasurer, might, notwithstanding their intelligence and combination, discover the intrigue; but being one of the eldeft Pages of the Chamber, and in a capacity of advancement to the Charge of Chofnadar-bahi, he fluts his eyes, and fo avoids the creation of Enemies, thinking it more prudence, to be appeas'd, by the Prefents he receives as well from him who enters into the Charge, as from him who quits it. But thefe Thieveries are not very often committed, and if there were but the least discovery made thereof, a fewe punishment would soon be inflicted both on the Author of them, and his Complices.

As to the little Chest or Coffer, wherein the most precious Jewels are kept, it is impossible to get any thing out thence: for when the Grand Seignor would have any Piece taken out of it, he orders the Coffer itfelf to be brought into his Presence, by the principal Officer of the Treasurer, accompany'd by the Keeper of the Keys, and all the Pages; and before he opens it, he takes notice whether the Seal be entire. After he has taken what he defir'd, the Coffer is lock'd up in his Presence, the Seal is fet upon it, and it is carry'd back into the Treasurer with the fame Ceremony. Then do the Sixty Pages receive, ordinarily, some demonstrations of the Grand Seignor's Liberality, which may amount to ten or twelve Pinfes, to be divided amongst them.

We are not yet got out of the third Chamber of the Treasurer, which may pafs for one Spacious Hall, the middle part whereof is taken up by a Scaffold, of nine or ten foot square, the height, the length, and the breadth being equal. This Scaffold is cover'd and surrounded with a piece of Tapesty of Gold and Silk, and, in the upper part of it, there is, in embos'd Work, the Effigies of the Emperour Charles the Fifth, feated on a Throne, having in one hand, a Globe, and in the other, a Sword, surrounded by all the Grandees of the Empire, doing him homage. At the bottom of the faid Piece of Tapestry, there may be read certain Verfes in Gothic Characters: And the upper part of the Scaffold is full of Books in the Latin, French, Italian, high German, English, and other European Languages. There are also some Treatises upon the Subject of Navigation, together with two Globes, the Celestial, and the Terrestrial, and some Geographical Maps drawn upon Vellum: whence it may be conjectur'd, that they were all taken at Sea, by some Turkish Pirate, and sent as a Present to the Grand Seignor. But not being carefully look'd after, the dust has quite spoil'd both the Tapestry, and the Books, and so they remain there as a Monument of some Victory gain'd over the Christians.

The Fourth Chamber of the Treasurer is very dark, and has no other light than what it receives from a little Garret-Window, which looks into the Court, and has three strong Iron-bars, one over the other. Over the Door, there are these words engrav'd, in the Turkish Language; Many acquire'd by the diligence of Rustam. Take here an account of what occasions this Monument, which they were pleas'd to erect, to perpetuate the memory of a Grand Vizir, as I have been told it, by several Perfons in Constantinople. He was the Son of a Cow-keeper, and had fucceed'd the fame EMPLOYEE himself: but he had a Genius that might become a Perfon of the highest Exaltation, and which rais'd him to the Charge of Grand Vizir, and the honour of being
Son-in-law to Solyman. He had many travels of fortune, and was for some time out of Favour: but in fine, Solyman, who had great Affairs to manage, and was engag’d in a War with Persia, coming to a little indignity of Mony, lent for Ruffians, and blow’d on him the Superintendency of his Revenues. He knew him to be a man of great Abilities, and capable of putting them, in a short time, into a good posture; and accordingly his pains and diligence in the management thereof prov’d so successful, that he pretently fill’d Solyman’s Coffers, and re-establish’d the Affairs of the Empire.

Upon which occasion I shall here set down a thing which is still fresh in the remembrance of many Turks, who receiv’d it from their Fathers. The Turk have so great a zeal for the welfare of the State, that one of the Grandees of the Port, an Enemy of Ruffians, and one, who, upon other occasions, would gladly have ruin’d him, protefted to one of his Confidents, That, though it were in his power to do him an ill turn, yet he would not do it, because he had, by his Industry and Labours, upheld the State, which he retur’d from the Precipice of deftruction, and was in a fair way to make a considerable augmentation of its Revenues. This generous and heroic Sentiment in the Soul of a Turk, who at his first rise was but a simple Slave, would meet with but few Examples among Christians.

But, to reaffirm our discourse concerning the Fourth Chamber of the Treasury. It is full of Chefs of two foot in length, and a breadth and depth proportionable there-to, fortify’d with plates of Iron, and made fast, each of them, with two Chains. The number of them is not always the same, because the Mony is coming in, and going out of that Chamber, and the Coffers are transported thence according to the occurrent exigencies, for the payment of the Janizaries, and the maintenance of the Armies.

All the Gold and Silver which is brought into the Treasury rifies out of the Revenues of the Empire, and out of the Sale of what Goods the Bajfa’s leave at their departure out of this World. As to what is rais’d out of the Empire, which dilates itself so far into the three parts of our great Continent, and comprehends so many Kingdoms, it may be easily imagin’d, that it must supply the Treasury with vast Sums; but it is not so easy to ascertain them. Its Revenues confit principally in the collection of the Tributes, and in the Customs: and the three Teftedars, or Treasurers-General, give an account to the Grand Vizir of the Receipts of the Provinces. That Principal Minister has the custody of one Key of that fourth Chamber of the Treasury, and the firt Teftedar has that of another, and besides that, it is always fill’d with the Grand Seignor’s Seal. It is not ordinarily open’d, but upon those days, on which the Dijan firs, that is, on Council-days, either for the reception of Money into it, or for the tagging of any out, to defray the Charges of the Empire.

What is so receiv’d into it is for the most part in Silver; and as to the Species of Gold Coins that are brought into that Chamber, they come from four Sources, two whereof are upon a Foreign account, and the other two upon that of the Country. One of the two former conffits in the Commerce of the French, English, Dutch, Itali- ans, Mofoviters, and Polaniders, who bring in Duces out of those Provinces. The other is the annual Tribute, which the Cham of the Leffer Tartary, the Princes of Transylvania, Moldavia, and Walachia, the Republick of Ragofa, and part of Mingrelia and Raffia, are to pay the Grand Seignor in Gold, which amounts to very great Sums. One of the two Sources of the Country proceeds from what is found upon the removal of the Bajfa’s, whereof the very coined Gold makes the beft part; the other, from the Revenue of Egypt, where there is an annual coinage of a certain number of Sequins, according to the quantity of Gold, which is brought thither out of Ethiopia, and being coin’d into Sequins, is all convey’d thence into the Treasury.

The Revenue of Egypt may amount yearly to twelve millions of Livers, [that is, about one million and two hundred thousand Pounds Sterling] which must be divided into three parts. Five millions of the twelve, are brought into the Grand Seignor’s Treasury. Four millions of the forefald Sum, are employ’d in the maintenance of the Officers and Soldiers of that Kingdom: And the other three are desig’d for the
Of the Secret Treasury.

The Principal Heads.

The rich Prefent, which the Grand Seignor fends every year to Meba, for the Expen-
ces which relate to Religious Worship, and to fill the Cifterns of Arabia, which are
supply'd with Water, brought by Land, many days Journeys.

Of the five Millions which are brought into the Seraglio, the greatest part is in Se-
quins, according to the quantity of Gold, which the Abysfinians bring into Egypt, and
the reft in Dutch Rix-Dollars. All is brought together into the Coffers of the fourth
Chamber of the Publick Treasury. But as to the Sequins, they are carried into the Se-
cret Treasury, which it is time for us now to open, and give the Reader an account of,
according to the defcription which has been made to me thereof, by two men, whom
their Employments obliged to enter into it often.

CHAP. IX.

Of the Secret Treasury.

A Vault under ground, into which few Persons have access. The great
frugality of the Emperor Amurat. Ibrahim, his Successor,
charg'd with evil Conduct. The Grand Seignor's precautions for
the security of his Treasure. His Liberalities to the Grandees
of the Port.

Within the fourth Chamber of the Treasury, you find a door laid all
about with good store of Iron-bars, which opens the first paffage, to
the place that contains the Grand Seignor's Secret Treasure. It is
never open'd, but when he himfelf has a mind to enter into it; and
he does not enter into it, but when the Grand Vizir advertizes him,
that it is time for him to do fo, and that there is a considerable Sum to be carried in.
In the firft place, by the light of Torches they go down a Stair-Cafe of ten or twelve
feys, at the bottom of which, after an advancement of seven or eight paces further,
they find a fecond Door, fortify'd with Iron-work as the former, but much lefs, fo
that a man is oblig'd to flumpere be go into it. When it is open'd, and that they have
made their entrance through it, as if they had paft'd through a Wicket, they are un-
der a great Vault, where they find a great many Coffers, of the fame largehafs, as tho'e
of the Chamber we came left out of.

In tho' Coffers they have, for these many years, laid up all that was not expend-
ed upon the Publick account, of the great Revenues of the Ottoman Monarchs, and fo
it may be call'd his Private Exchequer, into which there is nothing but Gold has en-
trance, all the Silver being carried into the other Treasury, to be thenc taken out again
and dispos'd of as occasion requir'd. After the death of Amurat, Ibrahim, his Successor
in the Throne, found in that Treasury four thousand Bags, which they call Kizers, and
every Bag contains fifteen thoufand Ducats of Gold, which amount to thirty thou-
fand Crowns, and tho' reduc'd to our Pounds, come to thirty Millions Sterling. Twas
the fame Amurat (a prudent and valiant Prince, a man of great Parliament, and as
great Conduct in Military Affairs, of whom I have often had occasion to make men-
tion) who enter'd into War againft the King of Peru, and being'd Bagdat, or Ba-
bylon, which he took on the 22th of December, 1638. I remember, that I was then
but five days Journey from that place, in the Deferts of Arabia, as having left Aleppo,
in order to my going to Elyaffin, and that of the Threecore and five dayes, which the Caravan spent in that Journey, for nine of them, we were deficient of Water, which mutt needs pres very hard, both on the Men and the Camels.

Ibrahim, therefore, at his coming to the Crown, found, in the secret Treasury, that prodigious quantity of Gold, wheroeto he could not make any augmentation; nay some, on the contrary, are of opinion, That he was forc'd to use some part of it, through his ill Conduct of the War of Candia. True it is, That the long continuance of that Warre made a great hole in the Revenues of the Empire; but there are two great Reasons, which divert me from giving absolute credit, to such an affirmation, That those Exigencies reach'd the Secret Treasury. For, in short, it is as were a fundamental Law among them, That, before anything is taken out thence, it is requisite, the Empire should be in imminent danger of ruine: And it is manifest, That though the Turks could not reduce Candia under their Jurisdiction, yet their Empire was so far from being near its decadence, that it still continued powerful. Besides, it is to be observ'd, That when the Grand Seignor looses a Battel, it is a disadvantage to his Provinces, upon the score of their being thereby depopulated, and so much the less cultivated; but that it is an advantage to his Coysiers, in regard there's so much the less comes out of them. The reason of it is evident, because he pays the Veterans, or Soldiers of long standing, five or even eight after a day, and that those of the new-rais'd Forces do not stand him in above one and a half, or two at the most; their pay augmenting with the time, unfavourably to their Services, and the Prince's good Pleasure. Whereunto it is to be added, That when an Emperor dies, his Successor augments the pay of the Janizaries, by an after, or two, per diem.

It must be acknowledg'd indeed, That there did a great number of Turks in the War of Candia; but it is certain also, That if we consider the great number of Kingdoms and Provinces, whereof the Empire consists, among which there are some very fertile, and very well peopled, it is an easy matter to raise numerous Armies, and to recruit them, when they have been weakened, by a Defeat, or by some Sicknesses, which often happens among them. Upon these two grounds, I cannot be induc'd to believe, that Ibrahim was oblig'd to make any diminution of the Secret Treasury: but I am very apt to believe, that he made not any great additions thereto, because he had not either the good Conduct, or good Fortune of Amurat, and ordinarily, the one avails not much without the other.

All the Gold that lies inter'd under that Vault is in Leather-bags, every Bag containing fifteen thousand Ducats, that is Seven thousand five hundred pounds speciosa: and 'tis with his own hand that the Grand Seignor puts his Seal to them, which is the same that his Predecessors had us'd before him, save only the name, which must be that of the Prince then reigning. Amurat's Seal had these words graven upon it, 

Naftrum min allabt abdihil melcetik Mourath: Which signifies, The assurance of God is upon his Servant the Emperor Amurat.

And this is the manner how the Bags of Gold are brought into the Secret Treasury. All the Gold and Silver which come into the Seraglio, is first carried into the Chamber of the Treasury, and each of them is dispos'd into the Coffers design'd for them. When there is as much Gold as will amount to two hundred Kices, the Grand Vizir gives notice of it to the Grand Seignor, who appoints a day, for the disposal of it into the Secret Treasury. The day being come, the Grand Seignor, led under the Arm by the Chasnard-Adel, who is on the left hand, which is accounted the more honourable amongst the Turks, and by the Seligares, who is on the right, comes into the Chamber of the Treasury, where the sixty Pages expect him, ranked in order on both sides, with their hands cross'd before their Breasts. The Grand Seignor, having pass'd through the Chamber, and order'd the first door of the Secret Treasury to be open'd, enters into it, by the light of several Torches of white Wax, and is follow'd by the Pages, two by two, till they are within the Vault, into which the Bags are brought, tied with a Silk-string. Upon the string they put a piece of red Oil Wax, whereto the Grand Seignor sets his Seal himself, which is upon a Gold-Ring, wherein are graven
graven the words before-mentioned, with the name of the Prince then reigning, after which they put the Bags into the Coffers, which are all double chain'd.

Before they come out of the Vault, the chief Officer of the Treasury, does ordinarily make this Complement to the Grand Seignor; *Seadebru padichaim eumijd dur quibou bendelerignus euzyre ihfan cherijfenus izhar idefs* : That is to say, *My Emperor, we hope, that you will make a discovery of your Liberalities to your Slaves.* According to the humour the Grand Seignor is then in, he orders, that there should be a distribution of Twenty or Thirty Purfes, amongst all those who have accompany'd him, every Purfe, as I told you before, amounting to Five hundred Crowns. The Grand Vizir, and the other Grandees of the Port, are permitted to enter into the Chambers of the Treasury, where the sumptuous Harnesles and the Precious Stones are kept, when the Grand Seignor comes himself; but they are not to go as far as the Secret Treasury. They stay for him in the Fourth Chamber, when he is to come out of the Vault, and then he orders the Coffer of his Jewels to be opened, to shew them the most precious things there are in it. And whereas there are always some Favourites attending there, as also divers other persons, whom the Prince looks upon kindly upon the score of their merit, it seldom happens, but that they all receive some Present or other from him, and he makes not any, but what is of very considerable value. The Treasury being shut up, the Grand Seignor returns to his own Quarter, and all the Grandees accompany him to the Gate of it.
CHAP. X.

Of the Means, which the Grand Seignor makes use of, to augment his Treasures, besides what is done, by the ordinary Revenues of the Empire.

The Principal Heads.

The Presents made by the Baffa's to the Grand Seignor, when they enter into their Charges. The Trade driven by the Jews every hazardous to them. The extraordinary Wealth of the Baffa's. The great Advantages of the Chaznadar-Bachi, and the Pages of the Treasury. The prohibition of lending Money upon interest. The Perlians but poor Casualts. Formalities observ'd in Turkey about Schedules.

Elides what may be left every Year in the Treasury, or Exchequer, out of the ordinary Revenues of the Empire, after all charges deducted, the Grand Seignor has Two other Expedients very conducive to the augmentation of both the Treasuries, to wit, the entrance of the Baffa's upon their Governments, and their removal out of them, whether it be by some disgrace, or by their natural, or violent deaths.

All the Baffa's, on whom the Grand Seignor bestowes Governments, and generally all those, who are remov'd out of the Scraglio, upon their advancement into Charges, are oblig'd, before they take possession of them, to make him some Presents, which are expected from him at the Port, that is, those due to the Grand Seignor himself, and to the principal Sultanees, as also to the Monfs, the Grand Vizir, the Caimacan, and other Persons of Credit in the Court, to whom he is engaged for his advancement, and of whom he may stand in need for the future. The Present he makes the Grand Seignor himself, amounts to Five hundred thousand Crowns, and the rest will come to Two hundred thousand. Add again to that, Five hundred thousand Crowns, which will be expended in the Baffa's equipage, and he, before he enters his foot in Cairo, his own Purse, or those of his Friends, will be drain'd of Three Millions and six hundred thousand Livres.

When he comes out of the Scraglio, if he want much of the foresaid Summe, there is a necessity of borrowing; and if the purses of his Friends cannot do it, those of the Jews are readily open'd for his supply. They run a great hazard, upon hopes of the great profit of making Cent. per Cent. interest, which the Baffa does promise them. And, to be the sooner reimburs'd of the Money they have so hazarded, let his Government be but a short one, they teach him a thousand ways, to stick out the People's blood, and particularly to harass the poor Christians. If the Baffa's can but quietly enjoy their Governments, for one year, nay for six Months, the Jews make a good hand of it, and recover the Summes they had advanced. But, on the other side, they run a great hazard, in regard that it happens, many times, the Grand Seignor sends for the head of a Baffa, before he has had time enough to settle himself in his new Governa-
Government, and then, they who have lent him Money are not to hope ever to recover any part of it.

From what has been said, it may readily be concluded, That the greatest part of the Money of the whole Ottoman Empire, is in the Grand Seigneur’s hands, and among the Jews; I mean the Jews of Constantinople. For as to those who live in the Provinces, the world goes but ill with them, and they are in a much more wretched condition, than the Christians; in regard they do not follow any thing of Husbandry, and their inclinations being altogether bent for Traffick, and the management of the publick Taxes or the Customs, ‘tis impossible there should be employment for them all.

The Grand Seigneur therefore receives very considerable Summes from the Bafla’s, and other persons, upon whom he bestowes Charges, even before they have taken possession of them. But that amounts to little or nothing, in comparison of the advantages which he makes, upon their removal out of them, and especially when they have had a fair time to gather Treasures, by their insupportable exactions from the people. Some of these Bafla’s have come to that excessive Wealth and Power, that their Revenues were equal to those of many great Princes. Such was the fortune of one Maimut Begherbeg, Chieflieutenant of Europe, under the Reign of Mahomet the Second; and that, of the Grand Vizir, Naffuj, under Achmet the First. At the death of the latter, there were extraordinary Riches found in his Houfe, in Silver, Gold, and Jewels, and all was brought to the Seraglio, along with his head.

It may easily be conjectur’d, by the number of the greater and leaft Governments, whereof the Empire consists, that there is a considerable mortality amongst those, who derive their Charges and Fortunes from the pure Munificence of the Grand Seigneur, and whose acquisitions thereupon falling to him, must of necessity make vast additions to the Seraglio. But besides those who are generally convey’d out of this World, by a natural death, there hardly passeth a year, but violent death comes and acts its part, and upon the least jealousy, or any fantastic apprehension the Grand Seigneur may have, a Bafla receives a premynt Order to fetch out his Neck, and he is immediately strangled. In the next Chapter, I shall give the Reader an Account, of the formality and ceremony, which is observ’d upon that occasion, where he will find something worth his remarking; and I think I may confidently affirm, That they who know it is the common thing, to strangle those, whose Lives the Grand Seigneur would take away, know not all the Particulars observable in that Action.

Affoon as a Bafla, or other Grandee of the Port is dead, how’re it came to pass, and an Inventory of his Goods taken, of which by the Lawes of the Country the Prince is the only Hare, all is carried away into the Seraglio, and the Bafla’s bring it in Cofters to the Door of the Treasury. The ChefnaDar-bachi, having disposed them into one of the Chambers, Commands the Locks to be broke open, and the Cofters to be emptied in his Presence, and ‘tis then, that as well he himself, as the Pages of the Treasury endeavour to make their advantages of that rich Booty. For there being ordinarily, amongst the other things, Jewels of great value, such as that wherein the Coronet is affho’d in their Turbants, or a Ponyard enrich’d with precious Stones, or some Careaner of Pearls, if one or other of these Pages can make a dextrous and clean conveyance of some Piece, ‘tis his own, and he puts it to what else he has in Stock, relating what he has to do, at his departure out of the Seraglio, in order to his establishment in some Charge, and the great Expenses he must be at upon that account. The ChefnaDar-bachi, who does his work first of all, and with more liberty, does sometimes contrive at what he sees done by the others, remembering that he has been as they are, and was then glad, that he was not reprov’d for so doing. Yet if he perceives that any one of them has fecund’d himself a piece of great value, affoon as he is got to his Chamber, he secretly lends for him, and makes him restore it, paying him one half of its worth, and so keeps it himself.

There are yet other great advantages accruing to the Chief Officer, and the Pages, from these things which are brought into the Seraglio, upon the death of the Bafla’s. When the ChefnaDar-bachi has advow’d the Grand Seignor, that, in the Cofters, which had
had been brought in, there were many things not fit for the Service of his Highness, and that it were better to put them off, before they were injur'd by the moisture or the dust; the Prince gives his permission for the sale thereof, and thereupon they take out of the Treasury what they do not account worthy of a place there. Immediately, they send for the Bazarcan-bachi, or Chief of the Merchants, who is the best skill'd in those things, and who, in the presence of the Chafnadar-bachi, and the Pages of the Treasury, sets a value on every piece, to their satisfaction; for he does not prize it at above half the worth. All the Jewels that will bear a good price, and all the precious stones are disposed into the Treasury, and they expose to sale only things of let's value, yet such as are worth much, as Trappings for Horses, PONYARDS Sabres, garnish'd with Gold, garnments, rich Furres, Safraces, Turbants, and other things of that nature; all the pieces being valued, the Chafnadar-bachi sets aside the best of them, to be sent, together with the value set upon them, to the principal persons of the Seraglio, with whom he is glad to hold a fair correspondence, and they pay for them the more willingly, because they have them at an easy rate. The rest is distributed among the Pages, according to the valuation, and they having made choice of such things as they will keep themselves, fend away what they do not like, to be sold in Confrontantyyle, by the Halvagis, wherein they also make a vast advantage, considering the appraisement, and not accounting what the name Halvagis may hedge in for themselves, as a compensa-
tion for their trouble.

When there is such a sale made, the Jemtes are always waiting about the great Gate of the Seraglio, not daring to come too near, for fear of a chastisement of the Baltha-
do, from the Kapijis, which they are very free to give them. They stand in expet-
ation of the Hauagis, with their bags full of Ducats and Ryals, and make the best bargains they can with them. These fables are seldom made above once in two years, and the least of them does ordinarily exceed five hundred thousand Crowns, and some have amounted to eight hundred Thousand. The Grand Seignor is soon advertis'd, what money has been rais'd by the sale, and giving orders for the disposition of it into the Treasury, he at the same time betows ten or twenty Purles on the principal Officer, and the Pages of the Treasury. He does not make them thatPrefentout of any other design, then to shew his Grandeur, as being not ignorant of the advantages they have made by the sale; but he tolerates that custom, and knows well enough, that sooner or later, all those profits will come again into the Treasury.

"Tis upon the same consideration, that the Grand Seignor permits a manifest breach of the Law of Mashomet, which prohibits the taking of any interest for money lent; for he fadders the Pages and others, to lend considerable sums, to the Jemtes, at the rate of fifteen upon the hundred, interest. And the Persians have found out a very pleafant eva
dion, to flave off the reproach which might be made to them, of their transgressing against the fame prohibition.

The evasion is this. When they lend out money to any one, they have a Bill or Schedule made of the sum that's lent. Then they compute what the interest will amount to, which is commonly after the rate of twelve in the Hundred. That done, they take a handkerchief, or some old Sache, and giving it to the Perion whom they lend the money to, they make him write a second Note, upon the score of the interest, wherein it is express, that the debt is for commodities bought, and duly receiv'd. And thus do they think to elude the reproaches of their own Confessions, and imagine, that they do not offend against the prohibition of Mashomet. The promise, which the Debtor makes, in writing, is not sign'd by him, it being not the custom of the Country, but he puts his seal to it. And yet that too is not sufficient, and it is further requisite, that they go before the Cadi, or the Judge of the Law, who coniinuates the work, by putting his own Seal to the writing.

I have made appear, in this Chapter, the Means and Expedients, which the Grand Seignor makes ufe of, to augment his Revenues; we shall fee in the next, the ways he has to exercise his Liberalities, without any charge at all to himself.

CHAP.
CHAP. XI.

A Subtle Expedient, whereby the Grand Seignor exercises great Liberalities, and meddles not at all with his Revenues.

THE PRINCIPAL HEADS.

The Commendable Policy of the Turks. The Ceremonies attending the Presents, sent by the Grand Seignor, to those whom he would honour. The particular way in which Mahomet the Fourth, showed himself liberal, without any charge to himself. Formalities observed at the Death of the Baffa’s, who are strangled by the Prince’s orders. When, and how they strike off the Head in Turkey. A prohibition against shedding the blood of the Mahometans, who are condemned to death. The Inventories of the Goods of Baffa’s deceas’d, not faithfully taken. The causes inducing the Turks to defile Death with so much constancy. How difficult it is to get out of Turkey. Presents made to the Sultanesses.

THE Two expedients which the Grand Seignor makes use of to augment his Treasury, besides what comes in by the ordinary revenues of the Empire, are much of the same nature, with those he uses, to bestow great largesses, without disburbing any thing himself. He makes his advantages of all; the Baffa’s are as to many sponges, and he squeezes them, as well while they are living, as when they are dead, and at their cost, affigns recompenses to those, who have done him some acceptable service. Let us take things in order, one after another, and shew in the first place, how he manages his subtle design, while the Baffa’s are living, in getting out of them wherewithall to make ample gratifications, without any diminution of his Revenues.

Amongst the Political maxims of the Ottoman Monarchs, this is one of the most remarkable. They would have the Baffa’s to be respected in their several Governments, by the People, as much as if they were there themselves in Person: and to make a greater, and more lively impression of that veneration in their minds, they think it fitting, to honour them, from time to time, with some Present, which is carried to them with much Ceremony. This Present, which is a certain demonstration of the Esteem, which the Prince has for the Person to whom he sends it, is commonly some rich Garment; and when he is willing to make it compleat, he adds the Sabre, and the Ponyard, garnish’d and adorn’d with precious stones. The Grand Seignor, upon the consideration before-mentioned, finding himself as it were oblig’d to make a Present to that Baffa, knowes well enough, that he will be sure, on the other side, to send him one which shall be worth ten times as much, and to make another to his Envoy, which he must look on as a recompence of his Services.

But it is not always the Grand Seignor’s design, by such Presents, to honour the Baffa, and keep the People the more in subjection to him. It happens many times, that-
that when he intends to ruin him, he makes him a Present, that he may hence take occasion, in case he does not receive another from him, such as he defires, to send another Messenger for his Head. The Present, upon that occasion, is not a Veil, or Garment, but a Sword, or a Battle-Axe, which are very Ominous Presents, and Advertisements to the Baffa, that the Grand Seignior has little kindness for him. To divert the Storm, which he sees likely to fall upon him, he doubles the Present he should have made, in case he had sent him but a Veil, which is a pledge of his affection. And if that Baffa be one of those, who Commands in the greater Governments, the Present which he sends to the Grand Seignior, ought not to amount to less than Two hundred Purces, that is to say, a Hundred thousand Crowns, nor comprehending what is particularly given to the person who is sent by the Emperor.

The persons charg'd with this Commission are, for the most part, such as the Grand Seignior is willing to be Manificent to. So that, all things consider'd, the Present is not so much delign'd for him who receives it, as for him who sends it, and the person who carries it: And in this confits the artifice of exercizing great Liberalities without disbursting any thing. The Ceremony perform'd at the delivery of this Present of the Grand Seignior, is this: He who carries it being come to the place where the Baffa lives, to whom it is sent, and having advertised him of it, this latter, with the noise of Drums, Trumpets, and Hawkies, assembled the people together, some of whom mount themselves on Horse-back, to do him the greater honour. The Baffa himself marches in the Head of all, and they who are not mounted follow afoot, together with the Curtezeans, or common Strumpets, of the place, who are oblig'd to alight at this Ceremony, dancing after a Tabeour, and putting themselves into a thousand lascivious postures, according to the Custome of the Country.

The Messenger who brings the Present makes a halt, in expectation of this Caivalcade, in some Garden near the City, or in the Fields under a Tent, which he had got set up for that purpose. After mutual Salutations, he calls the Veil over the Baffa's shoulders, puts the Sabre by his Side, and thruts the Ponyard into his Safche before his Breath, telling him, That the Emperour, their Master, honours him with that Present, upon the good report which had been made to him, that he has demean'd himself, that he does not tyrannize over his People, and that there is no complaint made, of his being defective in the administraithe of Justice.

This Compliment paff, the Baffa, in the same order, and amidst the Joyful Acclamations of the people, takes his way, and the Grand Seignior's Envoy along with him, towards his House, where he entertains him at a great Treat, and, after all is done, with a Present, which amounts to Ten thousand Crowns at the least. For, as I told you before, if the Present be carried to one of the Baffa's, who are in the greater Governments, as the Baffa's of Buda, Cairo, or Babylon, they shall not escape under Thirty or Forty thousand Crowns, and the Present which is sent to the Sultan, ought to amount to a hundred thousand. Nay it many times happens, that the Grand Seignior appoints what he would have their Present to his Envoy to amount to, and that especially, when he sends such as he has a particular kindness for, and would amply gratifie.

The Emperour Mahomet the Fourth, who now sits on the Throne, has a particular inclination to exercize Liberality, and to bestow Rewards on those who serve him; but he does it, so as that it costs him nothing, and consequently, there is no occasion of taking ought out of the Treafury. When there is not an opportunity to send the Person, whom he has a defire to gratifie, into the Country, with some Present, he has another Expedient, which will do the work. His Darling-Divertifement is Huntting, and he takes but little pleafure in any other Exerçife. He thereupon orders the Person, whom he would recompence, to be one at the Sport, and having killed a Stagg, or some other Baffa, he orders him to go and present it, from him, to one of the Grandees of the Port, whose abode is either at Conjeanteople, or some place near it.

This Present is receiv'd with great demonstrations of joy, real, or apparent, and the person, to whom it is brought, is immediately to take order for the sending back of
of another, much exceeding it in value, to the Grand Seignor. And that confides ordinarily in excellent Horfs, good pieces of Gold-Brockado, or rich Furs. But his work is yet not half over; there must be much more done for him, through whose hands he has receiv'd the Prefent, and he scapes very well, when, not accounting what he lends to the Grand Seignor, the carriage of it costs him but Ten thousand Crowns. Nay many times, he is forc'd to double the Summe, when he has not been so liberal, as the Prince expected he should have been; for he prefently dispatches away an Officer, to reproach him with the tender account he has made of his Prefent, and the small recompence he had receiv'd, whom he had employ'd to bring it to him. To these reproaches he lends him an express Order, to make him an additional Reward of Twenty or thirty Purfes, which is immediately put in execution: and as to the Prefent, which the Grand Seignor has receiv'd, he commonly makes a distribution of it, amongst those, who are then about him.

And these are the Advantages which the Grand Seignor screws out of the Baflas, and other Grandees of the Port, whilst they are alive. Let us now consider those which accrue to him by their death, in order to the recompensing of those, whom he favours, without being oblig'd to take any thing out of his Cofters. When the death of a Bafla is refovd upon, the Grand Seignor delivers the Communion to him, whom he has design'd to be kind to; and he finds it much more advantageous, to bring him the Sentence of his death, than to bring him a Prefent from the Prince.

If the Execution is to be done in Constantinople, the ordinary Executioner is the Baygagi-bachi, who is always about the Grand Seignor’s Person, and he himself does the Work. But if there be a necessity of going into some remote Province, ’tis commonly either a Kapigi-bachi, or one of the principal Baylangis, whom the Prince has a mind to show his Kindness to, who is sent to perform the Execution. He who carries the Order, accompany’d by five or six Capigis, sometimes manages his Affairs so, as to arrive at the place, while the Council is sitting. But if that cannot be so order’d, he goes to the Bafla, and commands him in the Grand Seignor’s name, to call one immediately. That Council consists of the Bafla’s Lieutenant, the Mafis, the Cadis, the chief Commander of the Janizaries belonging to that place, and some other persons concern’d in the administration of Justice, who are of the most considerable of the Province.

The Council being assembled, the Capigi-bachi enters, attended by his people, and presents the Bafla with the Grand Seignor’s Letter. He receives it with great respect, and having put it three several times to his forehead, he opens it, reads it, and finds that the Prince demands his head. He makes no other answer to that Order, than what he does in these few words: Let the Will, says he, of my Emperor be done: only give me leave to pray my Prayers; which is granted him. His Prayers being ended, the Capigi takes him by the Arms, and the chief of them presently takes off his Girdle or Sache, and cuts it about his Neck. That Girdle consists of several small thdings of Silk, with knots at both ends, which two of the company immediately catch hold of, and one drawing one way, and the other, the other-way, they dispatch him in an instant.

If they are unwilling to make use of their Girdle, they take a handkerchief, and with the Ring which they use, in the bending of their Bowes, and which they ordinarily wear on the right-hand Thumb, they thrust the hand between the handkerchief, which is ty’d very close, and the Throat, and so break the

Thus they make a shift to strangle a man in an instant, suffuring him not to languish in pain, that he may dye a faithful Mussulman, and not have the time to enter in despair; the Turks thinking our way of hanging Criminals, who are so long in torment upon the Gibbet, a strange kind of Execution.

Though I have often us’d this expression, That the Grand Seignor tends to demand the Head of any person, whom he would rid out of the way; yet they never cut it off, but when he expressly declares his desire to see it, and then it is brought to him. If it be from some place at a great distance, they take out the Brains, and fill the empty (1) when and how they strike off the Head in Turkey.
place with Hay; and it was my fortune to see two Heads so order’d, at the same time, which they carried in a Bag. They were the Heads of the Baffa's, of Kars, and Erza-om.

It is further to be observed, that when the Sentence of death is pass’d by the Prince against any one, what quality soever he may be of, the Turks make no further account of him; and when they speak of him, treat him no otherwise than they would do a Dog. The Bokangi, who had been conmiitted to bring those two Heads to the Grand Seignor, finding himself weary and indisposed at a Village in Armenia, where it was my chance to be at that time, and having understood, that there was a French-man in the Inn, ask’d one of my Servants whether I had any Wine, and would be content to let him have any, to cheer up his spirits. I immediately sent him some in a large Flaggon; whereupon having introduced me to come and take a Glass with him, which I thought not fit to deny, he would needs shew me, whether I would or no, the Heads of those two Baffa’s; a sight I had no great curiosity to see.

When there is no order given for the bringing of the Head, they bury the Body about Mid-night, without any ceremony, and the memory of the Baffa, who had made so much noise before, is soon extinguish’d and laid in the dust. But it is moreover to be noted, That it is the Custom in Turkey, not to cut off the Head of any one, till after they have frangl’d him, and that the blood is quite cold; it being against their Law, That the blood of a Mussulman (that is, one of the Faithful) should be spilled, upon any occasion, but in Warr.

The execution being over, he who brought the Order for it, makes an immediate Seizure of all that belong’d to the deceas’d Baffa; and after he has set aside what he liked best for his own use, whether in Gold or Jewels, he brings the same persons, who had been at the precedent Council, to proceed to the Inventory of his Goods, which are afterwards, as I have said elsewhere, transmitted to the Chambers of the Treasury. They who are absent at the taking of that Inventory, know well enough, that many things, which belong’d to the deceas’d, are emboss’d, but they are so far from repining or murmuring at it, that they sign and attest, that there was not any more found. They are afraid, if they demand’d themselves otherwise, let that Officer of the Seraglio, whom the Grand Seignor has sent, and who possibly is in favour, should do them ill offices at the Court, and spread some false report of them; whence, according to the example they have set before their eyes, might happen, in like manner, the los’d of their Charges, and Lives.

They therefore think it prudence, to connive at what ever is done by that Envoy, as being otherwise pervert’d, that he will not be disfawn’d by the Grand Seignor, who is not ignorant of what’s done upon those occasions. Nay, on the contrary, whatever he may have dextrously secur’d to himself of the Baffa’s Goods, they make him some additional Prefents of their own, at his departure from them, engaging him thereby, to speak well of them to the Grand Seignor, and to the Grand Vizir, at his return to the Port. And then also, not accounting what he had taken before-hand and what Custome tolerates, he receives new marks of the Liberty of his Prince, who is satisfy’d that he has so faithfully executed his Orders: and so he partakes of what is set down in the Inventory, when the Baffa’s Goods are brought into the Seraglio.

Some, possibly, will be apt to imagine, that this Sentence of Death pass’d in the Grand Seignor’s Letter, should raise some disturbance and astonishment in the Soul of him who reads it, and who reading therein his own Condemnation, knows that it must be immediately executed. Yet is it not apparent in his Countenance, that he is much start’d at it, he is not surpriz’d therewith, he feels that few of his Companions escape the same fate, and he has dispos’d himself for such an end, asf soon as he first took possession of his Charge. Besides, the Turks have a strong persuasion, That the Decrees of Predestination are irrevocable, and that it is impossible to avoid them; which makes them look Death in the face, with such a degree of confidence and intrepidity, as renders them in a manner infallible. To which reflection we may add this, That that ready and implicit obedience and submission of the Turks, to the Orders of their Sovereign, is rather a principle of Religion, than of State, which has been instill’d into them,
Chap.XI. Grand Seignor's Seraglio.

them, by a most subtle piece of Politicks; and they believe, That, if they dye by the Command of their Prince, they go fright into Paradise.

As for the opportunity of making an escape out of Turkey, by any one who might have some pretention of his destruction, it is to no purpose to think of it. All the Officers, and the Slaves, whom the Baffa's have in their Retinue, are so many Spies, and observers of their Actions; and it is impossible for them, to conceal what they do from them. 'Twere dangerous for a man to entrust a Secret with any one of them; they are mean Souls, and incapable of any gallant Action, besides that the Ports and Passages are equally shut up against both. If there be the least discovery made thereof, the Government of the Frontier places would immediately have Orders from the Port, to take the Field; nay if there were not any such, they are but over-diligent, in enquiring after, and informing themselves of all those, who pass through the extent of their Jurisdiction.

Besides, though there were some likelihood of compassing it, and that, travelling only in the Night time, a man might get into some Neighbouring State; yet Turkey being in a manner quite surrounded by Nations who abhor the Domination of the Ottomans; 'twere as much as to leap out of the Frying-pan into the Fire, and to go and pass for a Spy, amongst a fort of people, who would give no quarter. Whence it might be imagin'd, that there were left difficulty in attempting an escape by Sea, than to hazard it by land: but the former is the much more difficult, and the severe prohibitions made to the Christians, upon pain of death, not to take any Turk or Slave, into their Ships, which are exactly search'd, before they weigh Anchor, shut up all the Ports of Turkey, against those of the Country, who might be devisious to get out of it.

True it is, however, that few years pass, but that a considerable number of Slaves are convey'd away, by the charity and contrivances of the Christian Consuls, and Merchants. They are secretly kept at the Hotes of some Christian Inhabitants of the Country, whose secrecy and silence are bought with Mony; and the same receipt stops the mouths of those, who have the over-light of the Ports, and are warmly entertain'd with drinking, while they cunningly get the Slaves aboard the Vessel, which has been visited, and is then ready to set sail. They would be loath to run themselves into that danger for natural Turkey: there would be some ground to fear, that it might be some Plot on their side, to surprize and try the Christians; and it seldom happens that they have a thought of making any escape. They know well enough, that, whether it be by Sea, or Land, (excepting only the Kingdom of Persia, where they are hated upon the account of the difference of Sects) they cannot make their escape any where but into Chirillendo, where they would not be permitted the exercise of their Mahometan Religion, which they would not renounce for a thousand lives.

'Ere we close up the Discourse concerning the Liberality of the Ottoman Monarchs, it is to be observ'd, That sometimes they make very considerable Prefents, which they take out of the Grand Treasuries, and which are paid in Silver only, if they are order'd for the Grandees of the Port, whether in the Seraglio, or out of it. Those Prefents consist of a Purse of Gold, which amounts to Fifteen thousand Ducats, or Thirty thousand Crowns; and when there are any fish made to the Sultan's Prefets, they receive all in Gold. To do that, there's no occasion of going to the Secret Treasurys, there is gold enough in the Fourth Chamber, into which they at first bring, in all the Gold and Silver of all the Revenues of the Empire; and that Summe, which makes no great hole in the great heap, returns again into the same place, by several waies.
CHAP. XII.

Of the Present, which the Grand Seignor sends, every Year, to Mecha.

THE PRINCIPAL HEADS.

The third part of the Revenue of Egypt, how employ'd. The great Wealth of the Sheek of Mecha. Ceremonies observ'd at Mahomet's Tomb. The Caravan of Cairo. The Present sent from Mecha to the Great Mogul. The Opinion of the Mahometans, concerning Mecha and Medina.

That I make here a particular Chapter of the Present, which the Grand Seignor sends every Year to Mecha, is occasion'd by this third part of the Revenue of Egypt, which is peculiarly design'd for it; and upon this Consideration withall, That I have singular Remarks to make upon that subject.

Three Millions of Livres, of Twelve, of annual Revenue, which the Kingdom of Egypt pays the Grand Seignor, are partly expended in the Rich Carpet, and the Sumptuous Tent, which he sends to the Sheek, every year, in honour to Mahomet's Tomb. Another part goes to the payment of those who serve in the Mosqueys; As for instance, the Imans, who are their Priests; the Cheucks, who are their Preachers; the Muezims, who, by their noise on the Towers of the Mosqueys, call the people to their Devotions; and the Kajims of Mecha and Medina, who look to, and keep clean the Mosqueys, and light the Lamps. We must also put into the Account of these Three Millions, the Subsistence of all the Pilgrims for the space of Seventeen days, the Grand Seignor sending, for that end, a sufficient Summe to the Sheek. This Sheek, who is, as 'twere, the Supreme Perfon upon the score of the Law, and the High Priest of all the Mahometans, what Country and Sect forever they be of, makes the poor ignorant people believe, that there come every year to Mecha, Seventy thousand Pilgrims, Men and Women; and if that number were not compleat, the Angels would come in humane forms, to make it up.

This Prince, whom we call the Sheek, for whom all the Mahometans have a great Veneration, is very Rich, and very powerful, and that may be easily conjectur'd, by the Prefents, which he receives every year from the Grand Seignor, and the other Mahometan Princes. These Prefents are all his own, to be dispose'd of as he pleases, at the end of the Year, when new ones are sent to him. He makes his advantage also of all the Prefents that are made by the Pilgrims, and of the Summes of Money, which those very Princes send him, to be distribut'd in Alms, which he also dispose's of as he pleases; and all these Prefents put together, make him such a Revenue as is hardly imaginable. For Mahometisme spreads very much into Europe, Asia, and Africa, and that much more then is commonly believ'd, as I shall more distinctly make it appear, at the end of my Relation, in a particular Chapter, which I design for the handling of that matter.

From several Parts of the World, there come Caravans to Mecha, and when the Devotion is to begin, the High Priest, affilied by all the people belonging to the Law, spends night and day, in faying of Prayers, and performing the necessary Ceremonies. On the Seventh day, all the Pilgrims are assembled together before the Sheek's Tent, who
who appears at the entrance of it, and standing upon a low Stool, that he may be seen by those who are at the greatest distance from him, Prayes, and gives his Benediction to all the people, putting a period to the Devotion, with these words, That God would enable them to return in Peace, as they came thither.

From that minute, every one must bethink himself, that he is to be at his own charge; the Shiek gives no more, and 'tis then that he begins to make great advantages to himself. For whatever is paid for the Sufferance of the Pilgrims, comes from him; and besides, he holds a correspondence with the Masters of the Caravans, of whom the Pilgrims are fore'd to buy conveniences for their riding back again, at more than three times the rate they are worth, when the Beasts they had brought out of their own Countries have fail'd them by the way.

The Caravan of Cairo is the most numerous, and the most considerable of all the Caravans, that come to Mecha. The Caravan-bashi, who is the Captain and Conductor of it, makes his gains by it, at his return, worth Two hundred thousand Crowns; and there is a great competition about his place, which is at the disposal of the Bajfa of Cairo, and commonly carried by the highest bidder for it. The Captain of this Caravan is also Master of the Waters, which are carried into the Cisterns, and it is according to his Orders that they are distributed; and whereas that distribution is equal, as well in relation to the Poor, as to the Rich, if the latter would have any beyond the quantity allow'd them, they must pay dearly for it; and the Captain, who fets what imposition he pleases upon it, makes a considerable advantage thereby.

But let us return to the Grand Seignor's Present. The Tent, and the Carpet, which he sends, are two Pieces equally precious, as well for the excellency of the Stuffe, as the additional embellishments hereof. The Carpet is design'd for the covering of Mehaet's Tomb; and the Tent, which is erected hard by the Mosquey, is for the Shiek, who does not stirr out of it, during the Seventeen days of Devotion. This High Priest of the Mahometan Law, has found out the secret knack, of extracting inexprefible Summes of Mony, out of that Carpet and Tent, which are renew'd every year: and when the new Present is arriv'd from the Grand Seignor, he sends, as 'twere out of a singular favour, certain pieces of the Curtain of the old Tent, to several Mahometan Princes, of whom he receives Magnificent Presents in requital. This Curtain, which is set up on the out-side of the Tent, quite round it, to hinder the people from seeing those that are under it, consists of several pieces, fix foot high, and of a great length: and the Shiek endeavours to persuade those Princes, That if they fasten one of those pieces to their Tents, when they are going to engage in a War, against those whom they account Infidels, good fortune will be sure to attend them, and it will not be long e're they gain the Victory. But if he sends either the whole Curtain, or the Tent, or Carpet entire, it must be to a great Monarch indeed, such as the Great Cham of Tartary, or the Great Mogul; and that he do's, once in ten, or twelve years; one while to the one, and another, to the other.

Of this we have a late instance, in Anreng-zeh, who at the present is King of the Indies, and whom we otherwise call the Great Mogul. For upon his establishment in his Throne, the Shiek sent him the whole Curtain belonging to the Tent; and great joy there was at his Court, that the King had receiv'd so Magnificent a Present, from the Holy Place, as they call it. The Shiek was soon after made sensible of the Royal Liberality of that Great Monarch, one of the Richest and most Powerful of the Universe; and thus does that Spiritual Head of the Mahometan Religion, who has a kind of Superintendancy over all the Members; know how to make his advantage of them, and has found out the way, to enrich himself, at the cost of all the Princes and Nations, who submit themselves to the Mahometan Law.

I question not, but that they who have writ of the Religion of the Turk's, have given some account of the Pilgrimage of Mecha, which is one of the most essential parts thereof; and therefore, as well for that reason, as also for that I should digress too
too much from my subject, I ought not to prosecute that matter any farther. I shall take occasion here, to make three Remarks, which I have originally learnt, of one of the most learned in the Rubricks of the Mahometan Law.

The first is, that the Turks, by an ancient Tradition, believe, That Meba is the place, where God commanded Abraham to build him a house; and that while he was there, all Nations came thronging to visit him: and that it is also the same place, where Mahomet receiv'd the Alcoran, from Heaven.

The second relates to the Commandement impos'd upon all the Mahometans, to be, once in their lives, concern'd in the Pilgrimage of Meba. For it is to be observ'd, That the obligation does not extend to the poorer sort of people, who have hardly wherewithal to live upon, and would bring great misery on their Families, by their absence, as being not able to leave them what is requisite for their sustenance.

The third Remark is concerning the preference of the two Cities of Meba, and Medina. The former is the place of Mahomet's birth, which it was his design to honour, and make known, by that famous Pilgrimage, whereto he obliges all those of his Law. The latter is the place of his Burial, of which there is abundance of fabulous relations. Mahomet, in his Alcoran, does only enjoyn their going to Meba, where there are no other Relicks of that false Prophet, than one of his Sandalls: And the Doctors of the Law are also of opinion, that there is no obligation of going to Medina, and that without seeing that City, a man satisfies the Command of Mahomet. I shall treat at large of the Pilgrimage of Meba, in the last Chapter of this Relation of my Travels, and of the different Roads by which the Mahometans of Europe, Asia, and Africa, are conducted to the Tomb of their Prophet.
Chap. XIII.  Grand Seignor's Seraglio.

CHAP. XIII.

Of the Cup-Bearer's Quarter, and of divers other Appartements.

The Principal Heads.

The ancient Custome practis'd, when the Grand Seignor is presented with any thing to drink, between meals. A way to quench thirst at meals, wholly particular to the Levantines. The composition of Treacle. A stately service of Gold-Plate. Beds according to the Turkish mode. Waies to satisfy the necessities of Nature different from ours. The Causes of the abominable Sin committed by the Turks, who are confin'd within the Seraglio.

I have discover'd many things particularly observable, concerning the Treasury of the Ottoman Monarchs, and there are yet some very Remarkable passages to be communicated, relating to the other Quarters of the inner part of the Seraglio.

Between the Treasury, and an obscure Vaulted Gallery, in length between Fifteen and Twenty paces, which conducts you to an Iron-Door, by which there is a passagie into the Gardens, you find, on the left hand, the Appartment of the Pages of the Kilar, or the Cup-Bearer's Office. That is the place where they prepare the Sherbets, and other Liquors, for the Grand Seignor's own drinking, and where they keep the Wine, if it happens, that he drinks any, as Sultan Amurat did, of whom I have often had occasion to speak. 'Tis an ancient Custome, That when the Grand Seignor calls for Water to drink between meals, every time he fo calls costs him ten Sequins, or Chequins. The Ceremony obser've'd therein is this: In the Chamber call'd the Haz-Oda, which is the Appartment of the Forty Pages, who are always near the Grand Seignor's Person, there is perpetually one of them standing Sentinel at the Entrance, which leads to the Cup-Bearer's Office, where two Pages of the same Quarter are in like manner upon the Sentry. When the Grand Seignor is thirsty, and calls for water, the Page of the Haz-Oda immediately makes a sign to the two Pages of the Kilar, of whom one advances up to the Kilar-bachi, or Cup-Bearer himself, crying out Son, which signifies Water, to advertise him, that the Prince would drink; and the other runs to the door of the Haz-Oda, where the most ancient of the Forty Pages gives him Ten Sequins. That Page is the Treasurer of the said Chamber, and he pays the small Sums which the Grand Seignor gives order for, an Office which might be call'd in English, The Treasurer of the petty Enjoyments. The Water is sometimes brought in a Cup of Gold, sometimes in a Vessel of Porcelain, placed upon a large Server of Gold, about two foot diameter, and enrich'd with Precious Stones within and without. That is look'd on, as one of the richest pieces of Plate belonging to the Seraglio. The principal Cup-Bearer, who is a white Eunuch, carries it with great Ceremony, attended by a hundred Pages of the Kilar, whom he ordinarily has under his Charge, and upheld under the Arms by two of them, who walk on both sides of him. For it is requir'd, That he should carry it lifted up above his head, and fo he cannot see his way but by looking under it. When he is come to the Door of the Haz-Oda, the Pages of the Kilar, who have accompany'd him to far, pass no further, save only the two who uphold his Arms, and the Pages of the Chamber go along with him quite into the Grand Seignor's Presence. But when they come to the door of the Chamber, two of
the more ancient among them, take the places of the two Pages of the Kilar, and complete the conducting of the Kilargi-bachi, under the Arms, to offer the Cup to the Prince. When he has not any thing to say to him, he carries it back again into the Kilar; but if he will take his opportunity to entertain him with some affair, he delivers the Cup and the Server into the hands of one of the Pages, who led him under the Arms, and he delivers it to thefe, who, belonging to the Cup-Bearer's Office, waited there in expectation of his return.

'Tis in the same place, to wit, that under the over-flight of the Cup-bearer, they keep all forts of refrefting and cooling Waters, as that of Peaches, Cherries, Raspfices, and many other fruits. The Turks do not drink during their refeflion, that is, not till they have given over eating; and because it is poftible they may be dry, whilst they eat; take here the manner how they quench that thirst. They are ferv'd at Table with their Waters, in great Cups of Porceaine, which hold about two Quarts. and the better to distinguish them, they put into every one of those Cups, some of the fame fruit, from which the Water that is therein had been extracted, and which they had prefer'ved for that purpofe.

Every one has lying by him a Wooden spoon, which holds three or four times as much as any of our ordinary ones, and whcreof the handle is of a length proportionable: for as to Gold or Silver spoons, it is not their custom to use any. With those spoons, they can take out what is in the Cups, according to the Water which they molt fancy, and fo they fufpend thift, taking ever and anon fome spoonfuls of it.

It is also in the Cup-bearers Appartment that the Treacle is made, which the Turks call Tirik-Firik, and there is a great quantity of it made, because they use it as an Universal remedy, and charitably bewit it on all forts of people, as well in City as Country, who are defirous of it. The Vipers which are us'd in this compofition are brought out of Egypt, and they make no account of of thee which other Countries afford, or they are of opinion at leat, that the former are much the better for that purpofe.

Before the Appartment of the Kilar, there is a Gallery whereof the floor is pav'd with square pieces of Black and White Marble, and fuffæin'd by eight fair Pillars of White Marble, and at the end of it is a little Quarter, where the principal Cup-bearer has his residence. There also are the Lodgings of his Substitute, the Kilargu-boudaf, who is not an Eunuch, as the Kilargi-bachi is, and who, at his removal out of the Seraglio, is ordinarily advanc'd to the charge of a Baffa. The Kilargi-bachi has in his custody, all the Gold and Silver-plate, the Bains, the Ewers, the Bowls, the Cups, the Servers, and the candleficks, the greatest part of that fervice being garni'd with Diamonds, Rubies and Emeralds, and other precious Stones of value. As for golden Di-des and Candleficks, without any additional embellishments of precious Stone, there are some fo large, and fo maffy, that there must be two men to carry one of them. Their Candleficks are made after a fashion quite different from ours. They are ordi-narily two or three Foot high, upon a Bafe of above twelve inches Diameter, and the upper part thereof is as 'twere a Box, or kind of Lamp, with its beak, and it may contain above a pound of fuet. 'Tis to prevent the fall of any thing upon the Carpet, that they make the foot of the Candlefick fo large as I told you; and besides, it is requisite, that it should bear fome proportion to the height. The match, or wire, which they put into the Suet, beaten into small bits, is about the bignefs of a Man's thumb, and consequently muff needs make a great light in the Room. As to the Kilargu-boudas, he is the Superior over the Halujcis, and the Baggis, who are the Cooks and the Confeffioners, of whom not one can enter into fervice, but by his Orders.

In my discourse of the Treafury, I made no mention of the Quarter of thofe Officers, who ferve there, because my design was to follow the order of the Structures of the Seraglio, and to confuct the Reader, by little and little, out of one Court into another, and out of one Quarter into another. That of the Pages of the Treafury, is hard by the Kilar, and begins with a Gallery, pav'd with square pieces of Marble, of different colours, furni'd by eight Pillars, of the fame material, and whereof the fides and the roof are painted with all forts of flowers, in Gold and Azure. That Gallery is open on the one fide, and on the other you find in the midst of it, the Door leading into the Appar-
ment of the Pages, with three great Windows on the right hand, and as many on the left: And 'tis there that the fix most elderly Pages of the Treasury have their residence night and day. From that door, along a walk pav'd with white Marble ftones, very large ones, about fifteen paces in length, and five in breadth, you come to another Portal, of the fame material, fustain'd by two Pillars of black Marble; over the faid Portal, there may be read thefe words, which are ordinary enough in the mouths of the Turks, and which I have explicated elsewhere;

**La Ilibé Illa Allá, Muhammed Refoul Allá.**

It gives entrance into a long Hall, where there may be seen on both sides a kind of Seat, or Scaffold, a foot and a half in height, and between seven and eight in breadth. Every Page has but four foot in breadth for his reposing place, as well by day, as by night: And for their Beds, they are permitted to have under them, only a Woollen Coverlet, four times doubled, which serves them for a Quilt, and over that they ordinarily have one of Gold or Silver-Brocado, or some other fumptuous Silk-fluff; and in the winter time, they are permitted to have three of them. They are not to have their Coverlets all of Wooll, which would be so much the warmer, because it would not be a decent fight for the Grand Seignor, when he comes ever and anon, in the night time, pretending indeed as if he would surprize them, and fee how they demean themselves, but in the effect, sometimes, to cover lewd defigns. 'Tis between thofe Coverlets that the Pages take their repose, having their Walf-coat and Drawers on: for there is no talk of any other kind of Linnen, either in Turk, or any part of the East, and whether it be Winter or Summer, they alwaies lay themselves down to sleep, half clad, without any great Ceremony.

Over the Beds of the Pages, there is a Gallery, which goes quite round the Hall, and is fustain'd by Pillars of Wood, painted all over with red varnish, and there they have their Cofters, wherein their Cloaths are kept. Every one has a Cofter to himself, but the twelve Senior Pages have each of them two Cofters, and one of thofe twelve has the Key of the Gallery in his cuftody. It is ordinarily open'd but one day in the Week, which is answerable to our Wednesday, and then, every Page goes, and takes out of his Cofter, what he stands in need of. If any one of them muff of neceffity look for fome thing there upon any other day, he gets five or fix Pages together, and they all go to the principal Officer of the Treasury, and he commands the Raffi, who has the Key of the Gallery in his cuftody, to open it for them, and to have a care that they meddle not with the Cofters of their Companions.

At one of the ends of the Hall, there is a Door, which conduces you to the Fountaines, where thofe that have their dependance on the Treasury go and wash, when they are call'd to their Devotions. There are even Copper Cocks for that convenience, and as well the pavement, as the Walls, of that place are of white Marble.

The places appointed for the eafing of Nature are on the right hand, divided into four little Rooms, which are alwaies kept very clean, and pav'd with square pieces of white Marble, as the Room of the Fountain is. The Turks do not fit down, as we do, when they are in thofe places, but they squat down over the hole, which is not half a foot, or little more above the ground. That hole is cover'd with an Iron plate, which rises and falls by a Spring, and turning one way or other, at the falling of the leaf weight upon it, it comes to the fiation it was in before, alfoon as the ordure is fallen from it. I have obferved eflewhere, that the Turks, and generally all the Mahumetans, do not use paper in fuch cafes, or upon any undue occasion, and when they go to thofe kinds of places, they carry along with them a Pot of water, to wash themselves withal, and the Iron-plate is alfo made clean at the fame time. And fo the hole being alwaies cover'd, and the Iron plate alwaies kept clean, there can be no ill finell in the place, and that the rather, for that a small current of water, which paffes under that place, carries away all the Ordure.

**Chap. XIII. Grand Seignor's Seraglio.**

---

*Bed* according to the Turkish mode.

Ways to satisfy the necessities of Nature different from ours.
The causes of the abominable Sin committed by the Turks who are confin'd within the Scraglio.

But it were to be wish'd, that they would not so much concern themselves in keeping those places so clean, provided they could forbear polluting them with those detestable impurities, which I should gladly have left unmention'd, did I not fear the reproach might be made to me, of my having been defective in point of exactness. I have already said something of it, in the Second Chapter of this Relation, and it is a subject, which is to be slightly past over, that so there may be but imperfect Idea's of it. It is therefore in those places, that the Pages make their nocturnal affimations, in order to the committing of the worst of all crimes, which yet they find it very difficult to put in execution, because they are so narrowly watch'd; and if they are taken in the very act, they are punish'd with so great severity, that sometimes they are even drum'd to death of which chastisement, I have elsewhere given an account. In like manner, to prevent the committing of that infamous act, in the places where they take their repose, there are two Torches lighted, which light all the Night, and three Eunuchs are ever and anon going their Rounds, by which means the Pages are depriv'd of the opportunities, which other-wise they might have, to offend.

But we need not go far, to find out the Source of this Evil: the strictness of the restraint they are in, and their being depriv'd of the sight of Women, induce those Young Men to practice such detestations, and hurry the Turks into a Gulph, to which they, by an execrable passion, are, naturally but too much inclinable. The Idogrians, who are brought very young into the Scraglio, know not what a Woman is, but by the instinct of Nature; and there are some of them, who, for one day's sight and enjoyment of a Woman, would be content to dye the next. All those Nations generally have so great a bent to lubricity, that it seems impossible they should quit it, but with their lives; what they cannot do one way, they endeavour to do another; and they of the Scraglio do all they can to elude the inspection of their Overseers. The Reader may call to mind the Action of the two Pages, who hid themselves in the Mosque, and that single Example is enough, to shew, how they seek out all the ways imaginable, to fatisque their brutish passion.

The Quarter of the Kafnadur-bachi, as also that of his Companion, or Substitute, is adjoyning to that of the Pages of the Treasury, and from their Chambers, they have a Prospect into a little Flower-Garden, which belongs to them. We have yet some other Chambers to view, before we come to that, which they call the Ilk-Oda, which is the Appartment of the Forty Pages of the Chamber, and the entrance to that of the Grand Seignor.
Chap. XIV. Grand Seignor's Seraglio.

Of the Quarter of the Dogangi-bachi, or Grand Falconer, and of some other Officers.

The Principal Heads.

Magnificent Chambers. The ordinary Revenues of the Grand Falconers. The Magnificence of the Ottoman Princes, in what relates to Hunting. Birds supplying the places of Dogs, in running down a Deer, or a Hare. The delicate Chamber of the Sediggar-Agi, who carries the Grand Seignor's Sword. The excellent order observ'd in the Seraglio.

The Dogangi-bachi, or Grand Falconer, and the Pages, whom he has under his Charge, have their Quarter, between that of the Pages of the Treasury, and that of the Pages of the Chamber. The place appointed for the Pages of the Falconry, has nothing in it extraordinary, and a man cannot make a discovery of any thing of beauty therein: but on the other side, the two Chambers, where the Grand Falconer Lodges, have something that's Magnificent, and are as sumptuously furnish'd, as any other Room of the Seraglio. The first, which serves for an Anti-Chamber, is larger, and they are both of them pave'd with a Chequer-work of black and white Marble, having the Roof beautify'd with Flowers, painted, and gilt. But that of the second Chamber is the more sumptuous by much, as having large Flowers, in embos'd Work, every Flower in its square piece, and the Juncatures all cover'd with Gold. The Walls are excellently wainscoted, wherein also they have not (as for Gold, and on both sides, there are croos-harr'd Windows, whereby the Chamber receives much light. The Marble Chequer-work of the Floor is not seen, as being cover'd with a fiken Carpet, upon which there are laid, in several parts of the Chamber, a certain number of Quilts, two or three foot in breadth, and about four Inches thick. Some of them are cover'd with Velvet, or Satin, of different Colours; others, with Gold-Brocades, and every one has its Cussion, of the same Stuff, between three and four foot in length, and about two foot in height. These Cushions are laid behind their backs, when they are sitting, after their Mode, croos-legg'd, and these little Quilts are, to them, instead of Chairs, and Couches, in a Chamber.

If the Grand Falconer be remov'd out of the Seraglio, it is upon his advancement to the Charge of one of the principal Bajis's, and to one of the greater Governments, as that of Cairo, or Babylon; and while he continues in the Seraglio, besides his Table, which is all at the Prince's charge, he is allow'd an annual Revenue, of ten or twelve thousand Crowns. The Pages of the Falconry carry Hawks on their Fists and feed them, that they have the liberty to go and exercise them in the Gardens and they all attend the Grand Seignor, when he goes a Hawking, or Hunting. They wear the same Stuffs, as the Pages of the Treasury, and may also put on Veils of Cloath, but made after such a fashion, as makes them easily distinguishable from the Ichogluus, of the first and second Chamber, who are always clad in Woolen-cloath. For the Pages of the Falconry have their Sleeves made narrower and narrower, from the Shoulder to the Wrist, and they are there fasten'd close with Buttons; but the Sleeves of the Pages of
the Treasury, are as wide below, as they are above, and that makes the difference between them. The twelve Senior Pages of the Falconry have the same slaveries and advantages, as the Pages of the Treasury, and are their Fellow-Commoners; but the other Companions of the former, are treated after the same rate as the Pages of the Seferli, who with the Grand Seignor's Linnen, and they all common at the same Table.

Besides the fore-mentioned Pages, the Grand Falconer has under his command near eight hundred other persons, as well in Constantinople as the parts adjacent there-to, perpetually employ'd in the ordering and training up of all sorts of Birds for the Game, and there come none into the Seraglio, but what are to order'd, and taught. Though there may be a very great number of such, yet does not the Grand Seignor make use of any, but what have some stone of value about the neck, nay sometimes such as may be valued at ten thousand Crowns. All the Malummetane Princes are very sumptuous, in all things relating to their Game, and particularly the King of Persia. Nothing can be imag'd more glorious, or magnificent, then the long Train of the Grandees of his Court, when they return from their Sports. They all march in an excellent order, every one with the Hawkie on his Fitt, and every Hawke having about the neck, either a Diamond, or some other precious stone, of great value, with the hood all embroider'd with Pearles; which must needs make a most delightful show.

The Turks, and other inhabitants of the Levant, breed up, in order to their diversifications, several sorts of Birds, which the Europeans make no use of at all, and they are of a larger size, and stronger, then ours. With these, instead of Dogs, we'll they run down a hare, or a Stagge; and they have also the diversion of hunting the Wild Bear, and other favage Beasts. But what makes that Sport the more delightful is this, that in Persia, the Countrie is all open and champian, and there are no Woods, into which the Hawke, or other Bird, might get out of their flight. He discovers the Beast at a great distance, fallets of a sudden upon it, so as that it cannot get loose from him, and, flicking close to the Head, picks out the Eyes of it, yokes, and torments it, and retards the swiftness of its course, by which means, the Huntmen come up the sooner to it, and dispatch it. But they do not give the fatal blow, till the Prince has order'd them to do it, or till he has shot off an Arrow, or discharged his Fire-lock: upon which signal, they who are about him are permitted to exercise their courage and dexterity.

Next adjoining to the Appartment of the Pages, belonging to the Falconry, there is a long Gallery, which is open but of one side, and in the floor of it, there is a little ascent. It is fill'd by ten Pillars of Marble, of several colours, and pav'd with a square-piec'd work of the same material; with a Wainscottage, wherein there are some flowers painted, but very meanly.

From the end of the forefoaid Gallery, turning on the right hand, you come to the Chamber of the Selidgar-Agi, who carries the Sword before the Grand Seignor. Some part of that Chamber is cover'd with Carpets, the other has a Seat or Scaffold, rais'd three foot high, but of a considerable breadth, to which they ascend by so many steps of white Marble, of four foot in length, the remainder of which Seat, being divided from the Chamber by a Ballilter's work, partly gilt with Gold, and partly Green. All within that enclosure of Ballilters is cover'd with rich filken Carpets, and all about, as well to the Wall side, as to that of the Ballilters, there are sumptuous Cushions of all sorts, of Gold and Silver-Brokadoes. The Walls of the Chamber are all gilt, and at equal distancs, there are flower-pots painted, rarely well diversify'd, and affording a most delightful prospect. The place where the Selidgar-Agi sits, is at the corner of that part of the Chamber which is cover'd with the Ballilters, on the right hand, and over his Head hang the Swords and Sabres, which he carries before the Grand Seignor, within the Seraglio; and after him, when his Highness goes out of the Seraglio.

Affoon as a Prince is come to the Crown, whatever he ordinarily wears, is never return'd into the Treasury, till after his death: And the Chupnadar-bachi, who is the Overfeer of it, finds by his Regiftries, whether all the things that were taken out of the
Chap. XV.  Grand Seignor’s Seraglio.


Though the inner part of the Scraglio ought properly to be divided into but two great Quarters, which are the Grand Seignor’s own Quarter, and the Quarter of the Sultansess; yet have I thought it more convenient, for the Reader’s better remembrance of things, to distinguish to him the different parts, of which the former consists, answerably to its several uses: and after a large account, given of the Baths, the Treasury, the Cup-Bearer’s Office, and the Falconry, I come now to the particular Appartment of the Grand Seignor’s Perfon.

The Haz-Oda is the first Structure that offers itself to your view, and ’tis by that name the Turks call the fourth and highest Claffe of the Iblolans, which is the Chamber of the Forty Pages, who are hourly employ’d in the Grand Seignor’s Service. This Chamber is of the same largeness, as that of the Pages of the Treasury, and furnished much after the same rate; but it is not near so lightsome, or rather, it wants light. As there is not so great a number of them, so have they accordingly more place to fit, or lie down; and in the midst of the Chamber, you find a little square place, raised up somewhat higher than the Beds of the Pages, whence the Haz-Oda-bachi, their Governor, may observe all their actions, and see how they demean themselves. He has order to give the Grand Seignor notice of it, Rewards being the consequences of good.
good actions, as chaffiments are, of bad ones; and it is also incumbent upon him, to
make speedy provision of all the things they stand in need of. Over the Door of that
Chamber, these words, La Illa He Illa, &c. whereof I have often made mention, are
engrav'd in large golden Letters; and at the four corners, are the Names of Mabo-
mer's four Companions, Eben-beker, Omer, Ofmun, and Ali, engrav'd in like manner
in black Marble. When the Grand Seignor has made a Buffet, and that he is to take
his leave of his Highness, to go to his Government, he comes out at that Door, where
all those names are engrav'd, and as soon as he is come out, he turns his face again to
the Door, and kiffes the Threshold of it, with great humility.

As soon as you are come into the Chamber, you find on the right hand several
words of the Law, written, and encas'd, in guilt squares, and one of these Writ-
ings is, of Sultan Achmet's, the Father of Amurath. On the left hand, you find,
affixed to the Wall, a Coat of Mail, a Head-piece, and a great Buckler; it is one of
the Monuments of Amurath's Valour. During the Siege of Bagdad, or Babylon, a
Persian coming out of the City, and challenging any one of the Beliegers to meet
him, that Prince, one of the most courageous and strongest men of his age, would
needs receive him himself, without any other Arms, than a Sabre in his hand, though
the Persian was arm'd from head to foot. Amurath who was not only a prodigious
Perfon as to strength, and valour, but also well skill'd in the use of a Weapon, af-
forded him not the time to confider whom he had to deal withal, but immediately
gave him such a furious blow with the Sabre, over the right shoulder, that he cut his
coat of Mail quite to the Middle of his Body, and left him dead upon the place.

Opposite to the Haz-Oda, or the Chamber of the forty Pages, there is a Gallery of
a considerable length, and particularly remarkable for its Structure. It is open on
both sides, and has, of each, a row of white Marble-Pillars; but it is built after the
Serpentine fashion, and they who walk in it are, every fix paces, out of sight of one
other. There are, under this Gallery four great Preffes, to put up the accoutre-
ments of the four Officers, who are always about the Grand Seignor's Person, to wit,
the Seligdar-Aga, the Chokdar-Aga, the Rejübadar-Aga, and the Hazada-bachi, of
whom I have spoken at the beginning of this Relation, when I gave a Lift of the
Grandees of the Port.

This Gallery, of fo fantastick and fo extraordinary a Structure, is not far from that
other which is a continu'd ascent, and whereof I made mention in the precedent Chap-
ter. Opposite to this last, there is a Mosquee, of the middle fort, asto the large"efis,
the length of it somewhat exceeding its breadth, and it stands North and South, a
situation the Turk obverse in all their Mosqueyes, which are always turn'd towards Me-
cha, which place is Meridional to all the Provinces of the Empire. There is in the
Wall, opposite to the South, a kind of Neech, which they call Mihrab, into which the
Iman, who is their Priest, gets up, to fay Prayers at the accustomed hours, and
the Grand Seignor is present thereat, with the forty Pages of the Haz-Oda, in a little
Room, the Window whereof is oppofite to the Neech. On both sides of the faid
Neech, there is a Gallery futfain'd by five Pillars, some whereof are of green Mar-
ble, and the rest of Porphyry. And in the Mosquee, and in the Chamber, or Room,
into which the Grand Seignor comes to do his Devotions, and in the two Galleries,
there's no going but upon rich Carpets. You are not to look for ought of paint-
ing there; nor have the Walls any other Ornament, than that of the white"efs of the
Marble, whereof they are built. But there are a great many Writings, in large
Arabic Charaters, encas'd in gilt Borders, hanging up in several places, and tho'f
Writings contain only things taken out of the Law of Mabome.
Chap.XV. Grand Seignor's Seraglio.

ing of the Curtains, he immediately rings a small Bell, which is the signal, that the Grand Seignor and the Sultanesses are come into their severall Rooms.

Upon their arrival, the said Marrash begins to sing these two words, Allahu Akbar, which signifies, God is Great, repeating them four times: and afterwards, having added thereto some words, speaking as twere to himself, the Imam in his turn, sings those following, Elbandu littabi Rabbl alempis, that is to say, The Grace of God is the Master of all things. He thus continues the Prayer, prostrating himself several times to the ground, and all the people present do also prostrate themselves as he does.

In the midst of the Domo of the Mosque, there is a Hoop of Iron, all about which there hangs a great number of Lamps, of Venetian Crystal, and there are also some disposed of the Galleries, of the same Metal, they being not permitted to have in their Mosques, either Gold or Silver. They do not light those Lamps, but only for the Prayers at night, and the fire calling a reflection on those Crystal, creates a most delightful Object to the sight.

The Chamber of the Sarai-Agafi, one of the four principal Eunuchs, is adjoining to that Mosque, and the left of all the Chambers, of the Officers, belonging to the Inner-part of the Seraglio. He has but little place more than is requisite for him to sleep in, and he is waited on by two Pages of the Coucbouk-Oda, or the little Chamber.

Adjoining to the Door of the Haz-Oda, there is a Hall pav'd with a Chequer-work, of black and white Marble, in the midst whereof there is a Basin of the same material, but of several colours, out of which there is an ascet of water four or five foot high. That water is receiv'd into a second Basin, made in the form of a Scallop-shell, out of which it falls again into a third, much larger than the two preceding ones. The upper-part of the Hall is built Domo-wife, having therein some Windows, which give it light, and a certain piece of dull painting is all the Ornament of its Walls. At your entrance into this Hall, you see two Doors, one on the right hand, the other, on the left. That on the left hand conducts to a Flower-Garden; and the other is the door of a Chamber, into which the Grand Seignor comes sometimes, in the Winter-season.

This Chamber is one of the most sumptuous of any in the Seraglio. It's arched Roof is divided into a great number of little Cells, Triangle-wise distinguished by two little files of Gold, with a green Streak in the midst, and out of every Angle, there sits somewhat like the bottom of a Lamp, excellently well gilt. Though the Walls are of a curious white Marble, yet is there a delicate piece of Wainscotage, of about the height of a man's waist, carried quite round the Room, and the rich Carpets, upon which you walk, deprive your sight of the large squares of Marble, of several colours, wherewith the Floor is embellish'd. Of a great number of Cushions, which are plac'd along the Walls, some are embroider'd with Pearls, and precious Stones, and let there only for ostentation; the others, which are for service, are cover'd with Gold, or Silver-Brokadoes, and other costly Stuffes. At one of the corners of the Chamber, there is a little Field-bed, about two foot in height, embroider'd all over, the Counterpane, the Cushions, and the Quilt; and that Embroidery is all of Pearles, Rubies, and Emeralds. But when the Grand Seignor is to come into that Chamber, they take away the Counterpane and Cushions, which are left fit for Service than for Ornament, and they bring in others of quilted or tufted Velvet, or Satin, upon which the Grand Seignor may more conveniently repose himself.

Towards the feet of the said Bed, there is a kind of Neech made within the very Wall, in which there is a little Ebony Box, about half a foot square, and in that is lock'd up Mahomet's Seal. It is encach'd in a Crystal, with a Border of Ivy, and taking all together, it may be four inches in length, and three in breadth. I have seen the Impression of it upon a piece of Paper; but he who shew'd it me, would not suffer
A Relation of the
Chap. XV.

fulcrum to touch it, only upon this score, that he look’d on it as a great Relick. Once in three months this Chamber is made clean, and the Carpets are chang’d, the Pages of the Treasury being employ’d in that Office. And then it is, that the Cbifhadar-bachi opens the Box, and having in his hands an embroider’d Hand-kerchief, he takes out the Seal, with great respect and reverence, whilst the Senior of the Pages holds a golden Cup, garnish’d with Diamonds and blue Saphirs, on the top of which there is a kind of Perfuming-Pot, out of which there comes an exhalation of all sorts of sweet Scents, whereby the whole Room is in a manner embalm’d. The Page holds that Cup in both his hands joy’n’d together, and lifting it up higher than his Head, all those that are present immediately prostrate themselves to the ground, as an acknowledgment of their veneration. As soon as they are up again, the Page brings down the Cup, lower than his chin, and the principal Officer of the Treasury, holding the Seal over the ﬁnoke, all those who are in the Room, come and kiss the Chryftal which covers one of the most precious Relicks, that they have of their Prophet. I have us’d all the endeavours I could, to get out of my two Officers of the Treasury, who had often kiss’d that Chryftal, what Observations they might have made, as to the material whereof the Seal was made, and what Letters were engrav’d upon it; but they told me, and by reason of the ﬁnoke, and the Chryftal, which covers the Seal, not to insist on the small time they have to observe it, during the act of killing it, it is not possible that any one can give a certain judgment of either the Stuff, or the Engraving of it.

Upon the fourteenth day of the Ramazan, that is to say, the Lent of the Turks, the Grand Seignor comes in person into that Chamber, accompany’d only by the Selidur-Aga, and taking off the Chryftal, which lies over the Seal, he delivers it into his hands, ordering him to make the Impression of it upon fifty little bits of Paper, which are not much bigger than the Seal it self. This Impression is taken off with a certain gummy Ink, which is prepar’d in a Porcelain Dih, whereinto he thrusts his finger, and rubs the Seal with it, and keeps all those Printed Papers, for the use, to which his Highness designs them, as we shall see, e’re we come to the end of this Chapter.

Within the same Chamber, and adjoyning to the place, where the Seal is kept, there is another Box or Coffer, of a larger size, cover’d with a Carpet of green Velvet, with a great fringe of Gold and Silver, wherein is kept Mahomet’s Hirs. It is a Garment with large sleeves, of a white Camelot, made of Goat’s hair, which the Turks do also look upon as a great Relick. The Grand Seignor having taken it out of the Coffer, kisses it with much respect, and puts it into the hands of the Capi-Aga, who is come into the Room by his Order, after they had taken the Impressions of the Seal. The Officer sends to the Overseer of the Treasury, for a large golden Cauldron, which is brought in thither by some of the Senior-Pages. It is so capacious, according to the description which they gave me of it, as to contain the sixth part of a Tun, and the out-fide of it is garnish’d, in some places, with Emeralds, and Turquezes. This Vessel is full’d with water within fix fingers breadth of the brink, and the Capi-Aga, having put Mahomet’s Garment into it, and left it to soak a little while, takes it out again, and wrings it hard, to get out the water it had imbib’d, which falls into the Cauldron, taking great care, that there falls not any of it to the ground. That done, with the said water he fills a great number of Venice-Chryftal Bottles, containing about half a pint, and when he has stopp’d them, he Seals them with the Grand Seignor’s Seal. They afterwards set the Garment a drying, till the twentieth day of the Ramazan, and then his Highness comes to see them put up again in the Coffer.

The next day after that Ceremony, which is the fifteenth after their grand Fast, the Sultan sends to the Sultaness, and the Grandees of Constantinople, as also to most of the considerable Baffa’s of the Empire, to each of them, an Impression of the Seal, in a little scrip of Paper roll’d up, and well fasten’d with Silk, and with that, one of those Bottles full of water, which is look’d upon as a great favour. But it proves a very dear favour to those who receive it, and for a scrip of Paper, and a Glass of water, they must fend back again to the Grand Seignor very considerable Presents, not
not accounting what they betow on those persons, who bring, from him, those testimonies and marks of his Affection.

It is to be observ'd also, That the Capita Aga is allow'd to multiply the said Water, as far as he thinks requisite, and answerably to his desire of multiplying the Prefents. All he has to do is only to fill up the Cauldron, as it is emptied, and that additional water is as good as 'twas before, since it is intermix'd with that wherein Mahomet's Garment had been foak'd. For there are many persons, to whom he lends those Bottles, without the impression of the Seal, upon the little piece of paper, and he has a snuff out of all that is betow'd on the Bearers of those Prefents. But he is not permitted to make that multiplication of the Water, any longer than for the space of three days; that is to say, till the Seventeenth of the Ramazan, after which time, the additional intermixture of it would not have the Vertue, which they imagine it has.

As soon as this Prefent is receiv'd by those to whom it is sent, they take the paper, which has the impression of Mahomet's Seal, and, after they have left it to soak a little while in the Water of the little Chryftal bottle, they take off the water and the paper, swallowing down both together with great devotion. But it is to be noted, That no body must be fo preumpftuous as to open that paper; for they swallow it down as it is brought to them, after a little soaking in the water, they being not permitted to fee the impression of the sacred Seal: And they, who receive only the bottle, without the paper, fend for one of their Imans, who are as 'twere their Priests, and get him to write down these words in another piece of paper. La be Hila, Allâh bi'dâsidîl ghabar, That is to say, There is no other God then God, the purifier of Crimes. There are others, who order these words to be writ down; La Hila be Hila, Allâhul meliqul xelhab, which signifies, There is no other God then God alone, the Liberal Emporor, and Pardoner of Offenders. The paper, having these words written upon it, is put into the water of the little Bottle, and fo they swallow down both together, with a ftrong perfwation, that thefe words have the fame vertue, as the impression of the Seal.

There is also to be seen, in the fame Chamber, a very homely kind of Cuttelas, hangin by the Wall, near the place where the Prophet's Seal and Garment are kept. The Scabbard is cover'd with Green cloath, and they have it by Tradition, that it had been the Cuttelas of Omar, one of Mahomet's four Companions, who govern'd after him, though Ebnou-Begner was the elder of the two, and Father-in-Law to Mahomet. The Arabians affirm, That Ebnou-Begner was a Jew, by extraction, and one of the most learned of his time; and that, having pronounced the Mofleck Law, he taught at Meda, in the Schools, after which he befted himself to compose some part of the Alcoran.

Near the Cuttelas, there is also to be seen a kind of short Sword, for which they have, in like manner, a great veneration, upon a perfwation, that it fome time was the Sword of a certain perfon named Ebnou-Neflam, with which he cut to pieces, tho'fe, who had spread a Heretic in the Law of Mahomet. He came not into the World till Four hundred years after the death of the Prophet, and at length destroy'd that Scf, which during the space of two Ages before, had given much trouble to the true Mahometans, and gain'd several Battels against them.

The said Scf was grown very powerful under the denomination of Mabarrigius, and I have met with some remainders of it in the Mountains of Churdijan, which is the ancient Chaldée. Those peofon are very remarkable for their fuperflition, and much more for their ignorance; and a man muft have a great care of striking a black Dog, in their presence, or cutting an Onion with a Knife, for their way, when they are to eat an Onion, is to crufh it between two ftones. The caufe of that grofs ignorance, is their not having any perfon among them, to inftruct them; and a man may travel five or fix days Journey in their Country, and not meet with either a Mollab, or a Myfquey. The fame reafon may alfo be given for their being, for the moft part, uncrucified, and that they who have receiv'd Circumcision, had it not till they were Twelve or fifteen years of age, and that accidentally, by going to fome place at a great diftance, to find out a Mollab, and defraying the charges of their Friends and Relations, who muft accompany them to that ceremony.

(L.)
Between the Chamber, where these noble Relicks are to be seen, and that of the Forty Pages, of which I have given an account at the beginning of this Chapter, you have the Prospect of a treble portal of Porphyry, that is, three doors at a small distance one from the other, whereof that in the middle gives entrance into the Grand Seignor's Appartment. The two others lead to the Lodgings of the Chokodar-Ags, and the Rigabdar-Ags, and those Lodgings are very dark, because they are not in a place where light can be brought into them, and that at the first building thereof they could afford each of them but one little Window. But, abating that inconvenience, they are well enough furnish'd, according to the mode of the Country, you tire on nothing but Silketh Carpets; there's no want of Brokado-Cushions, and Embroider'd ones, and the Walls, which are all of White Marble, entertain the Eye with pots of Flowers plainly painted, at certain equal distances, about which there has been an ingenious application of Gold and Azure.

The Grand Seignor's Quarter begins with a Hall, which is spacious enough, and the embellishments of the in-side of it are correspondent to those of the out-side. It is an incrustation of Marble, of several colours, and the Floor of it is cover'd only with the large Woollen Carpets, which are brought out of Persia, but such as are more sumptuous, and much more highly esteem'd, than those which are made of Silk. All about the Hall, for the space of Five foot, there are spread Coverlets of Silk, of a light colour, some Tufted, some Embroider'd, and upon the Coverlets there are several sorts of Rich Cushions, four foot in length, and between two and three, in breadth.

Of the two Doors, which are within the Hall, one goes to the Appartment of the Pages, the other to the Quarter of the Sultanoffes, and as you go out by this last mentioned, you enter into a Flower-Garden, in the midit whereof there is a Basin with its water-work. From one of the ends of the Garden you pass to the Revan-Konchki, that is to say, a Chamber supported by Pillars. It is a Belvedere, or spacious Room, having a delightful Prospect of all sides, which the Sultan Amurath caused to be built, at his return from the Persian War, after he had taken the City of Babylon from Shab-Sefs, the King of that Kingdom, ruin'd the Province of Lauris, and added that of Erivan to his Conquests, by the perfidiousness of the Governour. I shall give you an account anon, how he was justly punish'd, for that act of Treachery, and I reserve the compleat history of his faults, for the Relation of my Travels.

This Room, or Arbour, which we call the Belvedere, from the delightfulness of its Prospect, is built in an Eminent place, upon a steepy Rock. It is a noble Arched Roof, and the Walls, which are raise'd no higher than that a man may rest his Elbow on them, are all of White Marble, with some Arabian Verfes theron, cut, and girt. It is open all of sides, and the Lattices, all about it, hinder those that are within it from being seen by such as are on the out-side, and afford them withal one of the most delicate Prospects in the World. For, from that Room, they have the sight of all Gallata and Persia, of all that pleasant Landskip of Asia, about Scutaris, and Chaledon, the Port of Consentimople, one of the noblest of all Europe, and the Channel of the Black Sea, which, at the point of the Scaglio, is intermixt with the Waters of the Mediterranean, where there is observable in the midit, as it were, a white foamy streak, which seems naturally to denote the Channels of Europe and Asia.

'Twas in this pleasant Arbour, that Amurath was often wont to divert himself, with that Governour of Erivan, who had taught him to drink Wine, whereof he had so early accustom'd him self, that, many times, he spent three days together, in a continu'd debauch. The only Wine he drank was that of the Island of Tenos, the most excellent of any of the Islands of the Archipelago, and the least intoxicating; and he soon became as good a proficient in the drinking of it, as the Multer, who had taught him to do it. This Persian Governour was a man extremely inclin'd to debauchery, inform'd before his perfidious delivery of the place to Amurath, as I pass'd through Erivan, in one of my Voyages to Persia, he intreated me to make my abode there for the space of fifteen days, and, to humour him, there was a necessity of spending whole nights in drinking, so that I saw him not all the day long, which I question not but he employ'd in the management of his affairs, and taking his repose.

But,
Chap. XV. Grang Seignor's Seraglio.

But, at the long run, lewd actions meet with the punishment they justly deserve. Shzch-Seif, King of Persia, would not entertain any proposition of Peace, no nor so much as give audience to an Ambassador from the Grand Seignor, whom I saw sent back from Triano, where I then was, unless Amurath would deliver up the Traytor, in order to his punishment. Whereupon, they being both one day at their ordinary busines, in the Belvedere, the Grand Seignor, without any formality, order'd him to be Strangled, in his presence.

It was sometime also Amurath's custom, to bring into that pleasant place, the Principal Sultanes, as, his Mothers, his Sisters, and such others as he had the greatest kindness for. But his most frequent embellishments was, with a Sicilian Lady, for whom he had a great affection, and who, being extremely handsome, and of a mild disposition, obtained of him whereto the desire. She was taken at Sea, by the Pyrates of Barbary, as she was upon her Voyage into Spain, in order to her intermarriage with one of the Grandees of that Country: And the Boss of Algiers sent her, a Present, to the Grand Seignor, who took a particular fancy for her, and made her as happy, as a Woman can be, who must endure the restraint of the Seraglio.

From that door of the Hall, which gives entrance into the Flower-garden, you pass, on the right hand, into a kind of Gallery, about fifty paces in length, and twelve in breadth, the pavement whereof is a Chequer-work of Black and White Marble. At the end of it, there is a great Structure, which is wholly of Marble, and what first enters the Eye is a pretty large Door, over which there is a kind of a flat arched Roof. And both the Roof, and the Door, are adorn'd with flowers, in embossed work; and amongst those flowers, there are certain impresse cut in the Marble, and all curiously Gilt.

About five or fix paces from that Door, you come to another, not inferior to it, as to beauty, which is that of the Grand Seignor's own Chamber. Its Cieling, or arched Roof, is according to the model of the Winter-room, whereof I have given you a Description at the beginning of this Chapter. The only difference between them is, in what issues out of the Angles of the little Arches; and whereas in the other Room, they represent the bottoms of Lamps, gilt with Gold; in this, they are balls of Rock-Crystal, cut Facett-wise, with an inter-mixture of precious stones, of different colours, which must needs give a very diverting entertainment to the Eye. The floor of it is cover'd with Carpets, which, as to beauty, and excellency of Workmanship, exceed those of the other Chambers; and the same thing is to be said, as to the Quilts, the Counterpanes, and the Cushions; the most part of this furniture being adorn'd with an embroidery of Pearls, and the whole Room, which is very spacious, having, in all parts, several other sumptuous embellishments. And whereas this Room was originally design'd for the Grand Seignor's Summer-Diversifcation, it is accordingly, the more lightome, and has large Windows on three sides of it. As to the Sultan's Lodging, he complies with the custom of the Country, or rather that of all the Eastern parts. There is no Bedstead set up, but towards the Evening, the Pages spread three Quilts one upon the other, at one of the corners of the Chamber, and place over it a Canopy of Cloth of Gold, garnish'd with an embroidery of Pearls.

On the right hand, as you come into this Room, there is a Cup-board, or Preb, wrought within the very Wall, where they keep the Biscuits, that is to say, the Standard of Mahomet, which has these words for its Impress, or Motto, Nafroin min Allah, that is, in our Language, The affinty is from God. This Standard was heretofore in so great veneration among the Turks, that when there happen'd any Sedition, either at Constantinople, or in the Armies, there was no failer or more expeditious remedy to appease it, then to expel that Standard to the fight of the Rebels. And that very Expedit is has many times prov'd very fortunate to the Ottoman Princes, when they have been reduc'd to their great extremities, by the secret Combinations of some Factious persons. Then does the Grand Seignor lend some of the Mahabrs, who are in the nature of Priests, amongst the Turks, with the Standard, and being come up to the frst ranks of the Rebellious Forces, they speak to them, in their Language, to this effect: This Banner is the Standard of the Prophet; all they who are faithful, and obedient, ought to come to submit themselves at the Foot of this Standard; and they who will not come to it,
A Relation of the

Chap. XVI.

are Unbelievers, and they ought to be destroyed. But some years since, the Turk made it appear, that they made but little account of that Standard; for Haffan, one of the Bajja’s, who gave the Grand Seignor so much trouble in the year 1658, turn’d his back on Mahomet’s Banner, and, follow’d by his own people, compa’d the design he was engag’d in.

Out of the Grand Seignor’s Chamber, there is a passage into a great Hall, the place appointed for the reception of the Pages who approach his Person; and there is adjoynig to it a Bath, which is fill’d by three Cocks, where they wash themselves, when they go to their Devotions. Out of the same Hall, there is an ascent of some steps, which brings you to a small Clofet, only Wainscoted about, but well Painted, and well Gilt. That Stair-case is always cover’d with a red Cloth, the Room is open of all sides, having fair Windowes, wherein Talc is us’d, instead of Glafs; and from thence you have, in a manner, the fame Prospect, as from the Belvedere, built by the Emperor Amurath.

CHAP. XVI.

Of the ordinary employments of the Grand Seignor; The particular inclinations of the Emperor-Regent, Mahomet IV. And the present State of the Ottoman Family.

THE PRINCIPAL HEADS.

Some inclinations common to all the Monarchs of the Eastern-parts.
The Life of the Seraglio, delicious to one single person, and incommodious to many. The Mahumetanes zealous observers of their Law. The regulated times of their publick Devotions. The ordinary Employments of the Grand Seignor. How his Table is serv’d. The Sultan, when oblig’d to go, in Ceremony, to the Mosquey. The wicked contrivances of the Moufti, to get mony. The present State of the Ottoman Family. An extraordinary example of a Father and Son, who were successively Grand Vizirs. The portraiture of the Sultan-Regent, Mahomet. The ancient Custome of the Turkish Emperours, to live by their labour. The Grand Seignor’s subtilty, in revenging himself of the Moufti.

The Ottoman Monarchs, and generally all the Princes of Asia, what reputation forever they may have gain’d, for their valor, have always been guilty of a bent to voluptuousnes, and ennui, and found great charms in a flothful kind of life. They came out of their Seraglio’s as feldome as they can, and that only, when an indispensible necessity forces them to shew themselves in publick, whether it be at the head of their Armies, or in those Ceremonies, wherein the Law, or common Civilitie, require their presence. True it is, that some of them were not so great lovers of retirement as others, and prefer’d the hardships of Warr, the divertiments of Hunting, before the blandishments of ease, and the conversation of
of Women: But those may be reduced into a very small number, and the greatest part of them being more addicted to mind their quiet, and to lead a life void of disturbance, have transferred all their concerns, Civil and Military, to the management of the principal Minister of State, thinking it enough, to content themselves with the account he was pleased to give him thereof.

It may be said of the Seraglio, That it is a delicious, but withal a solitary place of abode: but as to the observations I have made of things, it is delicious only to a single person, and solitary to all the rest. Of the many Thousand, of the Male Sex, who are there as were in Prison, and have a dependance, one upon the other, none but the Prince himself has the sight of Women; for the Nero-Eunuchs, whom their deformity of body and countenance has, in a manner, transform’d into Monstres, are not to be admitted into the number of men.

But though the Ottoman Monarchs, and generally all that may be comprehended under the denomination of Tureifine, are involv’d in voluptuousness, as not having any tincture of ought relating to polite Literature, yet this is particularly recommendable in them, that their great purulence of pleasures does not ever make them neglect the Divine Worship, and that, setting all things aside, they are careful to perform what the Law requires of them, upon that account. They are exact and punctual, even to superstition, in all their exercices of Piety, in their waves of walking themselves, in their Prayers, in their Fails, in their Alms, and in their Pilgrimages; which are the Five principal Articles of the Mahometan Religion.

It is a thing sufficiently well known to all people, that the Turks go to their Prayers, or Devotions, five times a day, that is, in the space of a natural Day, which amounts to four and twenty hours. For the performance of this work, there are no certain hours appointed, and it is according to the Sun’s being above their Horizon. Upon which account, there is a greater interval between their several Offices, in the Summer-time, than there is in the Winter, and they place the principal part of their Devotion upon observations of that nature. The first Exercise is to be perform’d at the break of day, before Sun-rising; the second at Noon; the third, between that time and Sun-set; the fourth, immediately after his setting; and the last, about an hour and a half after Night: in all which, unless sickness intervene, they are very punctual, so that nothing of business, how important soever, shall divert them.

Nay, on the contrary, some are so zealous, and their fervour is so remarkable, that being once fixt in their Prayers, they could not be put out of them, though ’twere to force back an Enemy, who were entering into the City, or that word should be brought them, that the house wherein they are, was on fire. They are moreover of a perseverance, that it is a great sin, for them to put their hand to any part of the body, to scratch themselves, if there should be occasion; and they would have the external part to be answerable to the internal, and correspondent to that abjection, which ought to be the fate of the Soul, in the presence of God, during their Exercices of Devotion.

Nor does the Grand Seignor himself desire to be dispens’d from the obligation of performing these acts of Devotion, any more than the meanest of his Subjects; but, on the contrary, he is very religious in that observance of their Law, and he always begins the day with the Offices appointed for that part of it. We need say no more, than that he rises at the break of day, nay sometimes he is up before, and goes into the Bath to wash himself, especially when he has lain with one of his Wives, or Concubines. Having finish’d his Prayers, he diverts himself in shooting with the Bow, or, more commonly in looking after his Horses, and riding some of them; and sometimes he feats himself in a Gallery, where he cannot be seen by any, and contents himself with the diversion of seeing some exercices perform’d by his Pages. If any one of them does something that he is much pleas’d withal, he sends him a Veil, or some other thing of value, as an encouragement for his doing better another time, and to raise an emulation in his Companions. Upon Council days, he comes through the clofe Gallery, to the Window, which looks into the Divan Hall, to see what they are.
are doing there; and upon the rising of the Council, he returns to his own Quarter, where his Dinner is brought up to him.

In the Services of his Table, there is not any great variety, or delicacy, the Dishes that are serv’d up, being answerable to the Bill of fare, which I have given you in the Chapter, where I treat of the Kitchens. He takes his refection, sitting, crofs-legg’d, as Taylors do amongst us, being surrounded with fumptuous Brocado-cushions, which keep from him the dampnefs of the Walls, and upon the Carpets which cover the Scaffold, or Balcony, where he is fated, they spread others of Spaniſh-Leather, left the former should be prejudice’d by any thing of greatnes, which might fall on the Table-cloth, and soak through it. This Cloth, which is laid over the Spaniſh-Leather-Carpet, is of thofe fumptuous painted Cloaths, which are made in the Indies, and embroide’r’d all about: and as for Napkins, there are not any ufed amongst the Turks, who are neat, and cleanly at their Meals; and if fometimes there be any occafion of wiping, ’tis done with a little handkerchief. At their refections, they ufe the right hand only, and when they have done, there is a Basin of warm water and soap brought up, for them to wash, and every one takes out his Handkerchief from under his Saſh, or Girdle, to wipe his hands and mouth. Nor muft you expect in Turks to find Knives and Forks laid on the Table, but every one has his Knife lodg’d in his Saſh, and makes uſe of, when occafion requires: but they have no great uſe for them, inalmoſt as their Bread, being made thin, as ’twere into Cakes, and eaten in a manner as soon as ’tis out of the Oven, they break it with their fingers, and all the meat, which is serv’d up to them, is cut into small pieces, which is alfo the cuſtome in Perfia. But the Spoons they uſe, in taking their Pottages, and whatever is liquid upon the Table, are much larger than ours; and they are wooden ones. The Pages of the Kila, that is the Cup-bearers Office, bring up the Bread, and the Sherbets, and the Pages of the Chamber go and take the Meat, at the Prince’s Apparment, out of the hands of the Officers belonging to the Kitchin, who bring it in Dishes cover’d with Porceſlain, the Grand Seignior not uſing any Gold Veffels at his own Table.

After Dinner, the Grand Seignior says his Noon-Prayer, and fometimes, on Sundays and Tuesdays, which are the principal Council-days, he comes into the Hall of Audience, to conferr with his Minifters of State, concerning his Affairs. On the other days, he walks in the Gardens of the Seraglio, fometimes with his Eunuchs, fometimes with the Sultan’s, or with his Dwarfs and Mutes, who fhan a thoufand apith tricks, to divert him: and fometimes he goes a hunting, or a fifting, according to his inclination. But neither his Affairs, nor his Re creepations, do ever divert him from performing the five Excercifes of Devotion, at the times appointed by the Alcoran; and it is the general Perifvation of all the Turks, that if they neglect them, they bring down God’s curfe upon themselves, and that they cannot aoid the ill confequences thereof.

I have faid elsewhere, that Friday is to the Mubemetans, what the Saturday is to the Jews, and the Sunday to the Chriftians, in regard it was upon the faid day, that Mohammed took his flight from Mecca; and I have alfo given this further information, that the Turkish count their Months only by the number of the Moons. There is an ancient Cuftome, whereby the Grand Seignior is oblig’d upon all the firft Fridays of the ferval Moons, to go to the new Mokquey, in regard that S. Sophia is too near the Seraglio, and besides that there is not, between those places, room enough for fo great a Train, as that of the Sultan, the people of Conftantinople would not have the fatisfače of feeing him.

His Devotion is fo great, that he feldom misfles that Cerimony, and when there paffes a firft Friday of the month, without his appearance in it, the people is preffly of opinion, that he is fick, and thereupon turbulent fpirits are muttering their factious deignes. On fome of those days do they, who have any complaints to make, of fome injustice that has been done them, take their opportunity, and plant themselves in the way, through which he is to pas, with Petitions in their hands, which upon a sign made by the Sultan, are receiv’d by the Eunuchs. If the injustice he very great and,
and the person who presents the Petition be extremely oppress'd and injur'd, he holds a lighted Torch over his head, which is ordinarily practis'd in Turkey, upon the like occasions, and by that mysterious comportment, intimates to the Prince, That if he does not do him justice, his Soul shall burn in the other World, as that Torch does in this.

Upon the Emperor's going out of the Seraglio, the principal Sultans of the, his Mother, his dearest Comfort, or his Sifters, are in a Room over the great Gate of that Palace, with Bags full of Alpers, which they fling among the people, that they may pray. That God would graciously hearken to the Devotions, which the Grand Seignor is going to perform. His March is after the same Order, and with an obfervance of the Pomp, as that of the ancient Greek Emperours, and I question not, but that those Authors, who have written of the Ottoman Empire in general, or particularly of the City of Constantinople, have made sufficient descriptions of that Ceremony, and therefore I shall think my self dispens'd from the obligation of giving a new one of it. I shall only fay this of it, That it is very Magnificent, and that there is not any Monarch in the World, who makes fo great an expofal of Gold and precious Stones together, wherewith the Hamefles and Trappings of molt of the Horfes, as well of the Grand Seignor, as tho' of the Baffi's are all cover'd.

At their return from the Mosque, the Moufii, on Horfe-back, and at the head of a wretched Crew of Greek Christians, of the meaneft fort of people (for there are very few Armenians among them) expect the Grand Seignor, at the Gates of the Seraglio, and telling his Highnes, That tho' people were Mis-believers, who had embraced the good Law, intract him to relieve them, and to make fome provifion for their livelihood. Upon this exhortation, the Sultan orders twenty or thirty Purfes to be distributed among them; nay sometimes his Charity is fo great, as to amount to twenty thousand Crowns, which are receiv'd by the Moufii, and the distribution thereof is made, as he pleafes. But the greater part of it he converts to his own ufe, and holds an infamous correspondence with molt of that wretched Crew, who though they often prefent themselves for that Benevolence, he pretends not to have any knowledge of at all. By this Impoffure, which is fo palpable, and fuits well enough with the followers of Mahomet, does that High Prieft of the Mahometan Law, put yearly into his Purfe, a confiderable Sum of Money, which is no small augmentation to his Revenue. But the cafe is the fame with him as with the Baffi's: that is, he is not exempted from refunding, and we shall, by and by produce a very late Example of it.

And this may serve for a general account of the ordinary lives of the Ottoman Monarchs, while they are within the Seraglio. In their Armies, they have other Employments, especially they, who have Military Souls, as there have been fame among them, of whom Hiftories have given us a very noble Character.

I come now to the present flate of the Ottoman Family, and to the particular inclinations of the Grand Seignor, who now Reigns. Mahomet, the Fourth of that Name, the Son of Ibrahim, and a Circifton Lady, was born in the Year 1643, and he is, by that account, got into the Thirty fourth year of his Age, and the Twenty fourth of his Reign. He has two Brothers, Bajazet, and Orban, but they are by another Mother, who is till living, and is perpetually fluving how to preferve them. He has also a third Brother, named Solyman, who is the fcond of the Sons of Ibrahim, according to the order of their Nativities. But the Mother of the laft mentioned Son is dead; and thence it comes, that the Souldiers, who conceive greater hopes of that Prince, than of either Bajazet, or Orban, his Brethren, pity him the more, and have the greater affection for him, upon that very fcore of his having loft the fupport, which he might have expected from a Mother.

Ever fince the time of Bajazet the Second, who firft introduc'd that inhumane and cruel Cufhome, of fecuring the Throne of the Sultan-Regent, by the death of his Brethren, few of thofe unfortunate Princes have escap'd the Barbarifm of their Elder-Brother, and they, amongst them, who have been treated with fonewhate left of inhumanity,
An extraordinary Example of a Father and Son insensibly Grand Vizirs.

The present Grand Seignor, who is a Person much addicted to his Pleasures, and takes a particular diversion, in Hunting, leaves the management of Affairs to his Grand Vizir, 

The Grand Seignor Mahomet is handsome enough as to his Person, his Stature somewhat exceeding that of the middle sort of Persons; he has not too much corpulency, and his health is in an uncertain state. He is very much troubled with a Fall, which he received, in the violence of his Game, some years since, by leaping his Horse over a broad Ditch: And whereas that passion is still predominant in him, this inconvenience attends it, That, when he is not somewhat favourable and indulgent to himself, in that violent Exercise, he is sometimes taken off his Horse in a miserable condition, the Remedies which might be apply'd to that indisposition, taking no effect, by reason of the little care he takes to preserve himself. He is a person of an unconfined and unquiet disposition, which creates the greater trouble to those who wait on him; and though they fludy his humours, yet is it a hard matter to satisfy him. He has a Son, who has been circumcis'd with great solemnity, at the age, wherein that Ceremony is to be perform'd. The Sultan's, his Mother, a Woman of a magnificent humour, to augment the Pomp and Splendour of that Action, to the eyes as well of the Turks, as Foreigners, would have the Garment, which the Young Prince wore that day, to be all cover'd with Diamonds, and, to that end, caus'd several Rich Pieces of the Treasure to be broken; but after the Solmnnity, all the Precious Stones were carried back into it again.

I said erewhile, that the present Sultan-Mahomet is extremely addicted to Hunting, and makes it so much his Darling Divertisement, that he makes lefs account of the lives of Men, than he does of his Dogs; and withal, that he is of a very covetous humour. I shall, in one single Example make a sufficient discovery of both those inclinations in him, and that will also further make it appear, how well he was skil'd, in that Knack of exercising great Liberalities, without any deduction out of his Revenues.

When the Grand Seignor goes a Hunting, there are Orders sent to a great number of people, for the space of four or five Leagues about the place where he intends to Hunt, in order to the surrounding of a certain quantity of Ground, and for the enclosing of it so well, as that nothing can escape thence. 'Tis not to be imagin'd, this can be done, without great destruction to the Country, and much inconvenience to the poor people, who are force'd to leave their work, to carry on an Exercise which is much...
much more tollsome then it, in which they many times come off with the los of Limb, or Life, or some other difastrous Accident. These continual impositions of trouble and toil put many people into the repining humour, inonuch that an Eunuch, who was in favour, having, one day, taken the freedom to represent to the Grand Seignior the prejudice his Subjects underwent, by those courses which occasion'd the fpoyling of their Grounds, and the los of their Lives, he grew very angry, and after some dayes imprisonment, he gave him a blameful ejection out of the Seraglio.

But, in process of time, the mischievous Inconveniences occasion'd by this inflatable purflance of his Pleasures in Hunting, incrasing more and more, the Grand Visir, and the other Bajfas, refolv'd to intreat the Mouftri, to make a Remonftrance to him, of the ill confequence thereof, he being the only perfon, who might prefume to speak any more of it to the Grand Seignior. The Mouftri would by no means hearken to it at first, imagining, as he might well, that his harangue would not be pleasing to the Sultan: But, at laift, being over-perswaded to do that good office to the Publick, he took courage, and his opportunity, to speak to him, with all the infination he could.

He could not bethink himself of a better Expedient, to remove that predominant passion out of his mind, than to reprefent to him, the Culpable of his Predecessors, who took their diversion in fome handy-work, when the Warr, or the Concerns of State gave them any remifion: That, according to their Example, their Subjects apply'd themfelvses to things that were beneficial, and made all Arts and Professions to flourifh in the Empire, to the great advantage of the Publick: That Sultan-Annerath, his Uncle, delighted in making those Horn-Rings, which are us'd in fhooting with the Long-Bowe: That Ibrahim, his Father, was an Excellent Artift, in the making of Tooth-picks, and other fmall Instruments of Tortoife-shell: And that it were requisite that fo laudable a Culpume fhould not be los, fince it gave the people occasion to do the like, and fo to avoid idlenefs.

He further Remonftrated to his Highnefs, That it was much more commendable in the sight of men, and more acceptable to God, for him to live by the labour of his hands, then by the sweat of the people, and the Mony arifing by Impofitions, which were forbidden by the Law; and that what was allotted for the peculiar Diet of his Predecessors, was the product of their own handy-work: That true it was indeed, they were not oblig'd to any affiduity in the Employments they had fancied, but that what they did was as much for their own diversion, as to fatisfie the Precept of the Laws; and when they had filh'd fome piece of Work, they fent it to fome Bajfa, for whom they had a particular kindness, and he receiv'd it with extraordinary refpeft, and abundance of joy: That he, who was the Bearer of it, when he came to preffent it, faid, That Piece of Work, was made by the Grand Seignior himfelf, who had fent him to fell it, in order to his own fuffenance: And that the Bajfa, or other perfon, to whom it was directed, to express how highly he was pleas'd therewith, gave him a certain number of Purfes for it; not accounting the Prefent which was to be made to the Bearer: That what Mony came in that way, was defign'd to bear the Charges of the Prince's own Table, and by that means, he could not be charg'd with living by the labour of his Subjects.

To this effect was the Mouftri's harangue: and I shall tell you by the way, That the Kings of Perif have the fame Culpume, or rather, the fame Superftition. In the Reign of Shah-Abiar, there were built, at Iffhan, certain places called Caravanfearas, which are publick houfes, where the Merchants are lodg'd, the Rents whereof are fet aside for the maintenance of the King's own Table; the Mony which is rais'd by the Culpumes, and other Impofitions, being accounted, as to that fcore, for Haram, that is to fay, for unjust and forbidden, and referv'd to be employ'd in the Exigencies of State, and not for the Suffenance of the Prince.

The Grand Seignior difsembling and fmothing the vexation, into which the Mouftri's Remonftrance had put him, pretended to take his Advertisements very kindly, and
dipos'd himself to satisfie him, in a short time, how well he could make his advantage of the Lecture he had read him. He acknowledg'd, that he had often thought of what he had represent'd to him, and that he had a way of livelihood in his head, which he hop'd would take very well. Some daies pas'd away, ere the Grand Seignor made the least mention of Hunting; but at last, he grows impatient, he leaves the Seraglio, and had the good fortune to kill a Hare with a Gun, the first he had ever destroy'd that way. He immediately sends it to the Mowfis, with order to tell him, That he has follow'd his advice, and that having learnt the Profession of a Huntsman, he has commended that first piece of his Game should be brought to him, which he was willing to fell, that he might subsist by the Mony it should produce: That he fail not to give Twenty Purfes up to him who brings it; and that as to his own Person, he knew well enough what he ought to send him.

The Mowfis conceal'd his surprizal as well as he could, and receive'd the Hare with great testimonies of his resentments and joy, of the honour, which his Highnefs had done him; and having bestow'd, according to his own order, Twenty Purfes up on the Bearer of the Hare, lends Sixty more to the Grand Seignor himself; learning, at his own cost, and that to the value of Four-score thoufand Crowns, that men should not be over-forward to give their Sovereigns those advertisemens, which they defire not of them.

To finifh the Pourtraiture of Sultan-Mahomet, he is further changeable with a de fect of conftancy, in his humour, and a roughnefs of deportment towards his people, who are thereupon apt to have the lefs affection for him. And whereas he is inde tigable in his Hunting-Exercifes, and spends whole daies therein, even in the severeft part of the Winter-Seafon, it happen'd, one day, as he was returning home, from the Sport of running down a Stag, that his Grand Falconer took the boldnefs to reprefent to him the inconveiience of expofing his Slaves fo much in the Ice and Snow, by which means there had dy'd about Thirty of them the Night before, and the reft were in a fair way to follow them. The Prince, not mov'd at all with that Remonftrance, made this Reply to the grand Falconer, That, if the Weather prov'd very hard, they should have a care of his Dogs, and allow them cloathing, and other accommodations, left the rigour of the Seafon might take off any one of them; making not the leaft mention of, or provifion for the men, whom he sacrific'd to his Divertifement. That rough repartee having been spread among the people, has begot such animofity in them against this Prince, that there's no quifition made of his being fomile thereof, and that it is, in fome meafure, the caufe of his keeping fo much at a dilance, from the Metropolis of his Empire, where he does not think himself secure.
CHAP. XVII. Of the Women's Appartment.

The Principal Heads.


I

Make a Chapter by it self of the Appartment of the Women, only to entertain the Reader, with the impossibility there is of having a perfect knowledge of it, or getting any exact account, either what the accommodations of it are; or how the Persons, who are contained therein, behave themselves. There is not in all Christendom any Monastery of Religious Virgins, how regular and austere soever it may be, the entrance whereof is more strictly forbidden to men, than is that of this Appartment of the Women: insomuch that my white Eunuch, who has supplied me with so particular a description of the inner part of the Seraglio, could give me no certain information of this Quarter of it, where the Women are lodg'd. All I could get out of him, was, That the Doors of it are kept by Negro-Eunuchs, and that, besides the Grand Seignor himself, and sometimes, the Physician, in case of great necessity, there never enters any man into it, no nor Woman, besides those who live in it, and they are never permitted to go out of it; unless it be in order to their confinement in the Old Seraglio. But we must except, out of that number, the Sultanesses, and their Maids, or Ladies of Honour, whom the Grand Seignor allows, when he pleases, to come into the Gardens of the Seraglio, and whom he sometimes takes abroad with him, into the Country; yet so as that they cannot be seen by any person whatsoever. Four Negro-Eunuchs carry a kind of Pavilion, under which is the Sultaness, and the Horse upon which she is mounted, all safe only the head of the horse, which is seen on the out-side of the Pavilion, the two fore-pieces of which, taking him about the Neck, are close tied, above, and below.

And as to the Physician, he is never admitted, as I said, but in case of extreme necessity, into the Appartment of the Women, and with such precautions, that he can neither see the person who is indispos'd, nor be seen by her, but to feel her Pulse through a piece of Lawn, all the other Women having retir'd from her Bed-side, and the Negro-Eunuchs having taken their places. Thus you see what precautions they use, to deprive the Women, of the Seraglio, of all means of having any access to Men, or indeed so much as a sight of them: And if it happen that some Jewels has entrance into their Quarter, to Trade with them, and to sell them some little Rarities, they are strictly search'd by the Negro-Eunuchs, left there should happen to thrust in some Man, disguis'd in Woman's Cloaths, in which case immediate death would ensue. And when the Curiosity of some Christian Ladies has inclin'd them to see the Sultanesses, they seldom eap'd without the receiving of some affront; and I could produce some examples of it, did I think it convenient.

(L 2)
A Relation of the

Chap. XvII.

The Commerce between the Jeweles and the Sultanes.

It might be imagin'd, that, by the relation of the Jeweles, it were possible to have some account of the embellishments of the Halls and Chambers of the Appartment of the government of that Female Republick. But it is to be noted, that these Jeweles are not permitted to go far into it; for there is a Chamber appointed for the management of their Traffick, and the Negro-Eunuchs are the Brokers between them, and the Sultanes. They take cognizance of all, and what the Princeflies have a mind to buy, passing through their hands. they make them pay double and treble what the things are worth, and so heap up Wealth, though they have but little occasion or opportunity to make use of it.

But I do not expect, any one should wonder at that great exactness, of not permitting any man, no not even a White Eunuch, to approach the Appartment of the Women, after an Accident, which happen'd at Adrianople, in the Year of our Lord M.DC. XXXIX, and which I shall here insert in few words. Amurat had his return, after the taking of Bagder, came and made his abode, for some time, at Adrianople. He had a Page, belonging to the Treasury, who was a Native of Tocto, in Natolia, and, from the place of his birth, they gave him the name of Tocteli. He was a well-fitted Young man, robust, skilful in Wreftling, and, upon that account, the Grand Seignor had made Chief of the Wreftlers.

It happen'd, that one of the most Famous, for that Exercise, came about that time to Adrianople, out of the Confines of Muscovy, and in all the Cities, through which he travel'd, he had alwaies been too hard for those who had preferred themselves to Wreftle with him. His Reputation was spread all over the Empire, where he had not met with any Wreftler, who acknowledg'd not himself inferior to him; Which Report coming to the Page of the Treasury, he conceiv'd so great an emulation at the Fame of that Man, whom all the World so highly celebrated, that he sent one of the Halvagis, to carry him a Civil Challenge from him, and to acquaint him, That he was desirous to have a Tryal of Skill with him, in the Grand Seignor's Presence. He sent him word withal, That, before his Highness had any notice of it, 'twere convenient, they made some tryal of their strength; And that no body might know any thing of it, he would send him a Bathangi's Garment and Cap, by which means he might come into the Seraglio.

When the Grand Seignor is not within the Seraglio, where ever it be, the Bathangis are permitted to come into, and to go out of it, by the Garden-Gate; and there being a great number of them, it is no hard matter to get a man in under their accoutrements. By this contrivance did the Muscovian Wreftler get into the Seraglio, the next day, upon the solicitation of the Page, who sent him what was requisite; the Grand Seignor being, that day, gone a Hunting. They both put on Drawers of Leather, well liquor'd with some fat or oyluy stuff, all the rest of the body being stark naked, and liquor'd in like manner: and after a long dispute, the Page had the better, whether he got it fairly by his own strength, and skill, or that the other yielded the vict'ry, out of complaisance.

This Action pass'd in the midst of the place which is before the Garden, in the presence of the Mutes, and all the Pages of the Seraglio; and the Grand Seignor being return'd from Hunting, the Superintendent of the Treasury told him, That there was come into the City, a Poliboun, a Muscovite by Country, robust; and of a good meen, of great strength, and well experienced in Wreftling, and that if his Highness pleas'd, he should have the satisfaction to see him engag'd in that Exercise. The Grand Seignor commanded he should be brought into the Seraglio, the next day, and that Torecteli should have notice, to be ready to entertain him.

Being both come to the place, and in a condition ready to close, the Grand Seignor came into a Gallery, attended by all the Grandees of the Seraglio, to be Spectators of that Tryal of Skill in Wreftling. The Vict'ry having ftood as 'twere in the ballance a good while, and all the Spectators, being somewhat impatient, to see which fide it would turn to, a Mute expres'd himfelf by signs, to one of his Companions, to this effect,
effect, That he wondered the Page, who should have deriv’d new strength and courage, from the Grand Seignor’s presence; found it so difficult to get the better of the Muscovite, whom he had so easily worsted the day before.

The language of the Mutes, by signs, is as intelligible in the Seraglio, as if they had the liberty of speaking, and the Grand Seignor, who understands it as well as any of them, as having been accustom’d thereto from his Infancy, and commonly discoursing with them, was strangely surpriz’d, to understand that the Muscovite had been, the day before, in the same place. His indignation immediately flux’d into his face; he commanded the Wrestlers to give over their Exercise, and, calling the Page to him, he ask’d him, How he had contriv’d that man’s entrance into the Seraglio. The unfortunate Tocatli, who could not deny a thing, which so many others were ready to tell him, acquainted his Highness with what had past; whereupon, the Sultan, incensed at the greatness of his confidence, prevented his making an end of the Story, by commanding the Botangi-bachi to be presently sent for, whom he order’d to seize on the Muscovite Wrestler, and see him receive five hundred blows on the soles of the Feet, with a Wand or Cudgel; which no doubt was enough to make him incapable of executing himself, for a good while after. The Overseer had Orders, to see the same punishment inflicted upon the Page Tocatli; which was immediately put in execution: the Grand Seignor having, in the mean time, retir’d into the Apartment of the Women.

It was the Opinion of most about the Seraglio, that those two unfortunate wretches would have escap’d, with the punishment of five hundred blows, each of them, upon the soles of their feet. But the Grand Seignor, who was resolv’d to have their lives, and had retir’d, purposely, into the Lodgings of the Women, to prevent all mediation for their pardon, sent away presently a second Order, to the Botangi-Bachi, whereby he was commanded to see the Page hang’d up, in the Evening, on a Tree, which is at the Corner of the place, where they had Wrestled, and the Muscovite on another Tree, which is without the Gate of the Seraglio.

Some would be apt to think, that these two Executions were enough to appease the Prince’s indignation: But it prov’d otherwise. The next morning, the Sultan-Amurath sent for the Capi-Aga, the chiefest amongst the Eunuchs, and the Grand Malter and Comptroller, of the Seraglio, and commanded, That the Gellad, who is the common Executioner, should also give his attendance. Upon the palling of these Orders, all those, that were present, cast themselves at his Highness’s feet, beseeching him to consider, That the Capi-Aga was innocent, that he had not the least notice of the confidence of the Page, and that, if it had come to his knowledge, he would have severely punisht it. The Grand Seignor continuing still extremely incens’d, could not be appeas’d by all the intreaties and sub missions they made to him, and would have the Capi-Aga, as Grand Master of the Seraglio, to be answerable for all those that came into it; when, for the good fortune of that principal Officer of the Sultan’s Palace, there came in the Mouji, and the Sejgdar, or Chief of the Pages of the Chamber, who with much ado made a shift to beg his pardon. Yet was not that granted but in part; for all they could obtain, extended only to the saving of his life; and so the Grand Seignor order’d him to be immediately thrust out of the Seraglio, with a charge never to enter again into it, while he liv’d; and instead of the Dignity of Bagli, whereunto he should have been advance’d, to be reduc’d to a small Pension of Three hundred Alpers a day.

I thought it pertinent to my design, to bring in this Story of the Two Wrestlers, in order to the greater confirmation of what I have affirm’d at the beginning of this Chapter, concerning the impossibility there is, for any person whatsoever, Man, or Woman, to get into the Apartment of the Sultan’s, when they punish, with so much severity, a Stranger, who, without express order, presumes but to set his foot within any Court of the Seraglio.

Take
Take it then for granted, that this is all that can be known, with certainty, of the Appartement of the Women, who are subservient to the pleasures of the Ottoman Monarchs; whatever is related abroad, beyond this account thereof, being grounded only upon imaginations and conjectures, which happily are at a great distance from the truth. Certain it is, that this Quarter of the Seraglio, as to some part of it, has a fair Prospect upon that of the Grand Seignor, and that the Doors of it are kept night and day, by a certain number of Negro-Eunuchs, the most detemned, and the most dreadful to look upon, that can be found. It is certain also, that it is well furnished with abundance of most beautiful Women of several Countries, who, by the chance of War, or otherwise, are fallen into the hands of the Bajis's, and Governors of Provinces, who find them up, as Presents, to the Grand Seignor. It is known also, that of that variety of Women, the Prince does not appropriate to himself above two or three, whom he has the greatest affection for; nay some of those Princes have confin'd themselves to the embraces of one only, after internarriage. And this is affirmed, at Constantinople, of Solyman the Great, after he had plighted his faith to Roxolana, contrary to the ordinary Policy of the Turks, after the affront, done by Tommen-leng, to the Wife of Bajazet. The white Eunuchs, who wait in the Grand Seignor's Lodgings, are able, in some measure, to give an account of these things, in regard that the Woman, who is to participate of the Grand Seignor's Bed, is conducted into his own Chamber; and, if it be a new Amour, the noise of it is spread, the next day, all over the Seraglio.

It is also known, That the first of those Women, who is deliver'd of a Male-child, and, by that means, becomes Mother to the pretumpitive Heir of the Ottoman-Empire, is consider'd as the principal Sultaness, and treated according to her dignity, and the others, who afterwards have Sons or Daughters, have also the quality and denomination of Sultaness, but the number of the Women, who are to wait on them, is much inferior, to that of those, who are to attend the principal Sultaness. It is known, in fine, that those young Princes are brought up under the tutelage of their Mothers, till they are so many years of age; and when they are strong enough to be put upon certain Exercises, they have Governors and Masters appointed over them, in a distinct Quarter by themselves.

Besides these things, which may be positively known, concerning the Appartement of the Women, in the Seraglio, it may well be imagined, that the embellishments of their Lodgings are answerable to those of the Grand Seignor, since it is the place, where he passes away the most divertive part of his time. It is also not to be questioned, but that it has its Intimate, its Baths, and the other accommodations, and conveniences, that can be wished for. It may also be conjectured, that there is, in this Quarter, an observance of the same regulations, as there are in the Chambers of the Ieholans: That some of the more ancient Maids are Mistresses over the Younger ones, and are, night and day employ'd in observing their actions, and that their involuntary restraint forces them to the same unceasing actions amongst themselves, as the brutish Paffions of those Young Men engages them in, whenever they can find the opportunities to commit them. And this presumption has no doubt given occasion to the Fabulous Story, which is related of their being serv'd up with Cucumbers cut into pieces, and not entire, out of a ridiculous fear lest they should put them to unmention'd uses; they who have forg'd the Story not knowing, that it is the custom in the Levant, to cut the Fruit a-crofs, into great thick slices, as I shall make it appear in the Chapter, where I treat of their Gardens. But it is not only in the Seraglio, that that abominable Vice reigns, but it is predominant all in the City of Constantinople, and in all the Provinces of the Empire, and the wicked Example of the Men, who, flying the natural use of Woman-kind, are mutually enamour'd with a detestable love for one another, unfortunately enclines the Women to imitate them.

Of this, there was a strange instance in the time of Solyman the Magnificent. An old Woman was guilty of such an excess of extravagance, as to put on Man's Cloaths, and to go out, that she had bought a Chimney's place, the better to compass her design, of obtaining the only Daughter of a Trades-man of Constantinople, with whom the
Chap. XVIII. Grand Seignor's Seraglio.

The was desperately fallen in love, having made fruitless attempts, by other ways, to satisfy her infamous inclinations. The Father, not suspecting any thing of her wicked intentions, and being withal poor, grants her his Daughter, the Marriage is solemniz'd in the presence of the Cadi, and the imposture having been discover'd the very Wedding-night, the old woman was condemn'd the next day to be thrown into the Sea, there to quench the Gomorrhean Inflammations of her lewd desires. This Story is to this day related in Constantinople, and I have had it from several good hands.

These insatiable falaciousnesses amongst the Women, are the effects and consequences of the same inclinations in the Men; and the Turks are so much the more execrable and abominable as to this particular, the more they are permitted a plurality of Wives. But, whether it happens through a just punishment from Heaven, or proceed from their Sorceries, which are common and allow'd in Turkey, and ordinarily practis'd by the Women, in opposition one to another, to appropriate the affections of their Husbands, it has always been observ'd, That the Turks who keep many Women, are not so well stor'd with Children, as they, who obverse Conjugal Chastity, and confine themselves to one. I question not but those Authors, who have written of the Mahometan Religion, have given a sufficient account of that plurality of Wives, and of the Ceremonies of Matrimony, amongst the Turks.

As to the manner, how the Grand Seignor deems himself in the prosecution of his Amours, it is a Secret, which I shall not enquire into; I have not much endeavour'd to make any discoveries of it, and it is a hard matter to give any account thereof, without some hazard of travelling History into Romance. They are Intrigues, which do not admit of any Confident, by whom they may be disclos'd, and all that is commonly related thereof, is haply at a great distance from the true state of things; not to pres this, That we ought to have a respect for all Princes, and to forbear divulging what informations we may possibly have receiv'd, of their secret Amours.

CHAP. XVIII.

The Entrance into Constantinople of the Sultaness, Mother to the Grand Seignor, whom they honour with the Title of la Valide, on the Second of July, 1668.

The Principal Heads.

The order of the March. The Wealth of the Grand Seignor's Favourite. The Sultaness's Coaches. The prohibitions to look on her.

On the Second of July, in the Year of our Lord, One Thousand, six Hundred, Sixty and Eight, the Sultaness, Mother to the Grand Seignor Regent, at her return from Adrianople, made her Entrance into Constantinople, where I then was, of which Entrance take the following Description:

About Six in the Morning, some numbers of Janizaries, not observing any order, took their way towards the Seraglio, sometimes ten, or more, sometimes twenty, in little detachments, which lasted for some time.

After them came two hundred men on Horse-back, belonging to the House of the Cologhou, that is to say, the Grand Seignor's Favourite, with short Guns resting on the Bowe of their Saddles, and all very meanly clad, as also the Officers of his Kitchen, who coming in the Rear of the others, were, in like manner, poorly habited, and
ill mounted. After them appear'd in somewhat a better order, the mental Retinue of the Caimacan, his Officers, as well those belonging to the Chamber, as those of the Stables, were very handomely mounted, and all in their yellow Garments.

The next appearance was that of the Spahis, who are the Sultaness-Mother's Life-Guard. Of those there were four hundred, which made a handsome Show, being all well mounted, and well clad. They had all their Coats of Mail, with their Veils of red Taffeta, and had on the right side a Quiver of Crimson-Velvet, embroidered with Flowers of Gold; and on the left, a Bow in a cover of red Velvet, embroidered as the other. They had all of them Helmets on their Heads, and over them white Turbants, and from the Helmets there hung small Chains of Mail, resembling Locks of Hair, which they use when occasion requires, to ward off a blow from the neck and face. Every one of them had also a Lance in his hand, and the Trappings of their Horses were of one of these three Colours, yellow, violet, and red, of a rich Stuff, with an embroidery of Silver.

The Spahi-Bachi came in the Rear of them, having a Plume of Heron-tops in his Turbant, three foot in height, which made him remarkable, and distinguih'd him from all the other Spahis. On the Breast-piece of his Horse, were fifteen a dozen little Scarfs, which hung down negligently, and he was attended by six Pages, who had Caps on, after the Slavonian Mode, red Veils tuck'd up about the waste, and yellow Holes, or Drawers.

After the Spahis, there pass'd several Janizaries, but not marching in any order, follow'd by two hundred men on Horse-back, and in the Rear of them, came the Janizary-Aga, a Person of a very goodly presence. He had for his immediate Attendants six gentle young Persons, who had each of them, hanging over his shoulder, a kind of Quiver, full of small Wands, which are a sort of Arrows, without any Iron-work at the ends.

After the forementioned, there came up twelve men, who are as it were the Masters of the Ceremonies, in very ridiculous Accentuements. They had Silver Wands reposing on their Shoulders, their Vellments were garnish'd with small Bells, and they had Caps on, which had somewhat hanging down of each side, resembling Asses Ears.

The next appearance after that extravagant Party, was that of an hundred Capigis, all well mounted, every one with a Lance in his hand, with a Flag satten'd thereto, reaching from the top to the bottom, which made a very noble Show. In the Rear of the Troop came the Capigi-bachi, distinguih'd from the rest by a high and large Plume of Heron-tops, which added much to the gracefulness of his looks, and Person.

After them, came a hundred Ciajoux's, well clad, and well mounted, having their great Caps on their Heads; and in the Rear of them came the Caimacan, having a Cap of the same fashion, attended by twenty Pages, very neatly clad.

The next appearance was that of five or six hundred Bafangis, with their Caps like Sugar-loaves, their Habits of a red linnen Cloath, and Muskets on their Shoulders. The Bafangi-bachi came after them, sumptuously clad, and mounted, with a Ciajoux-cap upon his head, and a great number of people about him.

There appear'd next, two hundred Cadis, making a most noble Show, all modestly clad, with their Bufquins of black Spanish-Leather, and white Turbants, like great Balls of Wool, or Silk.

They were follow'd by the Schrijs, who affirm themselves to be of the kindred of Malommes, and made up a Troop of sixty Persons. As they were the Relations of the Prophet, they wore green Turbants of an extraordinary bigness.

After
After the Sheriffs, came the two principal Officers of the Moufli (for he never appears in person in these forts of Ceremonies) and they were clad in white, having a very demure and religious Countenance.

The Colaques, or Grand Seignor's Favourite, appear'd next mounted on a gallant Horse, whose Harness and Trappings were of the richest. The Stirrups were of Gold, and the Hose was embellish'd with an embroidery of Gold and Pearls. His Veil was of a red Brokado, and his Cap like those of the Chevaliers. Two men held the reins of his Bridle, and his Horse curvetted all along, as if he had been sensible of the goodly presence of his Matter, and how well it became him. He was a person of a good figure, and of a graceful countenance, having withal a mild and sprightly look, and every one saluted him, as he advance'd still towards the Seraglio. The Servants belonging to his Stables marched after him, and fifty Grooms led each of them a Horse in his hand, and those horses were all high-priz'd, and their Harnesses as sumptuous as could be made. 'Tis commonly reported, That this Favourite, who is a person of very great merit, hath acquired vast Riches, and that his Train, whether as to the number of Servants, or as to that of Horses, surpasses that of many great Princes.

There came up next a small Troop of Negro-Eunuchs, marching confusedly, before the Coaches of the Sultaness, Mother to the present Grand Seignor, all well mounted, and Magnificently clad, in different colours,

There appear'd afterwards Six Capiquir, about the first Coach, drawn by six Excellent Horses. They had each of them a Lance in his hand; and, in the Rear of them, there appear'd a Horse-tail-Banner, of a pale-red colour, whereby it was known, that some Bajjis were coming up, as indeed there were, and they were a Convoy to the second Coach, drawn by six white horses, in which was the Sultaness-Mother, and another Sultaness. Two Black Eunuchs march'd on each side of it, the Boots, or Doors being latic'd, that the Princecesses might see, and not be seen. Which hindred not, however, but that, as the Coach of the Sultaness came forwards, some were still crying out to the people, and commanding them to look the other way; which Command it concerns them exactly to obey, and that specially in Persia, where they must get away as far as they can, to avoid the hazard of receiving a good blow with a Sable.

After the aforementioned Coach, there pass'd by Twelve other Coaches with four horses apiece, wherein were the Female-Slaves belonging to the Sultaness, having two Negro-Eunuchs, at the Doors of each Coach, which were latic'd, as the former: After which they follow'd several Litters, and four great Wagons, full of Snow, for the use of the Sultaness, and their Retinue.

All this Cavalcade, consisting of between five and six thousand men, took up almost three hours in its passage, and having made its Procession through Constantinople, lodg'd it self in the Seraglio, according to the description I have given you of it.

Of the French Nation, there were several Persons of Quality, who had the Curiosity to see that Entrance; and among others, Monfieur Ribier, de Ville-neuve, a Counsellor of the Parlement of Paris; Monfieur Le Mairat, a Counsellor of the Grand Council; The Abbot of Champillon, de la Saulsaye, all Parisians; and Monfieur Aubert, a Native of New-France, and, by Extraction, a Norman, Son to the Governor of Guarda-lope.

(N) CHAP.
CHAP. XIX.

Of the Gardens of the Seraglio.

The Principal Heads.

The Revenues of the Gardens employ'd for the Grand Seignor's Table.

Cucumbers, a fruit of much delicacy amongst the Levantines, and how they eat them. A noble Pyramid, resembling Trajan's Pillar. Fountains. The number of the Gardiners.

It is an ancient Custom, or rather, a Law, established by the Ottoman Princes, that the profits made out of their Gardens, should be contributory to the keeping of their own Tables, and they have several of them, in the Neighbourhood of Constantinople, as well on the European side, as the Asiatic, all along the Seashore. But I shall give an account, only of the Gardens of the Seraglio, that so I may not exceed the limits I have prescribed to my fell in this Relation.

There are in the Seraglio several Gardens, wherein there are only Flowers, in divers Apartments, and particularly in that of the Grand Seignor, and, no question, but the same thing may be said of the Quarter of the Sultaness. Yet is there not any thing extraordinary, which might oblige me to give this description thereof. The great Garden, whereof the Beftangis-bachi has the oversight, as he has also of all the others belonging to the Grand Seignor, takes up the greatest part of the Seraglio, and consists of a great number of Walks, planted, of each side, with Cypress. Those Walks are much neglected, so that in several places, they are not cleared of Bryars and Thorns. When it is known, that the Grand Seignor is to come and take his diversiment there, a great number of Beftangis are immediately commanded out, to make clean the Walks, which he uses to frequent, and the spaces between those Walks are so many Kitchin-Gardens, or Orchards, which are very well furnish'd with Fruit-Trees, of several excellent kinds. Of Strawberries and Raspberries there is great store, and they have large beds of Melons, and Cucumbers; but most of these last, which are accounted a great delicacy amongst the Levantines.

As to the Cucumbers, they commonly eat them without taking off any thing of the rinde, after which they go and drink a glass of Water. In all Asia, it is the ordinary punctuance of the meaner sort of people, for the space of three or four months; the whole Family lives upon them, and when a Child asks for something to eat, whereas in our European Countries, they would give him bread, in the Levant, they bring him only a Cucumber, which he eats raw, as it comes out of the Garrison. Laborious persons, and such as are in a manner tyr'd with working, such as Camel-drivers, and those who are entrusted with the care of the Horse, and Mules, in the Caravans, make a kind of Sallad of their Cucumbers, not much unlike the Muth, which we would give our Horses. When they are come to the Lodging place, where the Caravan is to make a stay, they take a large Basin, which they almost fill with water, and having put some four milk into it, they cut a great number of Cucumbers, into great slices, and so make a kind of milk of them. 'Tis a pleasant sight to see them at the confounding of it. Amongst ten, or twelve, who all stand round the said Basin, there is but one wooden Spoon, which every one takes in his turn, till they have made a shift to empty the Basin. That done, they fall a drinking of water, and those who have wherewithall, go and take a dish of Coffee, or smoke a Pipe of Tobacco.
But to do them all the right they deserve, the Cucumbers in the Levant are excellently good, and, though eaten raw, they never do a man any hurt. The Story of the Cucumbers which occasion'd the cruel death of Seven Pages of the Grand Seignor's Chamber, is not, happily, known to all people; or at least, all know not the reason, why the Pages of the Chamber are not now permitted to go into the Gardens.

Sultan Mahomet, the second of that name, taking a turn in the Gardens of the Seraglio, attended by his Pages, was much surpriz'd to see a bed of Cucumbers, which looked very fair to the eye, and were extremely forward, confederating the Seation. Be it a great love of that fruit, he recommended them to the Bojlangi-bachi, who told them over every day, and, with some impatience, expected their maturity, that he might present them to the Grand Seignor. Some days after, going to visit the bed, he found his number of Cucumbers shorter, than it should have been, by three or four, and that they who had taken those that were milling, had made choice of the ripest, and thereupon making a strict enquiry, to find out who had been guilty of that presumption, he found that the Pages of the Chamber were the only persons who had been, that day, in the Gardens.

Upon that discovery, he went and gave an account of the whole matter to the Grand Seignor, who was so highly incensed thereat, that, not prevailing with any one of the Pages to acknowledge the Theft, he, out of a cruelty as much above all credit, as beyond all example, caused the Bellies of seven of them to be ripp'd up. The Theft was found in the Belly of the seventh of those unfortunate Young Men, who, after the execution done on the other six, would not acknowledge his guilt, out of hopes, that the Prince's indignation would not have extended so far. From that very time, and in commemoration of so strange an action, the Pages of the Chamber are not permitted to go into the Gardens of the Seraglio; what one Prince has established, as I have hinted elsewhere, being never revoked by his Successors, who bear a certain respect to the actions of their Ancestors.

In the midst of the Great Walk, which goes from the Seraglio to the Sea-Gate, which looks towards Scudarat, there is a Pyramid, erected upon a square Pedestal, and which four men would have much ado to fathom. About the Pedestal they have suffer'd some briers and thorns to grow, and it seems to have been done out of design, to hinder peoples coming close to it. The Pyramid, from the top to the bottom, is full of Figures, whereof the heads are struck off; and it may be conjectur'd by some remainders, that there was a very noble head on the top of it, as being the Master-piece of the work. This Pyramid somewhat resembles Trajan's Pillar at Rome; and some, who have seen both, imagine, they were the work of the same Master.

All the Fountains of the Gardens have their Basins of Marble, of different colours. Near each of them, there is a little Scaffold, surrounded with Ballilters, which they spread with rich Carpets, and Brocado-Cushions, when the Sultan comes to take his walk there: and 'tis only at that time, the Waters play; which Diversion he frequently gives the Princefses, who bear him company.

There are appointed for the culture of these Gardens two thousand Bojlangis; and yet, though there he so vast a number to keep them, they come far short of the Neat Contrivances, and Embellishments of ours.
CHAP. XX.

Of the Princes who follow the Mahumetan Religion, in Europe, Asia, and Africa.

THE PRINCIPAL HEADS.

General Laws for all the Mahumetan Sects. A Curious Remark, concerning the Emperor of Java's Son. Kings, who follow the Doctrine of Hali. The Royal Present from the great Mogul to Mecha. The several ways, by which the Mahumetans come to their Prophet's Tomb. Troublesome Deserts to be pass'd through in their way to the Sepulchre of Hali. A Miraculous Channel of Water, of the continuance of Eighteen days Journey. The Burnt-Offering of a Weather.

I have so often had occasion, in the present Relation I have made of the Grand Seignor's Struggle, to speak of the Mahumetan Religion, that I am content, before I put a period to this Work, to make it appear, how far it extends into the three parts of our great Continent: Mahumetism having not yet set footing into that which has been discover'd but two Ages since. I meddle not at all with the Doctrine of it, of which I am sufficiently assured that many persons have written: and I shall only entertain the Reader with a Geographical Chart of all the Countries of Europe, Asia, and Africa, which are under the dominion of the followers of Mahomet.

Though the Opinions of their Doctors be different, as to what concerns the Explanation of the Law, and that there are principally two great Sects, that of Mahomet, which is the Stock; and that of Hali, one of his principal Successors: Yet those two general Sects, and the particular ones, which are derivable thence, are all concordant in the fundamental Points, which every Mahumetan is oblig'd, in Conscience, to observe and practise. Of those I gave an account, when I made mention of the Prayers or Devotions, which the Turks are bound to perform five times a day, and the Pilgrimage of Mecha is one of those principal Articles. I have also said something of them, in the Chapters treating of the Present, which the Grand Seignor finds thicker every Year; and in this last, I shall endeavour to express my own fully as to that matter.

In Europe, we have no Mahumetan Princes but the Emperor of the Turks, and the Cham of the Lesser Tartary: But in Asia there are many of them, who are powerful, and possess'd of great Dominions. The Grand Seignor extends his Jurisdiction, in this part, beyond the Sources of the River Tigris, and beyond the mouths, by which it falls into the Sea, and towards the North, as far as the Territories of the Menge-lans. To go thence from the Weft to the East, next the Grand Seignor, we must count the Princes of the Three Arabia's, with several of whom I have often spoken, in Two of my Voyages, wherein I have been oblig'd to pass through the Deserts. The King of Perfia, the Great Mogul, the King of Vifapour, the King of Golconda, the Kings on the Coast of Malabar, of whom the most considerable is that of Coromar; the Great Cham of Tartary, and the Kings of the Mountains, to the North side of the fame Tartary,
tary, who are got into China; All these Kings, I say, follow the Mahometan Religion.

Since I have mentioned the Emperor of Java, I shall, by the way, insert here an observation, which I made at the time of my being in that Island, which was, that the eldest Son of that Emperor, who reign'd in the year 1648, had six fingers on each of his hands, and six toes on each foot, and all of equal length.

The Kings of Persia, Vizipour, and Colonda follow the Sect of Hali; and the Kings of the Mountains of Tartary, with some others, have also their particular Sects. Besides, it is to observ'd, that, if we except the Grand Seignor, the King of Persia, the Arabian Princes, and the Chan of Great Tartary, all the other Kings, whom I have named, have only Idolaters to their Subjects, and all the meaner sort of people is involv'd in the darkness of Paganism. But as to the Grand Seignor's, with all his Miltia, they follow the Law of Mahomet.

In Africa, there is a Mahometan King, whose Territories lie all along the Coast of Abec, which is towards Arabia Felix, as far as the Cape of Guardafuir, and his Jurisdiction extends over the Red Sea, and the Ocean. The Governors, whom the Grand Seignor employs in Egypt, and in the Islands of the Red Sea, and those others, whom he has establish'd all along the Coast of Barbary, at Tripolis, Tunis, and Algiers, who assume the Title of Kings, are also Mahometans; and, in fine, the King of Fez and Morocco follows the same Law.

All these Kings and Princes, are principally unanimous in this Point, That they acknowledge themselves oblig'd to send every year some Present to Mecha, which ordinarily consists in rich Carpets, to be put upon Mahomet's Sepulchre. Sometimes these Presents are made upon a particular Vow; and it happen'd in one of my Voyages to Agra, that the Great Mogul, by way of thankfulness to the Prophet, for the recovery of his health, sent to Mecha, an Algeran, valued at four hundred thousand Crowns, which had, in the midst of the Cover, a Diamond, of three hundred Carats; the rest of it being garnish'd with several precious Stones on both sides. The occasion of this Present was, the fright which a certain Brameré put him into, upon his telling him, that he should die before the year was expir'd, which happen'd not accordingly. But the King being extremely incens'd at that direful Prediction, and, upon the smart Interrogatory he put to the Brameré, to wit, whether he knew also the time of his own death, having receiv'd this Answer, That it should be within three days; which really happen'd upon the third day, there was a sufficient ground for him to be frightned, and to conceive an apprehension, that the like accident might happen to himself, before the time limited. "Twas that induc'd him to send a Present of so great value, to Mahomet's Sepulchre, to acknowledge the favour he had done him, in not suffering the Prediction of the Brameré to take effect, the King having not had as much as any indisposition, during all that time.

When I gave an account of the Pilgrimage of Mecha, upon occasion of the Tent and Carpet, which the Grand Seignor sends thither every year, I made no mention of the several ways which the Caravans take, according to the several parts of the World, from whence great multitudes of Mahometans do every year make their progress thither.

In the first place, the Ambassadors, whom the Kings of the Islands, whereof I have given you the names, and the Kings of the Indies, on this side the Ganges, send to the Shiek of Mecha, with their Presents come by Sea, to Mocha, a Maritime City of Arabia Felix, and from thence they travel to Mecha by Land, by the conveniency of Camels.

The Persians, who inhabit all along the Sea-side make their descent from Ormus, or to Bandar, and having pass'd over the Gulf, which, at that place, is not above twelve or thirteen Leagues in breadth, are forc'd to cross Arabia ere they can get to the Prophet's
A Relation of the Chap. XX.

As the Inhabitants of the upper-parts of Persia, towards the Caspian Sea, and all the Tartars, come to Taurus, and from Taurus to Aleppo, from which place, the great Caravans, which take their progress through the Desarts, set forth, and bring the Pilgrims to Mecca. Some take the way of Babylon, but very seldom, because the Baffa exacts a Tribute of them, and particularly of the Persians, whom they account Hereticks; and that consideration has oblig'd the King of Persia, to forbid his Subjects to take that Road, thinking himself not inferior to the Turk.

Some of the Devouter sort of Persians, and such as are most zealous for their own Sect, take the way of Babylon, upon this score, that it brings them at the same time to the Sepulchre of their Prophet Halil, which is but eight days Journey distant from it. This is the most wretched place, of all the places upon earth, and affords no water but the most corrupted water, which is drawn out of certain Pits, and that of a Canal, which Schack-Abas caus'd to be brought thither from the Euphrates, but which is now quite out of repair. Whoever expects to drink good water there, must bring it along with him, from other places, from other places, five or fix days Journey distant from the other: And yet that false Prophet imposes on those, who have such a Devotion for him, not only the inconveniences of coming so far off, but also those of being in a fair way to perish by thirst, and hardship of lodging.

The last time it was my fortune to pass through the Desarts, I came to that describable place upon this occasion, that meeting with a Courrier, who was come from Babylon, with two Arabians, whom he had in his Company, he gave us intelligence, that the Grand Seignor's Forces, which had then newly taken Babylon, were upon their march back, in little Detachments, and that there was no question to be made, but they would seize on our Camels and Baggage. Which advertisements oblig'd us to take our course more to the South, and to get further into the Defert, where we spent fifty and five days in the crossing of it, to avoid meeting with those Forces.

As for the Princes of Arabia, they have no great Journey to make, because they are the next neighbours to Mahomet's Sepulchre.

The Mahometans of Europe come to Aleppo, and there join the Caravan; and those of Africa pass to Grand Cairo, and meet in the Desarts, with the same Caravan of Aleppo at eighteen days journey from Medina, where there is a water, which goes by a Canal, quite to that City, all the way of those eighteen days journey. They have it by Tradition, That that water was found by their Prophet Mahomet, as he cross'd the Defert with his Army, ready to dy for thirst, and that going to drink of it thirst of any, there issu'd a Voice to him out of the Water, which said to him, Prophet, thou wilt find it bitter: That he made the Voice this Answer, Let us all drink of it, for I know it is sweet, and I would to God, that we could always find as good. That thereupon the Voice replying the second time, said to him, Prophet, Command, and I will follow thee: And that as soon as he had spoken, the Water made a Canal under ground, and follow'd him quite to Medina.

From Damas, Hierusalem, and Cairo, they account forty days Journey to Medina, and it is at the two and twentieth day's journey that they find that water. 'Tis partly to see that miraculous Water, which had been sweeted by the Prophet, that there goes into those places so great a concourse of People, of so many different Nations, from all parts of the World: in as much as there is no Mahometan, let him be at ever so great a distance, and but tolerably in a condition of health, and flippily'd with the external accommodations of fortune, who does not think himself oblig'd to go once in his life to Mecha, in person, or to send some other in his stead.

After the Pilgrims have continu'd certain days at Medina, they go to Gebel-Arâfa, that is to say, the place, where Adam found Eve, his Wife, five hundred years after God had created her. It is a City in the Mountains, at the distance of Two Days Journey from Medina, and at one from Entena, another City, which is half way between.
tween both. As soon as the Pilgrims are come thither, all those who are so well fur-
nish'd, buy a Weather to make a Holocaust of it, and to distribute it amongst the poor,
they being not allow'd to keep above two pounds of it, for themselves. If they do not
punctually observe that, and that some discovery should be made thereof, they are
made incapable, ever after, while they live, of shaving their Heads, or paring their
Nails.

From Gebel-Araffa, they return to Medina, where they keep an account of the
time, when the Caravan arrived there; in regard that all the Pilgrims, who came
by Land, are, as I said elsewhere, maintain'd with sustenance for the space of Se-
venteen dayes; but they who come by Sea are sustaine'd, as long as they continue
there, even though they should make it the place of their abode, as long as they
live.

FINIS.
A SHORT
DESCRIPTION
Of all the
KINGDOMS
Which Encompass the
Eurine and Caspian Seas.
DELIVERED
By the Author after above Twenty Years Travel.
Together with a
PREFACE
CONTAINING
Several Remarkable Observations concerning divers of
the forementioned COUNTRIES.

LONDON,
Printed for R. L. and Moses Pytt.
1677.
DESCRIPTION

OF

KINGDOMS

OF

AND

IN

LIKE

TO

PRFRAECE

ECD.

V/947

IN

OF

R. \\

A

EVTMIP. \\

Y
The Publisher unto the Reader.

HE ensuing Narration was put into my hands Five or Six Years ago, by a very Intelligent Worthy Person, who long resided in the same Family with our Author, and did assure me, that the Discourse here published, was written with his own hand, and presented unto that Honourable Person who redeemed him out of Captivity. The Gentleman who bestowed these Papers upon me, will not be responsible for the Truth of all therein contained; but I having compared his Account of several Countries with that of Olearius and other more Ancient and Modern Writers, have found them very Conformant unto each other, and therefore do charitably believe him no less Faithful in his Description of those Countries and People concerning whom little hath been said by any beside. By reason of his long absence from his Native Country, and dif-tufe of his Mother-Tongue, his style was so rough, odd, and unpleasant, that I was forced to make therein great Alterations both as to Method and Explication, yet keeping strictly unto his sense: I have also much abbreviated his Discourse, many things being often repeated, and he having stuffed it with divers impertinencies, which would have been void of all Instructioin and Delight. He would never own his true Name or Pedigree, for Reasons mentioned in his Paper, which I thought altogether unnecessary to be rehearsed; that of Aitracan,wherewith he concludes his NARRATIVE, being fictitious, and I suppose assumed, because of his long Residence in a City of that name, from which he made most of his Excursions: And which with the Adjacent Country he hath above all others most particularly described, giving us the names of several Neighbouring Places and Rivers mentioned by no other Writer. I was highly pleased with the Account he gives us of Casargord, which he also sometimes calls Serrachan and Serachbes, the former of which is the Mourovitbo, the latter the Tartarian Appellation, and interpreted both signify the Habitation of the Emperor or Chan, it being formerly the Metropolis of a great Empire. As also with his mention of a place on the West-side of the Volga, where he fayes Aitracan was formerly situated. Concerning both these Cities, I shall declare divers things I have Collected out of several European and Arabian Writers, which either are not commonly known, or little regarded. But I must necessarily premise somewhat concerning the Antient Inhabitants of the Country wherein these Cities are situated.

The first Nation (of whom I find any mention) who made any fix'd habitation in these Quarters were the Chozari, so named by the Latines and Greeks, but by the Mahometans, Alboxezer, and Corgam. This Nation during the Reign of the Emperor Jufline, like a Torrent Overflowed all that Vait Continent which lies between China and the Bryanthens, Conquered part of India, All Bafira, Sogdiana, and made the Persians Tributary, by whom they are always called Turks, and their Prince Chosan, a Title formerly common unto all great Turkish Emperors. This Mighty Monarch having conquered the Ibars or Jugars, Avars, Chatst or Huns, Abelinus or White Huns, and all other Tribes of Turks and Tartars, together with the Alani (whose Dominion then extended, as appears by Marcellinus, from the Bryanthens far beyond the most North-East part of the Caspian Sea) entered into a League with Jufline, and styles himself in his Letters, Lord of the Seven Climates of the World. His Acts may be read at large in Theophilus Silmacatus: Excerptus de Logationibus: and divers others of the Byzantine Historians. This Nation Affilied the Emperor Heraclius in his Wars against
against the great Cotroes, whom by their Affiance he overcame. These Chazari were also pofted all of that part of Turania Cerbesomia which is plain and fit for feeding Cattle; they being addicted, after the manner of all other Segehan Nomades, unto a Pastoral life; which Peninsula from them was until the Famous Irruption of the Tartars in the Thirteenth Century, called Cassaria, or Gazzaria, and afterwards more corruptly by the Geografer, Venetians, and other Latines, Gazzaria. I fay mention of these Chazari or Chozars in divers Persians and Arabian Historians and Geographers. Abdulpharragin acquaints us with an Expedition they made into Persia the 183. Year of the Hegira, which was after our Account in 759, from whence they returned with great Spoile, and above 100,000 Captives; and afterwards, in the 514. Year of the Mahometan Epocha, being A. C. 1120. they made another Inroad, accompanied by the Comanians, (whom the Arabians call Kaphydes.) Frequent mention is made of them by that Difcrevally Celebrated Arabian Geographer Al Edrisi, who flourished in the 548th year of the Hegira of Christ, 1153. He always calls the Cassian Sea, Mare Chozar: And all that Country on the North and to the West of the Cassian Sea, Terra Chozar: He acquaints us, that the Residence of the Prince of Chozar was not far above the Mouth of the Volga, which the Tartars call Atbel; which name I fuppofe it derived from Artila, that Renowned King of the Huns, being fio called in the Relation of the Ambaffadors who were fent by the Emperor Justin, unto the Great Chozan of the Turks, residing in the East, Al Edrisi and his Epitomizer, commonly known by the Name of Geographers Nabien-fer intimate, that these Chozars inhabited divers other Cities, but that this was the Metropolis; he fuppofes the Name, styling it only from the River, the City of Atbel; and declares, it was divided by the River, the chief and greatest part being on the Weft-fide; and that the other parts considerable on the East-fide, was inhabited only by the meaner part of People and Merchants; it being a place of great Trade that which made it more considerable, was the liberty allowed unto all of the Publick Profeflion, and Exercife of their respective Religious Perfeftuations, Jews, Christians, Mahometans, and idolaters being there equally countenanced, which I fuppofe might occasion that Dialogue publifhed of one of an Ancient Hebrew Manuscript, by L'Emprour, between the Author a Jewish Rabbi, and the King of Chozar. This City is faid to have been extended along the River three miles in length, and it's breadth proportionable; the Western part well fortified; adorned with the Emperor's Palace, and feveral other eminent Structures. Najir Eddin, who wrote at the latter end of the 15th Century, calls this City in his Geographical Tables Balanjar, and from him Abulfeda, they place it in 46 degrees 30 minutes of Northern Latitude; where within fix or eight min- nutes our best Geographers fix Afirem. And qinonandinles this was that City which our Author and Oliverius call Old Airem: Thofe Chazari, did, I fuppofe, conferv e their vift Dominion without any great Interruption, at leaft until A. C. 900. For Abgergs who lived about that Time, places no other Nation in his Table of Chimes, between China and the Borifhene: And Eutuchins, who wrote about 30 or 40 years after, makes mention of them as a mighty Nation, and many amongst them converted unto the Christian Belief. About the middle of the 16th Century thefe Chazari gave place unto the Comanians or Comanians, who were also a Turfiho Nation, known unto the Turks, Persians, and Arabians, under the Name of Kaphjek; whether they expelled the Chazari, or that the former becoming the more eminent Tribe, gave Law and Name unto thefe latter (as hath since frequently happened among the Tartars.) I will not here undertake to determine: but this is certain, that suddenly the Name of Chazari was extinfed, and all that Tract of Land from the Nepper unto Turkfian 1500 miles beyond the Volga, was inhabited by thefe Comanians, who were often troublesome unto the Roifes, Lithuanians, Hungarians, and other Neighbour-Nations. But this People was almost totally destroyed by the Tartars in that great In- undation which happened at the beginning of the 12th Century, soon after the death of Jingiz Chon, whose Son Hocota being chosen Emperor, fent his Nephew Bayt, to Barbry, the Son of Tuffy Jingiz Chon his Eldeft Son, with 400,000 Men, to in- vade the Northern Parts of Afia. The Comanis for divers years vaftly refifted, and made the greatest opposition the Tartars met with in all their Conquests; repuls'd them in two pitch'd Battel: but then growing secure, and difperring upon the Tar- tars retreat, they were unexpectedly surprized, the whole Country over-run, above 200,000 killed, their King Kuten hardly escaping with 40,000 into Hungary, where
he met with a kind reception, had land allotted him, and his Company; which Region is called Campus Cumanus unto this day. This Country was so miserably wasted by the Tartars, that in the Years 1253 and 1254, when Kubrīqīs passed through it, going unto and returning from his Embassage to Mungu Chua, there was no fixed habitation, excepting a few Cottages in the Island where Al treas is now situate.

But Bathy having destroyed the Cumanians, ruined their Cities, and established his own Dominion, began to think of a fix'd abode, which after long observation he chose near the River Volga, on the East-side, and immediately beneath the River Altan, a great Arm of the Volga, and the first it diminishes, which empties it self into the Caspian-Sea (having run a course of near 450 miles, and received several other Branches from the forc'd River) about 7 Leagues East off the main River. He had newly begun this City at the return of Kubrīqīs from his Embassage unto Mungu Chua, in the year 1246, and called it Serai; Which City was enlarged and beautified by all his Successors, unto the time of its destruction by Tamerlane, which was almost 150 years. Bathy was succeeded by Bureb, who was the first professed Mahometan Emperor; he by Hoota, or Holiday, Contemporary with Hayton the Armenian who hath in his History largely discoursed concerning him: I should here mention all the other Emperors interceding between Hoota and Tuchmanīfch (who was dispossessed by Tamerlane) together with their Acts, but that I have unto that which most immediately concerns our present Design, and give some account of this City, which (as I said) was first named Serai, which interpreted signifies only a Dwelling or Habitation; the beginning of it being a Palace built for Bathy. You may see what our Traveller says concerning it, Page 112. Besides him I find two Authors, who make particular mention thereof, the first is in the History of Arabiadhe, published by Golius. This Author represents it as one of the greatest and most populous Cities in the Universe, agrees with our Traveller in the situation, only he calls that Branch which runs out of the Volga and paffes to the South-East, Swele. The other is Michonius, who wrote his History of the Tartars in the year 1515. He affirms, That in his time there remained the ruins of 300 Temples, besides the Walls of the City, and several other Magnificent Structures. The Tartars have several times attempted to redeem it, but divisions amongst themselves, Wars with the Muscovites, and attempts of the Caffich caused them to retire unto places of greater Security. But because little mention is made of this great Revolution by any European Writer, I shall here present the Reader with an account thereof out of the most Authentick Turkich, Arabian, and Persich Writers. For Calcomidas is greatly mistaken, who seems to have received by his confident way of writing, most particular information, when as nothing can be more remote from the truth than what he affirms; viz., That Tamerlane after several attempts, and two or three Battles was forced to retire, and glad to secure his Retreat by a Peace, he first made with Tuchmanīfch, which was by both afterwards kept inviolably; which is contrary to the Reports of much more Authentick Historians. The Origin, Progress and, Event of this War was after the ensuing manner.

Tamerlane being in effect Prince, but in name only Courschan (the Greeks call it Kurgan) that is, Vicrroy or General over all these Countries which are comprehend between the Oxus and Jaxartes, wherein Bokhara, Samarchand, and several other famous Cities were contained, extended his Conquests towards Bateb and Chorasan, (the Antients,) which progres of his filled Tuchmanīfch Emperor of Serai (the City we have before mentioned) with jealousies of his growing Greatness; whereupon gathering a numerous Army, he resolved to invade him, using no formality, or so much as pretence, he thought to have surprized his Enemy; but Tamerlane, one of whose Mutter-pieces was to gain early Intelligence of whatsoever was designed, or transacted by neighbouring Princes, having timely notice of his intention, gathering all his own Forces, together with considerable alliance from his Condeartes marched directly towards his Enemy, and pausing the Jaxartes, met him to his no small astonishment, on the Borders of his own Country; for the Jaxartes only divided their Territories. After a most obstinate bloody fight, Tamerlane gained the Victory, yet neither absolute, nor without great loss, but it was sufficient that he had
had secured his own Dominion. After this Success he did for divers years attend other Conquests; and having subdued a great part of India, all Persia, Media, Armenia, Assyria, Mediaeotamia, Babylonia, and Syria, he resolved to require the Invasion of Thubanish: whereupon having drawn together an Army of 30000 men, he marched through Media Atroplata, then and still called Shortan; passed the Porete Canakea, which the Persians name Dherbon; thence through Dabistan, and the great Defart between that and Alfracan (then named Gitterchan) and having waited all that spacious Country on the West-side of the Volga, depopulated and dismantled divers fair Cities (the ruins of several being yet visible to those who Navigate the Volga, as we are informed by Olarim) he passed the Volga, and on the East-side encountered Thubanishf, who had collected a mighty Force, having besides his own Hordes, the allience of the Tartars of Caffian, Tannu, Kalmyks, and Dabistan: and his Army by this accession was more numerous than that of his Enemy. The Battle was long doubtful, and exceeding all that happened in that Age for carnage and cruelty, both Parties being full of hatred unto their Adversaries; and knowing that this Fight would lose or gain them a mighty Empire. They fought three days with little interruption, and it could not be discerned which had the advantage. But that which is thought chiefly to have occasioned Tamerlane's Victory, was the departure of a great Tribe from Thubanishf, whose Prince Efallre pretended he had received some great Injury or Affront, but 'twas indeed thought he was corrupted: For retreating unto Amurtis the Turkis Emperor, he after the same manner betrayed Bijjaris, who soon after succeded; revolting at the beginning of the Fight unto Tamerlane. Thubanishf being defeated, with great Difficulty made his escape, leaving his Country exposed unto the fury of the Zaganians, whom so great a slaughter of their own Friends had highly exasperated. They spared nothing that was capable of being spoiled; demolished Strai, together with Sarzibick, upon the Jueck, and Gitterchan, which were the only considerable Cities on the East-side of the Volga, and leaving the Country a mere Defart, killing, or capturing the Inhabitants, driving away the Cattle, they returned into Persia with great Booty. This happened in the 791 year of the Hegira, A.D. 1388. Strai, and Sarzibick never regained their former splendour; but (Gitterchan now Alfracan) did by degrees recover, but never arrived to that height it attained unto during the Empire of the Chazari and Zavolgentian Tartars.

For Joseph Barba, and Ambrofio Contarini, who were both Ambassadors from the Venetians unto viz. Caffan Emperor of Persia, and well acquainted with those Parts; Barba living sixteen years at the City Tanna on the mouth of the River Tannis; and Contarini being forced in his return from Persia to reside there some months: They, I say, both tell us, That this City before its destruction by Tamerlane, was a very famous Emporium; all the Silks, most of the Spices and other Commodities, which were afterwards brought down to Syria, were then carried by Shipping to Alfracan (which they both name Citracban) and thence by Land in a few days to Tanna, whether the Venetians sent every year sixteen great Gallies. But after its subversion by Tamerlane, this Commerce ceased, and the Gallies received their Lading in Syria, and at Alexandria of Egypt. In the time of the forementioned Writers, which was from the year 1436, when Barbaro first went to Tanna, until his return out of Persia in 1488. And Contarini, who returned not long before him, Citracban was a mean Town, consisting chiefly of Tartarian Hats, and encompassed with a pitiful mud-Wall, a place of no considerable Traffick, only the Muscovites fetched thence Fish and Salt. But Iuell Volletowich having reduced it in the year 1554 under his Dominion, it hath been by succeeding Emperors both fortified and enlarged: I shall say no more concerning it, Olearius a most diligent and judicious Writer, having left us no particular Description thereof. I shall only add, That I suppose the cause of so different names, as Gitterchan, Citracban, and Alfracan, were occasioned by the Princes, who successively presided, as is very obvious to any who are acquainted with the Customs of the Arabians, Persians, Turks, and other Eastern People.

But to return unto our Zavolgentian Tartars, so called by the Neighbouring Slavonic Nations, because the Seat of their Empire, and their chiefest places of Residence were on, or near the Volga (which River did also almost equally divide their Territory) Za being only an Explicative Particle, as I could manifest by Induction
The Publisher unto the Reader.

Description of several Russian, Polish, and Lithuanian Names of Men and Countries. After the devastation of their Country they would not withstanding have soon recovered their former Grandeur, had not Divisions and Intelline Wars long kept them low; and at length after divers wonderful and great Revolutions given the Russian leisure first to breathe, and then invite them to deprive them of the better part of their Dominion. They not able to refit, being broken, as I said, by Discord and Division into divers petty Principalities. And on the other side, the Crime Tartar, afflicted by the Turk, subdued the remainder, whereby that Tribe which before was comparatively inconsiderable, became Supreme, and is at this day a terror unto all the North-East Countries of Christendom. To fly in what manner, and by what degrees all this was transfixed, is rather matter of a just History, than of a Preface; the Decem however I have already tranfigured, in making a Porch almost as large as the main Building, to which it should serve only for an Entrance.

I shall therefore conclude with some short and flight Remarks on divers Passages in our Authors Relation. His account of the Periplus of the Euxine Sea, (leaving out what he allows for the Tint Sear, Polus Meatis,) differs little in number of Miles from that of Arrian, though they disagree somewhat in particular distances; and is wonderfully consonant to that calculation of Erastophon, Hecateus, Ptolomy, and Ammianus Marcellinus, who reckon it to amount unto 23000 Statius, or 2875 Miles, which wants but 15 of our Travellers Computation.

He is also more particular, and I believe more exact than any I have hitherto met with, in his Description of Crime or Taurica Chersonesius, whose length and breadth he gives us in several places directly, or by consequence. What he tells us concerning Arbostka and the great Field without it, surrounded by the Sea he calls The Ratten Sea, is scarcely mentioned by any Modern Geographer, but wonderfully consonant to what is delivered by Strabo. Arbostka terms to be Taphre, the Ratenn Sea, he calls ostiopox Neino, or Lacus putris, and affirms it to be part of the Polus Meatis: in compass 4000 furlongs, with divers other particulars, confirming our Travellers Difcourfe, as may be read at large in his seventh Book. And I find in a Difcourfe published by Mr. Thouvenot concerning the Tartars, written lately by a Religious Missionary who long resided in those parts, a Description of this place very futable unto our Author. His words are these, speaking of the most remarkable places in Crime. Arbotee est un Chasteau avec une tour seinte sur la col d'une Peninsule que on enferme entre la Mer de Limen, et Tineka cette gorge n'a plus qu'un quart de lieue, elle est traversee d'une Polisade qui s'end'une Mer a l'autre: la Peninsule est appellee par nos Gofaques Coste, a cause qu'elle a la forme d'une faulx, c'est on ce lieu que le Chan tient son Haras qui est bien de septante mille Chevaux. Et il est un deroit entre la terre ferme e Coste 200 pas de large qui est gayable quand il est calme, le Gofaques le passent quand ils vont depasser le Chevaux de haras de Cham.

What our Author tells us of the Communication between the Tanais and Volga at Camoofshanks, is particularly described by Olearius, who wrote many years after him; who also agrees with us in his account of the Rivers of Circassia, and Camber Countries, only our Writer is more punctual in his Description of their Sources and Course, and mentions two or three omitted by Olearius, or unknown to him. A frequent mention is made by Procopius, Agathias, and others of the Byzantine Historians, of that Strait passage between Georgia and Anadolu, or as they word it, between Colchis and Asta Minor, or Armenia.

Our Author having given an account of the Course of the Volga, and of the most remarkable places lying upon, or near it; at last assures us, That it empties it fell into the Caffian Sea only by 22 Mouthes, whose names he there rehearsest: whereas other Writers acribe unto it 70 Entrances, though as Olearius judiciously observes, most of them are rather passages made by the Sea between Islands and broken Ground, than proper distinct Arms or Branches of the forementioned Rivers.

What is said concerning the Gaffaques retiring unto, and setting in an Island of the Caffian Sea, is confirmed by a late French Writer, who long resided in Persia, He largely
The Publisher unto the Reader.

Largely acquaints us with the great spoil these Outlaws made on the Coast of Mefandron, that they took Afterabat one of the Emperours Royal Seats, and having continued several days in possession, retired with great Booty and little loss.

I could render some probable account of those Thieves our Writer calls Sigakes, of what Nation they are, when they began, and how they live; but shall for brevity's sake wave this and divers other Remarks; and that I may manifest how impartial my sentiments are in reference unto the Treatise I have here published, I shall first acknowledge, That I never met with any Writer who calls that vast Plain between the Rivers Bocbara and Lanais the Defart of Ingel and Urgul, although I have seen divers Journals both Antient and Modern, of Perfions who have frequently traversed that vast Region: and have read most Histories, and perused Geographical Books or Tables that relate unto the Tartars, or their Country. Secondly, I must declare my distrust of his computation concerning the compass of the Caffian Sea, which he makes less than in truth it is; as I could largely demonstrate, though he hath pretty well falved the mistake, by his allowance of a thousand Miles for Bays, broken Ground, and Promontories. Lastly, Our Author is greatly mistaken, when he affirms, There is no Nation of Tartars between those of Bocbara and China; whereas indeed several very Potent Kingdoms intervene. And yet he hath luckily Andabatam or Tartars and China. For indeed there is at present no Cattarun besides China, which is so called by all Tartars, Persians, Arabians, and other Mahumetans, as also by the Muscovites and other Nations who travel thither by Land, either in the Quality of Ambassadors, or Merchants. Though formerly there was a mighty People, either Turks or Tartars (they being both Originally the same, as to Extract, Language, Manners, Religion, and Government), who lay directly in the way between Persia and China, and were certainly the Chiefe of Ptolomy, but almost extirpated by Jengiz Khan, whom they vigorously refited. And the remainder have ever since gone under the more general Names of Moguls and Tartars, as I shall hereafter more clearly and fully demonstrate in a Discourse which I have long ago written, and may speedily publish, concerning the Beginnings and Progress of the Turkish and Tartarian Nations and Empires.
Right Honourable and my most Worthy Lord,

Being given to understand, That I have been represented unto your Lordship, by several who bear me no good will, as a Person poffeffed with that Vanity, which ordinarily prevails among Travellers, of affirming I was well acquainted with divers Countreys and Languages, whereunto I am utterly a stranger: And perceiving that none of my Discourses have more expofed me unto this Censure, than a pretended monstrous rath Affertion (but indeed a real Truth) That I knew and had visited all the Countreys surrounding the Black and Caffian Seas: I thought my felf necerfully obliged in order unto my Vindication, to draw up a fhort Account of all those Countreys, which do incompafs the forementioned Seas, moft of which Places I have personally furveyed, and fear not any Reprehension or Conftitution, being resolved to declare nothing but what I faw, or received from fuch who were left able to give me full and faithful Information. And I am well assured, That the more strict and judicious Enquiry is made into this my Report, the more favour and credit I fhall gain with your Lordship, and all other confidering impartial Perfons.

I fhall firft begin with the Black Sea, as being that wherewith I was firft acquainted, and near unto this moft famous City of Constantinople, where your Lordship may eafily learn, whether I am guilty of either fallhood or mistake; and if I am found upon due Enquiry to declare any manifeft Untruth, I deferve not only unparalleled Reproaches, but the moft fervere and exemplary Punishments which I fhould juftly merit, when owing Life and Liberty unto your Lordships Bounty and Compaffion, I fhould instead of a grateful Acknowledgment, prefent your Honour with a heap of impudent Falfties.

I will begin my Relation or Peregrination, from that fide of the Black Sea on which Constantinople is fituated, and round the faid Sea, until I return to Scodra, which is in Asia oppofite thereunto.

The firft Province is Romella; the second Wallaje; the third Ackmen; the fourth Crim; the fifth the great Defart of Ingul and Ungul, which is between Crim and Affbowa; the fith is the Little Naggy; the seventh Circifia; the eighth Abaffa; the ninth is Mingrelia; then Georgia; and laftly Anatolia. All which Countreys are fubject unto the Turk; besides the great Defart, the Little Naggy and Circifia.

I fhall now mention the moft noted Places which I know from Fennara, which is about the entrance into the Black Sea, unto the River of the Danare, fo to the Neifire, from thence unto the Nepper, fo round about Crim, unto the Gulf that goeth from the Black Sea into the Teine Sea, and thence unto Affbowa.

As I faw, near the Entrance into the Black Sea is Fennara, then Innatada, Miffowra, Warnas, Balbick, Mangalley, Conftauicha, Karaharman, Keliley, Ackemen, Offbuckova, upon the mouth of the River of the Nepper.

Now I fhall declare the Distances of these Places from each other; the number of miles being the place between what forgoes and immediately enuies. From Fennara to Innatada 80 miles; to Miffowra 90; to Warnas 100; to Balbick 16; to Mangalley 40; to Conftauicha 40; to Karaharman 40; to Keliley 80; to Ackemen or Balfoborda 100; to Offbuckova 80; in all 666 miles; and from Offbuckova, which is in the mouth of the Nepper, unto the River Don (or Tanais) is 500 miles; the Voyage by Sea and journeying by Land being much at one, viz. 1186 miles, unlefs you go by Land unto Preeyp, about Crim, and fo unto Affbowa, where the Don falls into the Teine Sea (Par-
A Description of the Countreys which border


This Mentis) and then it amounts unto at the least 1500 miles. Were it not for the aforementioned great Rivers of the Danaw (Danubius) and the Nepper (Borjibinis) there would be almost continual Wars between the Turky and Tartars, and the Poles, Lithuanians and Moscovites; for the Danaw is one of the greatest Rivers in the World arifting in Dutschland, whence it pusses through Hungary, Wallachy, and at the

The Nepper is a River that comes from Lithuania, and runs into the Black Sea under Balsboars. The Nepper comes from Lithuania and Redland, runs by Smolensko, and Rivers to the Portaiks or Falls, thence to Aflamgorod, and falls into the Black Sea at Vobskops. It abounds with many forts of good Fith, and all along its Banks feed innumerable wild Beasts of divers kinds. The Town of Aflamgorod stands upon the Nepper; and in former times there dwelt in it two Brothers, Ingul and Ungul, who fell first at variance, which ended in cruel Wars, by reason whereof the adjacent Countrey became, though otherwise pleasant and fruitful, a very Wildernes. And besides, the Caffackies increasing on both sides the Nepper and upon the Dan, would never since suffer that Countrey to be quietly possessed by thee, or any other Hords of Tartars; so that now it lieth waste, being a vast Deftart 500 miles over, and 1000 miles long, from the shallow Waters near Precep, unto the Countrey of Moscovy. About 1625 the Grand Seignior sent an Army from Continti

ple to rebuild Aflamgorod, with Orders to inhabit the Countrey, and invite such thereunto as would become subject unto the Turkishe Government. But they who arrived, finding the Town of great Compas, built only a Castle on the Bank of the Nepper, and kept 300 Men in Garison. At the same time Shangary Prince of Crim, being bent out of his Countrey by his General Chan Timur Mysea, retired unto the Caffackies upon the Nepper, and having contracted a Friendship with them and the bordering Ruffias, by their assent he gathered an Army of 40000 Men, and marched towards Crim, leaving behind him a revolted Ottoman, with a Brigade of 3 or 4000 Men, who immediately after the departure of Sultan Shangary, marched directly towards Aflamgorod, and early in a Morning surprized the Castle, then in the possession of the Turky, put every Man in Garison to the Sword, flighted the Walls and other Fortifications, retired with the Spoyl, and marched to joyn Sultan Shangary, who in the interim arrived near Precep, where he was met by Chan Timur, and totally defeated, but by good fortune escaped, and by the way of Aflamgorod to Perfa.

From the Nepper we will pass unto Crim, with which Countrey I am well acquaint

ed, having against my will resided there some years. Crim is a small Land, to near as I can conjecture 200 miles long, and 50 miles broad, but is wonderfull populous, and exceedingly fruitful, abounding with Corn and Grats; the only scarcity they have is Wood, which grows no where but upon the Sea-Coast, from Baskesey Seray unto the Town of Crim, which in former times was the chief City: All the reft of the Land is a Plain, where they have no Wood to burn, nor any fort of Fewel, but Fishekeys, Fishekey, Carry, and Seras. The Land is inclosed with the Sea, excepting at two places, Precep, and Arbatsk. By Precep there is a narrow passage, through which you may go to the Nepper, Lithuania, or Moscovy, through the Desarts of Ingul and Ungul; and there is a Water comes from the Tiente Sea, called the shallow Water, and goeth along the Defart, until it comes to Precep, upon Weil-side of Crim and by North, where it turns back on the North-side of Crim, and falls into Guellas Mare, commonly called the Ratten Sea. So that Crim is almost surrounded with Waters, for the Black Sea is on the one side, and the Ratten Sea on the other, which latter produces nothing but Salt, for it is fo salt, that no Fith can live therein; I have reason to know it, because I lived in a Village which was called Seekly Ohta Mentitack. The Towns round about Crim on the Sea-side are thef, Precep, Caucasus, Crim, Cafts, Kere, and Arbatsk; and within the Land, Carfus, Ackus, Mesba, and Baskesey Seray. The Town of Arbatsky lieth on the North-East side of Crim, between the Black and Ratten Seas, which there come so near together that there is no more Land between them, than that whereon the Town of Arbatsky stands; and without Arbatsk is a great Field 50 miles long inclosed with Water, where the Tartars in Winter do keep their Hergels or Hor-
Upon the Euxine and Caspian Seas.

109

les, which Field goeth to the fhallow Waters, where I ran away from the Tartars. I shall here take my leave of Crim, and pafs unto the Little Nagoy, to Asshowa, on the River Don, which runs down from Bealla Offshora, through the Country of Kaffia, between Kaffia and Lithuan, until it comes to Peilesboy, not far from the Volga; for from Peilesboy to the River Gumshanka, is not above 20 miles all level, which is called Peremola, where the Coffacks do draw their Strikes or Boats upon Wheels, to the River of Gammshanka, by which they pafs into the Volga; whereupon this Place is called Peremola. The Don runs down between the Little Nagoy and the Defarts of Ingel and Ungule, to Asshowa, right under the Town, and there falls into the Tein Sea. This River is full of Filh, especially Sturgeons; well inhabited by Coffacks, for there are felden lefs than 10000 upon it, besides those that go on Freebooting. There are also 16 Gorodkies, of ftrong Stones, well manned, and with flore of great Guns, they being in continual fear of the Turk and Tartars, and fometimes also of the Muscovites. The Little Nagoy lies between the Tein and Caspian Seas, the former on the Welt, the latter on the East, Sherealaff to South, and the Volga on the North; and there is never a Town in all this Country excepting Asshowa. It is inhabited by Tartars, who go altogether in Hords; their Prince in my Time was Coffay Myref, whom the Tartars call also Sultan Uigh, or the Great Prince. They fowe no Com but Profs, which they fowe upon the Sea-fide up unto Asshowa's, and after laying they depart with their Hords, and graze up and down the Defarts to the Don, to Cofhane, Shirpofa, Tedeud, Comma and Garraf, to Musfherqary, and to Sherealaff, under the Rivers Terigge, and Balfes, and almoft to Patigon, and by the River of Caffia, and back again unto the Black Sea. Thus they ramble all the Summer, until their Harvett be ripe, and their Profs gathered, and put into Yams under ground; after which they fettle from Asshowa, all along the Sea-fide, amongst the Reeds, and leave their Hours to winter in the Defarts. So I shall leave the Little Nagoy, and pafs unto Temonaffa, in Sherealaff Land, which is 500 miles from Asshowa.

Now in all Circaffia are but two Towns, Temonaffa on the Black Sea, upon the Gulf that goeth from the Black Sea into the Tein Sea, right over against Arbatia. The other is Tumin, upon the Caspian Sea, the distance between them being 1100 miles; and all the rest of the inhabited Places are only Cobucks made in the Woods, piled round with Timber. Their Hours are very high, in the midit whereof they make the Fire. Their Men are proper Men, very like the Irish both for perfion and garrb; for they go in Trowles, with short Mantles, wear long Hair on both fides of their Heads, and a thorn Crown between. Their Women are very beautiful, and loving to Strangers; for if a Stranger come unto their Hours, their young Women and Maidens will look Lice in their Shirts, and all about them, the most private parts not excepted, and will allow them the liberty to examine and handle all parts of their Bodies besides their Breasts. The Circaffians are excellent Horfemen, and very couragious, but withal exceedingly ignorant and superflitious; for when they kill a Goat or Kid, they cut off the privy parts, and call it against a Wall, if it fiek, they pray to it, if otherwife, they call it away, and spread the Skin upon Stakes, place it in their Corn-fields, and worfhip it. They have no Writing among them, yet pretend to be good Christians. So strangely bewail the Dead, making great Cries, scratch their Hands and Faces, until they draw much Blood, knock their Foreheads againft the ground, until Knobs arife bigger than Plums. The Men are notorious Thieves, feeding from each other, and he that steals mofl is accounted the bravest Fellow. Their Country is very fruitful, abounding with moft forts of Grain; and they have more of excellent Grafs. They have also much Fruit growing wild: many forts of Bealls as Harts, Hinds, Kine, Eiflibrads, Hogs and great Adders.

The confiderable Rivers which I know are Coobs, which runs from Patigon, between Sherealaff Land and the Little Nagoy, between Temonaffa and Asshowa, 20 miles from Temonaffa it falls into the Tein Sea, and hath a Court of 500 miles. The next is the River of Balke, which comes out from Cabardy, and falls into the River of Terigge, 200 miles from its Source; which River of Terigge defends from the Mountains between Sholofe Kaffe and Mandarwa Kaffe, runs through the Country almost due East, paffes by Gorabo Colloda, thence to the Shaffia, and the Shinofi, to on to the Waffra; and 6 miles from Tumin, between Tumin and the Commissky Country,
A Description of the Country which border it falls into the Caspian Sea, having a Course of 600 miles. There is another River called Tumene, which is a branch of Terigke, runs through Tumene Town, and 3 miles beyond it enters the Caspian Sea. There is also another River which they call Keffar, which falls out of Terigke, and 60 miles from Tumene is received by the Caspian Sea.

Having formerly mentioned Pettigor, I shall give you some Account thereof. Pettigor, being interpreted, is in English 5 Hills. They are five very great and high Mountains, distant about 500 miles from the Black Sea, and 700 from the Caspian beyond Cabardy. I came thus to know them:

In the year 1618, I was sent with Shidake Myrfa, from Aftracan to the Little Nagay, to seize upon Orfage Myrfa, who being informed of our coming, fled up to Pettigor; yet he made not such haste but we overtook him, and having fought, overcame him, and took away his Hords, by which means I became acquainted with Pettigor. Nevertheless there are higher Hills than Pettigor, as Suesfangore in Cabardy, which is incredibly high, which is in English, the Hill of Snow; for upon that and Shadgore, which signifies a wonderful high Hill, and overtops the former, and so along for 100 miles, from Cabardy to Shollabase, prodigious quantities of Snow are lodged, which it's thought were never disdolved since the Creation. I asked a Circassian, Whether ever any Man arrived at the top of Shadgore, which to me seemed much elevated above the rest; who answered me, They had a Tradition among them, that formerly a Bobertere, whose Name was Hroda, attempted to climb it, and after two or three days hard labour, arrived not unto the middle; but after a few days, being better accommodated, he returned, with a resolution, if it were possible, to see the top, but was never afterwards heard of; and added, That it was to that day customary for the neighbouring Circassians, at a certain season of the year, with divers Ceremonies and great Lamentations to bewail his loss.

The next Country to Sheerecaffen Land is Abaffa, which is situated between Circassia and Mingrellia, and the Inhabitants are a kind of Circassians. Mingrellia is under the Dominion of the Turks, and lies on the Black Sea. Of these two Countries I have no great knowledge, having only coasted them three or four times in Boats, when I was among the Caffeks, where also we landed divers times, taking store of Kine and Sheep, but no Prisoners, because they affirmed themselves to be Christians. They are a proper handsome People, but very poor, and notorious Thieves, for they steal not only Goods, but even Women and Children from each other, and fell them unto the Turks and Tartars chiefly for Salt, which is there very scarce.

Next unto Mingrellia is Georgia, whose Inhabitants are little better than the former, only they have a kind of Scripture; for they worship Idols or Images, yet have Cloisters, and a sort of Monks, with some Priests of the Greek Belief. I once landed in Georgia with an Army of 5000 Men, we marched up into the Country, until we came within a days journey of Demian Copan, or the Iron Gate, which is a narrow passage between Georgia and Anatolia, with Rocks on each side, and a strong Town built in the midst: We stayed ten days ravaging the Country; they told us, this Town and Castle belonged to the King of Persia, and there is no other passage out of Georgia into Persia but through it.

The next Country unto Georgia is Anatolia, where our Traveller resided several years, having been sold by the Precopian Tartars, unto a Turkish Saphi or Timariot; of which Country, and the Manners of the Inhabitants, he gives a large Description: But we being sufficiently informed thereof by divers intelligent Europeans, who dwelt long in those Parts, shall with our Traveller pass on to those Countries which are left known. But first we will take his Account of the Periplus of the Euxine or Black Sea.

From Fenara, which is at the head of the Strait or Gulf that enters the Black Sea to Precop, is 700 miles; from thence to Caffa, a noted City and Port in Crim 300 miles; to Asshowa 500 miles; to Temproff 500 miles; to Mingrellia 400 miles; to Trebezeand 400 miles; and from thence unto Constantinople 1000 miles; in all 3800 miles.
miles. Thus much I know of the Black Sea, which I have three times coasted by Sea, and traced above half by Land; so that now it is time to speak concerning the Caspian Sea, and shew all the Kingdoms and Countreys which lie upon it, beginning at Africana, and proceeding thence Eastwards, until I return unto the same City from the South.

Africana is placed on a rising ground, not far from the mouth of the Volga, from which it is not distant above 50 miles; it is in an Island on the Great Nagy side, made by the River Volga, and a branch thereof, having the Caspian Sea on the South. The Town or City is secured by a strong Castle, furnished with store of great Ordnance, and in the midst of the Castle is a Roskade, which commands both Castle, Town, and the Fields round about for above a mile. The Tartar's Town is adjoining, placed near unto Cutuma, which is a River naturally derived from the Volga, or one of its many branches; so that the Town is encompassed with Waters, having the main body of the Volga on the West, and Cutuma on the East. Now if you would know whence the Volga comes, I will acquaint you with what I have learned from the Muscovites. Its utmost Source is said to be at the foot of a great Tree, whence it runs unto Jertlave 1000 miles; whence it proceeds to Neifna 500 miles, and thence unto Caffian 300 miles; from Caffian to Samara 500; to Sarost 500 miles; to Sarathena 350; and thence unto Africana 500 miles; from whence it is, as we said before, unto the Caspian Sea 50 miles; in all 3550 miles.

The Volga is a wonderful great River, abounding with divers sorts of great Fish, as Sturgeon, Belonke, Severnke, Sibren, Sterlekg, Som, Saffian, Stke, Sondake, Ronke, Sable, Leftie, Wobla, Tarave, and many others both great and small, which I cannot readily call unto remembrance, notwithstanding that I dwelt there ten years. The Volga enters the Caffian Sea by 22 mouths, and upon each of them is an Oughtfisk or Fish-ware, for to take Sturgeon, every one of which Oughtfisk is called by the name of the Water; as Soellova, Derultle, Bifferigge and Kuffova upon the main Volga. Cokelun, Ber- vultle, Ewanfike, Manfor, Argesfian, Keellf, Cammulfike, Noswara, Tuffockly, Collebery, Malta Collebery, Tamansike, Eriichba, Surke, Liefsha, Buffian, Carabuffian, Bealls Welfeke. In all which Oughtfisk or Wears, they take no Fish besides Sturgeon. They are made of Shigenas, or long Poles made sharp at one end, and beaten into the ground under Water, and a pleating made of Rods, somewhat resembling Offer, after the manner of our Masts, which are fainned to the Poles, and hinder the Fish from passing up the River. And Houses are built near the Wears for the Convenience of the Fishers, 40, 50, or more of less, according unto the greatness of the Water, or retort of Fish, and twice every day, usually in the morning and evening, they set about their Fishe ry. They employ only long thinner Poles, with an iron Hook or Crabke in the end baited, and do ordinarily take 400 every day in the smaller, and 600 in the larger Streams. The Sturgeon they take is all salted, excepting that wherewith they serve the Town of Africana, where a whole fair Sturgeon may be bought for ten pence Engligh; and when the great Caravan comes from Kuffia, it takes off most of their Fish, which is conveyed into divers parts of Muscovy, but chiefly unto the great City of Musco. They return also with great quantities of Caviar and Salt, there being not far from the Volga, on the Little Nagy side, great Salt-pits, which yield an immense quantity of Salt, prepared yearly by the heat of the Sun, without any further trouble, than taking it off the superfluities of the Water where it daily Korns.

The Volga, a little above Sarathena, 500 miles from Africana, diminishes a great Branch named Attabon, which passing through the Defarts of the Great Nagy through Buffiane, enters the Caffian Sea. The remainder of the Volga, after having parted with several smaller Branches, most of which join with the forementioned River, divides the Little and Great Nagy, pusses under the Town of Africana, whence it proceeds unto Kuffia, on the South-west side of Crofna Boggar, there falls into the Caffian. And the distance between the East-side of the Volga near Africana, and the River Attabon, is about 20 miles, which is mostly Water and Islands.
And that the Course of the Volga from its first Source, until it doth dis-emboigue it self into the Caspian Sea, can be no less than what we have affered, is hence confirmed, That the Snow which falls abundantly in Russia, and begins to be disolved about the latter end of April, and do mightily increase the Waters of the Volga, come not unto Astrachan until Midsummer, when it fo raises the Volga, that overflowing the Banks, it covers with his Waters all the Islands near Astrachan: so that from the Little Nagoy, unto Abydoh in the Great Nagoy, all the Country seems, excepting a Hilllock or two, one continued Lake, or a great Gulf of the Sea. Wherefore they who go in the Spring from Astrachan to fetch Wood, having cut it, make great Floats, which are litted up when the River overflows, and guided each by a few Men, until they are brought unto Astrachan, or those other places for which they are designed.

The most remarkable Towns and Habitations upon the Volga, between Saratoff and Astrachan, (which are 500 miles distant from each other) are Camera, Kobogora, Offenofka, Charnoyar, Boriffe, Offortalka, Poulowoy, Collomoff Satoone, Coffeyar, Crossynar, Naffonyar, Satoone, Tannahay, Dienneofka, Perre Outshake, Ellianofka, Eikbyboro, Crinklo, Buffan, Buffelcke, Tollatongorod, Dolgoa, Groradobja (which was old Astrachan) Sharna, Bogor, which is near Astrachan, besides many other Places, with whose Names I have not charged my memory. We shall now pass over the Volga through Astrachan into the Great Nagoy.

The Great Nagoy may be properly enough divided into Islands and Continent; the former are made by the Volga, and several Rivers which fall out of it, variously mix’d with each other, and are all at length emptied into the Caspian Sea. Those Rivers or Branches have their several Names; those of which I remember are Cuttoma, Bouloa, Molts, Guellufa, Creewantya, Bifane, Abydoh and Brebeck. The Kingdom of the Great Nagoy is all plain and desart; 1200 miles in length between Astrachan and Samara, 500 miles in breadth from the said Astrachan unto the River of the Tulkg or Taik, There is no Wood in all this Country, except what grows near the Rivers. It hath no Towns or fix’d Habitations, though it had formerly divers, and some among them very considerable, as Carosvegorod, or Carosve Pollate, in English, the Emperor’s Town, which formerly must needs have been as its Name imports, an Imperial or Capital City. I have often viewed it with admiration, and cannot compute it to have been less than 20 miles in Circuit; I have told four score great eminent Buildings, which must have been either Moschees, Pallaces, or Carowsneces, and some of them 6 miles distant from the other. The Moschees are of divers Opinions concerning its Destruction: Some say it was ruined by the Caffycks; but the Caffycks, who are ready enough to brag of their Achievements, know nothing thereof, only that they have often dispossessed the Ruffes, when they endeavoured to rebuild part of it. For indeed the Situation is very excellent, having the Volga on one side, the Abydoh on the other: The Country very beautiful, healthful and fertile; and yet notwithstanding all these encouragements, it is not yet inhabited, not by the Ruffer, because it standing on the main Land, they would be continually exposed unto the Inroads of the Tartars; nor by the Tartars, because its nearness unto the Rivers, would render them obnoxious to the Ruffes, every time the great Caravan passes that way, which is at least twice each year. Yet the Muscovites do frequently fetch Brick and Stones from this ruined City, wherewith they have built a great part of Astrachan, and the neighbouring Forts or Towns, where such solid Materials are employed. But besides this Strat, (for the Tartars call any fix’d Habitation) there were in ancient times five or six more down along the Rivers side, in each of which formerly dwelt a Chan; but Time and Wars have almost entirely ruined them. There is also another Strat upon the River Taik, named Sarvechikas, where is said formerly to have been the Residence of a great Myij’s or Chan; but ’tis now quite ruined.

The Tartars who inhabit the Great Nagoy, both Men and Women, are very proper, at least of much taller Stature than many other Tartars, but have ill-favoured Countenances, broad Faces, flat little Noses, small Eyes sunk in their Heads; all which are common to most of the Eastern Tartars. But the Tartars of Crem are more comely, which, I suppose, may partly proceed from their Wives, who are many of them Captive.
tive Circumstances, Ruffes, Poles, Hungars, and of divers other Nations. The Nagoy Tartars are also Black or rather Tawny; which I Conjecture is not so much natural, as proceeding from the heat of the Sun, which is in those Parts some Months of the Year much more Excessive than one would expect from the Climate. And besides, their Children go stark naked during the great heats in Summer. It is also remarkable, That the Cold in Winter in the fame Country is exceeding severe, and one would think to them who have such mean accommodation, intollerable. These Nagoy Tartars have great Store of Cattle, as Kine, Sheep, Horses and Camels, and yet notwithstanding they are very ill clad, most of their Clothing being Sheep-Skins, and those but curvily dressed. They have no sort of Corn or Grain, nightly scorning the Europeans and Persians, whose chief Diet, they say, is the top of a pitiful weed. Polygamy is not only allowed, but altogether in Fashion among them, most having divers Wives, more or fewer according unto their Quality and Ability; who unless they are Captivated by War, are such as they buy of their Parents or Kindred for Cattle. If one Brother dye, the other takes all his Wives, who are usually 5. or 6. But if all the Brothers die, either in War or by Diseases, then they are devolved like other Goods and Chattels unto the Elder Brother’s Son, they never suffering any married Woman, during life, to go out of the Kindred.

Here our Author hath inserted a Discourse concerning divers odd, and some barbarous Customs which have long prevailed among the Nagoy Tartars, and wherewith they will not easily Dis pense. But they giving little light unto History or Geography, I have not thought them worthy the trouble of transcribing; nor do I apprehend they would afford any considerable instruction or divertissement unto the Reader.

These Tartars of the Great Nagoy when they remove their habitation, transport their Horses from place to place in Waggons with 4 Wheels, which are drawn usually by Camels; they pass up and down the Country in great Hordes, their ordinary march is from the Volga unto Bashkirs’s: thence to Varoline, Samars, Irvingeses, Eijhene, Ongogara, Reimpeksa, and all along under the Calmikes Country, until they arrive at the Jaike or Taiki: Sometimes they pass by Caffone, Auvrow, Canoves Samars, and so to Saracibika. This is ordinarily their Summer Progress. Against Winter they return unto those parts of the Country which border upon the Caspian Sea. As Bakrsky upon the Casfian Sea; Beulkasa, Kingelch, Shvemamars, Coudaks, Caradowen, Alihons, and higher upon the Volga, scattering themselves upon the Sea-shore and Banks of the Rivers among the Reeds and Voods, or wherefore they find the Climate most mild and, beat Defence against the Cold, which in the VWinter is in those Parts extremely severer; so that it’s hard to determine whether they suffer more from the Heat in Summer, or Cold in Winter. During which latter Season they leave their Hergels or Horses, and most of their greater Cattle to shift for themselves in the Deserts.

Having had often occasion to mention the River Jaike or Taiki, I shall here give a short account of what I have observed and learnt concerning its Rife and Course. It comes from the Calmikes Land, where it is thought to spring; though some of the Ruffes affirm it, Fountains are more Remote in Siberia, the Southern parts of which is also inhabited if not poffessed by the Calmikes, some of whose Ulusses or Hords are Subject to the Muscowites; others in League with them: but they have sometimes enuied Wars, and did formerly destroy Temen with some other Towns and Castles of the Ruffes, who they apprehended did increas too fast upon them. But to return unto the Course of the Taike, after it hath pass’d through the Calmikes Country, it divides the Great Nagoy from Caffody Hords, and after it hath pass’d in all a Thousand miles, throwes it self into the Caspian Sea a little below Saracibika. This is a very large River, and the Land on each side well clothed with Wood, Grafs, divers forts of Herbs and wild Fruits, and the VWater full of good Fish; which Conveniences do off-times invite the Cafficky to make their abode there; and from thence they make Incursions on divers parts bordering on the Caspian Sea. This River, among divers
diers other Fifth, doth so wonderfully abound with Sturgeon, that a man may find upon the Bank side with a Pole in hand arm’d at the end with an Iron Crook, make choice of what Sturgeon beit pleaseth him, which he shall rarely fail of taking, though never so inexpert in Fishting; it he but have strength or help to draw it on Land. Not far from the Mouth of the Jaiack in the Caspian Sea near the Shore, are many Coves and Corners which they call Lapatesens and Cultukses, which are always full of Swans usually swimming on the Sea, which so numerous, that it is impossible to make any reasonable Computation thereof. These Swans after Midsummer every Year call their Feathers, a little before which time there parts from Aitracan many Boats which are manned by Ruffes, and most of them are their Youth; after a Passage of 500 miles they arrive at these Places which the Swans mostly haunt, and having filled their Boats with Swans Skins and Feathers, they return unto Aitracan, where a great Trade is driven with the Persians who give ordinarily a Dollar apiece for these Skins.

The next Country unto the Great Nagoy towards the East is Caffachy Horda, which hath, as I said, on the West the Jaiack, by which it is divided from the Great Nagoy. On the North the Kalmukes, North East the Turgooch, or Jurgooch. Tartars, and to the South the Caspian Sea and Caragans, who inhabit on the North East side of the Caspian Sea. These Caffachy Tartars march up and down the Country much after the manner of the Nagoes. They have frequent Wars with the Kalmukes and Turgooches; but seldom with either Nagoes or Caragans. Only after the manner of most other Tartars they will clandestinely steal even from those Neighbours with whom they have the most uninterrupted and profound Peace.

Caffachy Horda is altogether Desart, excepting some Woods Northward, bordering upon the Kalmukes, where there are divers small Rivers which empty themselves into the Jaiack; which River is also in most Places bordered with Woods unto its Entrance into the Caspian Sea. And therefore the Inhabitants may well be named Caffachy Horda, or Wild people, as the name imports: They sow no Fort of Corn, their chief Food being Horfe-flesh and Mares milk; which is also common to divers other Nations of the Tartars.

On the North of Caffachy Horda dwell the Kalmuke Tartars, if such a Life as they lead may be called dwelling. The Country they inhabit deferves a better People, the Land abounding with all things necessary for a comfortable Subsistence. This Country hath Store of Sables, Martens, Black Foxes, Squirrels, and several other sorts of Furs, which they Exchange with the Ruffes for Aqua-vite, Meat, Tobacco, and other Commodities. This Country hath some Towns, as Siberia, the Head of a Province of the same name, and Tumen, both which the Ruffes have gained from them; Ouiffa, Wadle, Selora, Lonornia, which latter place, they say, is situated upon a Gold Sea. But Ouiffa is a midland Town, 500 miles from Caffan which is near the Volga. The Kalmukes are accounted good Soulclers, being kept in continual Exercise by the Muscovites on the one side, the Nagoyans and Caffachy-Horda on the other. Their unmarried Women do not only accompany the Men unto the Wars, but are said to be little inferior unto the Men in Skill and Valour, fooring almost as strongly and dextrously as the men, from whom they cannot be distinguished by their Garb, being apparelled and riding much after the same manner: Both Men and Women in all their Expeditions seldom carry along with them fewer than 5 or 6 Horse’s apiece. I cannot precisely determine what their Religion is, but I do perceive by Converfe with them, that they have a more favourable opinion of the Christians than of the Mahumets, or of some of their fellow Etbuckts; for if I mistake not, they are Heathens, I not being able to discern among them any Religious Worship, excepting some kind of Adoration which they pay unto the Sun and Moon. They have a very peculiar kind of Diet; for besides Horfe-flesh, which is a great Dainty, they scruple not to eat Snakes, Adders, Foxes, and indeed even Carrion of divers sorts of Creatures, such Food as to Europeans would be intolerable, even in the greatest Famine. They wear a kind of Caps or Hatts which are called by the Muscovites, Coustukses, open before and behind, with broad Brims on each Side. And thereupon they are called by the other Tartars, Kalmukes.
Eastward from these Calmades, inclining unto the South towards China, live the Jurgeschians, so named from their chief Town, which some call Jurgesch, others Jurgench: Of which Country I cannot say so much as concerning the former, having never been therein but once; for in the Year 1620, there being great Wars in Jurgesch, between the Chins or Kings, and the Movey his Son; some of the Nogay Tartars hearing thereof, invaded the Country, which whilst they were united, durst not peep out of their own Borders, the Jurgeschians being a numerous and warlike People. These Nogay were all Volunteers, who went without any Command from their own Prince, or Allowance from the Muscovites, without whose consent by mutual Agreement they are not permitted to war. The news of their Expedition being brought unto Afracan, the Voyvod, who had not long before made a League with the Jurgeschians, sent out Albye (I suppose his true Name was Ali or Hali) Movey a Tartarian Prince, with a thousand of his own Subjects, and five hundred, all Horse. We were twenty days marching, before we came unto the Borders of Jurgesch from Afracan; whence we proceeded ten days journey, the Country through which we passed being miserably ravaged by the aforesaid Nogay. At the end of which thirty days by a reasonable Computation, 'twas judged we were distant from Afracan at least a thousand miles; about which time we overtook them in the Valley of Ooggya, having got from the Jurgeschians an innumerable company of Cattle of divers sorts, as Horse, Kine, Camels and Sheep. We took all their Booty from them; and as a further punishment for their Riot, took away their own suprememary Horfes, leaving them only a Horse a Man for to convey them home. Then Ali Movey divided the Spoil, half he bestowed upon them who did accompany him, and sent the remainder for a Present unto the Voyvod, returning nothing unto the Jurgeschians, because they were taken from Thieves. In the mean while the Prince of Jurgesch in a pitch Battel overthrew his Father, took him Prisoner, put out both his Eyes, and cau'd himself to be Crowied King. He had a younger Brother, whom fearing that in time he might occasion some Insurrection, he gave Command unto some of his Creatures, that they shou'd strangle him, and bring his Head: But divers of the Nobles, by whose means he obtained the Sovereignty, gaining intelligence thereof, would not permit his Order to be put in execution; but leaving on the Child, sent him unto the Emperor of Muscovy, with whom he remained when I was left at Afracan.

But I must return from the Jurgeschians unto the Caragans, whom I have left behind, and they do more immediately refer unto my pronta, which was to give an Account of all the Nations and Countries in company of the Caspian Sea.

The Country of the Caragans occupies most of that vast space, which intercedes between the River Teik and the Dominions of the Oubegs, or Tartars of Bocbara, and their Territory surrounds the North-East corner of the Caspian Sea, proceeding Southwards unto the River Favorites; and some Hords of the said People do inhabit between the said River and the Oxus, which divides the Tartars of Bocbara and the Caragans, from the Persians and the Tartars of Balk. This Country of the Caragans is very defart and barren; the People miserably poor; their Horses are wretched Huts, the greatest part under ground; they are very tawny and ill-favour'd; their Habitations are scatt'red, scarcely deferving the Name of Villages: And they have no Town, as I have been informed, besides Prosslanes, which is situated on the South-side of the Favorites, near the Caspian Sea; which whilst I dwelt in Afracan, was by surprize taken by the Cassteks; but they had little caufe to brag of their Victory, finding little booty therein; and the Caragans gathering together, beat them out with great loss of Men, forcing them to retire into an Island 2 or 3 leagues from the Land which they possessed unto this day, no Nation being able, or else not caring to unseat them, although Tartars, Persians and Muscovites, do continually suffer by their Depredations.

Towards the East and by South of the Caragans, dwell the Tartars of Bocbara, who are by divers called Tadjors. The Country which they possess is better watered, and more fertile than most of the preceding, and there is great resort of Merchants from divers Parts unto them, especially Persians, Muscovites, and several Nations of Indians, as Moguls, Bountans, with many others, whose Names I cannot recollect. I have been

(Q)
also told, That the Chineses do sometimes trade with them. I am perswaded, that this is the famed Kingdom of Cathay; for the Cathays are a sort of Tartars, and I know no other Tartars between this Countrey and China. Circassians lieth from them to the North-West; Urgenchlie due North of China to the East; the Tartars of Balk to the South; and the Persian South and by West; and the Caffian Sea duely West. They are almost continually in Wars with the Persians.

The next Countrey I am to describe is Persia, in which Land I was never, excepting once, in that part thereof which borders upon the Circassians; but I have conversed with several Persian Merchants at Atraan, who came by Shipping from Gilan, which when the Wind is very fair and good, they sail in 2 or 3 days and nights. They wear Turbants like the Turks, and do so do the Bouchers. Therefore not having seen much of Persia, nor having sufficiently informed my self concerning it, I shall pass through it unto the Comugke Land, of which I have obtained more perfect knowledge both by War and Traffick. This Countrey is bounded on the South by Persia; on the East by the Caffian Sea; Westward by Circassia; and on the North by the River of Tumine, on which stands a Town of the same Name, from which unto Chubamante, the most Northern Habitation of Persia, is 660 miles. A great part of this Countrey, especially Westward, is very mountainous; I could never learn where it doth exactly terminate. I have been in four of their Towns: The first is Tarke, where Gildar, whom they own for their Prince, doth ordinarily reside. The second is Derbene, in the Mountains. The third Derevona, in the famous mountainous Tract. The fourth Kosfa, upon a River of the same Name, not far from the place where it empties it self into the Caffian Sea. These Comugkes are proper Men and very courageous; and that which makes them more daring and adventurous than most Tartars, is the goodnes of their Horses, and the advantage of their Arms, both offensive and defensive; for they seldom engage in Wars without Helmets, Jacks of Steel, Shirts of Mail, and Targets, which excepting those times wherein they fight, hang behind their backs, being very light, and not very large, and therefore not cumbersome. They have, as other Tartars, both Bows and Cymcets, and withal never go without Lances, which they use with great strength and dexterity. In their Apparel they differ little from the Circassians; but as for Religion, they are generally Mahometans, and their Language is in substance the same with other Tartars, their vicinity unto the Persians, Moscovites and Circassians, having somewhat disquieted it. The Countrey they inhabit abounds with Wood, part of it is hilly, with small pleasant Valleys between the Hills, and in some places, especially towards Persia, and thence into the Land, it hath many great and almost inaccessible Mountains, by reason of their height and steepness. This Land was reduced under the Government of the Czar many years ago, after the following manner: Ivan Vaffilyowitch being Czar or Emperor of Russia, after he had taken Caffan and Atraan, sent part of his Army into Circassia, where they took in Tumine. Another Body entered the Circassian Country, and possest themselves of Derevona, Derbene, Tarke and Kosfa. The Ruffe Emperor constituted a Voyage, whom he ordered to reside in Tarke, and left with him 10000 Men; he ordered also at the same time another considerable Brigade to stay at Kosfa, where he left a great number of Boats and other Vessels, who had brought supplies of Men and Provisions from Mosfo, and other Parts of his Dominions. And having, as he apprehended, secured his new Conquests, he returned unto Mosfo. Immediately after his retreat, the Comugkes gathered the whole Force, and set down before the Town of Tarke, which after a vigorous reliance they took, and in it with the Voyage, several Officers of divers Nations, whom with the common Souldiers they sold unto the Circassians, Tartars, and other neighboring Nations, so that few were ever afterwards recovered. From Tarke they marched unto Kosfo, which by the instruction of Captives, they did pretty regularly besiege and assault, and after some repulses took it by storm, killing all the Ruffes, excepting such as escaped in the Ships and Boats which lay before the Town. The Ruffe Emperor being speedily informed of these Successes, immediately raised a great Army, with which he ordered all the Circassians between the Don and Volga, unto the River of Tumine, to join his Forces, and affit them, in order unto the recovery of what he had loit, and utter extirpation of the Circassians. Who hearing how highly the Czar was exasperated, and how great a Force was ready to invade them, they began to be licentious about the Event; and having consulted ro-
upon the Euxine and Caspian Seas.

I shall conclude my Discourse with a short Account of the Little Nagoy, or of that part thereof which continues upon the Caffian; for all that space between Tumine and Afrasian, is by many ascribed unto the Nagoy Tartars: I did before declare, That the Little Nagoy is for the most part a wide waste Desert, the worst of which is all that Tract which lyeth between Tumine and Afrasian. These Tartars have no Town but only Affnows, which is not properly theirs, though lying in their Country, being possessed by the Turks.

There is a sort of People in this Country, whom the Tartars call Sigaks; I could never learn what their Language is, or from what Place or Nation they proceed; nor could I understand after what manner they live, whether they have any Religion, or Civil Government. Their chief Subsistence is what they gain from the Tartars: for they gather sometimes 2 or 3000, and rob the smaller Hords of the Tartars, and those which are most remote from help. But sometimes the Tartars discovering the place of their Retreat or Rendezvous, surround them with their Carts, and then fall in, cut them all off, never giving Quarter unto any; no Crime being so severely punished amongst the Tartars as Thievery: which makes me apprehend, that these Sigaks are some of their own People, who formerly defected them upon some extraordinary occasion: But whatsoever is the reason, they do most irreconcilably hate each other.

The most noted Places on that fide the Little Nagoy, which regards the Caffian Sea, and liee all along, the Coast from Tumine to Afrasian, are Steerlowa Teare (where I was first taken Prisoner by the Tartars) Peremak, Asis Balf, Myakge, Beira Oshiera Bolluradake, Kabylly Machalakida, Obaffoway, and so over the Volga unto Afrasian.

And to conclude all, I shall here enumerate all the Places on the Coast near Afrasian, which have Names that are considerable for Havens, Trade, Fithing, or any other remarkable Circumstance. Soterzes, Becgra, Venflowa Caffa, Beemulika Caffa, Ereanhyski Caffa, Steamme Bogoroffe, Tuffdetaff Lapatiane, Chazski Caffa, Grofna Bogore, Cokbounski Caffa, Omarska Caffa, Cosmoszka Caffa, Coloberski Caffa, Cockabow, Buttianski Lapacen, Kara Buffanf, which last place is not far from Sheone Mare, which I have formerly mentioned.

I cannot so exactly tell the Circumference of the Caffian, as of the Black Sea, having been only on the North and West side; but howoever I shall from what I have seen and learnt from Experienced persons, be enabled to approach very near unto the Truth.

The Distance between Afrasian and the Facb, is 500 miles: from thence unto the Confines of Bochara 500 miles: From Jaxarter to Persia, and thence unto Gilan is, according unto my Information, 1100 miles. From Gilan unto Keifa 500 miles: From
thence unto Africcan as much; in all, 3100 miles. But if any person should endeavour by Land to Travel round this Sea, or in a Voyage by Sea follow the Coast, he would make at least a Thousand miles more: for this Sea is full of great Gulphs, Bays, and broken ground; so that the Calculation I make, is upon a direct passage by Sea, suppose from Africcan to Gilan, from thence to the Oxus, from the Oxus to the great North-East Bay, into which the River Jem falls, which is full of Islands and broken Grounds, Shelves, Sand and Shallow Waters; and from thence back to Africcan.

Having presented your Lordship with a short but true Account of those Countries encompassing and lying between the two foregoing Mediterranean Seas, I shall no less briefly and faithfully declare by what Accidents I came unto this Knowledge; which cost me so dear, that I suppose the most inquisitive person would not purchase the gratification of his Curiosity at a far less Expence of time and trouble, than I have employed (though often against my will) in my Travels and Enquiries:

I was born in Ireland, yet of English Extract: My Family Noble, but my Estate not corresponding with my Quality, being ambitious, and withal naturally inclined to see Foreign Countries, I hoped to raise my Fortune by my Sword. After I left Ireland, before I had been long in England, an opportunity presenting itself, I engaged in the Service of the King of Sweden, who had then Wars with the Muscovite; having given some Considerable proofs of my Courage, I was gradually raised unto a Considerable Command; but being engaged too far in a Body of the Enemies, I was unhappily taken Prisoner by the Ruffians, and carried Prisoner unto Plesow, then in their possession, having at the same time Arees due unto me from the Swede above 5000 Dollars. The Swedes taking no care for my Enlargement, being willing, I suppose, to fave fo great a Summe of Money, as at my Return I should have challenged: after Three years close Imprisonment, I was proffered Liberty by the Muscovite, upon condition I would faithfully serve him against all his Enemies; whereunto assenting, I was sent unto Muscow, and there before the Chancellor sworn a Tolerack, and preferred unto a Command little inferior unto what I enjoyed before. And the Poles advancing towards Muscow with a great Army, fearing left I should go over unto them, I was sent unto Africcan, where I remained 10 years, being continually Employed against the Tartars and Circassians. By which means I came to know Pettigors, Sneefnagor, Shadgore, Cabardy, and the Great and Little Nagoy, the Comaker, the Tartars of Cassian, the Kalmukgs, Cossack Horda, Caravans, Ungenjub and Uzbek, Tartars. During which Wars, I confided with great difficulties and hardship; In making long Journies, faring hardly: Nor was it a small labour to make Routes in order unto our passing over the great Rivers I have mentioned, to say nothing of the Danger. Besides, we run great hazards in our Journeying over those wide and howling Desarts, which on every side surrounded us; frequently wanting Provisions, and sometimes Guides; so that had we failed never so little in our Conjectures, we had all perilled. After Ten years hard Service, in my Return from Convoying Sholobofs Knez into Sherefsen Land, I was taken Prisoner by the Tartars of the Little Nagoy, and by them carried unto Assova upon the Mouth of the Tana or Don. There I was found unto a Preoccupant Tartar, who carried me along with him towards Crim: But upon the shallow Waters I very happily made my Escape. I had little Knowledge of the Country, but having formerly understood by our Cossacks at Africcan, that great Bodies of the same name, mortal Enemies unto the Tartars, dwelt upon the Npper not far beyond Crim: by the help of the Sun and Stars, I journeyed due West many days without any disfarous Adventure, until I found them; who gave me a very kind reception: In this escape I traversed almost the whole Desart of Ingilio and Ungulo. Dorofkozy who then Commanded all the Cossacks upon the Npper, immediately made me a Paskofinke, from which time for the space of almost two years, I did accompany them in divers Expeditions, in which we visited most of those Countries which lie upon the Black Sea, to the no small vexation and losf of the Inhabitants. We kept a Correspondence with the Cossacks upon the Don, and frequently affiled each other. And being all Foot, and the Country exactly level, we travelled furnished with Wagon (which they call a Tabor) for fear of the Tartars who often set upon us, but were as often repulsed, we being well accomodated with Fire-Arms and small Field-pieces, which the Tartars do exceedingly fear, and will not ordinarily attempt closely, unless they have greatly the Odds in Number. But at length it
it was my ill Fortune between the Neper and the Don to be again taken by the Tartars, and by them carried into Crim, where I lived long in great misery, and was at length foulcd into a Timarion Spahi living in Anadolu, (Anatolia, or Asia minor) with whom I lived 5 years, but in more case fervitude than among the Tartars. And to make my service less irksome, my Master believed on me a Wallachian Woman, whom I received for my Wife, though without the usual Solemnities of Marriage, which are practised among Christians: Understanding at length that a Lord Ambassador was resident at Constantinople in behalf of the King of Great Britain, and to manage the Affairs of the English Nation in Turkey, I prevailed with my Master, whose Favour I had gained to grant me my freedom, together with my Wives, if I should procure an hundred Dollars, Whereupon he dismissed me with the company of a Turk his Friend, who upon my humble supplication unto your Lordship receiving the forementioned Sum, did in the behalf of his Friend before the Cady make me free, and leave the Woman also at my Disposal. At the same time I very happily met with some Wallachian Gentlemen, who were sent on a Mission from their Vayyud unto the Grand Signior, They gladly received my Woman, and took her along with them, promising upon their Return into their own Country, to Restore her unto her Parents.

Now that I may fully satisfie your Lordship, that I had really visited all those Countries which I have mentioned, I beseech your Lordship let your Interpreter try me in these Languages wherein he is skilled; and as for others wherewith he is not acquainted, I am ready to converse with any of those Nations whom I pretend to know. For although I have never conversed much with Books, yet my great Travels accompanied with a pretty good Memory, will sufficiently Qualifie me to pass through the Countries I shall hereafter mention.

To begin my Progress from Constantinople, I can pass over from Scythery, and thence by the help of my Turkish Language pass through all Anatolia; Thence leaving Armenia on my right hand, and having the Black Sea on the left, go through Georgia, Mingrelia, Abasja, and Shorcaffen Land with the same Tongue, and another, which with little variation is common unto them all. Thence into the Comukes Country, who are a sort of Tartars, and do agree with others of the same name in speech, as indeed most Tartars do; only they who are Mahometans, and converse much with the Turks, use divers Arabick and Turkish words whereinunto the Heathen Tartars are strangers: From Comukes Land I can pass into Persia, but I am not so well acquainted with their Country and Language, as I have elsewhere acknowledged. Therefore to return unto Constantinople, I can proceed from thence unto Romelia, or Romania, through Wallachy, Beilla Horda, Crim, the Great Desart I have to often mentioned in Ingell and Ungell, the Little Nagoy, so over the Volga unto Afrique; thence through the Great Nagoy, and leaving the Casian on my Right hand into the Caragans Country, and so through Boghar into Persia. I can allso by my knowledge of the Languages peculiar unto the following Countries traverse all Ireland, England, Norway, Sweden, Finland, Liefland, Poland, Raffia, Moldau, Shremesia, Gassan, Kalmukes Land, Caffachy Horda, Targench, and leaving China on the left hand through Boghar into Persia.

And now, Sir, nothing remains, but that I make most humble and hearty acknowledgment of your great Generosity and Christian Charity, in delivering a Stranger out of a Captivity, wherein I had Otherwise continued without hope of seeing my Friends or Country. And were I as expert at my Pen as I have heretofore been at managing a Sword, I would by Conjoining my Travels to Writing, leave behind me a lailing Monument of your Fame: But being for want of Learning and by long Difufe of my Mother Tongue rendred unfit for such a Work, I shall wherefore I come proclaim your Worthines, and continually pray unto the Omnipotent GOD to return your Kindnes into your Bosome a Thouland fold. And shall ever remain, during Life,

Your Faithful Slave,

Aftracan.

FINIS.
Books sold by Moses Pitt, at the Angel in St. Paul's Church-Yard.

Folio.

Dr. Henry Hammond's Sermons. 1675. A Table of Ten thousand Square Numbers, by John Pell, D.D. Ritche, 1s. 6d.

The History of Don Quixote. 1675. 10s.

The Commentaries and Life of Julius Caesar, Containing his Wars in Gallia, and the Civil Wars between him and Pompey; with the Notes of Clement Edmonds. 1677. 16s.

Quarto.

The Faurens Namifratum Antiquorum cum Commentaribus J. C. O. Sehilli. 1677. 20s.

John Bonz (Cardinalis) Opera Theologiae. 1677. 16s.

George Hick's Sermon before the Lord Mayor, on 1 Cor. 10. 13. 1677. 6d.

Dr. Pell's Introduction to Algebra. 7s.

Nich. Mercurii Logarithmo-Technia, five methodus constructii Logarithmos, 1668, & J. C. Gregori Excitationes Geometricae, 1668. 2s.

Love only for Love sake, a Dramatick Romance, by Sir Richard Fanshawe. 3s. 6d.

Mori Enchiridion Metafphysicum, 1671. 10s.

Svetlii Typhis Batavus, Ludg. Pat. 1624. 5s.

Peter de Oftibus. 1655. 5s. Dr. Thomas Jacomb, on the Eighth Chapter of the Romans. 6s.

A Letter from a Gentleman of the Lord Howard's Retinue, to his Friend in London, dated at Fez. Nov. 1. 1670. 6d.

Hieronimi Mercurialis de Arte Gymnastica Libri sex cum figuris. 1672.

Fugurii Menfi Huica, 1669.

Pharmaceutij [sic] Hagianus, 1659.

J. Crevelli Ethica Analitica & Christiana, 16s.

Ioan. Bincibii Melliscum Theologicum, 16s.


Fortunius Lictor de Monfiris ex recensione Gerardi Blaui, qui Monfira quedam Nova & Rarioria ex recensionem Scriptos addidit. Edito novissima Iconibus illustrata. 1665.

Complut Clark, Containing the best Presidents, 1677. 12s.

Holy Foll of Lent defended, 1667. 6d.

A Looking-Glass for all New Converts, 1667. 1s.

There is newly published two Reracti- torion-Sermons; (Preached at the French Church in the Savoy) by two Converted Romanists, Mr. Dela Motte, late Preacher of the Order of the Carmelites; and Mr. De Luzanzy, Licentiate in Divinity; wherein the Corrupt Doctrines of the Church of Rome are laid open and confuted. Both Printed in French and English.

Also two other Sermons, one Preached before the King at White-Hall, Jan. 30. 1676. by Henry Bagbear, D.D. the other before the Lord Mayor, Decemb. 29. 1675. by John Cook.

A Modifi Survey of the most material things in a Difficult, called the Naked Truth. 6d.

A New Dictionary, French and English, by Guy Mige. 1677.

Marthals. Troume's Funeral Sermon. 1677.
A Scriptural Catechism, according to the Method observed by the Author of the Want of Duty of Man, 1676.

Horae, or delighting in God, or the Blessedness of the Righteous, Two Vol.

Art of Speaking, by Mr. du Port-Royal. 1676.
A Discourse of Local Motion, undertaking to demonstrate the Laws of Motion, and to prove, that of the four Rules delivered by Mr. Des Cartes on this Subject, he hath mistaken Six: Englished out of French, 1671. 1 s.

The History of the late Revolution of the Empire of Great Mogol, with a description of the Country, in two Volumes. 7 s.

The History of the Conquest of the Empire of China by the Tartars, 1671. 4 s.

Mystry of Iniquity described in a Discourse, wherein is held forth the opposition of the Doctrine, Worship, and Practices of the Roman Church, to the Nature, Designs and Characters of the Christian Faith, by Gilbert Burnet. 1 s.

A Collection of Pope's Miracles wrought by Pope's Saints, both during their lives, and after their death; collected out of their own Authors. 1 s.

Treatise of the Holy Communion,* 1677. 2 s. 6 d.

Theod. Turqueti, De Movero, De Arithmetice, Accessorum ejusdem Confusia. aliquot Medicinalia. 1 s.

A New Way of curing the Gout, and Observations and Practices of relating to Women in Travel, 3 s.

Elchan Mathest, Nuperaum in Anglia partis, in Domus Compedit, Ubì G. Monchii e Scotia progressî, nec non Ang. Caroli Secundi in Anglian Redius ejusdem, Regis Majest. per Decemnum guta fideler annexatis, 1676.

Gisalturi Neubam Dificutatio Anatomico de Formato Foetu. 1677. 3 s. 6 d.

Exortorius's Epitome of his Hebrew Grammar Englished, by John Davis, 1658. 1 s. 6 d.

The Fortunate Fool, for the Life of Dr. Conrado, a Spanish Romance, 1670. 2 s.

The Adventures of Mr. T.S. an English Merchant, taken Prisoner by the Turks of Argieria, with a description of that Kingdom, and the Towns and Places thereabouts, 1670. 1 s. 6 d.

Contemplations on Mortality, 1670. 1 s.

A Discourse written to a Learned Friar, by Mr. Des Fontenelle, shewing that the Systeme of Mr. Des Cartes, and particularly his Opinion concerning Entites, does contain nothing dangerous; and that all he hath written of both, seems to have been taken out of the First Chapter of Genesis: To which is annexed the Systeme General of the Cartesian Philosophy, 1 s.

The Relation of a Voyage into Mauritania in Africa, by Roland Freuds of Marseilles, by the French King's Order, 1665, to Muley Arzid King of Taffellea, &c. with a Letter in Answer to divers Questions concerning their Religion, Manners, &c. 1671. 1 s. 6 d.

A Genuine Explication of the Villians in the Book of Revelation, by A. B. Pegaminus. 1671. 2 s.

Prodomus to a dissertation concerning Solids naturally contained within Solids, laying a foundation for the rendering a rational account, both of the Fratine and the Several Changes of the Mails of the Earth, as also the various Productions of the same. By Nich. Steno. 1671. 1 s. 3 d.

Basilius Valentinus, of Natural and Supernatural things, also of the first Tincture, Root, and Spirits of Metals and Minerals, how the same are Conceived, Generated, Brought forth, Changed and Augmented: Whereunto is added Frier Bacon of the Medicine or Tincture of Antimony, Mr. John Iface Holland his Works of Satire, and Alexander Van Susben, of the Secrets of Antimony, out of Dutch, 1671. 2 s.

The Poetical Histories, being a compleat Collection of all the Stories necessary for a perfect understanding of the Greek and Latin Poets, and other Ancient Authors, written Originally in French, by the Learned Jefuithe P. Galenuches. Now Englished and Enriched with Observations concerning the Gods worshipped by us Ancients in this Island, by the Poetrices and Syrians in Asia; with many useful Notes and occasional Proverbs, gathered out of the best Authors: Unto which are added two Treatises; One of the Curiosities of Old Rome, and of the difficult Names relating the Affairs of that City: The other containing the most remarkable Hieroglyphicks of Egypt. The Third Edition, with Additions. By Mariss. D' Asigny, B. D. 3 s. 6 d.

An Essay about the Origine and Virtues of Gems, by the Honourable Robert Boyle. 1 s. 6 d.

Idem Lat. twelves, 1 s.

Sir Samuel Morland's Arithmetick, with several useful Tables, and a Perpetual Almanack, 1673. 3 s.

A Compleat Treatise of Chyrurgery, containing Barberets Chirurgery. Mindermus of Diseas?
Diseases Incident to Camps and Fleets: With a Chyrurgon’s Cheif of Medicines and Instruments, &c. 6 s.
Dr. Lower de corde. Annot. 1671. 3 s.
Dr. Gros Anatomy of Vegetables, 1672. 2 s.
Crowei Elenci Script. in Scripturam. 3 s. 6 d.
Engelonus de Scarbuto.
Fred. Deckei Exercitationes Medicæ.
Grottii via ad Pacem.
Alb. Gentiles de Armis Romanis.
De Imp.
De Legationibus.
De Nuptiis.
Hammond de Confirmatione.
Hugenii momenta Defultoria.
Parei Chronologia Sacra.
Thyngton de Respiracione.

Mr. Boyle of Hidden Qualities of the Air against Hobr, and of Attraction by Suction, 2 s. 6 d.
Mr. Boyle of Effluviums of fire and flame, and of the preciounens of Glafs. 3 s.
Memoires of Mr. Def-E eoais, formerly filed in the Church of Rome, The most Venerable Father Cassianus of Paris, Priest and Preacher of the Order of the Capucins; or the Motives of his Conversion. In English 2 s. In French 2 s. In French and English 4 s. All Printed 1677.

Dr. Edward Stillingelet, and Mr. Burnet Conference, about Religion, at London, Apr. 3d. 1676. with some Gentlemen of the Church of Rome. As also a Letter to a Deift in Anwer to several Objections against the Truth and Authority of Scripture. 1677.

Les Memoires De Madame la Princesse Marie Mansini Colonne G., Cometabe du Royaume de Naples. 1677.
La vie et les Actions Memorables de Lieut. Amiral Michel de Ruyt, 1677. 5 s.

FINIS