COLLECTIONS OF TRAVELS THROUGH TURKY into PERSIA, and the EAST-INDIES.

Giving an Account of the Present State of those Countries.

AS ALSO

A Full Relation of the Five Years WARS, between Aureng-Zebbe and his Brothers in their Father's Life-time, about the Succession. And a Voyage made by the Great Mogul (Aureng-Zebbe) with his Army from Dehli to Labor, from Labor to Bember, and from thence to the Kingdom of Kachemire, by the Mogols, call'd, The Paradise of the Indies.

TOGETHER

With a Relation of the Kingdom of JAPAN and TUNKIN, and of their particular Manners and Trade.

To which is added

A New Description of the Grand Seignor's Seraglio, And also of all the Kingdoms that encompass the Enxine and Caspian Seas.

BEING

The Travels of Monsieur TAVERNIER BERNIER, and other great Men: Adorned with many Copper Plates.

The First Volume.

LONDON,

Printed for Moses Pitt at the Angel in St. Pauls Church-yard.

M. DC. LXXXIV.
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 addres-sing 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 testified your Approbation, by the Encouragement You gave the Publisher. Nor is it reasonable, that TAUERNIER coming into England, should prefer others before a person that hath shew'd him particular kindnesses. For my part, after I had tak'n 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
The Epistle Dedicatory.

be 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 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, inspir'd me betimes with a design 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 fally 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 lo 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 crouded 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 Aulphagh, the noise of the Armies that were marching into Bohemia to retake Prague, instill'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 day's journey from Norimbergh, when I met a Colonel of Horse, whose name was Hans Brener, the Son of Philip Brener, Governour of Vienna, who engag'd me to follow him into Bohemia. Sometime after I bore the same Colonel company to Vienna, who presented me to the Governour of Kaab, 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 Cornet, 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 Jauarin, 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 kindnes, to permit me to attend his person during his stay at the Emperours Court. This was a thing easily granted to the Count of Arc; who thereupon carry'd one among with him to Vienna, where having had the good fortune not to displease the Prince, he tellf'y'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 infus'd into me a desire of seeing Italy, especially upon the opportunity that offer'd it self not long after.

For Monfieur de Sabran, the King of France's Envoy to his Imperial Majesty, being to go for Venice, and defirous 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 Monfieur 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 goodness of a Curias 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 Pass, by virtue whereof five or six Horse-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 Marseilles.

From Marseilles I hasted to Paris, where I could not stay long; for being defirous 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 Brifack; thence by Land by crossing Suabia, I pass'd through Ulme and Ausburg 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 Silesia, and pass'd the Oder at Breslaw. From Breslaw 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
of Poland. From thence, keeping the vihula 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 return'd to Breslaw, taking the Road toward the Lower Silvia, designing to visit one of the principal Officers of the Emperours Household, who was my particular acquaintance. But about two Leagues from Glaw, meeting with Colonel Butler, a Scotch Gentleman, Colonel of one of the Emperours Regiments of Horse, who afterwards kill'd Walesleyne 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 he earnestly oblig'd by both together, I could not withstand the testimonies of their kindness. 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 defirous to see the third Solemnity also, took leave of my Colonel, and haste'd to Ratisbone.

At that time arriv'd to Ratisbone several Jewellers, one of which came to his end by an accident fo 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 fend him with Jewels to fell at the Coronation. For fear of being Robb'd he had convey'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 arriving 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 same time the Jew invited the young man to drink, and carry'd him to a publick House 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 six times in the Belly with a Dagger, left him wallowing in his Blood. A while after, one of the Emperor'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, imaging it might be some wounded Peron, he ran and call'd the Officers, who coming with Lanthorns, beheld the tropick Spectacle of a young man weltering in his own gore. Thereupon the Officers carrying the Body to the same publick House, as being next at hand, his face was no sooner wash'd, but the Woman and Maid of the House knew him to be the famous 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 seiz'd that evening, and being seiz'd, confess'd 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 same manner, to the end, that the Dogs in their madness should tear out his Bowels. But the Jews made such presents to the Empress that the Sentence was chang'd, though the punishment was not much less rigorous. For his flesh was torn with red hot Pincers from several
parts of his body, in several Streets of the City, and boiling 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 Ratisbon, I met with Father Joseph, Resident there for the King of France, who know'd me in Paris, propos'd to me to go along with the Monsieur, the Abbot of Chapes, Brother of the Marishal de Aumont, and Monfieur St. Liebau, who were then intending for Constantinople, and so for Palestine. I lik'd the proposition well, and immediately put my self into the Society of those two Gentlemen, from whom I never separated till they departed for Syria from Constantinople.

But before we left Germany, we resolv'd to see the Court of Savoy, 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 Castle of Augsburgh, feated upon a high Mountain, where-in among other things there is a great Hall, adorn'd from top to bottom with nothing but Horns faften'd to the Wall; among the rest is the Head of a Hare with two Horns, sent 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 Immensity.

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 fairest in Germany. But it wants a Piazza before it, the principal Gate standing 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 Mold, that throws it self into the Elbe, some five or six 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 hafted to Raab, where I did my Devoirs to the Viceroy, who was glad to see me, and gave noble entertainment to the Meffieurs de Chapes, and de St. Liebau. Here we stay'd eight or ten days for the Balfa of Buda's Answer, whether he would give liberty to two French Gentlemen, to pass with their Train through his Garrifon or no; which being return'd such
such as we could desire, we Embark'd at Comorra in a sort of Brigantines 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 travel'd, in regard that the Frontiers of both Empires are full of Thieves and Boothayers. 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 weather.

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 Master at the years end repays them out of the publick stock. But besides, that they are not troubled with many passengers; Hungary, which is one of the best 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 Balba being advis'd of our arrival, sent his Squire with led Horses, and several Slaves in very good Liveries 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 provision of Mutton, Pullets, Rice, Butter, and Bread, and two Sequins a day for small expences. He was a comely person, and of a handson carriage; and at our departure, he sent fix Calefles 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 Sangias as rude, as we had found the Balba civil before. For he made a ridiculous demand of two hundred Ducats a Head, and for fifteen days prolong'd the content. But at length I so terrify'd him, by threatening to send our Complaints to the Ottoman Port, of his ill usage of two Gentlemen, kinmen 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 Adrianoole, as every one lik'd best. We pass'd through Sophia, a large and well people's City, the Metropolis of the ancient Bulgarians, and the residence of the Balba of Romeli. In it stands a fair Mosque, which hath been a Christian Church, built with so much Art, that three men may go up to the top of the Steeple, and not see one another.

From Sophia we came to Philippoli, between which Town and Adrianoole we met with two Troops of Tartars well mounted. When they saw 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. Thereupon we alighted and Barricado'd up our selves with our Chariots.
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 Souldiers 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 desir'd they should be gone, they request'd us but to send 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 Orefles. 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 Ambassador's House. While we stay'd there in 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 to far to see. Another day we took three Barks and Sailed to Caledon, 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 cross 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, stay'd 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 Barfa. 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 resolv'd to make an ample and exact Description: and I will begin with the several Roads which may be taken from Paris into Persia.
The following 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 in value 9d. and 10 Deniers 3 q.

**Persian Money.**

<table>
<thead>
<tr>
<th></th>
<th>French</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>A Baffi</td>
<td>18 Sous, 6 Deniers</td>
<td>01 04 2 3</td>
</tr>
<tr>
<td>3 Abaffi’s and 1 Chayet</td>
<td>1 Ecu</td>
<td>04 06</td>
</tr>
<tr>
<td>2 Mamoudi’s</td>
<td>1 Abaffi</td>
<td>01 04 0 9</td>
</tr>
<tr>
<td>2 Chayets</td>
<td>1 Mamoudi</td>
<td>08 0 1</td>
</tr>
<tr>
<td>Casbeké Simple</td>
<td>5 Deniers, 1 Half-peny</td>
<td>00 01 2 7 00</td>
</tr>
<tr>
<td>Double Casbeké</td>
<td>11 Deniers</td>
<td>00 03 0 8 00</td>
</tr>
<tr>
<td>Bifti</td>
<td>2 Double Casbekés</td>
<td>00 06 1 7 00</td>
</tr>
<tr>
<td>Chayets</td>
<td>5 Double Casbekés</td>
<td>00 04 0 9</td>
</tr>
<tr>
<td>1 Or</td>
<td>5 Abaffi’s</td>
<td>06 11 1</td>
</tr>
<tr>
<td>1 Toman</td>
<td>46 Livers, 1 Denier, ½ Piaffer</td>
<td>09 00 0 2</td>
</tr>
</tbody>
</table>

**Indian Money.**

<table>
<thead>
<tr>
<th></th>
<th>French</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>L Arins 5</td>
<td>1 Ecu French, within 8 Sous</td>
<td>03 10 3 5</td>
</tr>
<tr>
<td>Demi-Larins 10</td>
<td>Half as much</td>
<td>01 11 1 5</td>
</tr>
<tr>
<td>Roupy of Gold</td>
<td>21 Livers</td>
<td>11 06 0 2</td>
</tr>
<tr>
<td>Roupy of Gold</td>
<td>30 Sous</td>
<td>02 03 0 0</td>
</tr>
<tr>
<td>Fecho</td>
<td>6 Deniers</td>
<td>00 00 1 4 00</td>
</tr>
<tr>
<td>Half Roupy</td>
<td>16 Sous</td>
<td>00 02 1 5</td>
</tr>
<tr>
<td>Quarter of a Roupy</td>
<td>7 Sous, 6 Deniers</td>
<td>00 06 3 0</td>
</tr>
<tr>
<td>Pagods</td>
<td>Demi-Pistol (in Gold a Pistol is 11 Livers)</td>
<td>08 03 0 0</td>
</tr>
<tr>
<td>Fano’s 6</td>
<td>1 Ecu</td>
<td>04 06 0 0</td>
</tr>
<tr>
<td>Cheda Money 1. 2.</td>
<td>2 Sous</td>
<td>00 01 3 1 00</td>
</tr>
<tr>
<td>Cheda 3. 4.</td>
<td>4 Deniers</td>
<td>00 00 1 3 00</td>
</tr>
<tr>
<td>Achen Gold</td>
<td>16 Sous, 8 Deniers</td>
<td>01 03 0 0</td>
</tr>
<tr>
<td>Macassar Gold</td>
<td>23 Sous, 8 Deniers</td>
<td>01 09 1 0 00</td>
</tr>
<tr>
<td>Camboya Silver</td>
<td>4 Sous</td>
<td>00 00 3 2 00</td>
</tr>
<tr>
<td>Siam Gold</td>
<td>7 Livers, 1 Sous</td>
<td>10 06 3 0 00</td>
</tr>
<tr>
<td>Siam Silver</td>
<td>32 Sous, 4 Deniers</td>
<td>02 09 0 0</td>
</tr>
<tr>
<td>Afem Silver</td>
<td>23 Sous</td>
<td>01 08 2 0 00</td>
</tr>
<tr>
<td>Tipoura Silver</td>
<td>22 Sous</td>
<td>01 07 3 0 00</td>
</tr>
<tr>
<td>Arakan Money</td>
<td>21 Sous</td>
<td>01 06 3 0 00</td>
</tr>
<tr>
<td>Pegu Silver</td>
<td>20 Sous, 6 Deniers</td>
<td>01 06 1 3 00</td>
</tr>
<tr>
<td>Gold Fanos 15.</td>
<td>1 Real</td>
<td>04 04 0 0</td>
</tr>
<tr>
<td>Afem Fanos 22.</td>
<td>1 Ecu</td>
<td>04 06 0 0</td>
</tr>
<tr>
<td>China Golfschut</td>
<td>1350 Livers</td>
<td>101 05 00</td>
</tr>
<tr>
<td>China Silver pieces</td>
<td>59 Sous, 8 Deniers</td>
<td>04 05 2 5 00</td>
</tr>
<tr>
<td>Japon Gold, No 1.</td>
<td>87 Livers, 10 Sous</td>
<td>11 03 0 0</td>
</tr>
<tr>
<td>No 2. 3.</td>
<td>29 Livers, 31 Sous, 4 Deniers</td>
<td>02 05 1 0 00</td>
</tr>
<tr>
<td>Japon Silver pieces</td>
<td>30 Sous</td>
<td>02 03 0 0</td>
</tr>
<tr>
<td>Silver Ingots, No 1.</td>
<td>24 Livers, 10 Sous</td>
<td>16 09 0 0</td>
</tr>
<tr>
<td>2.</td>
<td>8 Livers, 10 Sous, 7 Deniers</td>
<td>12 09 2 5 00</td>
</tr>
<tr>
<td>3.</td>
<td>4 Livers, 5 Sous, 5 Deniers</td>
<td>06 04 3 0 00</td>
</tr>
<tr>
<td>4.</td>
<td>3 Livers, 10 Sous, 11 Deniers</td>
<td>05 03 3 0 00</td>
</tr>
<tr>
<td>5.</td>
<td>3 Livers, 8 Sous, 8 Deniers</td>
<td>01 03 1 0 00</td>
</tr>
<tr>
<td>6.</td>
<td>1 Liver, 5 Sous, 1 Denier</td>
<td>01 10 2 5 00</td>
</tr>
<tr>
<td>7.</td>
<td>1 Liver, 9 Deniers</td>
<td>01 26 2 5 00</td>
</tr>
<tr>
<td>8.</td>
<td>16 Sous, 4 Deniers</td>
<td>01 02 1 5 00</td>
</tr>
<tr>
<td>A Telle</td>
<td>4 Livers, 3 Sous</td>
<td>06 04 2 0 00</td>
</tr>
<tr>
<td>Mufoivy Gold</td>
<td>20 Sous, 1 Denier, 1 Half-peny</td>
<td>01 06 0 7 00</td>
</tr>
<tr>
<td>Mufoivy Silver</td>
<td>1 Sous</td>
<td>00 00 3 2 00</td>
</tr>
</tbody>
</table>
THE CONTENTS OF THE Persian Travels.

The First Book of Monsieur TAVERNIER's Persian Travels. Of the several Roads from Paris to Isfahan 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 Isfahan. Pag. 1
Chap. II. Of the Road from Constantinople to Isfahan, which the Author kept in his first Travels into Persia. 3
Chap. III. A continuation of the Road from Constantinople to Isfahan, 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 Isfahan, through Ardeuil and Casbin. 24
Chap. VI. The ordinary Road from Tauris to Isfahan, through Zangan, Sultany, and other places. 26
Chap. VII. Of the Road from Smyrna to Isfahan, 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 Isfahan, and the fortune of Nazar Mahomet-Ali-Beg. 42
Chap. X. Of the Caravanfera's, and Government of the Caravans. 45
Chap. XI. Of the breeding, nature, and several sorts of Camels. 49
Chap. XII. Of the Coyns and Money of Persia. 50

The Second Book of the Persian Travels of Monsieur TAVERNIER, containing the several Roads from Paris to Isfahan, 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 Isfahan, and first of his Embarking at Marseille for Alexandretta. 53
Chap. II. The Description of Aleppo, now the Capital City of Syria. 57
The CONTENTS of

Chap. III. Of the several Roads in general from Aleppo to Ipfahan, and particularly of the Road through the Great Desert. Pag. 60
Chap. IV. Of the Road from Aleppo to Ipfahan, through Mesopotamia and Assyria, which I travel'd in my third Voyage to the Indies. 66
Chap. V. A Continuation of the Road from Nineveh to Ipfahan, together with the Story of an Ambassador call'd Domino de Santis. 72
Chap. VI. Of the Road which the Author kept, when he travel'd the fourth time into Asia, to go from Paris to Ormus. And first of his Voyage from Marseille to Alexandretta. 78
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. 82
Chap. VIII. A Continuation of the Road from Bagdat to Ballara, and of the Religion of the Christians of St. John. 87
Chap. IX. A Continuation of the Road from Ballara 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 Turky into Persia, through the Northern Provinces of Europe. With a Description of several Countries, lying upon the Black and Caffian 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 travel'd from Smyrna to Ipfahan. 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 Ipfahan through the Small Desert, and through Kengavar. 109
Chap. VI. Another Road from Constantinople to Ipfahan, by the Euxine or Black Sea; with some Remarks upon the principal Cities thereabouts. 113
Chap. VII. The Road from Warlow to Ipfahan, over the Black Sea, and from Ipfahan to Archipelago; with the names of the principal Cities and Islands of Turky, according to the vulgar pronunciation, as they are call'd 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 adjoyning; 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 Circaffia.

Chap. XIII. Of the lesser Tartars, call'd Nogaies, bordering upon Comania.

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.

Chap. II. Of the Flowers and Fruits of Persia, of Turquoises and Pearls.

Chap. III. Of the Beasts of Service, of the Fish and Fowl of Persia.

Chap. IV. Of the manner of Building in Persia.

Chap. V. A Description of Ipahan, the chief City of the Kingdom and Dominion of the King of Persia.

Chap. VI. Of Zulpha, a City separated from Ipahan by the River Senderou.

Chap. VII. Of the Religion of the Persians; of the great Feast of Hocen and Hufsein, and the Camel-Feast.

Chap. VIII. Of the Religion of the Gaurs, the Relicks of the ancient Persians, Adorers of Fire.

Chap. IX. Of the Religion of the Armenians, and of their principal Ceremonies; and how the Armenians Consecrate and Administer the Sacrament.

Chap. X. Of the Ordination of their Priesthood; and their Austerities.

Chap. XI. Of their Baptism.

Chap. XII. Of the Marriage of the Armenians.

Chap. XIII. How the Armenians Bury their Dead.

Chap. XIV. Examples of the Constancy of the Armenians, in maintaining their Religion against the Persecutions of the Mahometans.

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 Ipahan.

Chap. XVI. Of the Honours and Presents which the Author receiv'd from the King of Persia.

Chap. XVII. How the King was pleas'd to divert himself in the Author's Company.

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

Chap. I. Of the Genealogy of the Kings of Persia, of the last Race.

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.
The CONTENTS, &c.

Chap. III. Of what fell out most memorable in the Reign of Sha-See the first; and particularly of the Death of Iman-Kouli-Kan, and his three Sons. Pag. 198

Chap. IV. The Tragical and memorable Story of Ralph Sadler, Native of Zurich, in the Reign of Sha-See the first; and particularly of the Death of Iman-Kouli-Kan, and his three Sons. Pag. 198

Chap. V. Of some particulars under the Reign of Sha-Abas the second. 207

Chap. VI. Of the misfortune of Mahomet-Beg, in the Reign of Sha-Abas the second. 212

Chap. VII. Of the Rebellion of the Prince of Jafque, a Vassal to the King of Persia, in the Reigns of Sha-See the first, and Sha-Abas the second. 217

Chap. VIII. Observations upon the Reign of Sha-Solimon the present King. 218

Chap. IX. Of the Government of Persia. 219

Chap. X. Of the first of the three Orders or States of Persia, which comprehends the King’s Household, the Kans or Governors of Provinces, and the Souldiery. 221

Chap. XI. 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. 226

Chap. XII. Of the third Estate of the Kingdom, comprehending the Tradesmen and Merchants; as also the Trades, Manufactures, and Commodities of Persia. 229

Chap. XIII. Of the Justice and Policy of the Persians. 232

Chap. XIV. Of the Manners and Customs of the Persians. 234

Chap. XV. Of the Diseases of Persia, and the manner of Curing them. 239

Chap. XVI. Of the Division of Time among the Persians. 240

Chap. XVII. Of the Feasts and ordinary Diet of the Persians. 241

Chap. XVIII. Of the Marriages of the Persians. 243

Chap. XIX. Of the Death and Burial of the Persians. 244

Chap. XX. The Author departs from Ilpahan to Ormus, and describes the Road to Schiras. 245

Chap. XXI. Of the City of Schiras. 247

Chap. XXII. A Continuation of the Road from Ilpahan to Ormus, from Schiras to Bander-Abaffi. 251

Chap. XXIII. Of the Island of Ormus, and of Bander-Abaffi. 225

Chap. XXIV. Of the Roads by Land from Cabbin to Ilpahan, to the Frontiers of the Territories of the Great Mogul through Candahar. 257
THE CONTENTS OF THE Indian Travels.

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. Pag. 1
The Money current under the Dominions of the Great Mogul. 2
The Money of a King and two Raja's, all three Tributaries to the Great Mogul. 3

Pieces of Gold call'd Pagods, which are current in the Territories of the King of Golconda, the King of Vilapour, the Great Raja of Carnatica, the Raja of Velouche, and at the Diamond Mines. 4

The Money which the English and Hollander's Coyn in the Indies. 5
The Money of the King of Cheda and Pera. 6

The Money of Gold and Tin of the King of Achen, with the Money in Gold, Coyn'd by the King of Macaffar, and the Celebes. And the Silver and Copper Money of the King of Camboya. 7

The Money in Gold, Silver, and Copper, of the King of Siam. Ibid.

The Gold and Silver Money of the King of Alem, Tipoura, Arakin, and Pegu. 8

Lumps or Pieces of Gold and Silver, which go for Money in the Kingdom of China, and the Kingdom of Tunquin. Ibid.

The Gold and Silver Money of Japon. 9

The Portraiture of the Silver Ingots of Japon, which go for Money. Ibid.

Money that represents the Figures of the twelve Signs; and which were Coyn'd during the twenty four hours, that Jehan-Guir, King of the Indies, permitted Queen Nourmahall, his Wife, to Reign in his stead. 10

The Gold, Silver, and Copper Money, which the Portugals Coyn in the East-Indies. 11

The Gold and Silver Money of Muscovy. 13
The CONTENTS of

The First Book of the INDIAN Travels. What Roads to take in Travelling from Ifpahan 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 Visapour, and to many other places in the Indies.

Chap. I. The Road from Ifpahan to Agra through Comron, where is particularly describ’d the manner of Sailing from Ormus to Surat. Pag. 15.

Chap. II. Of the Customs, Money, Exchange, Weight, and Measures of the Indians. 17

Chap. III. Of their Carriages, and the manner of travelling in India. 27

Chap. IV. The Road from Surat to Agra, through Brampour and Seponge. 30

Chap. V. The Road from Surat to Agra, through Amadabat. 36

Chap. VI. The Road from Ifpahan to Agra, through Candahar. 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-Eft-Kan, the King’s Uncle. 51

Chap. IX. The Road from Surat to Golconda. 60

Chap. X. Of the Kingdom of Golconda, and the Wars which it has maintained for some few years last past. 63

Chap. XI. The Road from Golconda to Maflipatan, or Mafalipatan. 69

Chap. XII. The Road from Surat to Goa, and from Goa to Golconda, through Visapour. 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 surprizal. 85

Chap. XVI. The Road from Goa to Maflipatan through Cochin, here describ’d in the Story of the taking of that City by the Hollanders. 88

Chap. XVII. The passage by Sea from Ormus to Maflipatan. 90

Chap. XVIII. The Road from Maflipatan 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 Gondicot 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 Indostan, which gives an insight into the present Estate of the Empire and Court of the Moguls. 106 Chap.
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 punish'd by Aurenge-Zebe his third Son, for the injustice he had done Prince Boutilki 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.

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.

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

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

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

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.

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

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 Viplapour, and other Neighbouring Territories.

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

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

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

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.

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

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

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

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

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.

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.

Chap. XXI. Of the Corat, and yellow Ember, and the places where it is found.

Chap. XXII. Of Musk and Bezoar, and some other Medicinal Stones.

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

Chap. XXIV. The Relation of a notable piece of Treachery, whereby the Author was abus'd when he Embark'd at Gomrom for Surat.
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 Affia. 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 Afem. 187
Chap. XVIII. Of the Kingdom of Siam. 189
Chap. XIX. Of the Kingdom of Macaffar, 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 Authors 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 Authors return to Batavia. His Revisting 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 Emperour of Java. 202
Chap. XXV. The Author Buries his Brother; and is again quarrell'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
Chap. I.

THE FIRST BOOK

OF

MONSIEUR TAVERNIER'S

Persian Travels,

Containing 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.

Man cannot travel in Asia, as they do in Europe; nor at the same Hours, nor with the same ease. 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 Turkie, are the Tents which you carry along with you, and your Hosts are your Servants, that get ready those Victuals 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 Turkie, there are persons that furnish you with Provisions, and the first come are best served. As for Turkie 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: 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 obliged to stay for...
for the Caravans, that go for Persia or the Indies; which never set out but at certain times, and from certain places.

Thefe Caravans set out from Constantinople, Smyrna, and Aleppo. And it is from one of these Cities that a Traveller muft 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 frit of these by Land is that which I took with Monfieur Chapes and Monfieur St. Liebaut. 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 Palfports, which he does not grant very freely: besides that here is no fear of the Pirates of Tunis or Argiers, as when you embarque from Marselles or Ligorn. If you intend this way, you must go to Venice; from Venice to Ancona, from whence several Barques are bound every Week for Ragufa. From Ragufa you fall along by the Shore to Durazzo a Sea-Port of Albania; from whence you travel the rest of the way by Land. From Durazzo to Albapolis, diftant three days journey, from thence to Monfieur, just as far; from Monfieur you may either take the left hand through Sophia, and Philipopolis, or the right through Ingufchere, three days journey from Monfieur, and ten from Adrianople, from whence in five days you reach Constantinople through Selcueva.

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 distinction which Antiquity made of the two Seas that almost encompass it. You may embark at Venice, and faying along the Gulf which is free from Pirates, you must double the Cape of Matapan, the moft Southern Point of all Europe, to enter into the Archipelago. The other way is from Marselles or Ligorn, from whence several Veflels are bound for the Eafe. 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 juft againft the Marea, to the several parts whither they are bound. As the Wind serves, tho' Fleets sometimes make Sail between the Iland of Elba and Italy, and by the Tower of Messina: sometimes below Sicily and Sardigna, within fight of Malta. Thus you must come within fight of Candy, whether you are bound for Constantinople, Smyrna, or Alexandria, 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 Damijea, whence several Veflels are bound for Joppa; or St. John's of Acre, which is not far off: from thence to Jerufalem or Damijea, and from thence to Bagdat or Babylon.

If you will venture in a fingle Vefsel not faying for the Fleets, you may hire a Vefzel from Ligorn to Naples, from Naples to Messina, keeping along by the Shore, and lying a-shore every night. I took this way, and went from Messina to Syracufe, where are to be feen the moft remarkable footsteps 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 Dianfus the Tyrant's Ear: for being at the top, he easily understood what the People said of him below; and discovered the Counfels of the chief Men of Syracufe, whom he kept prifoners there. Syracufe has nothing of that fplendid which renoun'd it when it was the Miftrefs of all Sicily, and when Greece, jealous of her power, made War upon her. But the Soil is very plentiful, and the Gallies of Malta very often take in their Provifions 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 moft pleafing Solitudes in the World.

From Syracufe I went to Malta, where you muft wait for fome Ship that is bound for the Eafe.
Of the Road from Constantinople to Isphahan, which the Author kept in his first Travels into Persia.

It is seldom that any Caravans go from Constantinople into Persia; but from Burfa they go every two Months: Burfa 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 Burfa in two Days: and I will only speak of the Roads from Constantinople to Isphahan. This Journey is to be undertaken either with the Caravan of Camels, or else ten or twelve Men in a Company, well mounted and well arm'd.

From Constantinople, you cross over to Suentari, upon the Coast of Asia.

Setting out from Suentari, 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 see nothing but fair Sepulchers with their Pyramids, and you may easily discern the Womens Monuments from the Mens. For there is a Tumbar upon the Pyramid of the Mens Sepulcher, but the Pyramids of the Womens Monuments are trimm'd with the Head-Attire which is worn by the Women of the Country. That Evening you must lye at Cartali, a Village of Bithynia, the next Day at Gebija, anciently Lybisia, famous for the Tomb of Hannibal. In that place there are two good Inns, and two fair Fountains.

The third Day you come to Ispich, which is thought to be the ancient Nicea; one part of the City is built upon the defcent of a Hill, the other part upon a Plain that reaches to the Sea, and makes the Gulf of Ispich. The Haven consists of two Moles made of Free-tone, and three great Enclofures encompass'd with Walls, which serve instead of so many Arfenals, wherein there are Store-houses full of large Timber, for building Houfes 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 Ispich 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 Horse 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 Sous. Many Emperours have had a delign to make a Cutt out of this Lake into the Sea, for the more easy transporting to Constantinople the Timber which grows upon the Mountains near the Lake. And if the Grand Visiter, 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 those famous Works that estemiz'd his Memory.

Departing from Chabandi, you come to lye at Night upon the Bank of a River call'd Zaceart, 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 Ada, the chiefest part of the Inhabitants whereof are Armenians. Thither we sent for excellent good Wine, and other necessary refreshments.

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

A Tubelesar is the next place, a small Village with two Inns. From thence to Car-geflav, a great Town, with one Inn; built upon a River, where there is great store of Fish taken, which the Inhabitants call Boorma-pouchky, that is to say, the
Fifth with the long Note: It is speckl'd like a Trout; but of a better taft, and more esteem'd. Polia, or Polis, is a City seated at the foot of several Mountains, the Inhabitants whereof are for the most part Greeks. These Mountains are very high, and extend themselves along the Road for two days journey. They are full of several forts of Trees, which are straight and tall like Firr-trees; and divided by so many Torrents, which it would be hard to pass over, were it not for the Bridges that the Grand Vizier Kuprigli caus'd to be built. In regard the soil of these 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 Vizier caus'd all the Ways to be Pav'd and Pitch'd, even as far as Constantinople. 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 taft, which not only pleas'd our Appetites, but afforded us very good Pastime to shoot 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 necessary for Humane Life. Upon each side 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 deceased. Upon every Tomb, there is to be seen a Marble Pillar, half fix'd in the Earth: of which Pillars there are so great a number, of various Colours, that it is from hence conjectur'd, that there were a very great number of Christian Churches in Polia, and the parts thereabouts. They affur'd me likewise, that there were a vast quantity of these Pillars in the Villages up and down in the Mountains, which the Turks every day pull down to let upon their Tombs.

Bendewlow is a Village in the Mountains, where there is one Inn.

Gerradar is beyond the Mountains, where there are two Inns.

Caragefar has two Inns, and lies in a good Country.

Caradar is a Town where there are two Inns.

Cofizar is a Village with one Inn.

Tocia is a great City situated upon rising 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 Gufelarica. Upon the highest of the smaller Hills toward the East, there is a Fortref, where a Basha refides; and in the Town is one of the faireft Inns upon the Road. The greateft part of the Inhabitants are Christian Greeks, who have the advantage to drink excellent Wine, with which the Country furnishes them in abundance.

Agilensafou stands upon a River, and there is an Inn and a fair Mosque in it.

Ozeman is a little City, seated at the foot of a Hill upon which there stands a strong Castle, and below two very commodious Inns. The River Gufelarica, broad and deep, washes the South-side of the City, which you cross, over one of the faireft Bridges that ever was seen. It confists of fifteen Arches, all of Freestone, and is a Work that shews 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 Euxin Sea, about eight days journey from Ozeman.

Asklar is a great Town, where there are two Inns.

Delkeyra is a great Village, with one Inn.

These Four Days Journeys are very dangerous, by reason 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 sent and defir'd a Convoy of the Bashas, who lent us fifty Horfemen.

Amafin is a great City, built upon an ascent in the hollow of a Mountain. It has no prospect, but only from the South over a fair Plain. The River that runs by it comes from Tocat, and throws it full into the Black Sea, four days journey from Amafin. You cross it over a wooden Bridge, too narrow that not above three persons 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 West-side, upon a high Mountain, stands a Fortref, where they can come by no other Water than what
what they preserve 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 Arvasia. But the Soil is good, and bears the best Wine and Fruits in all Natalia.

Ainabachery, is the name of an Inn, distant a quarter of a League from a great Town where they fetch their Provisions.

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

From Turecall you may travel in one day to Tocat, where the Road from Smyrna to Ispahan 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 Garrison 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 Houlses 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 travelling that way, was not quite finished. 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 Caravansera's in the Town, there are Lodgings which they let out to Merchants, that desire to be by themselves out of the noife and hurry of the Caravans, while 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 resides an Archbishopp, 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 Armeanian 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 crost at Tocat over a very beautiful stone Bridge. Upon the North-side 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 Fruit 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 *Franks, though the Wax that preserves it, be as much in weight as the Saffron. This City, with the Lands belonging to it, usually is the Dowager Sultaness Joynture. There is only an Aya and a Cadi, that command there in the behalf of the Grand Signor: for the Bajfa, from whom they receive their Orders, lives at Sivas, which is the ancient Sebafia, 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, Diarbequen, Bagdat, Constantinople, Smyrna, Synopus, and other places; and here the Caravans turn off, as they are variously bound. They that are for Constantinople, take to the Winter Weft upon the right hand; they that are for Smyrna, incline to the Summer Weft, upon the left hand. When you set 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 a Rix-dollar, 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 trols the Money about at Tocat, and makes it one of the most considerate Cities of Turke.

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 pafs. In this Road it

---

* Every Frank being 2½ florins.
was, that we met the Grand Vifir returning from Hunting, with a Train of four hundred men: so soon as he perceived us, he flied off all his men to give us liberty to pass by. But among all the Company, there was not above four Frankys upon which he particularly cast his Eye: which made him fend for the Caravan Bachi to know who we were. The Caravan Bachi, to avoid the ill Consequences of jealousy which the Vifir might have of the Frankys, at a time when the Grand Vifir made War in Persia, told him we were fens; at which the Vifir, shaking his Head, reply'd only that we did not look like such, 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 sent after us to have ftopped us. But when he came home to his Lodging he found a Capire faying for him, with Orders from the Grand Signor to take off his Head, which were presently executed. For Amurath being touch'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 refled at Tocat, yet they flay likewife two or three days at Charkliqueu, which is not above two Leagues distant from it; for Charkliqueu is a great Town in a lovely Country, between two fertile 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 drefled 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 Diarbekir and Bagdat are for the red, Mountful or the ancient Nineveh for the yellow, and Oorf for the black. About two thoufand Paces from this Town, in the midft of a Plain rises a vaft Rock, upon the North-side whereof you ascend about nine or ten steps into a Chamber with a Bed, a Table, and a Cupboard in it, all hewn out of the Rock. Upon the West-side you ascend other five or fix steps 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. Chryftofon made this Rock his retiring-place during his Exilement, and that he had no other Bed or Bolfter than the Rock itfelf, in a place where they fhow you the print of a Man's Body. Hence it is, that the Caravans, confulting for the moft part of Chriftian Merchants, flay 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 fays Mafs. But the main Reafon is, because there grows excellent Wine in this place, which being cheaper by half here; than it is at Tocat, obliges the Armenians to flay here, to provide themselves for the rest of their Journey.

Two Leagues from Charkliqueu, you crofs over very high Mountains, with Precipices on both fades. 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 themfelves; but by the way they were fet upon by fix Horfe-men that came from the North, where there are higher Mountains than thofe which we were to crofs. Immediafely the Thieves darted their Half-Pikes at the Armenians, in fo much that two of them fell down mortally wounded, and the other faw'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 narrownes 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 flaying too far behind, or running too faft before; and fome have fuffer'd for distancfing themselves 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 Provision and Provender from the Mountains. There are fome places where there is a necef- sity to provide Straw and Barley for two or three days. If you travel in May, when the Grafs is high, it cofts nothing to feed the Horfes and Camels. For as soon
soon as the Caravan is lodg'd, the Servants go and cut the Grafs from off the Hilllocks, where it is much better than upon the Plains. But while the Beasts feed only upon Grafs 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 Almous, a little Village upon a River, which you cross, over a Bridge of Wood.

Going out of Almous, you cross a large Plain, at the end whereof you lodge upon the Bank of a fair River, call'd Tensanton-foo, which falls into the River of Tocat.

Having pass'd this River, you ascend a high Mountain, which the People of the Country call Khorab-bahr-beguendren, 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 Horfes 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 Horfes, made immediately to the Mountain fifteen or sixteen of them with all joy imaginable, to devour it. They fleæ'd the Horfes, 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 Horfes 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 a-do. I law one of them that took a piece of these Horfes Fleſh, and after he had beaten it soundly between two natty Linnen Clothes, with a piece of a Stick, fet 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 midſt of the Plain a Fountain call'd Chefné-belé, 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.

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

Ibéder is another Village in the Mountains, where the Caravan generally stayes one or two days; as well to pay the Cuffom, which is the fourth part of a Rixdollar upon every Camel, and half as much for every Horſe; as for the excellency and cheapnes 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 Ibéder, we came to another great Town in the Mountains; all the Horfes are hewn out of the Rock upon which it is leated, 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 Zacapa, another Village, from whence through very narrow passages, where you are forc'd to unload the Camels, and carry your Goods upon Mens 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 Dismebell, beyond which lies the Town Kourd-aga, 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 Seukmen, another Village; from Seukmen to Louri; from Louri to Chaouqueu, which are two very handſom Towns.

I law an Old Man at Chaouqueu who was above a Hundred and Thirty Years old, who when Sultan Amurath belieg'd Bagdat, gave his whole Army as much Oats as serv'd them one whole day. In recompence whereof, the Sultan exempted him and his Children from all Taxes and Tolls for their Lives.

Leaving Chaouqueu, you come to a high craggy Mountain which is call'd Angigudji, or, The Bitter Mountain. The Ways being narrow, the Caravan is forc'd to travel fingle; and then it is that they count all the Horfes, and all the Camels; every Horſe and every Camel paying to the Caravan Mafter a certain Duty, which amounts to a good Sum if the Caravan be numerous. One part of that Money is to pay feven or eight Armenians, that guard the Caravan all the way; another part defrays
The Persian Travels

Book I.

defrays the Expences upon the Road; and the remainder is the Captain of the Caravan’s Profit.

Having past this Mountain, you come to lodge in a Plain which they call Georganderei, and from thence to Erzerom you meet only with three Villages by the way, Achikela, Gimna, and Higia, 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 source Northward of Erzerom. ’Tis a wonderful thing to see the vast quantities of large Abaragia 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 Bajha’s Lieutenant, comes here and ties all the Bales and Chefts with a 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 Businesses of the Bajha’s Lieutenant in meeting the Caravan, is to see whether the Merchants be well provided with Wines: And if he define any Bottles, whether it be then, or in the City, where they are not at hand’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 Mngrelia, which is always green, which forces the Merchants to furnish themselves with Wine at Tocat, which they may do sufficiently to last them into Persia. 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 looser. 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 Beasts, caueth the Caravan to stay generally twenty or five and twenty days at Erzerom.

Erzerom is a frontier Town of Turkis 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 Housels are ill built of Wood, without any neatnes 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 pitifull Moat. The Bajharesides 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 Janissary Aga lives, and where the Bajha has no Power. When the Grand Signor has a mind to the Head of this Bajha, or any other considerable person in the Province, he sends a Capigi, with orders to the Janissary to send for the Person to the little Fort, where the Execution is presently done. One Example hereof I saw in my last Travels into Persia: For the Bajha of Erzerom not having sent Twelve thousand Men so soon as the Grand Signor requir’d them for his Wars in Candy, the same Capigi that brought the Sentence of his Death, had the same Order for the Execution of the Bajha of Kas; and meeting this Capigi upon the Road in a Village, upon his return for Constantinople, he would needs shew me whether I would or no, the Heads of the two Bajha’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 lye 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 Turkis. 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 forty days, and Wheat in eighty, which is very remarkable. The Cuftoms 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 Calcutts pays a hundred Crowns; but the Loads of Linnen are much heavier than those of Silk. As for other Commodities, they pay Six per Cent. according to their value.

From this Stage the Caravan sets forward to a fortress called Hassan Kala, where you must pay half a Piaffer for every Camel's or Horse's Load going from Erzeroum to Erivan, but returning you pay but half as much.

Leaving this Fortress, you must go and lodge at a Bridge near to a Village which is called Choban-Cupri. Over this Bridge, which is the fairest in the whole Journey, you cross two Rivers which there meet, one is the Kars, and the other is a Stream that falls from a Mountain called Bunguel, 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 difmifs'd for half so much.

I went Kars Road twice; but it is longer, and more troubleform 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 manur'd; 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 Provifion be very plentiful and very cheap. But the Grand Signor 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 Iyes where it can find most convenience, there being no certain Stages. The first days journey ends at a Monaftery and a Village, the one no lefs deferted than the other. The next day you come to the Ruines of a great City, call'd Anikagaé, 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 Mungrels, and empties it self into the River of Kars. This City was very strongly situated; being plac'd in a Merth, where are to be seen the Remains of two Caufesys that only led to the Town. There are the Ruines of several Monaftries; among the reft 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 laft of which you ride by the fide of a Hill, whither when the Caravan paffes by, the People bring Horses from several Parts to be fold. The Great Road from the Bridge, where the Caravan parts, Iyes thus:

Two Leagues from the Bridge, on the right hand toward the South, lies a great Mountain which the People of the Country call Mingol. In this Mountain there are abundance of Sprins, and from one fide of it falls Euphrates, from the other fide the River of Kars, which empties it felf into the Aras fourteen or fifteen Leagues on this fide Erivan. The Aras, which the Ancients call'd Araxes, falls from other Mountains Eaftward of Mingol, which after many windings through the Upper Armenia, where it receives many other Rivers that dwell its Streams; it difcharges it felf into the Caffian Sea, two days journey from Shamak, 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 fo superstitious, that they will not drink the Water of any of those Rivers, nor wash in them; believing them impure and defiled by the ufes 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.
The Persian Travels Book I.

CHAP. III.

A Continuation of the Road from Constantinople to Ispahan, 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 Refidence of the Patriarch of the Armenians. There is another to the South of that, about a Musket-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 Egniasin, 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 appear'd, and that from that time the Devil surcease'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 refect 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 Prince's 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 Prince's, who was very handom, and all her Companions; but they overcome 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 Confess, 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 supplie'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 only 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 stopp'd up 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 cross-leg'd upon a Mat. There were four Archbishops, and nine Bishops sitting about him in the same posture, among whom there was one that spake very good Italian. I stay'd with him three Hours; and while we were discourving together, in came one of the Monks of the Covent, whom had not spoken to any person whatsoever in Two and twenty Years, by reason of a Penance that was impos'd upon him. Never did Man appear so meager and deformed; but the Patriarch sent 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 Matters as Servants, to hear Mass the next day, and then to dine at the Covent. Mass being concluded, the People were brought into a long Gallery, about 15 or 20 Foot 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 Foot 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 live at the long Tables. The Meat which they brought us 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 filled 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 lesser, 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 dined 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 Subscribe 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 Tomasts, 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 again to 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 heap’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, finging an Hymn, attended by all the Persons both Ecclesiastical 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 striving who should have the Honour. One of the Merchants offer’d a quantity of Oyl, for Lamps for the Church; another out-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 busines; 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 by 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 Simeon, who taking the Child in his Arms, began to finge 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 Arche? Where is the Lord? The Armenians, Masters and Servants, drank all Night to make an end of their Carnival, while the Patriarch was busie in dressing up the Church with its gayeft 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 Shat-Abat 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
Chap. III. of Monsieur Tavernier.

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 Lessons 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 kifs the Earth three times. There was upon the Altar a Crofs, with six 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 seated 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 side 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 Kifs. On the one side of the Cover of that Book there are two Relicks encha'd, which are cover'd with Cryftal, which was the side of the Book that was given to be Kifs'd. The Ceremony being ended, many went to Kifs the Patriarch's Hand, and so 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 for ever after a Life, that they never eat Fish or Fleath above four times a Year: neither do they speak to one another, but upon thofe four Days. The rest of the Year they feed only upon Herbs, which they gather out of the Garden: for fay they, it is not Favelling, to eat either Butter or Oyl. The Bread which they eat is brought from the neighbouring Villages: and the Island is replenish'd with all Sorts of excellent Fruits.

On the one side of the Lake nearer to Erivan is a large Plain, wherein there are six Monasteries. One of which is entirely hewn out of the Rock, with the Pillars that fustain it, being feteen in a very hard Rock. The Armenians call that Church Kicks in their Language, and the Turks in theirs Gnuergbieche, that is, See and away. In this Church, according to the Traditions of the Armenians, is kept the Lance wherewith the Side of Christ was pier'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-East begins the Mountain Avarat; which will be always famous for being the resting-place of Noah's Ark. Half a League from that Mountain, where the Plain begins to grow level, stands a Church upon a little Hillock, close by which are several Pits like Wells. They report that it was one of thefes Wells that Cerda, an Armenian King, caus'd St. Gregory to be thrown, because he would not Worship his false Gods. Between this Church and Erivan are to be seen the Ruines of the Ancient Antaxate, 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 most plentiful Country of all things necessary for Humane Life, but especially abounding in good Wine. It is one of the best Provinces of all Persia, and yields the King a very large Revenue, as well by reason of the goodness of the Soil, as for being the great Thoroughfare of the Caravans. The yearly Revenue of the Governor only, otherwise call'd the Kan of Erivan, amounts to above 20,000 Tomans, which make 84,000 Livres. This City lying upon the Frontiers of both Empires, has been taken and retaken by the Turks and Persians, several times. By which means the old City being ruin'd, they have built a new one, 800 Paces on this side, upon a Rock, at the foot whereof, upon the Weft-side runs a rapid Stream: it is call'd by the Name of Schshu-City; and in many places it is deep and full of Rocks. You crofs 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 Fish, especially Trout, which nevertheliefs are dear enough. This River comes from a Lake called Gigagas, 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 secure with a double Wall with several Towers; but the Walls being only of Earth, as are most of the Hourfes, 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 Khan, with the Military Officers and Soldiery; the Khan’s Lodgings lying upon the River. The Governor is a Person 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 thereof: and if any Ambassador come thither, he is bound to maintain him at his own Expence, and to cause him to be conducted to the Territories of the next Governor, who is oblig’d to do the same. So that Ambassadors are not bound to be at any Expences in the Territories of the King 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 Alps and Mount Jura, and which compos’d a Squadron of Alexander’s Army, having serv’d him in his Conquests, feared themselves in this part of Armenia, which they found so like their own Country. From Tocat to Tawis 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 Mahometan. 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 resort. But neither in Erivan, nor in any other part of Persia are the Merchants put to open their Bales at the Cuffton. Hourfes, as in Turkey. They only pay certain Duties toward securing the Highways; which Duties they call Radesies, and those that gather them Reiders. The Khans or Governors of Provinces in Persia are civil to Strangers, especially to those 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 Khan who was then Governor. It was at a time when Watches were very rare in Persia; and the Khan, 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 purpose, in his Garden, to take off his Glassies. This was he, that having deliver’d Erivan to Sultan Armurat, went along with him to Constantinople, and became his Favourite for teaching him to Drink. Armurat left a Garrison of 22,000 Men in the City; but Sha-Sea the Persian King begirt it prefently with a strong Army; and planting himself 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 Garrison to the Sword. For which Armurat, was quit with Sha-Sea afterwards, though not in so noble a way; for entering a Victor into Bagdat, he put all the Persians to the Sword, after he had given them his Word to the contrary, and promised 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-cia.
F. The Stone-Bridge.
G. The Highway for the Caravans.
H. The Fort which Sha-Seh built to batter the City.
I. The River that falls from the Mountain.
J. The Highway to Tauris.
K. The Way to Teftis 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 Nakisvan 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 fight of the Mountain Ararat, which is full of Monasteries, leaving it upon the South. The Armenians call this Mountain Metsunfar, The Mountain of the Ark; because the Ark of Noah rested upon it. It is as it were unfastened 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 kifs 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 contrain'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 Pafs of a Mountain, and cross a large River nam'd Arpa-sou, 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 Kalifakjend, where you are for'cd 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 finisht 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 taft; yet the Country-men thereabouts will neither drink it, nor water their Grounds with it. The Armenians say, that Sem 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 Nakisvan is but a small Journey. N. kisvan, according
according to the Opinion of the Armenian, is the most ancient City of the World; built about three Leagues from the Mountain upon which the Ark of Noah reited: from whence it also takes its Name; for Nak in the Armenian Tongue signifies a Ship, and Sitwai, resting or repose. 'Twas a great City, now wholly ruin'd by the Army of Sultan Amurath. There are the Remains of several rare Molquees, which the Turks have destroy'd; for the Turks and Persians destroy one another Molquees as fast as they fall into one another possessition. 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 Maraute upon the Road to Tauris. There runs a little River by Nakjsvan, the Water whereof is very good; the Spring whereof is not far distant from the Head of the River of Karabagar. The Armenians drove a great Trade in Silk formerly in this Town, which is now very much abated: however, there is a Kava which has the Command there. All the Country between Erivan and Tauris was wholly destroy'd by Sha-Abas King of Persia, and the first of that Name; to the end that the Armies of the Turks, not meeting with any Subfiffance, might perish 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 27,000 Families of Armenians into Guilan, whence the Silks come; and where the harvests of the Climate kill'd abundance of those poor People, that were accustomed to a milder Air. The most considerable were sent to Ifphanar, where the King put them upon the Trade of Silk, and lent them Commodities, for which they paid upon the return of their Markets, which suddenly left the Armenians upon their Feet again. These are they that built the City of Zulfa, which is only separated from Ifphanar by the River of Sendereus, calling it New Zulfa, to distinguish it from the old City, which was the Habitation of their Anceftors. A third part of the People were dispersed into other Villages between Ifphanar and Seiraz. But the old People dying, the young ones generally turn Mahometans: so that now you can hardly meet with two Christian Armenians in all those fair Plains, which their Fathers were sent to manure.

Among the Ruines of Nakjsivam appear the Ruines of a great Molquee, which was one of the most stately Buildings in the World: which some say 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 composed of four Duomo'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 lessenings like a Spire, ends in a Point. The Building is all of Brick, but so well the outside as the inside is over-spread with a kind of Varnish of Parget, wrought into Flowers, like Embossed Work. 'Tis thought to have been an Edifice set up by Temur-leong, when he had Conquer'd Persia.

Between Nakjsvan and Zulfa, on each side, as well to the North as to the South, there are ten Convents of Christian Armenians, distant 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 necessary 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 sing the Office and the Mass in the Armenian Tongue, that all the People may hear and understand them. The Archbishop, being chosen, is sent to Rome to be confirm'd. He refides 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 necessary for Human Life. Every Convent stands near a great Village: the chiefest where I have been twice, is Abaravem, the second Abragomex, the third Kerna, the fourth Salirak, the fifth Kunshkachen, the sixth Gisark, the seventh Chidobornez, the eighth Abragoweze, the ninth Kanzek, the tenth Klfunj, which lies upon the Frontiers of Curdish or Assyria. Here it is, that the Armenians believe St. Bartholomew and St. Matthew to have been Martyr'd, of which they pretend to shew some Relicks at this day. Many Mahometans came thither out of Devotion, especially such 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 Governoirs, whom they are oblig'd to present with large Gifts. But in regard they cannot give much, those Governours have no kindnels for them; for which reason, being intoxicated by those other Armenians who are able to oblige them, they use them so severely that they are often forc'd to complain to the King; which I have many times seen done at Ijphan.

A League and a half from the chief of these Covents there is a high Mountain, separated from all the rest, which rises like a Sugar-loaf, as doth the Pike of Tenariff. At the foot of this Mountain are certain Springs, that have the virtue to heal those 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 Nakujan 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 Nakujan to St. Stephen's lies frist to a great Village call'd Ecclisfa, where live the richest Armenians, that drive a great Trade in Silk, and have built them a very fair Church.

Two Leagues from Ecclisfa you must cross the River Aras in a Ferry-Boat, being as it were squee'd between two Mountains in that place: Once I went over upon the Ice. About two Musket-shots 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 Shanke, 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 perfecuted 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 difficult access. But the reason why the Armenians chose that place before any other, is because that St. Bartholomew and St. Matthew retir'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 striok 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 wafted. The Armenians go to visit this Spring in great Devotion, having laid the Water into the Covent with Pipes. They also say, 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 Cross, made of the Bafin wherein Christ wash'd his Disciples Feet: In the middle of the Cross 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 whiteness 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 Cross, as are all the Churches of the Armenians; in the middle whereof rises a fair Domo, round about which stand the Twelve Apostles. Both the Church and Covent are of Free-Stone, 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 endang'd thereby; for the Women were so devout, that unknown to their Husbands they sold their Jewels, and their very Cloaths, to defray the Expenses of Building.

The first 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 to...
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-vitæ, with Sweet-meats of all sorts, besides Citron and Orange-peels candy’d, 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-vitæ. After Dinner they go to Church, where they sing certain Hymns: when you return, there are a sufficient number of Mattresses or Quilts to lay upon; for they use no other fort of Beds over all Asia: only at Night you spread a Carpet upon a Quilt, and shut the Door. We law not the Archbishop all that Evening, only at Church.

About Midnight all the Bells rang, and every body rose to go to Church. I believe it was more than usual, because it was Shrove-tide; for both the Office and the Missa 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 Archbishop.

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 Archbishop rising from the Table with all his Assistants, and having made a Prayer for the Dead, sent a Bishop and six 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 Archbishop, the Bishops and all in Religious Orders, said the Office for the Dead, which lafted half an Hour; and at the end of the Mails they brought the Corps to the Altar, so that they made the Feet of the Corps to touch it. Having fo done, they took off the Linnen Cloth that cover’d his Head, at which time the Archbishop anointed him in fix places with the Holy Oyl, saying certain Prayers every time. Then they cover’d him again, and said other Prayers which lafted half an Hour. These Ceremonies perform’d, they carry’d the Corps out of the Church with Crosses 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 Covent, and let down, they said other Prayers which lafted 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 wrap’t 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 streww’d it over the Body. Then the Bishop coming out again, the Grave was fill’d up.

From St. Stephen’s there is a defcent 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 this very troublesome and toylsom, and therefore the less frequented.

But to return to the High-Road from Nakirvan; half a League from Nakirvan you meet with a River which falls into Aras, which is to be crost’ 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 travell’d that way, there is a Spring of lukewarm Water, which will loosen 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 Nakirvan. You must pay ten Abails for every Camel’s Loading, or nine Livres, which is for the securing the Highways. These Duties are demanded in many places of Persia without searching the Packs. The Governments 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
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 squee'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 it self 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 most 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-Seh 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 cross 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 Isphahan. 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 loads of the Camels. However I was willing to see a new Country, which I shall describe 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 Aftabat, 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 House 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 Ronas, for which there is a vast utterance all over Persia and India. The Ronas is a Root that grows in the Earth like Liquorice, and is not much bigger. The use of it is to dye Red, and this is that Red which gives that beautiful Tinture 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 Ronas, whith they Ship off from thence to the Indies.

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

Departing from Aftabat, it behov'd us to provide our selves with Straw and Barley for our Horses, understanding that we should meet with none all that days journey. From thence we travel'd upon a decent for an hour together to the River Aras, which we cross'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 ropt that day.

The next, which was the fifth after, we left the Caravan, we travel'd upon a

defcent.
defect for two or three hours, till we came to a great Village nearly 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 Roumi; but the Water of the River is so low 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 Horse: from whence to Tauris is but half a League. The Mountains of the Medes which we cro’d in this Road, and thofe which run along toward the ancient Parthians, are the moft 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 taft to what grows there, more than in any other part of Persia that wants Water; and the products of thofe Fields are of a higher price.

Now for the great Road. The Caravan having cro’d the Stream where we left it, lodges the next Night upon the Banks of Araz, over which it ferries the next Morning. It does not go thorough Zulfa, though it be fo near it; because that on the other fide of the City there are three Leagues of Way very bad and unfrequented. For which reafon 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 Sugina; 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 fo 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 Cott has been built, and built all of Free-stone, that was fetch’d a great way off. The next Stage is Marante, famous for the burying-place of Noah’s Wife. The Town is not very big; resembling rather a Thicket than a City: but the situation is very pleasant, in the middle of a fertile Plain adorn’d with several well peop’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 thofe bred for the Caravans. Which is the reafon that there are fo many Camel-Masters at Sugina and Marante, who furnifh great part of the Road. At Marante you must pay thirteen Abassi’s, 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 bufty Plain, where the Water is worth nothing; after you have travel’d 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 reafon 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 ufually the tenth days journey from Eriwan, the Caravan, having cro’d fair, large and fertile Plains, arrives at Tauris. Thofe Plains are water’d with several 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 Tauris, lies a Hill, from whence you have a prospect over thofe Plains, upon which the Army of Sultan Amurath Encamp’d, when he believ’d Tauris. The news coming to Sha-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 Invasion without any great trouble. They were then not above fifteen days march from Ispahan, when Sha-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 Channels into the Inland-parts of Persia, where there are no Rivers: By which means the whole Army of the Turks perifh’d for want of Water in thofe vaft un-water’d Countries where they had engag’d themselves too far.

Tauris lies 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 Wett. The furtherth 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 Pasturage, and great store of Pulfte. Some think that Tauris was the ancient Ecbatane, the Metropolis of the Empire of the Medes. It is at this day a great City and well peop'd, as being the Mart for Turkie, 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 Gujarat, and other places. There is also a great Trade for Horses, which are handfom and cheap. Wine, Aqua-vite, and indeed all sorts of Provisions are cheap enough; and Money trols 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 Perfians. A little River, the Water whereof is very good, runs through the middle of Tauris; it's call'd Schein-kis, over which there are three Bridges to cros from one part of the City to the other.

The most part of the Buildings in Tauris are of Bricks bâk'd in the Sun; the Houfes not being above one or two Stories high at moft. The tops of the Houfes are terraced; the Roofs within are vaulted, and plaifer'd with Earth mix'd with chop Straw, which they whiten afterwards with Lime. In the year 1638 the City was almost ruin'd by Seluan Amorath; but it is almost all rebuilt again. There are in it Bazarus, or Market-houfes, which are well built, and many Inns very commodious, two Stories high. The faireft is that of Marz-a-Saul, Governor of the Province, who caus'd it to be built with a Market-houfe adjoining, to which he has added a Molque 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 Turk, Arabian, Georgians, Mongelians, Persians, Indians, Moscovites, and Tauri. The Bazarus or Market-houfes, which are cover'd, are always full of Goods: for there are fome which are peculiar to the Handicraft- Trades; the moft part whereof are Smiths, fuch as make Saws, Axes, Files, and Steels to strike Fire, with Tobacco-foppers belonging to them. Some there are that make Pad-locks: for the Eastern People fatten their Doors only with wooden Bolts. There are also Turners, that furnish the neighbouring Parts with Spinning-Wheels and Cradles: and fome Goldsmiths, that make trifles of Silver. But there is abundance of Silk-weavers that are Artifts, and work very neatly; and indeed there are more of thofe than of any other Trade. Here it is that they drefs the greatest part of the Shagrin Skins that are vend'd fo plentifully all over Persia; for there are none unlefs it be the Country-people, but wear Boots or Shooses 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 Asses Hide has the best grain.

There are to be feen at Tauris, Ruines of the flately Edifices round about the great Piazza, and the neighbouring Parts: they have allo let run to ruine four or five Molquees of a prodigious height and bignefs. The moft magnificent and the biggest stands as you go out of the Town, in the Road to Iphabah. The Perfians will not come near it, but look upon it as defil'd, and a Molque of Hereticks, in regard it was built by the Saumis, or the followers of Omar. 'Tis a vaft Structure fairly built, the Front whereof is fifty Paces broad, with an ascent of eight Steps. It is lin'd without with Brick-work vairnifh'd with different Co-lours; and adorn'd within with very fair Painting A Flanique, and abundance of Cifers and Arabian Letters in Gold and Azure. Upon two sides of the Fore-front are rear'd two Minarets or Towers very high, but not very wide, yet with Stairs to go up to the top. They are lin'd with vairnifh'd Brick-work, which is the usual Ornament of the Perfian Buildings: and at the top stand two Cypela's, form'd like the Turbants which the Perfians 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 fpacious Diano, thirty fix Paces in Diameter, rais'd upon twelve Pillars within, and supported by fixeen without, which Pillars are very high, and fix Foot Square. Below there is a Baluftrade 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. The inside of the Walls is varnish'd in Squares of several Colours, with Flowers, Cifers, and Arabian Letters intermix'd, and wrought in Emblos'd-work, so well painted, so well gilded, that it seems to be but one piece of Work, cut out with a pair of Sciflars. From this Duomo you pass to another lesser, 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 emblos'd A la Morefque. 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 lesser 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 Mosque there are two white transparent Stones, which when the Sun shines upon them look red: And sometimes after the Sun is fet, you may read at those Stones by the reflexion of the Sun-beams.

Just against the Mosque on the other side is another Front, which is the only Remain of a ruin'd Building. It was the abode of the Sheek-Iman, 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 adjoining, stands a fair Mosque, a Collège, and a Caffle, which fall to decay; these Buildings being forsaken; by reason they were made use of by the Soummâ's, which were followers of Omar. Near the fame Church is a ruin'd Church of the Armenians, whether they say St. Helena sent the true Crofs. There is another Mosque, which was formerly a Church dedicated to St. John Baptist, where they say one of his Hands was preferv'd a long time.

The Capuchins have a very convenient House at Tauris; for Mirza-Ibrahim Governor of the Province, whose credit is equal to the Kan of Tauris, which is the chiefest Command in Perſia, favours him very much with his protection. This Governor has made himself very confiderable 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 fame 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, discoursing often with Gabriel de Chinn, Governor of the Capuchins Covent in Tauris. But the great defire which Mirza-Ibrahim had to have his two Sons taught by the said Gabriel, was the chief motive that made him fo favourable to that Covent. He bought the Friers a place to build their House, and liberally furnish'd them for the Expence of the Work.

When the Sun sets and rises, there are a certain Company of People who are oblig'd to make a hideous noife with Drums and Trumpets in the Meidan, or great Piazza of the City. They stand upon one side of the Piazza in a Gallery somewhat 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 Einadi-Zeinati, and formerly there stood upon the top of it a fair Hermitage of the Armenians, which the Mahometans have converted into a Mosque. At the bottom of the Mountain stands a Fortrel and a Mosque, which they let go to ruine, because they were built by the Ottomans. A little farther upon the brink of the Precipice stands a Monftery, near to which are two Caves, where are certain Sepulchers and Marble Pillars lying
lying along upon the Ground. There are also in the Mosquee 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 Iphabas, about half a League from the utmost Gardens, between several 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 person knew: nor can you come to Tauris upon that side, but you must see that Bridge, because there is no other way, there being nothing but Water and Precipices on either hand. Afterwards he confed't that he built it out of meer Vanity, knowing that Shat-Abas, the first of that Name was to come to Tauris. The King indeed came some time after, and seeing an unprofitable 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 Majesty came to Tauris, you might inform your self from the mouth of him that built it. By which it appe'd, that the Mollab had no other ambition than to oblige the King to speak to him.

A League from Tauris to the Weft, in the middle of a Field stands a great Brick Tower, call'd Kanhazan. 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 Arabian Letters upon the Gate afford us some reason to conclude that it was a Mahometan Structure. In the year 1651 there happen'd a terrible Earthquake in Tauris and the parts thereabout, by which many Houses were over-turn'd, and this Tower then cleaving from the top to the bottom, a good part of it fell down, and fill'd up the hollow within-side.

Besides the little River that runs by Tauris, there is another bigger to be crost'd, about half a League from the City, over which there is a very fair Stone-Bridge. Near to it stands a Sepulcher, cover'd with a little Dome, where the Persians lay that the Sitter of Imam-Riza lies inter'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 Romni; thirteen or fourteen Leagues from Tauris. They call it Aggisou, or Bitter-water; for the Water is very bad, and without any Fift. The Lake which is fifteen Leagues in compass, has the same quality, the Water being blackish: the Fift that happen into 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 Romni, 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 rife inestimbly, 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 Ipunga Stone, that is good for nothing: but under that again is a white transparent Stone, which you may see through as through Glasses, which being smooth and polish'd serves to adorn the Houses. This Stone is only a conglomeration of the Waters of these Streams; for sometimes you shall meet with creeping Animals congeal'd within. The Governor of the Province lent one piece to Shat-Abas, as a great Prett'n, 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 same Piece. In some parts of the Province of Mazandran, where the Euxin Sea stretches farthest into the Persian Territories, these congeal'd Stones are to be found, but not so frequently as near the Lake Romni; 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.
A Continuation of the Constantinopolitan Road from Tauris to Ispahan, through Ardevil and Casbin.

From Tauris to Ispahan 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 Shā-Sefī caus'd to be built; it is very convenient, and large enough to lodge a hundred person's with their Horses. Over all Persia, especially from Tauris to Ispahan, and from thence to Ormuz, you meet every day with Inns at an equal distance.

The next day you descend 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 Ispahan. They that will go the ordinary road and the direct way through Rom and Kahan, 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 past'd the Lake, the Country is very good: Which is the Road I intend to describe first.

Ardevil being at so small 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 of Silks that come from Guilan, from which it is not far off; as also for the Sepulcher of Shā-Sefī, 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 call'd Tchinar, planted in a freight line, at a due distance. It is of a moderate bigness, and leaped in a lovely opening of the Mountains. The next to the City, which is call'd Sevulan, is the highest in all Media. The Hovuses of Ardevil are built of Earth, as are most of the Hovuses in the Cities of Persia: but the Streets are very uneven, dirty, and narrow. There is but one which is handom, 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 Khan caus'd 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 stately 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 fo 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 Shā-Sefī; 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 Masjhee wherein he lies interr'd; the Entry whereof faces the Meydan, to which it is join'd upon the South-side with a large Portal. The Gate is join'd with Chains fall'n a-cros with great Rings; which if any Criminal Offender can but touch, and enter into the first Court, he is safe; for no perfon 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 Tradesmen.
Out of this Court you pass into another which is left, and pave'd with broad Stones, with a Rivulet running through the middle. The Entry into it is through a Door, forti'd 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 rais'd after the fashion of the Country. Those Balconies are full of several People; either Pilgrims, or persons whose Crimes contrain 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 Moullabs, 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 Kitchin. This Gate is cover'd with Plates of Silver; and in the Kitchin there are about thirty Ovens contriv'd in the Wall, with as many great Caldrons to drets Pilaw and other Food, as well for the Poor as for the Officers of the Mosquee. While these Alms are distributing, the Master-Cook, who commands all the rest, sets 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 cautions the Visibals to be divided in his own sight: For there is an excellent Economy in the King's House.

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 these two Gates on the right hand appears a little Mosquee, 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 Ile, you come into the Body of the Church, richly hung with Tapestry, and set about with high Desks, where ly a great many Books, wherein the Moullabs, or Doctors of the Law read continually, having Stipends to officiate in the Mosquee. At the end of the Body of the Mosquee, is a little Octagonal Monument, like the Choir of a Church, in the midst whereof stands the Monument of Sha-Sefi. It is only of Wood, but curiously carv'd and inlaid. It exceeds not the height of a Man of an ordinary stature, and seems like a great Cheff, having four Apples of Gold fet up at each corner. It is carv'd with a Crimson Satin purfli'd 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 vermilion'd, and neatly engrav'd. There are also his 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 Fesitvals.

From the Duomo where stands the Tomb of Sha-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 Cheff, curiously wrought, and cover'd with Satin. The Roof of the Mosquee is adorn'd within with a Painting of Gold and Azure, a la Moresque; on the outside, with a fair Varnish of several Colours, like the flately Mosquee at Tauris.

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

Ardeuil 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 confit of eight or nine hundred Camels, add very much to its Grandeur. For being near to Galistan and Shamakhi, from whence those vast quantities of Silk come; and for that the Road from both those places, to Constantinople and Smyrne, Iyes 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 Ardeuil to Cafbin 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 Ardeuil and Arion, between Arion and Taron two, between Taron and Cafbin 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 Horfes 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 Cafbin.

Cafbin lyes in 87 Degrees and 30 Minutes of Longitude, and 36 Degrees and 15 Minutes of Latitude. It is a great City, the Houfes 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 best half of the City 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 Cafbin produces Pistaches. The Tree that bears them is never bigger than a Walnut-tree of ten or twelve years old. The great quantity of Pistaches that are exported out of Persia come from Malavert, a little City twelve Leagues from Ipsahan, toward the East. These are the best Pistaches 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 Cafbin, you come to a little Village where there is but one Inn; and you travel that day six 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 Clarer Wine, where the Travellers take care to replenish their Bottles. But generally they never lye here; being desirous to go a League farther, for a good Inn’s lake, which makes it a handfom Stage.

At this Town of Denghe it is where the two Roads from Tauris to Ipsahan meet: the firft, through Ardeuil and Cafbin, I have already describ’d. Hither also come the Caravans that go for the Indies through Mefheb’d and Candahar, and where they leave Ipsahan Road to take the left-hand Way, which carries them Eastward.

C H A P. VI.

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

We must now return again to the Lake six Leagues beyond Tauris, where they that will take the ordinary short way through Zangan and Sultanie, leave the left hand way of Ardeuil and Cafbin. 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 Karachi, 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 Turcoma, where the Soil is fertile, though it be very cold. There are several Caravansera’s built like a long Alley
Alley cover'd, which are only of Earth, the Men lying at one end, and the Horfes at another.

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

Two hours after you leave Miana, you must crofs 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 Kaplenton. Shu-Abas caus'd all the way to be Pav'd, becaufe the Land is fo fat and flougy, that when it thaws, or that the leaft Rain falls, it is impoffible for the Caravan to pass. Befides, there are a fort of Camels in Persia, that when it comes to rain in a deep Soil, are not able to keep their Legs: nay through the weight of the Burthenes which they carry, their very Quarters will rive from their Shoulders, and their Bellies will burft. So that before the way was pav'd, they were forcé'd to spread Carpets in the moft flippy ways where though Camels were to pass: which muft be still done in thefe places, where the Pavement is worn away.

At the lower part of the defcent toward Ipahan, upon the kmap of a Hill which stands by it itself, appears an old forfak'h Fortrefs: it is near the Highway, and a River, which falls into the Caffian Sea, after it has crofs'd the Province of Guiilan, where it is cut into feveral Channels. But generally the Corn and Fruits which grow in Persia by the help of Water forcé'd into Channels, are of little effence, and much cheaper than thofe that grow in the Provinces whole Fertility is not Artificial. Moreover, that fort of forcé'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 ground; and more than that, there breeds a Worm in the Flow'r, that makes it fo bitter that it is impoffible to eat it.

On this side the Mountain Kaplenton; appear at a distance two others very high, one toward the North call'd Saveland; another toward the South call'd Shiband: there is a third, which cannot be seen in Ipahan-Road, being too far out of the way, near the City of Hamadan. Thefe 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 thefe Springs, but that about a hundred Years ago feveral of them have been dry'd up, or otherwife no body can tell what is become of them.

There are feveral Villages near the Mountain that pay nothing to the King, but are oblig'd to fend him a certain quantiry of Rice and Butter, for the ufe of the Mosique at Areuill. They have alfo one great Privilege, that if a Man commits a Murder, and fies to any of thefe Villages, he cannot be apprehended, nor can the King himfelf punifh him.

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

From Sartham you come to a River, by the Banks whereof you travel a good while, till you come to an Inn which is call'd Depé, near a large Village. The Structure is very handfom, 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 Zangen, a great Town and ill built. How-'ever, it has a very fair Inn, which when I went left to Ipahan was fo full, that I had like to have lain abroad in the Rain, but for the Courtefie of two Armenians. From Zangen you go to an Inn, where you must pay the Duties due to the Khan of Sultanie.

Sultanie 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 Mosiques, as may be eaily conjectur'd by the Ruines that remain. Many Christian Churches also were con-

D 2 verted
verted into Mosques; and if you will beleive 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 Zangan to Partin you reach in two days. It stands in a fertile Plain, where there are severall other Villages. It is not above three Leagues broad, being enclosed 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 Sexava. You pass by the Ruines of a Village, where there are but two Houses standing, with the Tower of a Mosque, which is very high and flender. Then you come to a Mud-wall'd-Inn, built some few years since; and near to that a Castle call'd Khiara, upon the peak of a Hill, but very ill built.

Sexava 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 handson and convenient, their number suppying the defect of their finalnels.

From Sexava, after seven hours travel, you come to a great Inn, call'd Idigion, 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 Cocheria; and four hours farther you come to the Inn Denghe, where the two Roads meet which I speak of in the foregoing Chapter.

From Denghe to Kom, are three days journey, over a barren, dry, and defert Country, where there is no Water but Cistern-water, except in some very few places, where it is very good. Four Leagues from Denghe 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 Sava is not above three hours travel with the Caravan.

Sava 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 Furry. Two or three Leagues beyond Sava 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 finish'd when I went last to Ihaban. 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 Houses being only of Earth, are never the handsonner 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 Mosque, no less in veneracion among the Persians, than the Mosque of Ardeon. There it is that you may see the Sepulchers of Sha-Sefi and Sha-Alas the Second; as also the Tomb of Sidi-Fatima, the Daughter of Iman-Hocen, who was the Son of Haly and Fatima-Zubra the Daughter of Mahomet. The Great Gate of the Mosque answers 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 close'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 Mosque stands an Inscription, in Letters of Gold, in the Praife of Sha-Alas 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 Jamin, 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 easie thing for the Christians to get
get in to this Court, especially such whose 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 Aflam to those that cannot pay their Debts, as at the Mosque of Ardeisil. Neither are the Privileg'd places like ours, where they that retire must live at their own Charge: For in Persia they are fed at the Ex pense of the Mosques; 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 pav'd; and from that into a third, which is square, and rais'd like a Terras. You enter into it through a large Gate, at the end of an open Passage, where stand the Lodgings of the Monnab's.

Out of that Court by an ascent of Brickwork of ten or twelve Steps, you enter into a fair Court, which is also rais'd like a Terras; 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 fices of it is taken up with the Front of the Mosque, which is no displeasing Structure. There are three large Gates belonng to it, very well expand'd, 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 Lozange. 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 crofs 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 Capela of the Duomo, as also the Vault of the Portico of the Mosque, is a Morefco 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 distribut'd to the Poor, which confit of Pilaw and other diet, very well dress'd. From this Tomb you turn to the left hand toward an Afcent, diftant five and twenty or thirty Paces; and at the top of this Afcent is a Door, over which there an is Incription in Honour of Sha-Abas the Second. The Door being open'd, shews you the place where the Body of that King repofes: and through another Door with a Grate in it, you may discover, under a small Duomo, the Tomb of Sha-Sefi his Father, which is cover'd with a Carpet of Cloth of Gold. They were continually at work upon the Tomb of Sha-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 defign'd for the two Prophets to fight. Thereupon I went to the Piazza, which was so crowded, that I had much ado to get to see. In the first place a fufficient number of Tumblers and Puppet-players, divided into two Bands, kept the middle of the Piazza, and made a fufficient Ring for the Combat. Each Band held a Bull by the Horns, one of which they call'd Mahomet, and the other Haly: and whether it were by accident, or by the cunning of the Bull-Masters, after an obftinate Combat, wherein the Beasts foam'd again with heat and rage; Mahomet at length quit the Field, and yielded Haly the Victory. Then all the People shouted 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 Preffents, which are all the Tumblers proffit. The Kan or Governour of Kom, who was present with a hundred Horse richly trap'd to behold the Sight, fent the Bull a Preffent 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 meanefl 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 fo 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 Queftions concerning the occasion of our Travelling, he fent for a Sceat and caus'd us to fit down. Then he ask'd us whence we came, and what we did at Ijpahan; to which when we had answer'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 feveral Delicacies, among the reft, fix fair Melons, and four Bottles of excellent Wine.

He appear'd to me fo brave and generous a Perfom, that I was very much troubled afterwards for his being in dis-favour with the King, and his death, which enfl'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 Impofition upon every Basket of Fruit that was brought into the City. Now there are in all the Cities of Persia, perfoms who are hir'd to take an account every Week what the Commodities may be worth, and to take care that no more than fuch a Toll be laid upon any thing; which they tax among themselves, and when they have fet the Rate, they caufe it to be cry'd at the beginning of every Week. Sha-Sefi then reign'd, it being the year 1632. The King being inform'd by thefe people of the Impofit which the Kan had fet upon Fruit without his knowledge, was fo enraged against him, that he caus'd him to be brought in Chains to Ijpahan, where he us'd him with a ftrange Severity. For at that time the Son of the Kan ftood 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 prefence 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 laftly to cut off his Head. When he had done the Execution according to the King's pleasure, he commanded him to go and take polfeffion of his Father's Government, and allowing him an experience'd Old Man for his Lieutenant, he fent him to Kom with these 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 fair Village with five or fix Inns in it. Beyond that is nothing but Sand, till you come to a place call'd Abshirin, or Fresh-water, where there are three Inns at a distance from any Villages. From Abshirin to Cachan is fix hours journey through a Corn Country, and flord with great Villages.

Cachan is a large City, well peopled, and furnifh'd with all things necessary for humane Subftance: There is an old Wall about it which is fahn down in many places, fo that there is no need of Seaking for Gates to get into the City. On that Side which looks toward Ij pada the Soil is good, and produces great flore of Fruit and Wine, which the Jews take care to make. It is reckoned that there are in Cachan a thousand Families of Jews; in Ijpahan about fix hundred, but in Kom there are not above nine or ten. Not but that there are many Jews in Persia, but tho'fe that live in Ijpahan, Cachan and Kom, boaft themfelves particularly of the Tribe of Judah.

There are an abundance of Silk-Weavers in Cachan that are very good Workmen, which make all the best pure'd Satins mix'd with Gold and Silver, that come out of Persia. There they allo coyn Money, and make Copper-velfels, which they vend in greate Quantities at a good distance off. The Market-houfes are very fair
of Monsieur Tavernier.

Chap. VI.

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 entry of the City. As well the Inn as the Gardens were made by the order of Sha-Abas, the first of that Name, who was at a vain 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 fall to decay. In the middle of the Court was a Fountain to receive Water, which is spoil’d. 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 Cuchan four or five Inns, as fair and commodious as that of Sha-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, covetous of the honour of building Houfes for themselves.

Before we leave Cuchan you must take notice, that as you travel from that City to Guilan 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 Ciftern; nor can the Water which is in it be other wise than very bad.

Leaving Cuchan, you crofs 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 defcend a pleafant Vale, where you travel a long time by the fide of a River, over a very narrow way. At the end of the Valley you meet a great Wall, which croffes 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 Sha-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 Cuchan. 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 confift but of one low Story, being built of Flint-Stones; but the Inn therein is very fair and commodious. This Village confifts but of one Street, but it is almost half a League long, and very troublesome in the Winter, by reafon 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 f everal other places of Persia, there are a great number of Sha-cales; 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 anwser, and set 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 it self beyond the City, and in many places the Soil is very good. At every three Leagues you meet with Inns. The first is call’d Achaha-Azagomala; the second, which is the half-way between Coron and Isphahan, is call’d Michiencour. This place confifts not only of one Inn, for there are many others, so that it resembles a large Village. From Michiencour you come to Agamur, another Inn, but ill built; and from Agamur, after you have travel’d three Leagues through a fat and fertile Country, you come to Isphahan.
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 Ligorn, and from whence, at times most regularly appointed, the fairest Caravans get out.

This City lies 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 Clazomenae, right against the Island of Schio. It lies in that part of the Leffer Asia, which the Greeks posset'd, 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 declivity of a Hill that looks toward the Summer-West. But it is neither so great, nor so beautiful as formerly it was, as may be easily conjectur'd by 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 Caftle, and above that the Ruines of an Amphitheater, where they fay St. Polycarp was expos'd to fight with Lions. This Amphitheater was not in the form of those other, which are usuall round; for it contain'd 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 consulted 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 kindnes to the Tombs, or whether they did not think them so proper for use as the Stones of the Amphitheater. This Caftle had not been long built, but upon an occasion very remarkable. In the fit 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 fent to all the parts of his Empire, where he knew any English or Holland Vessels ufually 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 Propofition 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 Caftle then built to command them. The Grand Visier nettil'd at the refual of the Captains, as an affront done to his Maffer, and to fee that the Ships could come in and go out, without any let or moleftation, bethought himself (to the end he might keep them for the future under fubjection) of building a Fort upon the Gulf, in fuch a part where the Vessels muft necessarily touch; where now there lies great Cannon level with the Water, which no Vessel can escape. Ever fince 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 feen fome Remains of a Church, two fides whereof seem to have been diftinguifh'd into Chappells 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 Janus.

Smyrna has been oftentimes ruin'd either by the Wars, or by the Earthquakes which often happen there. One time that I faid there, there happen'd one, which did not laft 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-Welt, near to the Sea, appear the Ruines of a Mole, and certain ancient Magazins.

The English Merchants have dig'd among the Ruines of Smyrna, and have found great flore 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 lent 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 fixt, and by the proportion whereof, the Figure could not be jug'd to be less than the Coloffus of Rhodes.

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

The City is well people'd, containing no less than fourscore and ten thousand Souls. There are reckon'd no less than 60000 Turks, 15000 Greeks, 8000 Armenians, and about fix or leven thousand Jews. As for the European Christians that Trade there, their number is very small. Every one of these Nations has the exercice of their Religion free to themselves. The Turks have in Smyrna fifteen Mosques, the Jews leven Synagogues, the Armenians but one Church, the Greeks two, and the Latins three. There are also French Jesuits, and Italian Obfervantins, or a fort of Grey Francifans. 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 same Quar- ter, an old Church, and some few small Houfes, where Sea-men make merry.

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

Scalanova, or the New Port, is two Leagues beyond Ephefus, and being a good Haven, the Veffels were wont to unlade there; but the Turks would not permit it any longer. For that Place being the Dowry of the Grand Signor's Mother, the Vice-Conful 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 Veffels go thither, unless it be to take in fresh Vtuals.

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

The Quarter of the Franks is only a long Street, one side whereof lyes upon the Sea; and as well for the Prospect, as for the Convenience of Unlading Goods, the Houfes upon the Sea are much dearer than those that ly upon the Hill.

The Soil about Smyrna is fertile, and abounds in all things necessary for humane fupport; but particularly in good Oyl and good Wine. There are Salt-Pits alfo half a League from the City, toward the North. The Sea affords great flore of good Fift; 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 need of taking a Janfary 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 so 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 their great advantages, it has also its inconveniences: the Heats are very exceftive in Summer, and indeed they would be infupportable, were it not for the Breezes that come off the Sea: thefe Breezes rife about ten in the Morning, and continue till the Evening; but if they fail, 'tis very bad for the
Inhabitants. Besides, there hardly pas's 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 fice 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 Bafla in that City; it being govern'd only by a Cady, who is not so fevere to the Christians as in other places: For should he abufe his Office, Constantinople is at hand, where you may complain to the Mufif, and have relief; who for some good Prefent may be easily perlau'd to depofe the Cady, as being glad of the opportunity to displace him, and to put another in his room.

The Customs of Smyrna yield a great Revenue to the Grand Signor, being paid there very exa'llly. But were there a certain Rate put upon Commodities, the Merchants, who would otherwise be lofes, would not study so many ways as they do to deceive the Customers: For those Customers lay what Price they plega upon Commodities, valuing that at a thousand Crowns, which perhaps is not worth three hundred, being abfolute Masters of the Rate. In my laft Voyage to Smyrna, four Dutch Women that went thither in our Ship from their own Country, carry'd a-fhoar under their Coats whatever I had of rich Merchandize: for the Turks have fuch a repect for that Sex, that they will not so much as offer to search them. If a man be tak'n in flealing Custom, 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 Aremenians bring out of Persia; Chamlet-yarn, and Chamlet or Goats-hair, which come from a little City call'd Angora, fifteen or sixteen days journey from Smyrna; Cotton twifted; Skins and Cordovans of severall colours; Calicuts, white and blew; great quantities of Wool for Mattresses, Tap'rties, quilted Coverlets, Soap, Rhubarb, Galls, Valanede, Seammony, and Opium; which four laft 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 fame 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 joyn'd together, Franks and Hollanders, who took three Janifaries along with us, and three Horfes to carry our Provision.

We travel'd this little Journey in the Summer, and seting 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 fpur'd.

After we had flaid there three hours, we took Horfe 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 else than the Ruines of some Aqueduct. From thence to Ephesus the way is very pleafant, through little Thicketts waried with Rivulets.

A quarter of a League from Ephesus you meet with another Mosque, which was formerly a Christian Church, built out of the Ruines of the Temple of Ephesus. This Mosque stands enclo'd with Walls, and you must ascend up to it by two Arcents of twelve Steps a-piece, which bring you to a large Passage. From thence you enter into a large Cloyfter, the Arches whereof are fultain'd with Marble Pillars of severall colours, delicately wrought; and the lower part of the Gallery, which runs along three of the fides, that confits of great Squares of Stone. The Mosque takes up the fourth fide upon the left hand, the Gate being in the middle. The Mosque it felf is a wide Arch, supported by five Columns, all of moft exquifite Work. There are four of Marble, and every one of a different Colour; but the fith is a moft rare piece, being of Porphyry, and the bhinefs of it makes it fo much the more to be admir'd.

Ephesus does not look like a City, being fo abfolutely ruin'd, that there is not a Houfe standing. It was built upon the defcent of a Hill, in a situation not much unlike
Chap. VII. of Monsieur Tavernier.

unlike that of Smyrna, at the foot whereof runs a Rivulet, after it has made a thousand Mauanders 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 Pavement 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 nautilus. We went in with Lanthorns; 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 ly 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 Bapriz'd the Chriftians. For my part, as I have seen in the Indies several Pagods and Edifices much more beautiful than ever the Temple of Ephefus could be; I believe it rather to have been a Baftin wherein the People put their Offerings, of which there are several such that belong to the Indian Pagods. The Greeks and Armenians, but above all the Franks, when they go to Ephesius always endeavour to break off some piece of that Baftin, to carry it away with 'em as a Relick: but the Stone is so hard, that they can break off but very little at a time.

Not far from this the City appears another Gate of the City, over which there lies a great Stone seven or eight Foot square, with an embossed Figure of Q. Curtius that famous Roman, who threw himfelf, Horfe 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 Ephesius is the Grotto which they call the Seven Sleepers, at the bottom of the fame Hill where the City was built.

From Ephesius we went to Scalænovæ, which is not above two Leagues off. By that time you come half the way, the little River that runs by Ephesius 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 Cavare, 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 Smoak, and cut it afterwards in slices to eat. Upon this and the Cuttle-fish the Greeks generally feed during their Lent, which is very austere.

Scalænovæ 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 usually the Turks are accustomed 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 Master, who not giving him that satisfaction which he defir'd, thereupon the Turk study'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 Scalænovæ, and by Noon we came with good Stomachs to the Mosgue near Ephesius, 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 sent for our Provisions, with a Boracho of Wine, and another of Water, and fell to eating in the Passage into the Mosgue, not dreaming any harm. We had not been long at it, when we perceive'd two or three Turks about two hundred Paces off, who came from a Village very near to the Mosgue. 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 Ramezan, 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 Cdjid had sent, 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 so again) thinking to surprize us.
as we were drinking Wine, in a place which they esteem Sacred, and by consequence was among them accounted an act of Sacrilege. Christian Dogs, cry'd they, when they came near us, to eat and drink in a Molique, 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 tell it, said I to him that was the most buie: with that I caus'd a Glass to be pour'd out and giv'n 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 Janizaries 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 so plentiful a gratuity, had over-perfwaded his Comrades not to lay 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 greas'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 needful; however a small matter would content him. Thereupon we gave the Lieutenant twenty-five Ducats, who most certainly went flips with the Cady, and so return'd us to our Company, who were much afraid we would not have come off so.

We were resolv'd to return to Smyrna not the same way we came, and so we took another Road, which was a very pleasent way, partly over firm Sands, and partly thorough Meadows, 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 Confid how the Janizary had betray'd us, they made their Complaint to the Janizary Aja and the Cady, who, for his punishment put him out of the Confid's service, which is an advantageous Employment. For besides that the Confid's Janizaries are exempt from the Duties of War, they are well plac'd; for there is never a Merchant that is not benefical to them some way or other; epecially at good times, as New-years-day and other Ffestivals. Nor could the Janizaries have been more severely 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 Pongarbachi. 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 Tocat, is thirty-five days journey with the Caravan, and the last time I went we made it thirty-eight from Pongarbachi.

The first day we travel'd eight hours through a Country whose prospect was not unpleasing, leaving some Villages more than a League from the Road; and we lodg'd in a Park, near the River Patolus, which is a small River, the Sand whereof shiries, and is of several colours. Which caus'd Antiquity to call Patolus Goldensanded. It falls from the Mountain Timolus, and after it has water'd the Territory of Sardis, mixes with the River Hermione, 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 Dargont, a little City in a Plain. All Christians that live not in the Territories of the Grand Signor, and pafs that way, once a Year pay Carriage, or a Tribute of four or five Crowns: but the Franks are exempt, both at Dargont and over all Turks. There refides a Baslie in this City; and we were constraining'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.
The fourth day we travel'd fix hours, and stop'd near to a small River. In the Morning we pass'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 Temur-leng, who besieg'd it; so soon as he had taken it, in revenge he utterly destru'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 fixth day we pass'd by the Walls of the ancient Philadelphia, call'd at present Allachars, 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 Asia, 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 seventeenth 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 false, and only contriv'd to encourage the People; for the Grand Signor 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 Carriers make use of to dress their Leather. We lodg'd in a Meadow on the top of a Mountain which is call'd Ijagi-bogafe, 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 Sarvoncabaqu.

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

The tenth day, after we had travel'd eight hours over an uneven and barren Country, we floated in a Valley near a River call'd Bandisou, 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 lopy'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 pass'd along of certain hot Baths, though very little regarded. 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 six hours between the same Vallyes, and lodg'd by a River.

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

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

Aphion-Cassaffar 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 situate 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 Armenians Christians, Subjects to the
King of Persia, passing thorough Aphim-Caraffar must there pay Carage, from which
they are not exempted, though they have paid it before at Erzerom or elsewhere.
The Caravan does not stop at Aphim-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 Fift, 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 crost'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 Tocat, some for the Road
to Alepp; the one part taking the right-hand Road toward the Winter-East, for
Syria; 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 Alepp, fall into Tarfas, where St. Paul was born, and from Tarfas
to Alexandria. But we continu'd our Road to Tocat, and after we had crost'd
a great Plain, having travel'd fix hours, we lodg'd in a Merthy 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 set up Cisterns, whither when the Rains fail, the neigh-
bouring Villages bring Water for the Travellers, who would else be very much
diftres'd.

The sixteenth we travel'd eight hours through a very even Country, but ill ma-
nur'd; where we saw a little City call'd Boulbevondi. There are some Mosquee,
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 staid 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 Housies,
th rough 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 Enche-derin-gin.

The eighteenth we travel'd not above five hours through desert 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 desert Plains,
we paus'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 handiom Mosquee of Free-stone; and indeed the
Village, the Name whereof the People told me was Tjheaciou, 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 crost'd over desert Plains, but which seem'd to have been for-
merly well manur'd; and after ten hours travel, we stopp'd in a Bottom near a bad
Water.

The twenty-first, for ten hours the Country was all barren and desert, 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 stopp'd near to a
pitiful Village, and a nasty Well.
The twenty-third we travel'd not above five hours; because it was the time of the Turks Beiram, or Efter, which our Caravan, consisting of Turks, would needs solemnize. That day we travel'd through an indifferent good County, 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 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 it self 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 congé'd, and thick'n'd into Salt, which you can hardly dissolve but in fair Water. This Lake furnishes almost all Natoli with Salt; where you may buy a Wagon-load drawn by two Buffalo's for 45 Sous. It is call'd Designag, or The Place for Salt; and the Bayda of Couchab, about two days journey from it, gets by it 24000 Crowns a Year. Sultan Ammarah caus'd a Dike 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 we travel'd nine or ten hours, and met not with one Village, the Country being all defert. We lodg'd upon a rising Ground, near a good Fountain call'd Cara-Achir-esma, or, The Fountain of the Black Stone.

The twenty-sixth we pass'd through a great Village call'd Tshkenagar, 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 Romoncé.

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

The twenty-eighth we crost a great River, call'd Tchilikserma, over a long well built Stone Bridge. At the end of the Bridge call'd Keffë-kupri stands a great Village, wherein the greatest part of the Huoues 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 Moncheine, where there are abundance of Greeks, which they contrain ever and anon to turn Turks. The Country being inhabited by Christians, and fit for the Plantation of Vines, there is Wine good store, and very good, but it has the scent of the Wines of Arypton. The Village is well situated but ill built, most of the Houues being under Ground, in so much that one of the Company riding carefully, had like to have fall in a Houfe.

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

The thirtieth 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-fous, 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 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 crost next Morning before day, over a Stone Bridge.

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

The thirty-second we met again with Mountains and Woods, which we had not seen in 18 days before, which had contrain'd us to carry Wood upon our Camels to drefs our Provision: We were very fearing 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 Grass was very high, yet where there had been Houues formerly standing.

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

The thirty-fifth we travel'd eight hours through a fair Valley well manur'd, and upon the left hand we left a Cattle 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 fix 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 Taquibae; from whence it is but five Leagues to Tocat. And these are all the Roads from Paris to Isphahan, through the Northern Territories of Turkie.

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.

Aquibae is the place where the Persian Caravan use 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 Masters in their Trade. Once as I came out of Perzia they would needs give me a taste 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 Taquibae, 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 lead’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 smell 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 safe to undo them, without a noise. They wak’d me with their buffle at first, and I sent out my Servants to see if they could catch them; but they will lye so close upon their Bellies, that in such a dark Night as that was tis impossible to discover them. Thereupon 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 lost 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 Gores, or Persians that adore the Fire, who when I was at Isphahan in the year 1647 shew’d me a Sample of it, and inform’d me that the best 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 Grass 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 prefers it from rotting. Now you must take notice that they never dye this Wool, it being naturally of a clear Brown, or a dark Ash-colour; and that there is very little of it White, which is also much dearer than the other, as well for that it is scarce, as because that the Musulmans, the Moollahs, 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 Princess of Orleans.

I could not drive any Trade in this Wool till the year 1654, returning out of the Indies by Sea from Surtat to Ormus. To which purpose, I departed from Ormus, and took Guides along with me to shew me the way to Kerman, whither I could not get on Horseback in less 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 contrain'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 Horse-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 any thing handson in it, but only one House and a Garden, upon which the last Kasr 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 neat and as fine. As soon as I arrived, I went to visit the Kasr, who made me very welcome, 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 preserve anything but the mere Grape.

The Kasr was but newly entred into the possession of his Government, and being desirous, according to the custom of the new Governors, to have a noble Sword and Dagger, with a rich Furniture for his Horse, which required some Jewels, I prefented him with a Diamond worth eight hundred Crowns, which he caus'd to be fet in the end of the handle of his Dagger. He also desired to have of me as many more Jewels 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 Noblest Carriage in all Persia, which the great Personages choose before Horses, especially when they are in years. But it was not the Kasr alone who was civil to me. A young Lord, who liv'd in Kerman, and was at the Feast, whose Father had been formerly Kasr himself, took great delight to discourse with me concerning my Travels; and offer'd me his service in a very obliging manner. Now the Persians are very curious, and great admirers of the Rarities of Foreign 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 preferred him with a Carbine, and a pair of Piftole 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 trouble'd. However he sent me a stately Horse worth about two hundred Crowns, or twelve Tomans. This young Lord was of a clear humour, civil, accomplish'd, generous, and did every thing with a good grace. So that when he sent me the Horse, he sent to entreat me withal, if I did not like that Horse, to come and choose which I lik'd best in his Stable.
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 lent 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 settling 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 Isphahan, the People of the Country would not keep touch with me. However, I wrote to home to the Kan, threatening withal to complain to the King, that he fearing the King's displeasure, force'd the Natives to lend me my Bargain to Isphahan.

C H A P. IX.
Of the Road from Kerman to Isphahan; and the Fortune of Nazar Mahomet-Ali-Beg.

From Kerman to Isphahan 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 Cisterns, 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 House and Treasury; a Person 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 Oppression and Infidelities of the Great ones; which drew up 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 Repartie, made a sign to Imam-cooli-Kan Governour of Schiras, 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 stand 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, he 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 so accomplisht, and so well acquainted himself of several Employments which his Majesty bestow'd upon him, that the King advanc'd him to the Office of Nazar, or Grand Master of the House, 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 Adver'tisers 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 send for a Scimitar that the Grand Signor had sent Sha-Abas; all over set with Diamonds. True it is, that the Grand Signor had sent a rich Scimitar to Sha-Abas; but Sha-Abas had defir'd it long before Mahomet's time, and had made a noble Jewel of the Stones that adorn'd it. Thereupon this Scimitar was sought for in the Treasury, where Mahomet was chief Officer; but not being to be found, the King was troubl'd, 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, fitting for his Majesty to live in; and aggraviated wrath, that he could not do such great things as those, without purloining notably from the Publick Stock, for which he should do well to call him to an account. As they were thus discoursing, Mahomet came into the Presence; to whom the King (not receiving him as he was wont to do) spake some hard words about the Scimitar that could not be found: telling him wrath; that he would see if all the rest of the things in the Treasury were agreeable to the Register, 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 pleased he might come to the Treasury to morrow: and wrath befought him so 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 desire, and found all things in good order; having heard before what became of the Scimitar. From thence he went to Mahomet's House, who made the King a mean Present: For it is the custom, that he whom the King honours with a Visit, must make a Present 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 see them so ill fet out with plain Felts, and coarse Carpets; whereas in other Lords Houses 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 so greatly a Moderation in so 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 Meteor, who is the White Eunuch, and chief of his Chamber, as he came back, told the King the Door that was so strongly Padlock'd; which made the King curious to have it open'd: wrath, asking Mahomet what he had get there lock'd up so much care? Oh Sir, said 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 House is yours, but all that is in that Chamber is mine, and I dare affure my self, your Majesty will be so gracious as never to take it from me. Thofe words inflam'd the King's curiosity so, that he commanded the Door to be open'd: But he was strangely surpriz'd, when he saw nothing more within than Mahomet's Sheep-hook, that lay upon two Nails, his Scrip wherein he us'd to put his Victuals, his Bottle for his Water, his Pipe, and his Shepherd's Weeds, all hanging against the Wall. The Nazar beholding the King's astonishment at such a Sight; Sir, said he, when the King Sha-Abas found me in the Mountain keeping Goats; then that was all I had, and he took nothing from me: I befeech your Majesty that you would not deprive me of these things neither; but rather, if you please, let me resume them again, and fall to my old Calling. The King touch'd at so high a piece of Virtue, caus'd himself to be disappare'd, and gave his Habit to the Nazar, which is the greatest Honour that the King of Persia 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 Frank's in Persia: and if any one had done them wrong, upon complaint he did them Justice immediately. One day as I was shooting Ducks, upon the River of Isphahan near the Nazar's Gardens, with two Servants, some 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 some of the Franks along.
along with me, and complain'd to the Nazar: He teftifi'd his sorrow for what had happen'd, and gave us evident Proofs thereof, by the blows which he caus'd to be laid upon those that had done me the injury.

Another time, Sha-Sefi being upon his return from Galian, his Tents were set up near Zulfa in Armenia, where the King ftaid 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 handfom, to whom the King had already fen Prefents; which could not be unknown to any Lord in the Court. 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 were 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 faid no more, but that the Nazar had done wisely by punishing his Son himfelf, to prevent his Juflice.

But to return to the Road from Kerman to Ifhaban. The first day that I fett out from Kerman, at my Stage in the Evening I met with a rich Moulah, who feeing I had Wine, civilly offer'd me fome of his Ice to cool it. In retaliatiion, I gave him fome of my Bottle. He invited me to his Houfe, which was well built, with a handfom 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 Borachio with very good Wine.

The following days I faw nothing worthy observation; the Country being as I have already defcrib'd it.

The Nazar lies in the Road, almost in the mid-way between Kerman and Ifhaban, 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 themfelves for two Leagues round it: fo that when you leave Tedz 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 feveral forts: the Pulp of fome is green, of others yellow and vermilion; and fome there are, the meat whereof is as hard as a Rennonng. There are also very good Grapes, and good Wine; but the Governour 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 vaft quantities of Rofe-water, and another fort of Water with which they dye their Hands and Nails red, which they fqueeze out of a certain Root call'd Hina. There are three Inns in the City, and feveral Bazarfs or Market-places cover'd and vaulted, which are full of Merchants and Workmen's Ware-houfes. They also make at Tedz feveral Stuff's of Silk intermix'd with Gold and Silver, which they call Zerbaft; and another fort of Stuff of all pure Silk, call'd Doras, like our smooth ftrip'd Taftara's. Other Stuff's they make, half Silk half Cotton; others all of Cotton, like our Futtians. They make also Serges 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 ftaid in Tedz three days, becaufe I met with some Armenians of my acquaintance. In which time I found the general Opinion to be true. For certainly the Women of Tedz are the handfomest Women in all Persia. There is no Feast made, but five or fix of them come to divertifie the Guefts with Dancing, who are generally none of the meanest Beauties and Converfations among them. However it comes to pafs, the Persian Proverb is, That to live happy, a Man muft have a Wife of Tedz, eat the Bread of Tedzecas, and drink the Wine of Schiras.
CHAP. X.

Of the Caravanfiera's, and Government of the Caravans.

The Caravanfiera'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 usually 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 Persons of the best Quality 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 Horfe there is a Nich with a Window into the Lodging-Chamber, out of which every man may see how his Horfe is look'd after. These Niches are usually so large, that three men may lye in them; and there it is that the Servants usually drefs their Viueuals.

There are two sorts of Inns. Some are endow'd; where you may be receiv'd for Charities laken; others, where you must pay for what you call for. There are none of the first, but between Buda and Confiantsipole. Nor is it lawful for any others to build such, but only the Mother and Sisters of the Grand Signor, or such Viziers, and Bagh's as have been three times in Battel against the Chriftians. In thefe Inns, which are built our 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 Confiantsipole to Persia, there are none of these 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 Provision, the people bring Lambs, Pullets, Butter, and Fruits in their season. or else you may buy it, provided beforehand by the Master of the Hoife. There you alfo meet with Barley and Straw for the Horfes, 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 somthing, 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 Horfes. When you come to your Quarters every one looks after his own Chamber, so there is no regard to Poor or Rich; sometimes out of Breeding, or out of Interest, an ordinary Tradefman will give way to a great Merchant; but no man is permitted to leafe the Chamber which he has once made choice of. In the night the Inn-keeper blus up his Gates, being answerable for all things that shall be loft; for which reaon he keeps a Guard about the Inn.

As for the Persians Caravanfiera's, they are more commodious, and better built than those of Turkie, and at more reafonable diftances, throughout almoft all the Country. By which description of Inns it is easy to obferv, that though thefe Caravanfiera's are not fo commodious for the Rich as our European Inns, yet they are more convenient for the Poor, to whom they never refufe 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 fafest way is to go with the Caravan, though you are longer upon the Road, by reaon of the flownefs of their march, especially when the Caravan confift of Camels.

The Caravans are as it were great Convoys, which confift 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 feveral defert places upon the Road. These Merchants choose among themselves a Caravani-Bajfi, who orders them how they shall march, affigns the places of lodging at night, and who with the chief of the Caravan, is a kind of Judge of the differences that fall
fall out by the way. There is no honest man that covers the employment; for the Caravan-Bashi, 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-pace, but very pleasant when he goes upon his large trot. There are other Caravans that consist only of Horses; and among these, 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 sixty 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 load their Camels with any such Liquor; that Beast being particularly consecrated to Mahomet, who so strictly forbade the use of Wine. You put your Wine in Bottles made of wild Goats Skins, with the hairy side turn’d innermost, and well pitch’d within. There are some of these Bottles from which they take off the Hair; but they are not so good, as being seldom without holes.

These Camel-Masters are an insolent sort of people, which you shall 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 Taurus; but when I came to Efervan, I complain’d to the Khan, who presently caus’d a hundred Baftnado’s to be giv’n him upon the spot. Nor is there any other way to bring those Scoundrels to reason, especially at Smyrna and such other places, where the Merchants have their Complaints, who upon the least complaint to the Cady have Justice done them immediately. The examples of some of these Camel-drivers that have been paid off, keep the rest 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 six 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 sure to have day enough to set up your Tents. For if the Caravan should come to pitch in the night, it would be impossible for them to find where to set up their Tents, to dress and look after their Beasts, make ready their Kitchens, and provide things necessary for so large a Company. True it is, that in the depth of Winter and in the great Snows, they seldom set out till two or three hours after midnight; and that sometimes they stay till day-break. But in Summer, according to the Journey which they intend, they set out either at midnight, or an hour after Sun-set. The last time I went from Smyrna the Caravan consisted of fix hundred Camels, and almost the same number of Horses. Sometimes their number is greater, so 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 reason they travel all night in Asia, it happens that the Air is indifferent wholesome; 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 Turkie, travel like Horses in a Cart, by seven and seven; they are ty’d together by a Cord about the bigness of a Man’s little Finger, and a Fathom long; fasten’d to the Pack-faddle of the Camel that goes before, and to the Head-harnes of the Camel that follows. Those little Cords are made no stronger, to the end that if the Camel before should chance to fall into any hole, the Camel behind should either keep him up, or else 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 last Camel has a Bell about his Neck, which if it cease to ring, ’tis a sign that some
some one of the small Cords is broken, and that a Camel has got a miscarriage. The seventh Camel generally carries the Provisions. For if a Merchant have fix 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 subtil 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 Shawa, 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 merciful; 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-Bashi, 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 Shawa, 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 Shawa 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 Horfe, and when they come to the place where they intend to Break-faft, 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 Trabzon like a Turk, in Persia as a Persian; else would they be accounted ridiculous, and sometimes they would hardly be permitted to pass in some places, where the least miscarriage makes the Governours jealous, who are easily perplexed to take Strangers for Spies. Always, if you have upon the Road but an Arabian Veft, with a mean Girdle, whatever Clothes you wear under, there is no danger of passing any where. If you wear a Turban, you must of necessity have off your Hair, else it will never stay upon the Head. As for Beards, they never mind them in Turkey, the greatest being accounted the handomest; but in Persia they have their Chins, and wear their Muftaches: and I remember I have seen one of the King of Persia's Porters, whose Muftaches were so long, that he could tye them behind his neck, for which reason he had a double Penfon. 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 Stirrup, which is four-square, serves to spur the Horfe: 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 Houfhold-Goods, especially of those Bottles that are calld Mutare, which are made of Bulghery-Leather; every man carries his own at the Pummel of his Saddle, or else slat'ten'd to the Crupper of the Saddle behind. Besides these you must buy Borrachos; 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 Aquavitae in: and the Leather whereof they are made, has that peculiar to it self, that it keeps the Water freth. Then you must provide Food, and make a provision of Rice and Bisket as far as Tenc: For as for Pullet's, Eggs, and fuch like things, you meet with them almost every where; as also with Provision for your Horfes, and new Bread, unless in some few places. You must also carry a Tent with all its appurtenances, with a Mattres; and Clothes to cover the Horfes at night, especially in the time of the deep
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 than' to set 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 Sheaux. The Horfes are ty'd before the Tent with Cords fasten'd to a Nail, and their hinder Legs are ty'd with other Cords, to the end they may not flir out of their places. If it be not feonable for them to eat Grafs, you must buy Barley and Straw of the Country-men that come to serve the Caravan there being no Oats, neither in Turkie nor Persia.

In dressing your Victuals, 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 set the Pot over it.

But the greatest inconveniencce which Travellers suffer with the Caravan, is this, that when they come to Waters, which are only Wells, or Cisterns, 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 forc'd to stay for Water two or three hours together; for the, that belong to the Beasts of Carriage, will not suffer any perfon to take any Water, till the Camels, Horfes, Alles, and Mules are all serv'd. Nor is there any contending with these Camel-drivers and Muleters; for as they are a rude part of people, a Man runs the hazard of his Life by contefting alone: of which one Example may suffice for all.

Setting out one day from Bandar-Abasf, for Isfahar, with a Merchant of Babylon, as we came to the Inn where we lay the first night, which was call'd Guercy, 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 refus'd him. Whereupon the Cafer returning, and finding the fame refiftance as before, began to give ill language to the Camel-drivers, &c. fo that one of them happen'd to strike him. Upon that the Cafer drawing his Sword, ran him into the Belly, fo that he fell down dead: Thereupon the whole Rabbage fell upon him, bound him, and carry'd him back to Bandar-Abasf 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 busines 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 foundly bafinado'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 requet of those Merchants whose Goods they carry'd, and who fto'd in need of their Service. The Governour fpun out the busines, on purpofe that the reft might be gone: but as soon as they were all departed except the two Brothers of the party fain, he told them, he could not do them Justice, becaufe their Brother belong'd to Sebris; fo that all that he could do, was to fend the Criminal thither. The Mator of the Cafer being rich, and loving the Slave, made haft to Sebris, to tell his Story first to the Kan. And I remember, two days journey on this fide Sebris, we met in the High-way abundance of poor people, the kindred of the party fain, who were faying for the Cafer, to carry him before the Kan, and to demand Justice. Two or three Leagues alfo from Sebris I met the Father and Mother, together with the Wife and Children of the deceas'd, who feeing me pafs along, fell at my Feet and recounted to me their Grievances. I told them by my Kalmachi, that their beat and fureft way was to take a piece of Money of the Cafer's Mator, and fo to put up the
the busines. This Proposal, that would have been accepted in Chriftendom, was
rejected by those poor Madometans; in fo much that the Father tore his Beard, and
the Women their Hair, crying out, That if it were the custom of the Franks to
tell the Blood of their Kindred, it was not their custom fo to do. When the reft
of the kindred came with the Caffer to Schiras, the Kan did all he could to perude
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-
ftrain’d at the fame time, to pafs from Schiras for Ijphaban.

CHAP. XI.

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

The Female Camel bears her Burthen eleven Months; and her Milk
is a fooverain 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 Balfofa, 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 ly upon them; after that they cover his Back with a Carpet that
hangs to the Ground, laying Stones upon each Side, fo 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 accus’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 fo obediently, that it
is an admirable thing to consider. So soon as the Caravan comes to the place where it is
to lye, all the Camels that belong to one Master will range themselves in a Circle,
and ly down upon their fore Feet; fo that it is but untrying 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 Burthens,
and when they are folden’d, gently ries 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 Bufhes, and half an hour before Sun-fet they
return of themselves, unlefs 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 Fifles. 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 Thistles, of which he is a great lover. But it is more admi-
rable to consider with what patience they endure Drought: For one time that I
crost’ over the Desert, 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 fo furious, that without great care you cannot avoid being bitten
by him: And where-ever he bites, he carries away a piece of the Flefh. At that
time ifflies out of their Mouths a white Foam, besides that there appears on each
side of their Chops two Bladders large and swell’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 ventrous thing to come near them at that time.

A Camel must be drif as well as a Horfe; but the Camel-keeper never ufe any
Curry-comb, but only beats him all over with a small Wand, as Carpets are wont to
be different. If a Camel be hurt or gall’d under the Pack-saddle, they never apply
any thing to it, but only waft it well with Urine, without using any other Re-
medy.
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 Iphatham, cannot travel if the Ground be dirty and slippery; for their Bellies burst, while their hinder Quarters rive from their Bodies. These are small Camels, that carry not above five or six hundred Pound weight; but they are kept for little, and endure Thirst a long time. They do not tye them Head to Tail, as they do the great ones, but let them go as they please themselves, like a Herd of Cows. The Camel-driver follows them singing, 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 Mufick. When the Camel-drivers come to a Heathly 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 Journies. However, they eat and drink less than others, and endure thirst more patiently.

The Camels of cold Countries, such as those that travel from Taurus 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 also apt to rive 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 Erzerom, which is the most severe. The Merchant does this for his own Profit: So that when the Customer mistrusts, demands how so many Camels come to travel empty, he makes answer, that they were Camels that carried Provision: But the Customar most commonly winks at that good Husbandry of the Merchant, for fear of losing his Custum, and obliging the Merchant to take another Road.

There is as much knavery among the Camel-drivers, as among our Horfe-Couriers. For I remember, that being once at Cufbin, 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 those 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 foundleſt that ever fed: whereby they often deceive the quickest judges, especially when the Hair is all off, and that the bare Skin is all rub’d over with Tar.

CHAP. XII.

Of the Coyns and Money of Persia.

In the first place, you must take notice that there are no Pieces of Gold coyn’d in Persia, but only some few, to be thrown among the People when a new King ascends the Throne; which Pieces are neither currant among the Merchants, nor of a certain Price. When the Solemnity is over, they who get the Pieces, are not so curious to keep them, but carry them to the Changer, who gives them the value in currant Money. These Pieces of Gold may be worth five or six Franks, about the fineness of Almain-Ducats. Once I receiv’d ten thousand of them of one Merchant, at a prefix’d rate; for their value is uncertain.

In the second place observe, That the Silver in Persia is good, whether it be in Bars, or in Plate, or in Money, and it is taken for its goodnes. For when a Merchant

* A Frank is worth 2 r. Sterling.
The Money of the King of Persia. Travels in Russia.

A variety of coins illustrated, each with different inscriptions and designs, typical of Persian currency from the period.
Merchant enters into Persia, whether it be at Erivan or Tauris, where the Money is coyn'd, he is oblig'd to tell what Silver he carri'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 conecaler. 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 Isfahan, this but taking a Note from the Matter of the Mint either at Tauris or Erivan, to attest that he has declar'd the truth of what he carries, and it is excus enough.

But they that can cunningly carry their Silver to Erivan, when the Scalon 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 Shayet, a piece, for as many as they have. But there are few Merchants that carry their Silver to Isfahan; in regard the Matters of the Mints upon the Frontiers will be sure to prevent them with a good piece of Silver Plate, rather than let them carry away their Bullion to Isfahan, to have the benefit of Coynage themselves.

They that traffick into Guilan for Silks carry their Silver to Teflis, where the Mafter of the Mint gives them 2 per Cent. profit for their Silver. The reason is, because that which he gives them for it is a little sofisticated; 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 require'd 7½ per Cent. But upon the Copper Money, not above one half, or 1 per Cent. at most. Whence it comes to pafs, that when a Workman has need of Copper, rather than lose time in going to buy it, he will melt down his Cafsbeck's.

There are four several pieces of Silver Coyn; Afsis, Mamoudis, Shae's, and Bifi's: but as for the Bifi's, there are very few at present. The Copper pieces of Coyn are call'd Cafsbeck', of which there are single and double.

The single Cafsbeck' is worth five Deniers and a Half-peny of our Money. The double Cafsbeck' is valu'd at eleven Deniers.

Four single Cafsbeck's, or two double ones, make a Bifi.

Ten single Cafsbeck's, or two double ones, make one Shayet in value.

Two Shayet's make a Mamoudi.

Two Mamoudi's make an Afsi.

The Real or Crown of France is worth three Afsis and one Shayet; and counting a Real at sixty Sous, an Afsi is worth eighteen Sous, fix Deniers. Though to lay truth, three Afsis 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 Ilah allab Mahomet rafou Allah; Ali Vali Allah: on the back-side, The Conquerer of the World, Abas II. gives us permission to coyn this Money in the City of Caflhan.

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

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

Num. 3. Is an Afsi, which comes to eighteen Sous, fix Deniers.

Num. 4. Is a Mamoudi, worth nine Sous and a Farringh.

Num. 5. Is a Shayet, worth four Sous, leven Deniers, one Half-peny.

Num. 6. A Bifi, worth one Sous, ten Deniers.

Num. 7. The Copper Coyn, call'd Cafsbeck', worth five Deniers, one Half-peny.

These Coyns, unleas it be the Cafsbeck', bear no other Inscription, but only the Name of the King reigning when they were coyn'd; the Name of the City where they were coyn'd, with the Year of the Hegyra of Mahomet.

Though all Payments are made in Afsis's, as well at Ormus and other parts of the Gulf belonging to the King of Persia, as in the Island of Babres, where is the great Fithery and Marker for Pearls; yet there is no mention made but only of Livres.
The Lyrin 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 Akhaj's.

A Toman is another Sum in payment: For in all Persian Payments they make use of only Tomans and Ors; and though they usuallay lay that a Toman makes fifteen Crowns, in truth it comes to forty-fix Livres, one Peny and $3.

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 so 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 Shayer 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 discouer'd, all his Gold is confiscated.

The Ducat usuallly is worth two Crowns, which in Persia justly comes to twenty-fix Shayers; but there is no price fixt in that Country for Ducats. For when the season is to go for the Indies, or that the Caravans 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 rile to twenty-seven, and twenty-eight Shayers, and sometimes more, a piece.

The end of the Roads from Paris to Ispahan, through the Northern Provinces of Turkey.
THE SECOND BOOK

OF THE

PERSIAN TRAVELS

OF

Monsieur Tavernier:

Containing the several

ROADS

From Paris to Isphahan 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 Isphahan: and first, of his Embarking at Marselles 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 behoves 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 Marselles 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 peier'd the Ship.

From Malta we set sail for Larnaca, 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 perceive'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 sheer'd clear without any harm on either side.
In the morning we cast Anchor, and went a-shoar. It is a good half League from the Road where the Confuls 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 Confal; and another of Religious Italians, that depend upon the Guardian of Jerusalem. We stayed but two days at Larnea; the Captain having nothing to do but to inform himself what business they might have for him at his return; it being usual to then to take in spun and un spun Cottons, together with course Wool for Mattresses.

From Larnea till we came in view of the Coast of Syria, we had the Wind very favourable; but at length coming to prove a little contrary, instead of carrying us to Alexandretta, it call us to the Northward, two or three Leagues higher, upon the Coast of Chlcea, toward a Town call'd Paiais. Half a League from that City lies a ca't 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 Coast from Alexandretta to Paiais, and farther, the way is so narrow and straiten'd by the Mountain, that in some parts the Camels and Horles must dip their Feet in the Sea; and yt you must pass that way of necessity, travelling from Syria to Constamintopel. Between Alexandretta and Pails it was, that the Carvalier Paul, in a Vessel that carry'd only three hundred Men, mis'd but little of surprizing the Caravan that every Year carries the Tribute of Egypt to Constamintopel, which since hath never been sent by Sea for fear of the Moors. 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 Coast, 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 Cunftomary Present from our Captain. These Galleys then anchor'd at Pails, 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 Turk's Galleys are out at Sea, that whatever strange Vessel passes by them must send them a Present, either willingly or by force. When the Bajha of the Sea, who is the Admiral of the Turks, is in Perfon at Sea, the Vessel which he meets is not excuss'd for 2000 Crowns: So that when he lets out from Constamintopel to cruise, the Vessels of the Franks do all they can to avoid him. There are some that will seek to escape in fight of the Galleys, but it has cost them dear. And it happen'd, that one day the Wind flacking, they board'd 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 rudeness of the Chaftisement did not excuse 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 Presents for them but Cannon-Bullets. Thereupon the Men return'd to their Galleys, who soon 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 close by the Coaft, to observe the Countenances of the Turks, they weigh'd Anchor, and turn'd their Prows toward Rhodes. - However, before they left us they sent us a Bad-side, and our Captain, whatever we could say, sent 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 is in sight, 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 Confuls and Merchants of Aleppo understanding what had pass'd, very much blam'd the Captain, fearing a worfe conquence of the business: But by good fortune, the mis-carriage was flipt and never went farther.

The same day the Wind veering to the Weft-North-Weft, we flipt 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 Chriftendom, to soon as they of Alexandretta discover a Vessel, and know what Colours she carries, the Vice-Conful of the Nation to which the Vessel belongs, fails not toadvertise the Confal
Confid of Aleppe, 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 tye a Note under the Wing of a Pigeon, who is taught what to do, and the flies directly to the place whence it was brought. For more fury, they usually send two, that if the one should miscarry 't the dark, which has many times happen'd, the other may supply the defect.

Alexandretta is nothing else but a confus'd heap of paltry Houfes, inhabited by the Greeks, who keep little Fuldling-schools, for the Mariners and others, the meaner sort 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 those Employments. For the Air, like that of Ormus, is generally fo bad, especially in the Summer, in fo much that they who do not dye, cannot avoid very dangerous Distempers. If there be any fo strong that they can hold out for three or four Years, and can accustom themselves to bad Air, they do well to stay 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 cauteriz'd. That which renders the Air fo bad, is the great quantity of standing Pools and Pileth 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 Belon, upon the next Mountain to the City, where there are very good Waters and excellent Fruits. They come also thiser from Aleppo, when there is any appearance of a Pestilence; and yet there are few people in this Village who are not trouble'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 against the Merih on the other side, is a Tower whereon are to be seen the Arms of Go: of bullygn. In all likelihood it was built for the defence of the High-way, which is enclos'd between these two Merihes, whose 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 thiser on Foot. For before that Prohibition, in regard the way was short, every Sea-man that had a hundred Crowns, more or les, went on Foot to Aleppo, and got easily thiser in three days, with little expence. Now because they had but little Money to spend, and were willing to dispatch their buisness, they would not stand to give Four or Five in the Hundred extraordinary for what Goods they bought, which was of dangerous conquence to the Merchants. For you must observe, that when the Ships arrive, the first Man that either out of rashnes or ignorance, gives two Sous more for a Commodity that is not worth a Crown, lets the Price, and caules 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 Sawyer's 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 shou'd be bound to hire Horse, and to give for every Horse fix Piaffers thiser, and fix back; which expence would soon eat out the Profit of a poor Mariner's small Sum.

Usually you stay at Alexandretta three or four days, as well to rest your self, as to make some little Provisions for your Journey to Aleppo. For though you meet with good Stages at Evening, yet the Fauizaries 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 Belon. There is a wide Gap in the midft 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 so much that all Ships that happen to be there when the Wind riles, presently weigh, and get out to Sea, for fear of being cast 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 whose 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 having established, will never be left off.

Defending 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 Piaster from every person that travelled that way, that Road is now disused. Antioch once made more noise in the World, being fallen to ruine ever since the Channel, that ran from the City to the Sea, where Galleys might ride, has been stop'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 itself, 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 Causey parted by several Bridges, by reason of certain Rivulets that cross it, without which the Road were hardly passable. The frequent Revolts of Bagdat and Balsara, which the Grand Signor has been forc'd so often to besiege, caus'd the Grand Visier in the Reign of Achmet to undertake this Causey, which together with the Bridge was finish'd in six Months, that was lookt upon as a Miracle. This was done for the more easy passage of the Artillery, and other Provisions of War, that were brought out of Romania and Greece to the Siege of Bagdat, which could never have been done, but for this Causey. At the end of this Causey 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 call'd 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 Mesopotamia, 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 Barbles. I have kill'd them with my Piftol; and found them to be of an excellent tafe, though they are not regarded at Aleppo.

Two hours after, you ford a River which is call'd Afsora; though if it have happen'd to rain, you must stay 'till the Waters are fall'n. Having past the River, upon the Banks whereof you stay to feed your self and your Horfes, you come to lye at a poor Village call'd Shaquemin, where there is an Inn. Here the Country-people bring Provisions of Food to the Travellers; and whether you eat or no, you must pay a Piaster, according to the custom which the Franks have establish'd. After you have paid the Plain of Antioch as far as Shaquemin, the Horfes in Summer are so terribly torment'd with a fort of great Flies, that it were 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 Burrs that our Clothworkers make ufe of: For in regard they grow as high as the Crupper of the Horfes, they keep the Flies off from stinging and tying the Horfes.

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-stone; and about half a days journey toward the North, quite out of the Road, stands the Monastery of St. Simeon the Stylipe, with the remainder of his 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 Ruines of those Monasteries, is the number of arch'd Cisterns of Free-stone, which time has not defea'd.

From Shagguemmin you come to dine at a Village call'd Angare, where every Traveler is entertained for his Piaffar, 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 Houfe, at what time the Curtainers came prefently to search our Cloak-bags; after which we went to the Quaffery, which is a place where all Strangers are at the expence 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 bignefs and beauty of it; as for the goodnefs 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 71 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 ancienfly call'd. Some would have it to be Hierapolis; others Beren: and the Christians of the Country agree with the latter. The Arabians Historians that record the taking of it, call it only Aeb, not mentioning any other name. Whence this Observation is to be made, That if the Arabians call it Aeb, others Alep; the reafon is, because the Arabians never ufe the Letter P in their Language. This City was tak'n by the Arabians in the fifteenth Year of the Hefa 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 Caftle upon the higheft that stands in the middle of Aleppo, being supported by Arches in fome places, for fear the Earth should tumble and moulder away from it. The Caftle is large, and may be about five or fix hundred Paces in compafs. The Walls and Towers, though built of Free-stone, 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 reft is a meer dry Ditch: fo that it cannot be accounted a wholofm place. However there is Water brought into the Caftle 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 beft half of it is unmoat'd; that Moat there, is not above three Fathom deep. The Walls are very good, and all of Free-stone; with feveral square Towers, diftant one from the other about fourtore Paces; between which there are others alfo that are lefs. But thefe Walls are not all of them of an equal height, for in fome 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 Elias the Prophet liv'd for fome time.

There is no River that runs through Aleppo; and but only a small one without the City, which the Arabians call Cafbin. However, though indeed it be but proper a Rivulet, yet it is very ufeful to water the Gardens, where grows an abundance of Fruit, particularly Piftaches, much bigger, and better tafted than thofe that comes from the parts near Cafbin. But though there be no River, yet there are fome Fountains and Receptacles of Water, which they bring from two places diftant from the City.
The Edifices, neither publick nor private, are very handsom, but only within-
side; the Walls are of Marble of several colours, and the Cieling of Foliage
Fret-work, with Inscriptions in Gold'n Letters. Without and within the City
there are fix and twenty Mosques, six or seven whereof are very magnificent,
with flately Duomo's, three being cover'd with Lead. The chiefeft and largest
of all, was a Christian Church which they call'd Alhba, or Liffent'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 observation. 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-
som Chalice, and a Sacrifice over the hollow of it, with a Crescent 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 Mofate-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 Confuls
would have bought it, and there has been offer'd for it 2000 Crowns; but the
Bafha's of Aleppo would never suffer it to be fold. Half a League from the City
Iyes 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-fap'd figure of a Hand imprinted 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-Trade-men keep their Shops. The chiefest Artills, and the most
numerous, are Silk and Chamlet-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 Pastime 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
those places of privacy.

The Suburbs of the City are large and well peopled, for almost all the Christians
have their Houfes and Churches there. Of which Christians there are four forts in
Aleppo, I mean of Eastern Christians, 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 Bishop, whom they call Vertabeb; and are about twelve thou-
sand in number; their Church is dedicated to the Virgin. The Jacobites being
about ten thousand, have a Bishop also; 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 Catho-
llicks have three Churches, ferv'd by the Capuchins, Carmelites, and Jesuits. They
reckon that in the Suburbs and City of Aleppo there are about 250000 Souls.

There is a vaff Trade at Aleppo for Silks and Chamlets; but chiefly for Gall-Nuts,
and Valanede, which is a fort of Acorn-shell without which the Curriers cannot dree
their Leather. They have also a great Trade for Soap, and for several other Com-
mmodities; the Merchants repairing thither from all parts of the World. For not
to speak of the Turks, Arabians, Persians, Indians, there are several English, Italians,
French, and Hollander, every Nation having their Consul to carry on their Interests,
and maintain their Privileges.

Nor does this place happen to be so great a Mart, through the convenience of the
two Rivers of Tigris and Euphrates, as some have writ't; by which they say such
vast quantities of Commodities are transport'd and imported out and into the City.
For had that been, I should never have cross'd the Defert, coming from Bagdad to
Aleppo; nor at another time, going from Aleppo to Basra. 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 unnavigable, but made it very
dangerous.
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 believe 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 Balsara, where you may take Water, and be at Balsara 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 Moufjid and Bagdad, and others that come out of Chaldea to Trade at Balsara, 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 Murat-Jou (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 Grals, would make the Merchants pay what Toll they pleased themselves.

I saw an Example of this, coming one time from Babylon to Aleppo. In all which Road we met but with one of those Arabian Princes, who lay at Anna: yet he made us pay for every Camel's Load forty Piastrers. 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 Piastrers in specie for Livres, the Money of the Country; and he forc'd us to take them, what-ever 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 overcoming 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 Bajha, who commands all the Country from Alexandretta to Euphrates. His Guard usually consists of three hundred Men; and some years ago he was made a Vizier. There is also an Agha or Captain of the Cavalry, as well within the City as without, who commands four hundred Men: There is another Agha 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 dependence upon the Bajha. 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 Agha or Captain of the City, who commands three hundred Harquebuzes; besides a Sou-Bajhi; 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 Bajha, upon Criminal Offenders.

In Civils there is a Cadi, who sits for 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 Bajha, together with his Accusation, with whom the Bajha does as he pleases. This Cadi makes and dissolves all Contracts of Marriage; all Acts of Sale and Purchase pass in his presence. He also creates the sworn Masters of every Trade, who make their inspection that there may be no deceit in the Work. The Grand Signor's Duties are receiv'd by a Tefterdar, or Treasurer-General, who has under him several Receivers in divers places.

In matters of Religion, the Mufti is the Chief, and the Interpreter of the Law; as well in relation to the Ceremonies, as in all Ecclesiastical differences. Among the Interpreters of the Law there is a Cheick 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 belonged 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 Oseelet, 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 performed, from that place to the Castle of Aleppo, for half an hours march together; they went just before the Grand Signor's Horse, turning round continually with all their might, 'till they foam'd again at the Mouth, and dazz'd the Eyes of those that beheld them. There are some of these Dervies that will turn in that manner for two hours together, and glory in that which we account folly.

While the Grand Signor flaid at Aleppo, the Basba of Cayro came thither with a thousand Janizaries: And indeed, there never was a sight of Men more active, or better order'd. Every one of them had Scarlet Breeches that reach'd down to their Ances, with a Turkie-Robe of English Cloth, and a Waft-coat of Calicout painted with several Colours. The most part had Buttons of Gold and Silk; and as well their Girdles as their Scimitars were adorn'd with Silver. The Basba march'd at the Head of this Magnificent Regiment in a modest Garb; but the Harnes of his Horie was as rich as his Habit seem'd to be careles, having spard for no Cost to appear before the Grand Signor in a stately Equipage.

There is a necessity for a Man to stay some time at Aleppo, as well to dispose of his Affairs, and in expectation 'till the Caravans be ready, unleas he will venture himself alone without a Guide, which I have done more than once. And thus much for Aleppo, next to Constantinople and Cayro, the most considerable City in all the Turkısh Empire.

CHAP. III.

Of several Roads in general from Aleppo to Ispahan, and particularly of the Road through the great Desert.

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

The first of the five Roads, setting out from Aleppo, is upon the left hand, toward the Summer-East, through Diarbek and Taurus. The second dirctly East, by Mesopotamia, through Monuful and Amadan. The third upon the right hand, toward the Winter-East, through Bagdat and Kengavar. The fourth somewhat more to the South, crossing a little Defert, through Arina, Bagdat, and Badisa. The fifth through the great Desert, which is an extraordinary Road, never travel'd but once a year, when the Merchants of Turkie and Egypt go to buy Camels. Of these Roads I intend to treat distinctly, and in several Chapters. And first of the Road through the great Desert.

The Caravans that go to Balsara this way never set out 'till the Rains are fall'n, that they may not want Water in the Defert; and the Rain seldom holds up 'till December. This Caravan, with which I travel'd, set out upon Christmas-day, consisting of about six hundred Camels, and four hundred Men, Masters and Servants together: the Caravan-Basba being only on Horse-back, and riding before, to find Water, and convenient places to lodge in.

I must confess I had the convenience my self to ride my own Horie, which I kept all the while I was at Aleppo. A liberty permitted the Franks only at Constantinople, Smyrna, and Aleppo: for at Damas, Seyde, or Cayro, none but the Consuls are suffer'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 diffolved by day-break, and by noon we came to a place where there were five Wells, about five hundred Paces distant one from the other. The Water was excellent, and caused us to replenish our Baggage: 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 lodged that night.

Having now travel'd 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 Euphrates to Balisra, and the Shore 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 Deserts are almost quite thorough nothing but Plains of Sand, which in some places lye looser than in others; and are hardly passable 'till the Rains are but newly fell'n, and have knit the Sands together. 'Tis a rare thing to meet with a Hill or a Valley in these Deserts; if you do, there is as surely Water, and as many Bulfes as will serve to boil a little Rice. For throughout the whole Defert there is no Wood to be found; and all the Bavins 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 six hundred Camels that pass through the Defert, there are scarce fifty laden with Merchandize, which is generally coarse Cloth, some little Iron Ware, but chiefly black and blew Callicuts, 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-Bafhi 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 Arabs, 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 flod at the Wells to let their Beasts drink; and immediately the Caravan-Bafhi, and the principal persons of the Caravan made them a small Present of dry'd Fruits and Granates. Who thereupon were fo 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 seize upon ours, if they should chance to meet with us: they advis'd us moreover not to come near Anna, lest the Emir should flop us.

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

Eight days after we came to lye at a place where were three Wells, and three or four Houses. We flaid there two days to take fresh Water, and we were just setting forward again, when thirty Horfemen well mounted came from one of the Emirs, to tell the Caravan-Bafhi that he must flip his Caravan. We flaid impatiently for him three days; and at length he came, and was presented by the Caravan-Bafhi 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 most certainly had none such in his Kitchin, yet he did not seem contented with his Present, and demanded above four hundred Crowns. We contended 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 raise 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 six Sheep ready boil'd.

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 so bitter, that the Camels would not drink it: however we fill'd our Botacho's, thinking it
it would have left its bitterness by being boil'd: but we found the contrary. From those two Wells that were good for nothing, we travel'd five 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 crossed a Hilly Country for three Leagues together, at the feet of three of which Hills there were three standing Pools. The Camels, that smelt 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 crowded in all together, which caus'd the Water to be thick and muddy. Thereupon the Caravan-Bashi reliev'd to stay there two or three days together, 'till the Water was set.' 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 set them on fire, covering them with Bricks or Stones 'till they are red-hot. In the mean while they prepare their Dough upon a Sofa, 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'ing it again with the hot Bricks or Stones, leave it so 'till the morning. The Bread thus bak'd is very well tasted, not being above two Fingers thick, and as big as an ordinary Cake.

While we stay'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 preferv'd in those Cavities, which in the Summer are dry again. But now the Caravan-Bashi, seeing we had travel'd already nine days without finding any Water, reliev'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-East, in quest of the River Euphrates.

Two days after we had chang'd our Road, we pass'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 Sheep. They told us they were going toward Moujful, and put us in the best Road to find Water; and indeed, from that place to Balfara, 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 they d'mone probability, that the Country had been formerly sow'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 surely could never be, in regard that Euphrates is above twenty Leagues distant.

From that Palace we kept to the North-East, and after we had travel'd five days, we arriv'd at a pitiful Town, formerly call'd Caifa, now Mched-Ali, where Ali, Mahomet's Son-in-law Iyes buried in a plain Mosquee. Generally there stand four Tapers lighted about the Tomb, and certain Lamps burning over-head, which are afften'd to the Roof.

Though the Persians have Ali in so much veneration, yet they rarely go in Pilgrimage to his Tomb. The reason is, because that there being no way to come at it, but through Bagdat, which is under the Dominion of the Great Turk, there is a demand of eight Pfenniers from every Pilgrim; which is an Impostion that no way pleases the King of Persia. Sbr-Abas (torming that his Subjects should be tributary to the Turk,) endeavour'd to divert them from this Pilgrimage by another fort of Devotion, which he set up at Meched, upon the Road from Tauirs to Candahar. Not have the Kings his Successors been leis 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 Monsieur Tavernier.

Which is the reason that this Mosquee is no more enrich'd by the Persians. For besides the Lamps and Tapers that burn continually, there are only two Moulkah's that read the Ateewan according to custom. In this Town there are only three or four bad Wells of brackish Water, and a dry Channel, which they say Shu-Abbas 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 fold 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 Pasturage for Catell, 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 pitch'd 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 Galoon-lace. So soon as they were sett'd in their Tents, the Caravan-Bashi and I went to wait upon them; who understanding that there were Franks in the Caravan, ask'd me whether I had any Curiosities to sell them; but when I made them answer I had nothing worthy their purchase, they would not believe me, and therefore commanded the Caravan-Bashi to fetch my Trunks, that they might be open'd in their presence. While they were opening, one of the chief perfons 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 perfons of great integrity. Now I had in my company a young Painter, who had in his Cheff several engrav'd ets, part Landskips, part Figures, together with the Pictures of certain Courtlains drawn to the Waft. The young Lords made choice only of twenty of thofe Courtlains, which I would have preferred to them; but they gave me to understand, that they knew how to pay for what they had, and especially the youngft, who feem'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 fame time to clean them, which he did to the great fatisfaction of the young Prince. Thereupon they fent me and my Train, of their beft Victuals they had. The Caravan-Bashi prefented 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 lent the Caravan-Bashi and my fell two Frails of the beft Dates that we had met with since we left Aleppo.

About midnight the Princes dilodge'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 moft potent Emirs of Arabia, who coming from the South, and going Northward, was to crofs the Road that we kept. He was about fifty years of age, well made, and of a-comely preference. He had not then above two thoufand Horse, of thirty thoufand which we heard had paiz'd by fome days before. Behind the two thoufand Horse were ffty Camels that carry'd his Women; their Caieous being cover'd with Scarlet-cloath fring'd with Silk. In the midft of thofe Camels there were fix encomps'd with Eunuchs, the Fringes of the Caieous being Silk, Silver, and Gold. The Arbatis do not feem to be jealous of their Wives, as in Turkey and other places; for they led their Camels by our Caravan, 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 harnes'd: others he had that were neither faiz'd nor bridled, 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 Hair. He had fome Horfes of an exceffive price; and this is to be observ'd, that they are never read.

The Caravan-Bashi believing he should not escape fcat-free from fo powerful a Prince, among the Merchants of the Caravan found out a rich Saddle, with Bridle and Stirrups, which were all fet out and garnizh'd with maffy Silver, with an embroider'd
embroider'd Quiver full of Arrows, together with a Buckler, the whole coming to about eleven or twelve hundred Livers; and adding to thefe of his own a piece of Scarlet, four pieces of Tiffieu of Gold and Silk, and six pieces of Tiffieu of Silver and Silk, made a Prefent of all together to the Emir. But he refus'd all, demanding only two hundred thoufand Piagiers for Larins: which exchange being no way for the Merchants profit, rais'd a great difpute. But at length, confidering that it was in his power to ftop and starve us there, we only endeavou'rd a Compofition; which was obtain'd. Thereupon he took the Prefent, which perhaps he would not elfe have done. For two days that we ftaid 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 Schek, 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 dangerously wounded about two days before with a Musket-bullet, my Chirurgeon dreft him, and gave him Salve and Tents, for which he was extremely thankful. He fent me to Supper, which perhaps he would not elfe have done. For two days that we ftaid 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.

The next we met with nothing worth obfervation, but the day following we met another Emir, of about Five and Twenty years of age, who came from Euphrates, 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 prefently fent to know what Caravan it was, and understanding that it conffited of many Franks, among whom there was a Chirurgeon: He fent again to defire the Caravan Bajhi 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 anfwer, that the cure was not impoffible, provided he knew where to get fuch remedies as were convenient: For had he faid, he could have abfolute cry'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 hundred Crowns to have bought Medicines. But I made anfwer, 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 anfwer, fent one of his chief People to Bafara, 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 defir'd his excufe, in regard the attendance 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 ruins of fome houfes on both fides the way; which made us conjecture, that fome great City had ftood formerly in that place.

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

While I stay'd at Bafara, which was about three weeks, an Ambaffador from the Great Mogul arriv'd there, who from Conftantinople went to Bagdad to congratulate the Grand Signor for the Conqueft of that City which he had taken in fo fhort a time. The Emperor prefented him with three fately Horfes, and a little Watch, the Cafe whereof was fet with Diamonds and Rubies. But the Ambaffador not knowing what belong'd to that little Engin, wind'ing it up the wrong way, broke the ftring. Coming to Bafara he fent to the Carmelites to defire them to mend his Watch; for he fear'd the lofs of his head, fhou'd he return to his Master.
Master and not shew him the Watch entire. It was at their House that I then lay; and therefore not knowing what to do with it, they defir'd me to shew my skill: Thereupon I put on a new string. But the Ambassador when he understood to whom he was beholding, though it were but a trifle, profer'd me all the service and kindness imaginable. Thereupon the Carmelites and Auguflin Fryars defir'd me to request of the Ambassador in their behalf, that he would obtain the Great Turk's protection for them, in cafe he took Bafifra, that their Housés and Churches might be prefer'ved; which I did, and obtain'd by his means full protection from the Grand Vifiter. But they had no need of it, for the Turks did not make any attempt upon Bafifra, hearing that the Persians were advancing; besides that the rainy leafer 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 spoken of the Arabian Horses, I must needs fay, that there are some that are valu'd at a very high rate. The Mogul's Ambassador gave for some three, four, and fix thousand Crowns, and for another he offer'd eight thousand Crowns, but the Horse would not be fold under ten, and fo he left it. When he was got home into the Indies, and had presented the Mogul thefe Horfes which he had carry'd along with him, being very lovely Creatures; he told his Master how he had offer'd eight thoufand Crowns for a Horse more beautiful than any of them; but because the Owner would not let him go under ten, he left him. The King incen'd that his Ambassador had flood for fo small a Sum, when it was for one of the greatest Monarchs in the World, upbraided the poorefs of his Spirit, and banish'd him for ever from his prelence, into a Province far distant from the Court. Thereupon the King wrote to the English to buy him the Horse, who accordingly did fo, and brought him to Swat, where the Governour re-paid them their Money. But the Horse dy'd at Brampour.

Nor muft I forget, that while I was at Bafifra, twice there flew by such a pro- digious number of Locuits, that a-far-off they appear'd like a Cloud, and dark'n'd the Air. They pass by Bafifra 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 Chaldea. 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 Locuis fry'd in Butter to those that love that fort of Diet. Once I had the curioufity to open the Belly of a Locuit fix Inches long, and found therein feventeen little ones that stirr'd; whence it is eafe to guess how thofe Infefts come to be fo numerous, efphe- cially in hot Countries.

There are feveral 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 Matter 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 Bafifra to the mouth of the River Euphrates, it is reck'n'd to be twenty Leagues of fresh-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 Fishers Hurts; which Hurts are only Hurdles set 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 Horfes.

We were fix days upon the Road from thence to Cazerom. This is a Mountainous Country, where there is Wood enough; 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 feveral Rivulet's, and through verdant Groves fior'd with great quantities of Turtles. We kill'd a good many; which we eat, part with Pilaw, instead of Henns; some we roled; making Sticks to serve for Spits.

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

From Cazerom to Schir dashes it is five days journey. The Road lies over very craggy

Mountains,
Mountains, which had been impassable, but for the Liberty of Ali-Couli-Kan, Governour of Schiraz. He made Ways where there were none before, and joyn'd Mountains together by Bridges, in Countries which otherwise 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 sojourn, that come for cool Air and Paturage in the Summer.

Coming to Schiraz, I took Horfe there for Isphaham, 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 Schiraz you pass the Mountain of Mayen, a little City where there is nothing worthy obervation. Two days journey from thence you enter upon the Plains of the Province of Caffewar, where the King of Persia keeps his Race-Horfes. The next day I arriv'd at Tejdeca, 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 Tejdeca to Isphaham. This was the first Road from Aleppo to Isphaham.

C H A P. IV.

Of the Road from Aleppo to Isphaham, through Mesopotamia and Allyria, which I travel'd in my third Voyage to the Indies.

Departed from Paris in my third Voyage to the Indies upon the sixth of December 1643, and went to Ligourn, where I found the Dutch Fleet ready to set Sail for the Levant. The Veffel wherein I embark'd seeming rather a Mart-of-War than a Merchant-Man. We pass'd through the Channel of Messina, and lay there at an Anchor four days before the City. From thence passing by the Morea, we enter'd into the Archipelago, where the Fleet parted, according as every Ship was bound. Our Ship fayl'd directly for the Port of Alexandria, but though the Wind were favourable, we were stopp'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-fides, 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 Mariners 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 escape, purfui'd our Voyage to Alexandria, where we happily arriv'd; from whence I took Horfe for Aleppo, as I have already defcrib'd.

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

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

The seventh of March the great Rain's that fell hinder'd us from getting to the usual Stage, fo 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 Horfe. This is a Cave where the Bedouins or Feeders of Cattel thereabouts oft retire, who live after the manner of the Arabs, either in Rocks or in poor Huts. The Cave has been hollow'd from time to time, there being several Niches in it like little Chambers. Our Caravan-Bashi fearing some
Chap. IV. of Monsieur Tavernier.

Some Ambuscades, 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 Mozara, 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 Rivolets 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.

You cross the Euphrates in large Ferry Boats, and as soon as you are got over the other side of the River, the Customer and his Officers come 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 curvy 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 Piafters upon every load of Goods, whether upon Horse or Mule, though the Mules carry more than the Horses; and half a Piaffer for every Beast that carries Provisions. But for Saddle Horses or Mules there is nothing demanded.

The Bir, or Beryzen, 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's 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, who is an Aga, whom some call a Basha, having under him two hundred Janizaries, and four hundred Spahis. 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 Fife.

The tenth day after we had travel'd eleven hours in the first Lands of Mesopotamia, that lyes between the two Rivers Euphrates and Tigre, which at present they call Dinarbek, 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 Fortress, with a Garrison of two hundred Spahis, by reason that the Arabs sometimes cross Euphrates, and make incursions upon that side. In the year 1631, the Grand Vizier returning from Bagdat, where he had left the greatest part of the Grand Signor's Army, not being able to take the City, fearing the loss of his head if he return'd to Constantinople, and knowing himself to be in great esteem among the Souldiers, resolved to quarter himself upon this Mountain, and to erect a Fortress 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, Mossul, or Bagdat, unless you travel thorough the Desert, you must pass through Sharmely, under the command of this Fortress, 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 stragl'd by thofe in whom he most confided, 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 stay's 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 open 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 liv'd, 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 offer'd him his Kingdom and his people to defend him against the Jews, whom he understood to be his Enemies. The Chronicles of the Armenians report, that Abgarus was their Country-man, and that in his Reign they began to be Christians, and to be Baptiz'd 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 handsom 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 Fith-pond, the Spring whereof is under the Foundations of the principal Mofque, 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 Iaffe, and that two Springs of Water arose from the two places where he rested his knees, which now feed the large Fountain I have made mention of. It is pav'd with Free-stone, and so full of fish, 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 Fish. Besides that, the place about the Fountain where the water widens it fell 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 Piafters. I also saw the Church, under the portal whereof, they say, St. Alexis 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. Ephrem, 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. Ephrem 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 Grottos 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 it self out of sight to the East. There are several pleasant Gardens near the walls, water'd by little Channels brought thiser 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 Felfares in those 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 Delert than a Metropolis. The City is Govern'd by a Bajba, who has under him a hundred and fifty Foundaries, and six hundred Spahis, standing more in need of Cavalry than Infantry, by reason of the Incursions 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 dress at Ourfa, the Blew at To-cart, and the red Rat Diarbequir.

The twentieth of March, we set out of Ourfa, and after a journey of six hours, we lay at a pittiful Village where the Inn was fall 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
The twenty-first we travel'd nine hours, and came to lye 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 Cattle 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 Gratto's on each side, where Travellers take up their Quarters, and whither the Natives of the Country bring Provisions both for Horse and Man. The Toll-gatherers, coming from a Fort about three Leagues distant from these Caverns, here exact two Pfalters 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 defiered 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 eleven hours, and lay at Dadacardin. 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 Provisions which they fell very cheap.

The twenty-fourth we travel'd nine hours, and lay at a place call'd Caras, built upon a Hill. The Caravan lay at the Inn, but the two Capuchins and I lay at a private Christian's Houfe, who carry'd us to the Church, where was then the Ver- tabet or 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 Triffet had paid 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 Green-fores, 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 Incurations 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 Coufafar, where there was no Inn. There were formerly three great Monasteries, 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 fairest Pile of Building, serves for a Mosque. They have made Shops round about the Cloysters, in the middle of which is a fair Spring of Water.

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

Merdin is not above two Leagues from Coufafar. This is a little City seated upon a Mountain, with good Walls, and a fair Fountain replenish'd from the Castle; which stands upon the North-side, in a place yet higher, that commands the City; where there lives a Basho, who has under him two hundred Spahis, and four hundred Janizaries. Merdin is the place where was born the Lady Amini Giorirda, the first Wife of Pietro de la Valle, so well known for his famous Travels.

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

The twenty-seventh, after we had travel'd nine hours, we arriv'd at Karasara, which had been formerly a great Town, and no doubt inhabited by Christians; as appears by seven or eight Churches half ruin'd, though the Steeples are little the worse. 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 stopp'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 same Church under Ground are to be seen two great Cisterns, each four hundred and fifty Paces long; with two great Arches, built 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 Cross; and in every Room as it were a Bench, and a Table, with a little place about the length of a Man, like a Bedstead, all cut out of the Rock. At the bottom of the Rock is a Hall, round about the Wall whereof is a Bench to sit on. The Rock 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, 'tis very probable 'twas only made to let out the Smoak when they drest 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 Herdsmen, whether they know of any Thieves in the Grotto'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 the Ruines, as to give order for the demolishing a Fort that stood not above two Leagues off of Karasara, which the Thieves of the Country made their place of retreat. He also at the same time caus'd the Road to be clear'd for four days journey, by ord'ring the Stones to be pick'd 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 Ne'bin, anciently Nisbis. 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 Elias was buried.

The Country from Cusfar to Ne'bin is a large Plain, where for the first days journey you shall see no other green Herb upon the Ground but only Pimpernel; 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 flour of yellow, red, and violet Flowers, Tulips of several colours, Emonies, and single Daffodillies. But in general Melopathania is a very barren Country, and there are very few places that can be better'd by Art or Industry.

Ne'bin is only the Shadow of the ancient Nisbis, being now only a large Village; the Inhabitants whereof are Christians, both Armenians and Ne'brisans. Our Caravan lodg'd a little beyond, in a Church-yard adjoyning 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, accompanied 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 Nisibis. 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 Necessities, but especially in their Sicknesses. They believe that Stone to have been the Pedestal for the Statue of some Saint, which the Turks have defaced: so that they give the fame 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 brok'n off in some parts: so that I could not learn, in Honour of whom that Statue was erected. Half a League from Nisibis 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 Tomb-stone of the General of an Army that was a French-man: but I could not read his Name, which time had defaced. The fame Bishop informed us, that formerly the Moors having besieged 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 raise the Siege. You must pay the fame Toll at Nisibis as in other places, that is, two Piaffers and a half, for every Mule or Horses Load. We lay there three days together, to furnish our selves with Provisions till we came to Moufful, which is five days journey from Nisibis; 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 Herdsmen grazing their Cattle.

The first of April we departed from Nisibis; and after we had travel'd eleven hours, we lay near to a River, whither certain Shepherds brought us Hens to fell. 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 Moufful, which is not far from the ancient Niniveh.

Moufful is a City that makes a great fiew without, the Walls being of Face-stone; but within it is almost all ruin'd, having only two blind Market-places, with a little Castle upon the Tigris, where the Bashas lives. In a word, there is nothing worth a Man's sight in Moufful, the place being only considerable for the great concourse of Merchants; especially the Arabians and Curds, which are the Inhabitants of the ancient Assyria, now call'd Curdisland, 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, Nestorians, and Maronites. The Capuchins had a pretty Dwelling upon the Tigris; but the Bashas 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 Bashah, that has under him, part Fanzaries, part Spahis, about three thousand Men.

There are only two scurry Inns in Moufful, which being full when we came, I caus'd my Tent to be set 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 Course 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 whith, like the Loire. As for its Course, 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-side, 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 Turke are like Cellars, or else but one Story high. Half a League from Tigris stands a little Hill encompass'd with Houlies, on the top whereof is built a Mosquee. The people of the Country say 'twas the place where Jonas was bury'd; and for that place they have 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 Capuchin Fryars; but we were forc'd to put off our Shoes first. In the middle of the Mosquee stood a Sepulchre, cover'd with a Persian Carpet of Silk and Silver, and at the four corners, great Copper Candelsticks 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 fat two Dervis reading the Alcoran.

About a Musket-Shot from Moufful 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 Moufful, 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 fees Duties to be paid; and besides, it was a shorter 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 Mosquee, where according to the tradition of the Turks, Jonas was bury'd, and made choice of a Curd, or Assyrian for our Caravan-Bafti, though the people are generally Thieves, and must be carefully look'd after. But it was a piece of Policy, because we were to crofs the ancient Assyria, now call'd Cordisvan, the Language of which Country is a particular Speech.

In the two first days Journey we crofs'd two little 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 Bohrus, being a very rapid Stream, full of Fish, but more especially excellent Trouts. The Caravan was two days passing that River, by reason there were no Boats. For the people are forc'd to tye 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 Baies 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 ladin upon the Mules appointed to carry them. As for the Horles, Mules, and Asses, as well thole that carr'd the
Chap. V. of Monsieur Tavernier.

the Goods, as those upon which the Men ride; so soon as the Herdsmen thereabout see a Caravan coming, they flock to the River-side. Tho' people that wear nothing but a couple piece of Linnen or a Goat-skin to cover their nakedness, take off their Cloaths and wind them about their Heads, like a Turban. Then every one yees a Goat-skin blow'd up under his Stomach; and then two or three of the most expert mounting the fame number of the best Horses, which are bridled, put themselves first into the Water, while others follow them swimming, and drive the Horses before them; holding the Beast by the Tail with one Hand, and switching him with the other. If they find any Horfe or Afs that is too weak, they yee 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 six hundred Horses.

The Caravan being thus got over, for two or three days has but a very bad Road. The first days journey, the Horses 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 Horses, and only a few Brakes to boyl our Rice. Having got over this bad way, we came to a River call'd the great Zarbe, 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. Leaving the Bridge, we came to a Town call'd Sherazoul, built upon a rising Ground, upon three Redoubts. There refides a Bashlu, who must be brib'd with a small Present to let the Caravan pass; we lay by the Banks of a River, and flaid 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 pleasant Plain, flor'd with Fruit-trees. This was the Plain of Arbele, where Alexander defeated Darius; containing about fifteen Leagues in all. It is water'd with several Rivuletts, and in the middle of the Mountain rifies a little Hill about half a League in circuit. It is all over cover'd with the fairest Oaks that ever were seen; and on the top are the Ruines of a Castle, that seems to have been a sumptuous Structure. The Country-people say that Darius flaid 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 secure'd some of his Wives when he left the Battel. This Castle is fleated in a most lovely Prospect. At the foot of the Mountain rifies 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; so that two days journey from the Hill, you crofs it near a Town call'd Sherazoul, over a fair Stone-Bridge of nine Arches, whereof the Great Sha-

Abus caus'd three to be brok'n down, after he had tak'n Bagdat.

This City of Sherazoul 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; so that you must go up to the Houfes by Stairs of fifteen, or twenty steps, sometimes more, sometimes less, 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 sides of the Wall being so 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 Inhabitants have contriv'd Caves to keep their Cellar in: So that we judg'd it to be built for a place of Safety to secure the Inhabitants from the Incursions of the Arabians and Bedowins of Mesopotamia.

We came to Sherazoul upon Easter-Eve, and flaid there three days to refreh our selves, 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 Glaffes of Wine and drank up, I found to have a Purgative quality, having a kind of Mineral tast. These Springs boyl up near the side of a River call'd Altum-sou, or, The River of Gold, that falls into the River Tigris, three days journey on this side 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
several Fenns 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 Gall-Nuts, so high, that the Caravan was some hours ere it could get to the top. As we ascended, but especially when we were up, we heard several Musks 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 stood upon our guard; and I believe we should have mended our paces, had we known what was intended us. Befides, I remember'd that the Country-people would not sell any thing but for Powder and Bullet, which the Caravan-Bashi advis'd me not to let them have, for fear they should make use of it against our selves. From the Mountain we descended into a fertile Plain, water'd with several Rivers; and night approaching, we set up our Tents, not fearing any thing, because we were in the Dominions of the King of Persia, where there is so much securitie 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 Santis 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-Bashi wasaccording to dury bound to give notice of the Arrival of the Caravan; and an account of the Perfons and their Merchandise. This Venetian was a person ill fitt'd for the quality of an Ambassador, being a person of no Parts; which made me wonder that such great Princes, and so wise a Commonwealth should send such a person 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 Governor of the Province, whose duty it was to advertize the King. Thereupon he requested me to send my Interpreter, which I did. Upon whose 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 past'd through a Wood, we heard as it were some person give a Whistle, at which when the Lieutenant perceiv'd us to be somewhat startl'd, 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 squee'd between two Trees, that put him to pain. From that Mountain we descended into a pleafant Plain, where the Commander of the Fortresstaid for us under his Tent. He had let it up by the side 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 fallet us in a most civil manner, telling us, that assuredly Shaw-Abas, his Maffer, would be very glad to hear that the Monarchs of Christendom had sent him an Ambassador, and that he would write to Solyman-Kan, whose duty it was to advertize the Emperor. Thereupon he wrote and dispatch'd away a Messenger, giving him order to tell the Deraga, or Judge of the Town, through which we were to pass, that he should make Provision for us and our Horses till we came to the Governour. After he had ask'd us several Question 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 Caravan. About ten a Clock the next night we disembog’d, and the Lieutenant and six Souldiers attended upon us; who told us he had order not to leave us, ‘till he had brought us to Solyman Kao.

The next night we lodg’d between two Hills, among several Tents of Hrds-men. 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 Mefopotamia, others of Arabia. There are all Hrds-men that never live in Houses, but retire with their Cattle to the holes in the Rocks, 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 Persia Carpets. He caus’d us to sit down upon Cuhions, and then presented 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 troubl’d that we had made a small Prefent 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 Lily’s, but much bigger. And to drink the infusion of the Roots of these Lily’s, especially those whole Leaves are blackest, for fifteen days together, is a most Sovereign remedy against the Pox. Not long after came a Perlon of a goodly Aspect, who seem’d to be an Arabian, but he spake the Persia Language, whom Solyman Kao 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 Captachis. The Ambassado- dor allo sent to Compliment the Kao by my interpreter; and when the hour was come that we were to set forward, he gave order to fix of the Captains of his Cavaly to accompany the Ambassador. The House where the Governor liv’d in, was one of the most beautiful in Perseia. 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 Querions and discours concerning the Affairs of Europe, they serv’d us in Supper, which consist 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 Perseia that when one man rises, another takes his place and falls too, so much that the Master of the Feast must have the Patience to stay till several have tak’n their turns; and when every one has done, the Cloth is tak’n away without any more to do. Here the Ambassador committed an abfurdiy; for there are no Silver or Gold Spoons in Perseia, but only long Wooden Ladles that reach a great way. Now the Ambassador reaching his Ladle to a Purflane-Dish full of Pottage that was scalding hot, clap’d it pellentely into his mouth; but finding it so hot that he could not endure it, after several curvy faces, he threw it out of his mouth again into his hand, in the presence of all the Company.

After we had stay’d five days at Sneirne, the Caravan-Baflii signifi’d his desire to pursuie his Journey. Thereupon the Ambassador took his leave of the Governour, presenting him with a Watch and a pair of Piftols; who in retaliation presented the Ambassador with a fatee Horfe, and a Colt of two years old. The next day we disembog’d, and pursu’d our Road to Amadan, which is not above three days Journey from Sneirne.

Amadan is one of the largest and most considurable Cities of Perseia, seat’d at the foot of a Mountain, where do arise an infinite company of Springs that water all the Country. The Land about it abounds in Corn and Rice, wherewith it furnishes
the greatest part of the neighbouring Provinces. Which is the reason that some of the Perfian Statel-men hold it very inconvenient for the King of Perfia to keep Bagdat, as well by rea'on of the vauntels of the Charge, as also for that it draws from Amadan that which should supply other Provinces. On the other side, it is ease for the Grand Signor to hold it, by rea'on of the neighbourhood of Mefopotamia, Assyria, and the Arabs, Enemies to the Persians: by which means Provi-

sions are very cheap, which the people would not know where to put off, if the King of Persia were Lord of Bagdat.

We staid at Amadan about ten days, by rea'on of the Rains; during which time the Caravans cannot travel. While we tardy'd there, we were visited by several Babylonian Christians, who were glad to fee that we had escap'd the Clutches of the Bajha of Bagdat, who had giv'n order to the Bajha of Kurkan, 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 Ambaffador, and a malicious Rabbi, that came along with us in the Caravan from Aleppo; who finding the Feast of the Tabernacles to be at hand, and that we had a great way to Iphan, left us at Ni-niveb, to keep the Festival with the Jews of Babylon. Where that he might in-

nate himself into the Bajha's favour, he inform'd him that there was a Fringuiz, 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 Prelens to the Perfian King. For out of vanity or folly, the Venetians had several times open'd his Chef and expos'd his Gallantry to view. And yet he was so clucht-fated and niggardly in every thing, that when there was any occasion to reward the Kas'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 Ca-puchins; and with three Servants and a Guide, after I had staid at Amadan three days, I took Horfe for Iphan.

When I came there, the Nazar or Mafter of the King's Houshold hearing I had left an Ambaffador behind me with the Caravan, enquir'd of me what manner of Perfon he was, but I pretend'd I had had little converse with him, unwilling to difcover his mean Spirit. The Evening before his Arrival the Nazar lent to give the Fringuiz notice in the King's Name, that they should be ready to go meet the Ambaffador 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 Ambaffadors to falue that Gate, by rea'on of a white Marble Stone made like an Afles back, and which serves for a Step: being, as they report, brought antecently out of Arabia, where Ali liv'd. So soon as you have flrid 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 side, which serve for a Sanctuary for Criminals, which the King himfelf cannot fetch out of that place. That day that the new King receives his Enligns of Royalty, he goes to flride over that Stone; and if by negli-
gence he should chance to touch it, there are four Guards at the Gate, that would make a fiew of thruffing him back again.

But now the Mafter of the Ceremonies being ready to conduct the Ambaffador to the Apartment allotted him, as an Ambaffador that came from three great Mo-

archs, and a potent Commonwealth, he defir'd to lodge at the Houfe of one Pietro Pentaler, descended from Venetian Parents; whereupon the Mafter of the Ceremonies conducted him thither, and caus'd his Dinner to be brought him. While we were eating, I count'd thirteen Languages f spoken at the Table; Latin, French, High-

Dutch, English, Low-Dutch, Italian, Portuguese, Persian, Turkish, Arabic, Indian, Syrac, and Malay, which is the Language of the Learned, that is spoken from the River Indus to China and Japan, and in all the Ilands of the Eait, like Latin in Europe; not reck'nng the little Mofecio or Gibbirh of the Country. So that it is a difficult thing to obferve 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 moft.

Now to fhow you the Civility of the Persians; the Mafter of the Ceremonies came to the Ambaffador 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 Turkej, to offer him

Money
Money instead of Diet, to the end he might dress his own Meat as he pleas’d him- 
sel. Upon which the covetous Ambassador accepted his offer, and two hours after 
there was a Bag brought him of 50 Tomans; which amount to about 800 Crowns. 
The Franks being offended at his bafeness, flighted the Ambassador, and left him 
to keep House by himself, which was poor enough God knows; an Onion or a Turnep 
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. Thos from the three last were well 
receiv’d, because the Seals were of Gold, and for that the Paper was embelisht’d 
with curious Flourishes: but the Pope’s Letters were rejected with scorn, because 
the Seals were only of Lead, as the Bulls are usually feald; 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. 

Dominico de Sanctis 

had better have tak’n upon him the meuser 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 Ispahan some time after. 
All the Franks went forth to meet him, and the Master of the Ceremonies made him 
the fame offers as he had done to the Venetian: but he nobly answer’d, That what-

ever it was that the King of Persia telt 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 persons as behave themselves with decency and 
a good grace, are the persons that the Christian Princes should fend 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 Ecclefiaitical 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. Dominico de Sanctis 
being then at Rome, put himself into his service, and follow’d him into the Indies, 
where I saw him the firft 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 understood 
the Trade of Asia; whereupon some particular Merchants trusted him with some 
Goods, which were cast 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 Ispahan, where he fell into the acquaintance of Father Rigordi a Jesuite, 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 Commiffion which I have already 
mention’d. The Emperor follow’d his Example, and the Commonwealth of Venice 
did the fame: and to give the more lustre and authority to his Embaffy, they got 
the Pope to join with them. But alas! both Dominico de Sanctis, and all such persons 
as he, that go into Asia without Brains and good Behaviour, do but proftrute the 
Reputation of the Princes that fend them. Such another was Father Rigordi, who 
after he had been thrust out of Goa by the Portugals, went to Ispahan, where he 
infumated himself by a Propofition which he made of Marrying the King of Persia, 
who was then a very young Prince, to the Dutchefs of Orleances. Under which 
pretence he was well receiv’d and treated by the King; from whom he also receiv’d 
some Precents by virtue of that Propofal, which was good fport to the Dutchefs when 
she heard of it. 

As for the Venetian, the Atenadoulet, who was very glad to be rid of him, defir’d 
the Muscovite 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 
Africans; but there the Muscovite told him he could carry him no further: 
thereupon he was forc’d to come back to Ispahan, and fo to travel to Goa, whence the 
Portugals thipt him home for Charities sake. But when he came to Venice, has was 
so far from being well receiv’d, that the Senate had like to have punish’d him severely 
for giving fo bad an account of his Negotiation.
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 Marfillels to Alexandretta.

Set out from Paris in the company of Monsieur d'Ardisioe the eighteenth of June, 1651. and arriv'd at Marfilles the sixteenth of July. On the twenty-sixth 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 lakk, 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 Coaft of Sardinia, fix Leagues from the Land. About Noon the Wind chopping about again to the North-West, we held on our first Course; and upon the third of September, we descriy'd the Island Gallia upon the Coaft 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 sight of the Island of Pantalania, and the Coaft of Sicily. The sixth we discover'd the Island of Goza, and the seventh the Caflle 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 Turkes' d their Siege upon that day.

The Grand-Mafter goes to the Church of St. John, accompany'd with all the chief Commanders in their Robes of Command, and the greatest 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 Auberviaans-hoefe, with the Knight that goes to fetch the Standard. This Knight is clad in a Caftock of Crimson-Velvet, with a Crofs of the Order, before and behind. He wears a Helmet upon his head, and carries the Standard upon his shoulders; and by him marches the Grand-Mafter's Page, who carries a Sword in one hand, and a Dagger in the other, both very richly Embellish'd, and given 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 Souldiers 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-Master, places himself on the right hand of the Grand-Masters Chair, and the Page on the left. Then the Mafs and the Mufick begins, and while the Gospel is reading, the Grand-Master 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 Host, the Knights repeat the fame Ceremony as at the beginning; and then the Bells ring, the great Guns go off, and the Souldiers give three Vollies. Mafs being ended, the Grand-Master retires, accompany'd as before, only that he is then attended by all the Ecclefiaftical 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 Souldiers give another Volley, 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-Master goes to his Palace.

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

The tenth we saw the Pages perform their Exercises before the Grand-Master, which are generally vaulting and handling their Arms, both Mufquet and Pike.

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

The next day we visited the Infirmary, where the sick are serv'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; so that upon the twenty-third we discover'd the Coast of the Morea, to which we approach'd so near, as to defcry Navarin. In the Evening we faw the City of Coron, where there is a great Trade for Sallet-Oyl. From thence it was that the Great Turk Embark'd for Candy 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 Cerigo.

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

From the twenty-seventh day we came to Alexandretta, where 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 Santorini. Some think that it proceeded from the abundance of Sulphur, of which Country is full, which took Fire, and was the death of above 750 of the Islanders, 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 that attended out of the Abyss fuly'd all the Silver as far as Constantiople; the noise of the Earthquake being heard as far as Smyrna.

The twenty-ninth, 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 Confus live. Here I ask'd several of the Christians of the Country, how they did 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 Mohammedans, to avoid paying their Carage, which is a Tribute that the Grand Signor layes upon all Christians throughout his Dominions. He extorts from the poorest fix Piasters a Head; but there are some that pay a hundred, or a hundred and fifty: and this Tribute is due so soon as ever they come to be eighteen years of age.

The Island of Cyprus is one of the most cnderable 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. Epiphanio, toward the West; Cape de Gate, toward the South; Cape Diguega, toward the North-East; Cape Cornachiti, 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 Coreni. The Haven of Famagofa signifies nothing as to great Ships, there being none but small Veffels 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 lye that come from Caramania, and Payaffes; and where the Bashis land that are sent as Governors of the Island from Constantinople, who reside generally at Nicofia. That City is almost in the middle of the Island, and was formerly a very large one, as appears by the compafs of the ancient Walls. The new Walls are well terraced within-fide, and in a good posture of defence. There are three Gates belong to the City; that of Famagofa, that of Paphos, and that of Cerines. The City itself is no uncomely place; the Venetians having adorn'd it with many fair Palaces, which the Turks demolish every day, out of hope of finding hidden Treasure therein, and fell the Stones to build new Houses. The Cathedral that goes by the name of Santa Sophia is an ample and fair Structure, of which the Turks have now made a Mosquee, together with one more, which was formerly a Monaftery belonging to the Austin-Fryars. The Greeks have there four Churches, and the Frankz two; that is to say, the French Missionary Capuchins, and the Italian Missionary Societies. 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 very neat Building, which was formerly a Monaftery of the Carthufians. There it is that there is a Tomb, adorn'd with several Sculptures of Religious Nuns, especially an Abbe with a Cros in her Hand, the Writing about the Stone being in French Characters. The City is feated in a temperate Air and a fertile Soil, abounding with Water: It extends more in length than breadth, having
having been ancintly 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 observed in all things, that the most famous Engineers esteem'd it one of the most partly 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 Citadel. The Turks have converted into Mosques the Churches of the Christians, who are not suffer'd to dwell in the City. They have only the liberty to come thither in the day, and to open Shops, which they shut up again at night, and then go home to their Houses in the neighbouring Villages. The City is govern'd by a Boy, who has no dependance 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 Fortres toward the Sea, well built, with a Garrison in it. There is also a handsome Monastery of Religious Greeks, built somewhat after the French manner; wherein there are some of the Cells which stand so upon the Sea, that they can fish out of the Windows. The Fields about it bear Cotton, which is the chief Revenue of the Monastery. There is only the Fort of Cerines upon the North, where the Island does not lye so open, as toward the South and East; which besides by that of Famagofla, are guarded by the Forts of Salisnes, 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 Franks, and retaining their ancient Customs as much as is possible for them to do. The Trade of the Island lyes 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 beet grows at the foot of Olympus, and is a delicious sort of Drink. The Country between Nicosia 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 Piscopi, where are to be seen several Aquedufts, that carry'd the Water into the Rooms and Magazines where the people formerly made Sugar. But since the Island was taken from the Venetians, one of the Bajhs's that was sent as Governour, burnt up all the Sugar Canes in the Country. Toward the Sea-thoar near Limiffo, is to be seen one of the fairest Gardens of Cyprus, which they call Shits; to which there belongs a magnificent Housè, and a Grove of Orange-Tree's. It was built by a rich Venetian, who had a good Estate 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 Croif. In the Months of September and October, the Country-people of the adjacent Villages make themselvs little Huts in the Fields, where usually those 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-twigs. But this they never do but when the North-Weft 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 thefe Birds upon the Table, pit'd up in Dishes like a Pyramid. They buy them up every year; being first prepar'd fit 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 set 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 see but very little Money.

Upon the Mountain of the Holy Croif stands a Church of the same 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 Christians of Cyprus, who built a Church there, by means of the Liberality of the same Princes. Afterwards those of the Town of Lerneas 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, set in a great Crofs of Latten, embos'd with several Figures.

In the Kingdom of Cyprus there is an Arch-bishop and three Suffragans. The Arch-bishop takes upon him the Title of Nicosia; to which Famagofia belongs with all the Country between Nicosia and Famagofia, with the Territories of Nicea and all the Villages round. He has a Houfe about a League from Nicosia, where the chiefest 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 Workmanship. Thus the Arch-bishop has under his Jurisdiction all the middle part of the Island, and some part toward the East. The Bifhaps are the Bishops of Paphos, Larnaca, and Cerines.

The Greeks are very much addicted to the observation of their ancient Cufoms and Ceremonies; and generally their Maffes are very long. Upon Sundays and Holy-days they rife between one and two of the Clock in the Morning to Sing Mattins. 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, Christians go to Church. The men and old women fail not to go as being more zealous; but the maidens and young women never go out of doors in the night for fear of the Turks. There are seven or eight Villages, the Inhabitants whereof are Maronites, who came from Mount Libanus, and speak Arabic at home, but Greek among the Islanders. They follow the Roman Religion, and have their Churches peculiar to themselves.

The Island of Cyprus is no wholesome Air, being subject to the spoil of a fort of Locusts, that some Summers destroy 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 perifh.

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 also a Mine of White Alome, which is the Stone call'd Domanius. 'Tis thought that the Ancients had a way to fpin 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 deceased in Shrines of this kind of Linnen, and then putting them into the Fire, found the bodies all reduced to ashes, but the Cloth whole; out of which they took the ashes, and carefully put them into an Urne, which was prepar'd for their preperation.

When the Bajha of Cyprus has a mind to view the Fortrefs of Famagofta, he tends to give the Rey, who is Governor thereof, notice of it. For it is at the Governors choice whether he will give him admiffion or no. The Bajha Hali-Giorgi, being a comely old man of above a hundred and two years of age, letting out of Nicosia in his Litter with about two hundred Horse, when he was come within half a League of Famagofta, the Governour of the place lent his Lieutenant with a hundred Horse to Compliment him, and to conduct him to the Town. Immediately they took upon them the Guard of the Bajha's Litter, who was not permit't to take along with him above eight or ten of his principal Officers. The Cannons roar'd at his entry, and he was treated magnificently, but he lay not in the Town, being conducted back by the same party to the place where they met him in the Morning.

Upon the third day of October we set Sail about three a Clock in the Morning with a West-North-West Wind, and about Noon we were within Sight of Famagofta, into which place we could by no means be admit't, by reason of the Wars between the Turks and Venetians. But as far as I could discern a far off, there is no easy access to the Port, and for the City I could defcry no part of it.

The fourth, by break of day we got fight of the Coast of Syria, Cape Canger, and the Golf of Antioch, 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 Kilet or Boats of the Country could be got ready. Our Kilet 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.

C H A P. VII.

A Continuation of the Road which the Author kept in the fourth Voyage into Alia, 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 swam six hours, we came to lie 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 flute 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 Arabian 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 Horfes which the Arabs brought us.

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

The Kilet 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 Kilet, and letting 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 Castle 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 lie 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 Altum-fon, 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 finell of Sulphur. All that day
day we faw none but Arabs and Carts marching along the Banks of the River, the Carts upon Mesopotamia fide, and the Arabs upon Assyria fide. They were at War, and both fides march'd in very good order. The Young men went forwaff with Bows and Arrows, and some Muskets, but several Half-Pikes. Next to them their Wives, Virgins, and Children, with their Cattel, Herds, and Camels; after which march'd the Old men in the rear. As well the Carts as the Arabians fent out Horfe- men to fcout upon the high Grounds; for as foon as they find any advantage, they prefently fwin their Horses over the River and fall on. Now becaufe we would not truft those fort of People, we row'd nineteen hours to avoid 'em.

The twenty we were eleven hours upon the Tigris, and came to ly at a Town call'd Tefliss, upon Mesopotamia fide. There belongs to the Town a Cattle half ruind, and yet there are ftilf some handfom Chambers to be feen. Upon the North and Eaft, the River ferves for a Moat; but upon the Wett and South it has a deep Artificial one pav'd with Free-tone. The Arabians fay 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 Steep-le are ftill to be feen, whereby it appears to have been a confiderable Pile of Building.

The twenty-first, after we had row'd three hours, we met with a Town upon Assyria fide, which was call'd Amez-el-tour, from the name of a perfon that lyes inter'd in a Monaffery, whom the people account to be a Saint. Therefore is it a place of great Devotion among them, fo 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 juft over-againft Bagdat, and there falls into the Tigris again. Coming thither, we landed upon Chaldaea fide, by reafon that there were certain Turks with us, who would of neceffity perform their Devotions at a place call'd Samatra. In the fame there is a Moquee not above half a League from the River; to which many Mahometans pay their Devoirs, efpecially Indians and Tartars, who believe fory of their Prophets to be buried there. When they knew us to be Christians, they would not permit us, no not for Money, to fet our Feet in it. About five hundred Paces from the Moquee stands a Tower very ingeniously built. There are two Stair-cafes without, that lead 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 have come nearer it. Only I obferv'd that it was made of Brick, and that it seems to bevery ancient. Half a League from thence appear three great Portals, that look as if they had been the Gates of fome great Palace. And indeed it is not improbable but that there was fome great City thereabout; for, for three Leagues along the River there is nothing to be feen but Ruines. We were twelve hours that day upon the Water, and lay upon the Banks of Tigris, according to cuftom.

The twenty-third, we were twenty hours upon the Water, and all the day long we faw nothing upon either fide 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 Odeine, that falls into Tigris upon the fide of the ancient Chaldea.

The twenty-fourth, we were twenty-two hours upon the Water together, never ftrifling off from the Kilet. The reafon is, becaufe the Merchants having tak'n out of the Kilet all their Money and the beft part of their Merchandizes, give them to the Country-people, who carry them very faithfully to Bagdat, whither they go to fell their own Commodities: which the Merchants do, to avoid the payment of Five in the Hundred, in the City. I trufted them alfo with feveral things of which they gave me a very good account, as they did to others, being contented with a small matter for their pains.

The twenty-fifth, about four of the Clock in the Morning we arriv'd at Bagdat, which is as ufually call'd Babylon. They open the Gates by fix, and then the Cuftomers come to take an account of the Merchandize, and to fearch the Merchants themfelves. 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 persons to the Custom-House, where they write down the quantity of the Goods, and let them go. All the Merchandise upon the Kilet 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 leaf.

Though Bagdat usually 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 separated from Mesopotamia by the same River. It lies in 33 Deg. 15 Min. of Elevation. The Chronicles of the Arabians report that it was built by one of their Califs named Amanfourn, in the year of the Hegira of Mahomet 145, and of Christianity 762, or thereabouts. They call it Dar-al-fani, that is, the House of Peace. Some say it deriv’d its name from a Hermitage that stood in a Meadow where the City now stands, whence it was call’d Bagdat, or, a Garden beguished. About forty years ago digging up the Foundations of an Inn, the Workmen found a Body entire, habit’d like a Bishop, with a Cenfor and Incense by him. And in the same place several Cells of Religious Houses shew’d themselves: which makes it very probable, that where Bagdat is built there was anciently a great Monastery, with several Houses where the Christians inhabited. The City is about fifteen hundred Paces long, and seven hundred broad, and cannot possibly be above three Miles in circuit. The Walls are of Brick, and terras’d in some places, with large Towers like Bastions. Upon all these Towers there are mounted about sixty pieces of Cannon, the biggest whereof carries not above a five or six Pound Ball. The Moats are wide, and about five or six Fathom deep. There are not above four Gates; three upon the Land-side, and one upon the River, which you must cross, over a Bridge of thirty-three Boats, distant one from the other about the breadth of one Boat. The Caffle is in the City, near to one of the Gates call’d El-Maazan, upon the North side. It is partly built upon the River, encompass’d only with a single Wall, terras’d in some 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 Garrison consists of three hundred janizaries, commanded by an Aga. The City is govern’d by a Bajha, who is generally a Vizier. His House is upon the side of the River, making a fair show; and he has always ready at command six or seven hundred Horfe. There is also an Aga that commands three or four hundred Spah’s. They have besides another fort of Cavalry which is call’d Genguilier, that is to say, Men of Courage, commanded by two Aga’s; and usually there are about three thousand in the City and the Towns adjoyning. The Keys of the Gates of the City and the Bridge-Gate are in the custody of another Aga, who has under him two hundred janizaries. There are also six hundred Foot-men, who have their particular Aga, and about sixty Canonneers, who were at that time commanded by an expert Artill that went by the name of Signor Michael, who pass’d for a Turk, though he were born in Candy. He put himself into the Grand Signor’s service, when he went to besiege Bagdat, in the year 1658. Though the Turk had the good fortune to carry the City in a small time; not so much by virtue of the Breach which Signor Michael had made in the Wall, as the Sedition and Revolt that happen’d at the same instant, the Story whereof was thus in short.

The Kan that sittain’d the brunt of the Siege at first, was originally an Armenian, and his name was Sezi-conti-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 sent 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 himself displac’d by the Commission of the new Governour, rather chose to dye, than furvive the Affront which was put upon him. To which purpose he sent for his Servants, the Officers of the Army, his Wife and Son, and taking three Cups of Poyfon in his Hand, he commanded his Wife, if ever the lov’d him, now to shew the marks of her affection by generously dying with him. He gave the same exhortation to his Son; and fo all three together drank up the Poyfon, which procur’d their speedy death. The Souldiers, who had a great love for their Governour, having
having beheld so dismal a Spectacle, and knowing the Grand Signor was preparing for a general Assaull, would not obey their new Kan, but began to act like Revolters; 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 Bajha's told the Grand Signor, that to weaken the force of the Persians, it was necessary for him to put to the Sword all the Souldiers that were in the City: and thereupon there were above twenty thousand massacred in cold Blood. The Turks had feiz'd upon the Capuchins Mansions, but Signor Michael chief of the Canoneers, got it to be restor'd them again.

As to the Civil Government of Bagdat, there is none but a Cady, who does all, acting even the Mufti, with a Shiekhefjon 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 Duma's cover'd with varnish'd Tiles of different colours. There are also ten Inns, all ill built, except two, which are reafonably convenient. In general, the City is ill built; there being nothing of beauty in it but the Bazar, which are all arch'd; else the Merchants would not be able to endure the heats. They must all 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 devout to go to Mecca by Land, must pass through Bagdat, where every Pilgrim is forc'd to pay four Piafters to the Bajha. You must take notice that there are in Bagdat two forts of Mahometans, the first are call'd Rafed's, or Heretics; the second, Observers of the Law, in all things like those at Constantinople. The Rafed 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 profently 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 1639, after the Grand Signor had tak'n Bagdat, a Rafed who was a Carrier of Water not only refused to give a few to drink, who defir'd it of him in the Market-place, but abused him also in words. Thereupon the few complain'd to the Cady, who immediately sent for him, and caus'd his Boracho 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 Rafed to be Baitinado'd, and this Leffon to be taught him while he was chastising. That we are all God's Creatures, as well Mahometans, 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 observ'd, that when the Husband dyes, the Wife pulls off all her Head-gear, and lets her Hair fall about her Ears; then she all beelines 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 deceased, and stay for the Celebration of the Funeral. At what time the Women thrive to out-vie one another in a thousand Apith tricks, clapping their Cheeks, yelling like mad people; and then of a sudden setting themselves to dance to the found 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 accustomed to this fool'ry than the rest, that fills your Ears with mournful Dins, 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 deceased; for they seem to be so much beside themselves, that they are not in a condition to hear any thing. 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 carried to the Grave, abundance of poor people go before with Banners, and Crefcents at the ends of Sticks, singin' most dismal Dirges all the way. The Women are not to be at the Intermitt, who are not
to go abroad but only upon Thursday, 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 Wednesday-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 wrapt 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 fuch 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 Curtifian from an honett Woman; for that the Curtifians put their Feet in the Stirrup, and the honett Women only in the Stirrup-leathers. The Women of Bagdat are very richly habited, after their fathions; but they are not contented to wear their Jewels about their Necks and Wrists, 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 Noftils, where they wear hollow Rings, as well to spare cloft, as for lightnefs; for some are fo 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 fort of Blacking: And as well Men as Women, in the Deftert, put the fame near their Eyes, to preferv’e them, as they lay, from the heat of the Sun.

Of Chriftians there are three forts: Nestorians, who have a Church; Armenians and Jacobites, who have none, but go to the Cappuchins, who administer the Sacra-ments to them. The Chriftians go in Devotion to a Chappel, 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 lay, that St. Simon and St. Jude were both Martyr’d and Buried. If a Chriftian dye’s, 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 seventh, fifteenth, thirtieth and fortieth days afterwards; having a great veneration for the Dead, for whom they pray too often. This custom of Feating is very in-convenient for the Poor; for they being defirous to imitate the Rich, run them- selves sometimes fo far in Debt, that they are forc’d to fell their Children to the Turks to dilcharge themselves.

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

About a day and a halfs journey from the Point of Mesopotamia, at distance 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 midft of a wide Plain, and may be discover’d a great way off. The vulgar fort believe it to be the Remains of the Tower of Babel; but there is more probability of the Arabian Opinion, who call it Agartous, and believe it to have been built by an Arabian Prince, who always kept a Beacon at the top to assemble 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, 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 bruised to pieces and mix’d with Wheat-straw, and fped an Inch and a half thick, lye seven 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 seems 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 is
THE PLATFORME OF BAGDAT

A Scale of 2500 Feet
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-Plat.
B. The Fortrefs.
C. The Gate calld Maaza-capni.
D. The New Bulwark.
E. The Port where the Grand Signor erected 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 Brench, and took the City.
K. The Gate in the Wall.
L. The Old Bulwark.
M. The Old Bulwark.
N. Cara-capni, or the Black Gate.
O. The Old Bulwark.
P. Sou-capni, 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 observ'd, that a little beyond Bagdat the River Tigris divides it self into two Arms; the one which runs through the ancient Chaldea, the other keeps its course toward the Point of Mefopotamia; these two Arms making a large Land, crofs'd 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 six Coaches may go a-bred. They are made of burnt Brick, every Brick being ten Foot square, and three thick. The Chronicles of the Country fay, 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 Bafna 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 upon the Water, dressing our Victuals in the Bark. For when we came to any Villages, we sent our Servants a-shore to buy Provisions, which we had very cheap. Now the Towns we met with upon the Shor were thefe. Amurat, where there stood a Fort of Brick baf'd in the Sun; Manfowry, a great Town; Mogor, Gazor, and Gorro. At this last place Euphrates and Tigris meet together; where are also three Cafles 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 fcorond upon Chaldes fide; and the third upon Arabia fide. Though the Custom 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 thefe in feven 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 flor'd 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 Barks laden with Butter, which the people fell all along the Gulf of Persia, as well upon Arabia, as Persia side.

Half the way between Bagdat and Balsara, we perceived 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 Balsara's Son, who was Governor of the Fort. And here it is that the Account of the Cuftom's 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 Faggots and Canes, the Cuftomers bring a great Piercer, with which they bore the sides of the Bark quite through for the discovery of conceal'd Goods. The Goods are Register'd at Gorno, but the Cuftomers are always paid at Balsara, according to the account given from the Fort.

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

Balsara stands upon the side 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 full to be seen.

By the Ruines it appears to have been a great City, from whence the Arabians fetch way the Bricks and sell them at Balsara. The City of Balsara is half a League from Euphrates, which the Arabians in their Language call Shelcel-arch, or the River of Arabia. The Inhabitants of the City have made a Channel to it about half a League long, which bears Vessels of 7 so Tun; at the end whereof stands a Fort, so that no Vessel 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 so low, that were it not for a Dam that runs along the Sea-fhoar, it would often be in danger of being drown'd. The Dam is above a League in length, and built all of Free-stone so strong, that the fury of the waves can do them no injury, though it lie open to a Boyftrous Sea.

It is not above a hundred years since Balsara 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 same thing all along the Gulf on each side; for from Balsara to the River Indus for above six hundred Leagues together, and all along the Coast of Arabia to Malecatt, 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 Grass, and though they go abroad in the fields, they find little or nothing among the bulhes 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 fish and Date-nuts boil'd together.

The Turks having had War with the Arabians took Balsara; 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 Arabians should quietly enjoy all the Defert 'till within a League of the City; and that the Turks...
Turch's should remain peaceable Masters of the City, where they have a Bafha for Governor. But this Treaty endur'd not long; for in the middle of the City there is a Citadell, call'd Asielh Bafha, or the Bafha's Court, which the Turks built; so that the Garrifon being Turk's and the Inhabitants Arabians, who could not endure to be cur'd, they oft-times quarrell'd with the Turk's and came to blows. Thereupon the Arabians of the Defert came to the relief of the Citizens and besieg'd the Bafha in the Fortrefs. 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 Bafha, whose name was Abul, who after many contests and revolts which had almo11
tyr'd him, refolv'd to rid himfelf of the trouble, and fold his Government for forty thousand Piafter to a rich Lord in the Country, who prefently rais'd a sufficient number of Souldiers to keep the people in awe. This great man took upon him the name of Efraias Bafha, being the Grandfather of the Bafha, who was Governor at the time when I pas'd through before. This Efraias threw off the Turk's yoak, and took upon him the title of Prince of Bafara. As for the Bafha that fold his Government, he no sooner arriv'd at Constantinople, but he was strangl'd. But after Ameer had taken Bagdat, the Prince of Bafara was glad to feed him continually with Prefents that chiefly confift'd in Horfes, which are very beautiful in that Country. The Great Sha-Abas having taken Orion, sent a powerful Army under the Command of Imam-Kouli-Kan, Governor of Shiraz, to take in Bafara. Whereupon the Prince finding himfelf too weak to refit to great Power, made an agreement with the Defert Arabians to break down the Dam that flops the Sea. Which being perfon'd, in came the Sea tumbling fifteen Leagues to Bafara, and four Leagues beyond it, which conftrain'd the Persians, furrounded with water, and hearing at the fame time of the death of Sha-Abas, to raife their Siece. Since that inundation, feveral Lands and Gardens have been utterly barren, or have born very little, by reafon of the Salt which the Sea has left behind.

The Prince of Bafara has enter'd into Leagues with feveral strange Nations, fO tbat whencefover you come, you may be welcome. There is fo much liberty and to good order in the City, that you may walk all night long in the Streets without moleftation. The Hollanders bring Spices thither every year. The English carry Pepper and fome few Cloves; but the Portugues have no Trade at all thither. The Indians bring Calfcuts, Indigo, and all forts of Merchandize. In short, there are Merchants of all Country's, from Confeftantinople, Smyrna, Aleppo, Damasfeum, Cairo, and other parts of Turkje, to buy fuch 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 Diarbouguir, Muflul, 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 row'd by men, that cannot go above two Leagues and a half in a day, and againft the Wind they cannot flir, which makes them oft-times between Bafara and Bagdat to be above sixty days, nay there have been fome that have been three months upon the Water.

The Custom of Bafara amount to live in the hundred, but generally you have fome favour fwear'd you, either by the Customer or the Prince himfelf, that the Merchant does not really pay above four in the hundred. The Prince of Bafara is fo good a Husband, that he lays up three millions of Lirez in a year. His chiefeft Revenue is in four things, Money, Horfes, Camels, and Date-trees; but in the laft confits his chiefeft wealth. For all the Country from the meeting of the two Rivers to the Sea, for the fame of thirty Leagues together, is all cover'd with thefe Trees; nor does any one dare to touch a Date, till he has paid for every Tree three fourths of a Larin, or nine Sous 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 Coney'd: and converted into Larins, which is worth to him eight in the hundred. As for his Horfes, there is no place in the world, where there are more fit for travel, or handfomer than; for there are fome that will travel thirty hours together and never draw a breath, especially the Mares. But to return to the Palm-trees it is worth obfervation, that there is more Art to bring up thofe 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
whereof ends in one single Nut, which being cover'd with Earth produces the Palmtree. Most of the people of the Country do say, 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 Balfara a Lady that administers Justice, and who is established by the authority of the Prince that commands there. In the City are also three forts of Christians, Jacobites, Nestorians, and Christians of St. John. There is also a House of Italian Carmelites; and there was a House of Portugal Aylins-Friars, but they have forsaken the Town ever since their Country-men quitted the Trade.

The Christians of St. John are very numerous at Balfara, and the Villages thereabouts; who anciently liv'd by the River of Jordan, where St. John Baptiz'd; and from whom they took their Name. But since the time that Mahomet conquer'd Palestine, though Mahomet formerly gave them his Hand and his Letters of Privilege that they should not be molested, nevertheless that they succeeded the false Prophet refolv'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 Persons: which oblig'm 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 fifty years ago. Then they remov'd into Persia and Arabia, and the Towns round about Balfara; as Santer, Desfoul, Rumez, Bistoun, Mones, Endecan, Candalosbat, Aouza, Dega, Dorech, Mensuel, Gumur, Carivans, Balfara, Onzer, Zech, Loza. Nor do they inhabit City or Village by which there does not run a River. And many of their Bishops have affur'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 Trades-men, especially Goldsmiths, Joyners, and Lock-smiths.

Their Creed is full of fables and foul errours. The Persians and Arabians call them Sabbi, a People that have forsak'n their own Religion, to take up a new one. In their own Language they call themselves Mendai Jabis, or Disciples of St. John, from whom, as they ascertain 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, Beefmebrad er-Rabi, Kaddemin, Akteri, Menhal el gemet Alli Koulfi Kralet; 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 Perfections 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 conceiv'd in the womb of a Virgin without the knowledge of Man, by means of the Water of a certain Fountain which she drank of. They believe he was crucify'd by the Jews; that he rose the third day; and that his Soul ascending 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 use of Meal or Flower, kneaded up with Wine and Oyl: For, lay they, the Body of Christ being composed of the two principal parts, Flesh and Blood, the Flower and the Wine do most perfectly represent them; besides, that Christ at his Supper made use of Wine only, and not of Water. They add Oyl, 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 Zebibes, and casting Water upon them, let them steep for so long a time. The same Wine they use for the Consecration of the Cup. They make use of Raifins, in regard they are more easy to be had than Wine; the Persians, especially the Arabians, under whose Government they live, not permitting, nor indeed allowing them the use of it. Of all people that follow the Law of Mahomet, there are none so opposite to other Religions, as these Persians and Arabians about Bajfar. The words of their Consecration, are no other than certain long Prayers, which they make to praise and thank God, at the same time blesting the Bread and Wine, never making mention of his Body and Blood; which they say is not at all necessary, because God knows their intentions. After all the Ceremonies are ended, the Priest takes the Bread, and having eaten some of it, distributes the rest to the People.

As to their Bishops and Priests, 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 most capable and best instructed in their Religion. They that make the Election, lay several Prayers over him that is elected. If he be a Bishop, after he is receiv'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 Priest, who also for his part fasts and prays all the said time. And whereas I say the Father succeeds the Son, it is to be observ'd, that among the Christians in those Parts, both Bishops and Priests marry, as do the rest of the people; only if their first Wife dyes, they cannot marry another unless he be a Virgin. Moreover, they that are admitted to Ecclesiastical Functions, must be of the race of Bishops or Priests; and their Mothers must have been always Virgins when they were marry'd. All their Bishops and Priests wear their Hair long, and a little Crofs wrouth with a Needle.

When there is any Wedding to be, the kindred and persons invited go together with the Bridegroom, to the House where the Bride lives. Thither comes the Bishop also, and approaching the Bride, who is sitting under a Canopy, he asks her if she be a Virgin. If the answer that she is so, he makes her confirm it by an Oath. After which he returns to the Guests, and sends his Wife with some other skilful Women to make an inspection. If they find her to be a Virgin, the Bishop's Wife returns and makes Oath of it; and then they all go to the River, where the Bishop re-baptizes the Couple to be marry'd. Then they return toward the House, and making a flop before they come quite near it, the Bridegroom takes the Bride by the Hand, and leads her seven times from the Company to the House, the Bishop following them every time, and reading certain Prayers. After that they go into the House, and the Bride and Bridegroom place themselves under the Canopy; where they set their Shoulders one against another, and the Bishop reads again, causing them to lay their Heads together three times. Then opening a Book of Divination, and looking for the most fortunate day to consummate the Marriage, he tells them of it. But if the Bishop's Wife do not find the Bride to be a Virgin, the Bishop can proceed no farther, so that if the young Man have still a mind, he must go to some meaner Priest to perform the Ceremony. Which is the reason that the people take it for a great dishonour to be marry'd by any other than the Bishops; for when a Priest marries, 'tis an infallible sign that the Bride was no Virgin. The Priests also, in regard they take it to be a great Sin for a Woman to marry not being a Virgin, they never marry any such, but by contraint, and to avoid enluing inconveniences; for sometimes in despite they will turn Mahometans. The reason 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 say, that the Angel Gabriel undertook to create the World according to the command which God
God gave him, took along with him three hundred thirty-six thousand Demons, 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 Brats, the fourth of Laten, the fifth of Silver, the sixth 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 Mankind, 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'd to the Angel Bacau, 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, Houses, 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 dies at the point of death, three hundred and sixty Demons 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 seat 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 begot Children. That the Angel Gabriel is the Son of God engender'd upon Light, and that he has a Daughter call'd Sourer who has two Sons. That the Angel Gabriel has several Legions of Demons under him, who are instead of Soldiers, 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 the 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 defir'd a Son, he pray'd to God, who drew him one out of the water; so that St. John had no more to do with his Wife but only to give the the Child to bring up. That he dy'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 Effer, and that he was bury'd in a Chrysfal Tomb, brought by miracle to the City, and that this Sepulchre was in a certain House 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 fo adore the Cross is drawn out of a Book which they have, Entitulado The Divan. 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 no Canonical 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 Accompt, 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 waiste with a fecond, 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 extatic, 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 strewing it with boughs, nor is the number of people small that afflicts 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, so soon as he has drank, they break the Cup. And to make the Turks more hateful, they Picture Mahomer like a great Gyant, shut up in Prifon 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 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 accomplish'd so great a work, I find no reason but to be altogether griev'd.

When God demandng the cause, the Angel Gabriel answer'd: My God and Father, I will tell you what afflict's 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, Idolators, and other Infidels, Enemies of thy 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 foss'd. Upon which the Angel inquiring how that should be! What, said he, will there not be several Sinners among those Christians, and by consequence will not they be thy Enemies? To whom God this concluded: That at 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 understandings, and seeing that St. John prepar'd to Baptize Christ, in a great rage, fetch'd a vast quantity of Indigo, which they call Mill in their Language, and flung it into Jordan. They add alo that thole waters continu'd unclean for some time, and had hinder'd the Baptism of Christ, had not God sent his Angels with a large Veil of water, which he caus'd them to fill out of Jordan before the Few had dispos'd it with Indigo; for which reaason God particularly curs'd that Colour.
The tenth of April we set out from Balsara for Bandar-Congo, for which passage we hir'd a Terrace or a Barque for the purpose; for they which are laden with Dates are generally so overcharg'd, that if a Storm rises, they are in danger of being overfit. The River of Balsara 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 best 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 moit 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 Euphrates falls from Balsara 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 Portugaif Factor, who receives one half of the Customes by agreement with the King of Persia. By the way take notice, that they who will go by Water from Ormus to Balsara, must take the Natives for their Pilots, and be continually founding before.

The thirtyieth, we hir'd a Vessel for Bandar-Abbafi, and after three or four hours Sailing, we put into a Village upon the Sea-side, in the Island of Keckmishe.

Keckmishe is an Island three Leagues about, and about five or fix from Ormus. It exceeds in Fertility all the Islands of the Eaft, that produce neither Wheat nor Barley; but at Keckmishe is a Magazine of both, without which Ormus would hardly subsist, in regard it furnishes that City with moft 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, left the Portugals when they held 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, befieg'd 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 net'td that they would not stand to their words, forb'd 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 befieg'd the Fortrefs of Keckmishe, but the Heats were fo intollerable, that they were for'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-fix Tomans.

Larac is an Island nearer to Ormus than Keckmishe, well inhabited, and for full'd with Stags and Hinds, that in one day we kill'd five and forty.

From Keckmishe we Sail'd for Ormus, where we arriv'd the first of May. I had put
put my choicest Goods in a Chiet 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-nels and sharp Promontories that point out into the Sea; and therefore the best way is to take a Pilot at Ormus or Bandar-Congo, and the most proper Pilots are the Fishermen, who are only skill'd in that Sea and no farther. The Soy of the Persian Gulf is dry Sand and without Water, 1o that it is impossible to Travel by Land from Ormus to Balsara. The Merchants would be glad to find a way through the Coast of Arabia to get to Muscat, whence there might a cut be made to Sind, Din, 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 easy Road from Mascat to Balsara. But the Hollanders fearing to break with the King of Persia, where they vended above fifteen or sixteen 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 Mas.

Had it been yielded to, the way had been from Balsara to Elecatif a Sea-Town in Arabia the Happy, where there is a Fishery for Pearls that belongs to the Emir of Elecatif. From Elecatif to Mascat, another City of Arabia, and the residence of another Emir. From Mascat to Vodana, a good handfom City seated upon the meeting of two little Rivers that carry Barques to the Sea, and run together by the single name of Moysfar. The Soylabour of 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 heft part of the City, are permitted to make Wine. From Vodana to the Gulf, the County 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 weigh'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 300000 Piafters, 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 resolver'd never to part with it.

C H A P. X.

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

Departed out of Paris in the year 1657, and Embark'd at Marseilles for Ligorn.

We set 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 story of four Frenchmen, the various accidents whereof will much enlight'n 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 also upon the advice of a rich Jew and a Merchant of Jewels at Constantinople, who had several Pearls to sell, 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
The Persian Travels

Book II.

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 Ambassador and his Lady to Constantinople. This Gentleman had two or three thousand Ducats in his Purse, wanting neither wit nor courage, besides a good preface; but perhaps he was more hafty in his proceedings than the reserve'dnes of that Country requir'd. He had left the Service of the Moscovites, thinking to find an employ; went in the Service of the Venetians at Candie; but failing in his expectations, he resolve'd to travel into Persia. While he was at Constantinople, the Jews, who lay hold upon all opportunities of gain, soon found out my Factor; and besides the Pearls which he desir'd to see, 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 resolve'd for the Indies, he had a mind to lay out four thousand Ducats in Pearls. He added also, that he would pay him half in Money, half in Goods, and at the same time shew'd the few two thousand Ducats, which the few had already devour'd with his eyes. Some four days after, the few brought the Gentleman four fair Pearls with some Emraulds; and you may be sure they easily agreed upon the price, in regard the Gentleman had a design to put a trick upon the few. Thereupon he shew'd his Ducats a second time, which the few, who thought he had a Cubly, pretently told out as his own. After that the few desir'd to see the Goods, which made up the other part of the payment, the Gentleman without any more ado told him, that all the Merchandise which he had to pay him, was a good strong Quartan Ague which had held him a long time, and indeed such a one, that he could not possibly meet with a better, but that he would not over-rate it, in regard he ask'd but two thousand Ducats for it. The few who was rich and in great credit at Court, was so incens'd at his raillery, that he had like to have made a wicked fit about it. For as he had heard him say, that the Gentleman was going into the Indies and Persia, he might have easily caus'd him to have been apprehend for a Spy. But in regard the fews can do nothing in point of Trade without the assistance of the French Merchants, he advis'd with some of them, who persuad'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 business; which with much ado they persuad'd him to confedend to. The Gentleman fearing lest the fews 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 Almadier, which is a small Vessel of War, that generally touches at Chio and Rhodes, being bound for Cyprus, from whence there is always some convenience or other to get to Alexandria. From thence he went to Aleppo; and while he stay'd there he met with two French men, the one whose name was Nerci, the other Hautin, who was an Accompant. They had four wooden Chefs full of false Stones ready set, by which they flatter'd themselves to be great gainers in Persia. They went from Marseille to Syde, from Syde to Damas, hearing that there was an opportunity to Travel to Bagdat with the Topigi-Bashi. This Topigi-Bashi or chief of the Engineers, was he that assaulted Amurath in the taking of Bagdat; in recompense whereof the Grand Signor gave him a Timar, or Lordship in Damas worth four thousand Crowns a year. Now it was his custom every year to visit Bagdat, and to stay there during the Seafon, that there was any probability of the King of Persia's believing it; which Seafon not lasting above three or four Months, when that was over, he return'd to Damas. He usually had about thirty Horfe with him, with which he never made it above eighteen or twenty days, taking the shortest cut directly through the Defert, where the Arabs are commanded to bring him Victuals upon the Road. And he is willing at any time when he has this opportunity, to conduct the Franks that desire it that way, in regard they are never ungrateful to him for it. Th'ee two Franks therefore having desir'd that they might be taken into his Company, the Topigi-Bashi readily consented; provided they could stay 'till he went, which would not be 'till two or three Months; with which answer they were well satisfi'd. But the two Franks had not stay'd at Damas above seven or eight days but they fell acquainted with a Spani, a Renegade of Marseille, who propos'd to carry them through
through the Road of Mesopotamia, so that they should be at Isphan before the Topi-gie-Balshi set out from Damas. Thereupon they privately departed out of Damas without acquainting the Topi-gie-Balshi, who understanding they were gone after the courtey he had offer'd them, was so enraged at their uncivility, that he sent two of his Arabian Servants directly through the Wilderness to the Balsha of Bagdad, 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 Franks being arriv'd at Ourfa, the Spahi, as he had contriv'd his own design at Damas, goes to the Balsha of Ourfa, and informs him that he had conducted this other two Franks, who could be no other than Spies. Thereupon the Balsha seiz'd upon them and all their Goods, among the rest he laid his paws upon seven hundred Piaffers, 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 Turkie.

While the two French men were in hold at Ourfa by one fort of Treachery, the Norman Gentleman and his Companion arriv'd at Bagdad. But they had no sooner set their feet upon the shore, when the Balsha verily believing them to be the perfons, of whom the Topi-gie-Balshi had giv'n him notice, caus'd them to be brought before him, and seiz'd upon their Goods and Letters, of which they had several for the Conful of Aleppo, and other rich Merchants for Perfa. The Balsha sent for the Capuchins to read those Letters, but not believing them, he sent for a Sicilian Physician which he had in his Service, and his Treasurer who had been a Slave tak'n in Candy. But neither Physician, Treasurer, nor Capuchins would interpret any thing in prejudice of the French men; yet all that could not preferve 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 confess the truth. Thereupon the Capuchins and the Cadi beg'd him to unfend his Sentence till the Arrival of the chief of the Cannoniers, to which he readily consented.

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

But now to return to Smyrna where I expected the Caravan for some time in order to my Journey into Perfa. Every thing being provided, we set forward in the Road for Tauris, 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 depart from Tocat, in regard the heat was so extreme, we left the common Road toward the North, and took the way through the Mountains, where there is always a fresh Breeze and store 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 sorts of shells, as it had been upon the Sea shore, which is very extraordinary. From Erzerom we went to Caris, from Caris 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 when where 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 desir'd for the King. For as in India, 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 past Erivan you may leave your Caravan when you please, by reason of the security of the Roads in Perfa. And indeed I intended to have visited the Kan of Gengis, but finding the Road so full of Rocks and Precipices, where a man was N  

N  

cont-
continually in danger of breaking his Neck, I turn'd my Horse's head and met the Caravan at Nachivan in the Road to Taeris.

From Taeris to Isphahan 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.
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 Jews, part in Goldsmith's 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 Ligorn 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 Agate, two Leagues from Frejus, where there stood a pitiful Port with two or three Houses. There we alfo went afoire and saw a Garden, the Alleys of which were distingiuish'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 Toulou, had set out
to force all Ships that were bound into Italy to pay certain Customs, which tho' of Marseilles would not pay when they came into the Port of Toulon. Thereupon foreseeing that there would be mischief done, I call'd for my little Chests that contain'd my Goods of greatest value, carrying some part my self, and giving the rest to one of my most truely Servants, thinking to have skippt into a Genua Bark that lay hard by us; but instead of leaping a-boat, I fell into the Sea; where by reason of the Tumult I had peri float'd without relief, I had not by good fortune laid hold of a Cable and redeem'd myself. At what time one of my Servants luckily coming to my aid, with much ado drew me up safe again.

Having escap'd this danger, I got a-boat with such of my Servants as I had about me, and meeting with a Bark of Frontignan that carry'd Languedock-Wine to the Coast of Italy, I hire him for Ligorn; and setting Sail, we first touch'd Villafanca, and afterwards at Monaco.

At Monaco I went a-boat, 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 Fists each, in one of which there was above a Glass full of Water, in the other a good quantity of Moś; which were clos'd in by Nature when the Crystal first con gel'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 Frontignan-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 Houfes, as far as Savona; where I chang'd my Faluke, to compleat the rest of the way which I had to Géona. 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 Géona. There can be no Prospect certainly more pleasing than that nine Miles riding. For on the one side you see nothing but a continu'd Row of magnificent Buildings and lovely Gardens; on the other a calm Shoar, upon which the Waves seem not to beat, but lovingly to kiss.

Arriving at Géona, I met with the rest 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 Highnes; and I observ'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 rest, was a Cafe of Medicaments and Counter-poyfons, in the composition whereof the Italian are very exquisit. And yet they did me no service; for when I came into the hot Countries their fermentation was fo strong, that all the Oyls and Treacle broke their severall Boxes, that I could fave nothing of that precious Prefent.

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

The twenty-seventh we flaid in the Road, expeeting the rest of the Fleet, con sulting 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 fet Sail, and all that night the Wind was favourable, but blew hard and veer'd often; which was the reaon that two of our Fleet separat'd from us, steering between the Ifle of Elba and Corsica, while we kept on between the Ifle of Elba and Italy.

The twenty-eighth by eight in the Morning we found our selves between Porto Ferraro and Piombina, and it being fair Weather, we had a pleasent prospect of those two places. From thence we steer'd between two Islands, the one call'd Pal ma-gola, the other being nameless. About fix hours after we saw Portolongone, afterwards at a distance we descri'd Monte-Cristo. An hour after Noon we dis cover'd
Chap. I.

The twenty-ninth, with the fame Wind at North-West, by Morning we discover'd the Islands of Pontia and Palmorola, and about Evening those of Ventiton and Ischia. Night approaching, and there being no news of the Ships we had lost, instead of making the Pharo of Messina, it was resolves'd that we should steer a Course 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 continued, with a high Sea; but about nine at Night the Wind chopping about to the West, we kept our former Course.

The first of April, by eight of the Clock in the Morning we discover'd the three Islands that lie before Tropeano, Lenanza, Maretima, 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 discover'd the Island of Pantelleria.

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 Giblee, all cover'd with Snow. Doubling the Cape in the Afternoon, we discover'd the Coast of Saragossa. The sixth we had little or no Wind. But the seventh in the Morning, the Weather being fair, we discover'd Cape Spervento; and the Wind continuing all that day, toward Evening we fail'd in view of other Islands of Calabria.

The eighth we found our selves near to Cape Borcano, and all the rest of the day we fail'd in view of Cape Stillo and Cape delle Colonie.

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 Ancora entered the Gulf.

The tenth by Morning we saw two little Islands, the one call'd Fauno, the other Merlera, and were in sight of Corfu. 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 juicy Fricassee. We also caught four Falcons, Owls, and good score 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 score of Birds.

The sixteenth the same Wind continuing, we found our selves near the Island of Zante. 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 discover'd Cape Giulio, between Modon and Corin, 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 discover'd the Islands of Caravi 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 slack'd, yet we made some way; for in the Morning we found our selves between the Island of Zee and the Morea, near to another Cape delle Colonie: afterwards we discover'd the Island of Negropont, and double 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 Igera. At noon we made the Point of the Island of Chios,
The twenty-fourth the Wind rose at North-West, which blew us into the Port of Smyrna.

The twenty-fifth we went a-float, having had as quiet a passage as ever I had in my Life for twenty days together.

CHAP. II.

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

We staid at Smyrna from the twenty-fifth of April to the ninth of June, during which time there happ’d so terrible an Earthquake, that I had like to have tumb’d out of 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-garbashi, three Leagues from the City, consisting of six hundred Camels, and almost the same number of Horfe. 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 Caffle and the old Town; for we would not lye in the Inn, because we heard that several sick people lodg’d there. We staid there two days; during which time I resolv’d to wait upon the Kan, I found him in a Room made in one of the Arches 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 present’d him with a Prospective-Glafs, six pair of ordinary Spectacles, twelve other pair of Spectacles that cost 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 sat down to Dinner, but I observ’d the Kan himself drank no Wine, though he pres’t me to it. The reason was, because he was an Agis, 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 resolv’d to complain to him of one of the Custom-Officers about an injury he had done me. For it is usual with the Cusfomer in this place to op’n 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 buyes what pleas’s him best to lend to the King. This Officer would not excus’e me for his Cusfom, and therefore at my very first arrival he would have me to op’n 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 furlily, that I would op’n my Chefs no where unlès 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 op’n the next day, he would op’n 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 any thing of it, and promis’d to send the Cusfomer to me to beg my Pardon, which he did, and the Cusfomer was forc’d to crave it heartily. To avoid the same inconvenience for the future, I defir’d the Kan to give me his Palport, to the end I might pass Cusfom-free.
Chap. III. of Monsieur Taverneir.

free through the Territories of his Government, which he freely and courteously granted me: Come, said he, and dine with me to morrow, and you shall have it.

The twenty-sixth of September we departed from Erivan, and the ninth of November we came to Tauris, taking the ordinary Road.

At Erivan two of my Servants, the one a Watch-maker, the other a Gold-smith, dy'd; I left them sick there, but caus'd them to be buried in the Church-yard belonging to the Armenians. One of them dy'd in fifteen days, of a Gangrene, which eat out his Mouth and Throat; being the Disease of the Country. Though the Armenians known that one of them had been a Protestant, they would never have allow'd him to have been bury'd in their Church-yard.

Here observe the exact justice, wherewith the Persians preferve the Goods of Strangers. For the Civil Judge hearing of the death of the Watch-maker, caus'd his Chamber to be seal'd up, to the end the Goods might be prefer'red for the kindred of the deceas'd, if they came to demand them. I return'd to Tauris a twelve-month after, and found the Chamber close seal'd up.

We staid twelve days at Tauris: during which time I resolv'd to attend the Ka'i of Shamaqui, a frontier Town of Persia toward the Caspian Sea; but I found him not there, in regard it was Harvest season, at what time he goes to gather the King's and his own Duties.

Two days journey on this side Shamaqui you pass the Aras, and for two days journey you travel through a Country all planted with white Mulberry-Trees; the Inhabitants being all Silk-Weavers. Before you come to the City, you must cross over several Hills: But I think I should rather have call'd it a great Town, where there was nothing remarkable but a fair Castle which the Ka'i built himself; I speak of the time past: For as I return'd from this present Voyage of which I now write, when I came to Tauris I understood, that there had happen'd such a terrible Earthquake in the Town as had laid all the House's in a heap; none escaping that dismal subversion, but only one Watch-maker of Geneva, and one more who was a Camel-driver. I had several times design'd to return into France through Muscovy; but I durst never adventure, being certainly inform'd that the Muscovite never permitted any Perfon to go out of Muscovy into Persia, nor to come out of Persia into Muscovy. So that it was by particular connivance that that favour was granted to the Duke of Holstein's Ambassadors. This last time I was resolv'd to have try'd whether I could have open'd a Passage from Persia through Muscovy into France, but the Ruine of Shamaqui deter'd me.

We departed from Tauris the twenty-second of November, from whence to Calhan we met with nothing considerable, but only one of the Muscovite Ambassadors upon his return into his own Country, with a small Retinue of Sixty, his Companion dying at Isphahan.

Upon Sunday the fourteenth of December taking Horse by three of the Clock in the morning, the Ice bearing very well, we came to Isphahan about noon: in regard it was slippery before day, and very plashy after the Sun was up, the Journey was both tedious and troublesome.

---

CHAP. III.

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

There are two Roads more remaining to be describ'd; one through the North part of Turkie, the other through the South. The first through Diarbequir and Van, and so to Tauris; the second through Anna, 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 Béri; you travel all along the River Euphrates to Cæcbeïm.

From Cæcbeïm you come to Milford, where you pay the Custom of Oosfa, when
when you do not pass through the City, which amounts to four Piafiers for every Horse-load.

From Milefarda 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 Severak. 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 also pay half a Piafier for every Horse-load.

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

From Bogazi you come to Deguirman-Bogazi, and from Deguirman-Bogazi to Mizantaspa, where there is only an Inn.

From Mizantaspa you come to Diarbequir, which the Turks call Car-emu.

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 J E S U S C H R I S T. The City has but three Gates, over one of which there is an Inscription in Greek and Latin, that makes mention of one Confantine. There are in it two or three fair Piazza's, and a magnificent Mosque, which was formerly a Christian Church. It is surrounded with very decent Channel-houses, near to which the Moullyah's, Dervis's, Book-fellers and Stationers do live, together with all those 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 Marrоquins wash'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 especially, 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 thousand Christians. The two thirds are Armenians, the rest Nestorians, with some few Jacobites. There are also some few Capuchins, that have no House of their own, but are forc'd to lodge in an Inn.

The Belfry of Diarbequir is one of the Viziers of the Empire. He has but an inconsiderable Infantry, which is not much requisite in that Country; the Carts and Arabs which infest that Country being all Horse-men. But he is strong in Cavalry, being able to bring above twenty thousand Horse into the Field. A quarter of an hours riding on this side Diarbequir there is a great Town with a large Inn, where the Caravans that go and come from Persia rather chooze to lye than at Diarbequir; in regard that in the City-Inns, they pay three or four Piafiers 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 first come have time enough to provide themselves for a Journey of nine or ten days, as far as B e l l i s. 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 first days journey is fourteen hours on Horse-back, and you come to ly at Shaye-batman, where you must pay a Piafier for every Horse-load.

From Shaye-batman you come to Chikaran.

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

From Azou you come to Ziarat; from Ziarat to Zergue, where you pay a Duty of two Piafiers for every Horse-load.

From Zergue to Cochakan.

From
From Cochabam to Carakam, a bad Inn; where you enter among the Mountains, that being full of Torrents reach as far as Betlis.

From Carakam 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 Persians: whereas all the other Beys are Tributary either to the one or the other. And it is the Intereft of these two Potentates to correfpond with him; for it’s an eafe thing for him to ftop up the passage from Aleppo to Tauris, or from Tauris to Aleppo; the Strights of the Mountains being fo narrow, that ten Men may defend them againfly a thoufand. Coming near Betlis you muft travel a whole day among high steep Mountains, that reach two Miles beyond, with Torrents on each fide; the way being cut out of the Rock on each fide, where there is but just room for a Camel to pafs. The City stands between two high Mountains, equally diftant one from the other, and about the height of Montmartre. It is built like a Sugar-loaf, the afcent being fo fteep on every fide, that there is no getting to the top, but by wheeling and winding about the Mountain. The top of all is a Plaftform, where stands a Cable well built, at the Gate whereof is a Draw-Bridge. Then you pafs through two great Courts, and then into a third, oppofite to the Bey’s Apartment. It is very troublefome to get up to the top of the Cable, and a Man muft be very well Hors’d that does it. There is no other perron but the Bey and his Efqir, who is permitted to ride up on Horfe-back. There is one Inn within the City, and another as it were without, in which the Merchants rather choose to lye than in the other; by reafon that it is ready to be overflown when the Torrents swell, that run through every Street. The Bey, befor the strength of his Peffles, is able to bring above five and twenty thoufand Horfe into the Field; and a very confiderable 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 himfelf, and made him a Prefent of two pieces of Satin, the one ftreart with Silver, and the other with Gold: two white Bonnets, fuch as the Turks wear, very fine, and adorn’d with Silver at the top; together with a fute of Handkerchiffes, ftreart’d with Red and Silver. While I ftaid with the Bey, who fent for Coffee for me according to the cuftom, a Courffer came to him from the Bahia of Aleppo, to defire him that he would deliver up into his hands a French Chirurgeon that was his Slave, having been tak’n in Candia; complaining withal, that he had run away from him with the value of thoufand Crowns. The Bey, who underftood what belong’d to a Sanctuary, and was refov’d to protect the French-man, school’d the Meflenger fo fervently, that he threaten’d to put him to death if he did not get him gone prefently; charging him to tell his Mafter withal, that he would complain to the Grand Signor of his infolence; and that if he were strangl’d, he might thank himfelf. And indeed it behov’d the Great Turk to keep fair correfpondence with him; in regard that if the Persians should at any time bejege Van, the Grand Signor muft march through the Bey’s Country to relieve it; who has Forces enouf to oppofe him if he fhould be his Enemy.

But to travel through the Country of the Ciards is very pleafant: for on the one fide the ways are bad, and difficult to be travel’d, in other places you have a profpect of ferveral 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 beft Wheat and Barley in all the Country.

From Betlis, where you pay five Piasters for every Horfe-load, to Taduan, where you pay two.

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

From Taduan to Karmoukhé.

From Karmoukhé to Kellas.

From Kellas to Algionoux; a small City, where you pay one Piaster for every Load.

From
From Agiaux to Spakptiere.
From Spakptiere to Saour.
From Saour to Argiche.
From Argiche to Qiarakjerpon.
From Qiarakjerpon to Perkery.
From Perkery to Zuarzazin.
From Zuarzazin to Soufcrat.
From Soufcrat to Devan, where two Piaffers are gather'd for every Horfe-load, or effe you must pay at Van.

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

Van is a great City upon the fide of a wide Lake of the fame name. There is a good Fortrefs belongs to it, that is feated upon the top of a high Mountain which stand by it felf. There is but one fort of Fift in the Lake, a little bigger than a Pilkhard, 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 Bemdomah, which defcending from the Mountains of Armenia, empties it felf into the Lake. Now in March when the Snow melts and swells the River, vaft numbers of these Fift come down the River into the Lake; which the Fifer-men obferving, do stop up the Mouth of the River that the Fift cannot go back; for effe they would not fly 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 thefe Fift, transporting them into Perfia and Armenia; for the Persians and Armenians both, drinking Wine at the end of their Fœftas, they then bring this Difh to the Table for a relifhing-bit. The people of Van tell a Story, how that there was a certain rich Merchant who farm'd the whole Fisheiry, paying a good fum of Money for it to the Bajha; who thereupon strictly forbade any to fish but the Merchant; whereas before it was free for any man. But when the Fisheiry-feafon came, and that the Merchant thought to have caught his Fift, 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 Bajha, who are a fort of people that will lofe nothing they can get, would be certain to farm the Fift again and again, were there not fome strange reafon to hinder it. There are two principal Iflands in the Lake of Van; the one call'd Adakefton, where there stand two Covents of the Armenians, Souaffaqan and Souarf-kara: the other Ifland is call'd Limadaft, and the name of the Covent is Limquialafi, all which Armenian Monks live very aufterely.

From Van to Darbeck.

From Darbeck to Nuchar; it stands in the Territories of a Bey of Cardifan, being a paltry Village conftifing of two or three little Houlfe. These Bey's are of a kind of particular Lords, upon the Frontiers of both the Empires of Turkie and Perfia, who care for none: for they live fo fecur'e among the Mountains, that there is no affaulting them by force. The Cards in general are a brutifh fort of people; who though they flile themselves Mahometans, have very few Moullah's to inftruct or teach them. They have a particular veneration for black Grey-hounds; fo that if any perfon fhould be feen 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 prefence; but it muft be fqueez'd between two Stones by him that intends to make use of it; fo ridiculourf superflitious they are.

The Bey to whom Nuchar belongs has his Toll-gatherers in that place, who exact fifteen Ababfs for every Horfe-load, besides a Preffent which the Caravan-Basfi is oblig'd to prefent him, which comes fometimes to feven or eight Tomans, fometimes more: for otherwife the Bey would be lure to watch the Caravan at fome fcurvy place, and plunder it to fome purpofe. 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 lofe nothing more than one Camel laden with English Cloth, and another with his Provifion. The Bajha of Van and the Kan of Tauris took the Field with an intention to remedy these difforders: efpecially the Bajha of Van, who perceiving that the Merchants would forfake that Road by reafon of the Injuries they daily receiv'd.
Chap. IV. of Monsieur Tavernier.

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

From Nuchar to Kutieller, is a long Journey through the Mountains, by the side of several Torrents, which are to be crossed in several places. This is a good way brings Fifty the Hundred profit to the Boy of Nuchar; for were the Caravans 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-Bashi and the Merchants must understand one another, and agree as cunningly as they can together.

From Kutieller to Kalvat.
From Kalvat 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 Boy, who is tributary to the King of Persia. He lives in an ancient Castle about half a League off, where the Caravan pays nine Abassis for every Horse-load, besides a Present. But that Present consists only in Sugar-loaves, Boxes of Treacle, or Marmalade; for he stands to much upon his Honour, that he scorns to take Money. The Wine of Kours is sweet and tart.

From Kours to Devolgi.
From Devolgi to Checheme. About half way between these two places you cross a Plain, which upon the South extends itself a League to the Mountains, but upon the North side enlarges itself out of sight. Upon the High-way, on the left hand stands a Rock three hundred Paces in compass, and about four score Foot high; round about it were to be seen several Dens; which most certainly had been the Habitations of those that fed their Cattle thereabouts. Under the Rock, which is hollow, appears a Fountain of clear cold Water, wherein there was great store 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 Mustache. I threw a Carbine into the River charg’d with Hail-shot, upon which they all disperse’d, but presently five or six return’d wounded to the top of the Water, which we easily took. The Armenians taught me for shooting, believing it had been impossible to catch them in that manner; but they admired 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 Superstition, and fell to, when they were drest.

From Checheme to Davushiler.
From Davushiler to Marand; a City where you must pay sixteen Abassis for a Camel’s-load, and eight for a Horse.
From Marand to Sefian.
From Sefian to Taurus. These are the two biggest days journeys 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 Berî, where you must cross Euphrates, days 4
From Bir to Ourfas, days 2
From Ourfas to Diawbequir, days 6
From Diawbequir 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 covered with Oaks that bear Galls, 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 Galls 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 Galls 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 Hœufs a Musquet-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 Amadîé, days 2

Amadîé is a good City, to which the Natives of a great part of Assyria bring their Tobacco, and Gall-nuts. It is seated 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 Cartel and fill their Borrâch'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 Amadîé to Giosmârkh, days 4
From Giosmârkh to Albeck, days 3
From Albeck to Samasfire, days 3

Samasfire is a pleasant City upon the Frontiers of the Assyrians and Medes, and the first on that side 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 Kâm. The Kâm is so glad that the Caravan takes that Road, that he presents the Caravan-Bashi and Thos. that go with him, with the Garment of Honour, or the Calaat, the Bonnet, and Girdle; which is the greatest Honour that the King or his Governor can do to Strangers.

From Samasfire 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.

Teres, whose Capital City the Persians call Cherijar, is a Province between Mazdaean and the ancient Region of the Persians known at this day by the name of Hierae, 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 some 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
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 Turkis, Persians, nor Arabians could understand them. The City is round seated upon a high Hill, at the top whereof Rood the Ruines of a Castle, which the Natives say was the Residence of the Kings of Persia.

CHAP. V.

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

I

Will describe this Road as if I were to return from Ispahan to Aleppo. This Road lies through Kengavar, Bagdad, and Anna, where you enter into the Desert, which I call The little Desert, because you get 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 whole Journey being not far distant from the River Euphrates. A man that is well mounted may ride this way from Ispahan to Aleppo in three and thirty days, as I have done, and perhaps in less, if the Arabian, whom you take for your guide at Bagdad, knows the shortest cut through the Wildernes.

The Horfe Caravans travelling from Ispahan 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 Bagdad I was ten days upon the Road. The Country is not so fertile but veryiny 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 Ispahan to Convay.
From Convay to Comba.
From Comba to Oranguie.
From Oranguie to Nabouand.
From Nabouand to Kengavar.
From Kengavar to Sabana.
From Sabana to Polisba, or the Bridge-Royal, being a great Stone Bridge.
From Polisba to Maidacht.
From Maidacht to Eronabad.
From Eronabad to Conayy.
From Conayy to Tajafeiren.
From Tajafeiren to Ingui-Conayy.
From Ingui-Conayy to Casfeared.
From Casfeared to Charabam.
From Charabam to Bowours.
From Bowours to Bagdad.

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 Touborre; 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 Sabana 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 desert 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 replembs 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 Fortref upon the point of a Hill, at the Foot whereof springs a Fountain like a large Vafe, which is very rare in the Deserts. 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 fortif'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 those that travel through the Defert from Aleppo or Damas to Babylon, or from Damas to Diarbequir, by reason of this Fountain.

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

Now to take the fame Road from Aleppo to Ispahan, 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 Boumous, days
From Boumous to Charaban, days
From Charaban to Cafered, days
From Cafered to Conaguay, days
From Conaguay to Cassiferin, days
From Cassiferin to another Conaguay, days
From Conaguay to Erumbad, days
From Erumbad to Maidacht, days
From Maidacht to Sahana, days
From Sahana to Kengevar, days
From Kengevar to Naboian, days
From Naboian to Orangue, days
From Orangue to Comba, days
From Comba to Confar, days
From Confar to Ispahan, days

So that whether you travel from Aleppo to Ispahan, or from Ispahan 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 let sail for Marseille, with a fair Wind he may travel from Ispahan to Paris in two months.

Another time, having an occasion to go from Aleppo to Kengevar, and so to Bagdat; and from thence, so 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 set forward from Bagdat.
Bagdat; the Spaniard, and I, and our Arabian, who was afoot, walk'd about Pistole Shot before our Horses. From thence to Anna we met with nothing remarkable; but only that we saw a Lyon and a Lyones 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 rever'd, and contenting himself with an Onion, or some such small matter at meals, never made much of his guide; whereas I was mightily in his favour, in regard there was never a day pass'd wherein he did not receive of me some good bounties or other. We were not above a Musquet Shot from Anna when we met with a comely old man, who came up to me, and taking my Horse by the Bridle; Friend, said he, come and walk 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 desire of thee. The Invitation of the old man was so like the custom of the people in ancient times, of which we read so many Examples in Scripture, that we could not choose but go along with him to his Houfe, where he Feasted us in the best manner he could, giving us over and above Barly for our Horses; and for us he kill'd a Lamb and some Hens. He was an Inhabitant of Anna, and liv'd by the River, which we were oblig'd to cross to wait upon the Governor for our Passports, for which we paid two Pistlers apiece. We dined at a Houfe near the Gate of the City to buy Provisions for our selves and our Horses; where the woman of the Houfe having a lovely sprightly Child of nine years of age, I was so taken with her humour, that I gave her two Handkerchiefs of Painted Calicut, which the Child shewing 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 Ass, the hinder part of which was Painted red. He accosted me in particular, and after some Compliments that pass'd, Is it possible, said he, that I should meet a Stranger, and have nothing to present him withal? He would fain have carry'd us to a Houfe in the Country whether he was going; but seeing we were resolv'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; so that I was constrain'd to accept of it.

About three Leagues from Anna, we were going to eat among the Ruines of certain Houses, and had thought to have lain there till midnight, when we perceiv'd two Arabians went by the Emir, to tell us that he had some Letters which he would put into our own hands to the Bafha of Aleppo, to which purpose he had order to bring us back. There was no refusing, so that at our coming into the City the next day we saw the Emir going to the Mosquee, mounted upon a fatly Horfe, and attended by a great number of people afoot, with every one a great Poniard stuck in their Girdles. As soon as we saw him we alighted, and standing up by the Horses, we saluted him as he pass'd by. Seeing our Guide, and threatening to rip up his Belly; Ye Dog, said he, I will give ye your reward, and teach ye to carry Strangers away before I see them. Carry then, said he, to the Governors Houfe till I return from the Mosquee. Returning from the Mosquee, and being seated in a spacious Hall, he sent for us and our Guide, whom he threaten'd again for carrying us out of the Town without giving him notice. But the Governor pleaded his excuse, and appeas'd the Emir. After that he sent for Coffee for us, and then caus'd us to open the Budget that we carry'd behind our Horses, to see whether there were any thing that pleas'd him or no. In my Budget were two pieces of Calicut exquisitely painted, for two Coverlets of a Bed; two pieces of Handkerchief of Calicut; two Perfum Stands richly beautify'd with Topaz Varnish; two Damascene 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 some Diamonds about him, the French Consul at Aleppo sentenc'd him to pay me half the charges of what I gave the Emir.

The Prince fatisfi'd with what he had tak'n, gave order that we should be furnisht with all necessary Provisions for our selves and our Horses: but being provided before,
before, we only took three or four handfuls of excellent Dates, to throw that we
did not light his kindnesh.

Between *Anna* and *Mached-raba* is the Guide to take special care so 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 *Piaster* to an *Arab* to get me some Bread, and going to see
whether it were 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 *Basha* of *Damass* 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 chopt Straw for our Camels. The Governor
of the Town came along with him, and demanded twenty *Piasters* of every one, for
certain Duties which he pretended payable to him. We knew there were but four
due, and refused 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 Governor 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 *Piasters*. For my part, I was discharg'd for my four
*Piasters*, according to custom.

Drawing near to *Aleppo*, the first Houfes that we came at bordering upon the
Desert, were the Houfes of the *Arabs* and *Bedowins*; 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 order'd to go a foot to *Aleppo*;
and therefore that I might save the Custom of a parcel of Turquoise 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 desir'd the Man of the Houfe to keep them a day or two. The *Arab* told me, that
were it all Gold it should be safe; and indeed when I lent for them within a day or
two after, I found nothing missing.

When I came to *Aleppo*, the English Consul ask'd me what news from *Ibphon*:
I made answer, that he must of necessity know better than I, in regard the English
President there had sent away an Express to him while I was there; and that he went
away with two *Capuchins* and an *Arabian* Guide. Thereupon the Consul mis-
trusting some mistake was belaft'n them, requested the *Basha* to lend him some of his
Soldiers; who readily granted him eight Men, part *Arabians*, part *Bedowins*. Thence
the Consul order'd to disperse themselves upon severall Roads in the Wilderness, to
see if they could meet with any tidings upon the Way. In a short 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 saw
the Bodies of four dead Men lying upon the Sand. One of them which was in black
Clothes, being hack'd and mangled in a most miserable manner; but the Bodies of the
other three were entire, though run through in several places. Some time after the
persons themselves that did the fact told both at *Diarbekir* and *Damass*, how it came
to pafs. For certain Merchants of *Damass* going to *Diarbekir*, perceiv'd four Men
early in the morning at certain Wells where they were to stop; whereupon they
fent two of their Company before to know who they were. But the *Austin-Frier*
having a little parcel of Diamonds about him, and believing them to be Thieves,
unconscionably, let fly his Gun and kill'd one of them immediately upon the place:
the Merchants seeing one of their companions dead, fell all at once upon the other
three, cut the *Austin-Frier* to pieces, and flew the rest; and so without rifting them
purfu'd their Journey.

From *Aleppo* I went to *Alexandretta*, and there embarqu'd in a Vessel of *Mare-
seilles*, with a favourable Wind, 'till we came to make the Coast of *Candy*, where
we were becalm'd for two days. One morning by break of day we discover'd a
Pickaroon, whereupon seeing 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
drewn down his Top-gallant; a second went through and through the great Cabin,
and caus'd a great disorder in his Ship, as far as we could discern with our Prospective-Glasse. 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'd, we hir'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 Paolo, 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 Paolo; the way to it lying between a high Mountain on the right, and a Precipice on the left hand. This Mountain leans so, that it seems to be tumbling down; and there is a good height upon the Rock the resembling 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 Paolo we went to Naples, were we arriv'd upon Easter-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 Buisness led us.

CHAP. VI.

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

There 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 Warsovia, crossing the same Sea at Trebisond; and that of Mosco, down the Volga, which has been amply describ'd by Olearius, Secretary to the Embassy 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 Warsovia; not knowing any person that has hitherto mention'd any thing upon this subject. And first of all I will give a short Description of the principal Places that lie upon that Sea, as well upon the fide 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 Alban League; miles

From Varna to Balshikö, miles

From Balshikö to Bengali, miles

From Bengal to Confiance, miles

From Confiance to Queli, miles

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 Aquerman, miles

The City of Aquerman belongs to a Kan of the fleecer Tartary; but it is not the place of his residence, for he keeps his Court at Bashra-Serrail, twenty-five miles up in the Land.

From Aquerman to Kefet or Kaffia, miles

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
The Persian Travels

Book III.

114

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

From Constantinople. to Neapoli, miles
250

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

From Neapoli to Sinabe, miles
250

From Sinabe to Ouma, miles
240

From Ouma to Kerason, miles
150

From Kerason to Trebifond, miles
80

From Trebifond to Rife, miles
100

From Rife to Guni, miles
100

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

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

Quiros, Sinabe, or Sinope, Omye, Samfjon, Trebifond, Gomme.

The Haven of Quiros 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 accustom'd 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 those which have been Transported to Constantinople. Near the City toward the South stands a high Mountain, whence there flows 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 Guni, 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 called Cara-denguis, 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 Guni, go to Teflis 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 Tauris.

The principal places from Teflis to Erivan are these, together with their respective Difiances.

From Teflis to Soganlouk, leagues
3

From Soganlouk to Senouk-kupri, leagues
7

From Senouk-kupri to Gnilke, leagues
7

From Guilkac to Dakow, leagues
6

From
From Dakon to Akhiken, leagues
From Akhiken to Dillon, leagues
From Dillon to Tazegi, leagues
From Tazegi to Bicheni, leagues
From Bicheni to Erivan, leagues
From Erivan you keep the ordinary Road to Tauris.

CHAP. VII.

The Road from Warsow to Ispahan, over the Black Sea, and from Ispahan 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 Warsow upon the left hand of the Vißula, the ordinary residence of the Kings of Poland, to Lublin, days 6
From Lublin to Iluave, days 5
There all the Bales are open’d, and the Customers take Five in the Hundred for their Merchandize.

From Iluave to Jaflovieer, 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 Jaflovieer to Tafhê, 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 Tafhê to Ourjhaye, days 3
This is the last City of Moldavia, where there is no Customs to be paid.

From Ourjhaye to Akerman, days 4
Here they never open the Bales, but they take Four in the Hundred.

From Akerman to Ozou, days 3
Here they never open the Bales, but the Custom amounts to Two per Cent.

From Ozou to Preeop, days 5
Neither do they here open the Bales, but trust to the Merchant’s word, and the Customs amount to Two and a half per Cent.

From Preeop to Kaffa, days 5
Nor are the Bales open’d here, but the Customs comes to Three per Cent.

Thus from Warsow 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 Piasters 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 Piaister and a half for a Camels-load. This Port, call’d Omnie, is a very good Haven; and there is another a little farther off, call’d Samfow, which is no bad one, but the Air is unwelcom and dang’rous.

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

From Warsow to Tafhê, according to the Road already set down, days 31
From Tafhê 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, Baltisk, and Varna. At Mangalia they demand but half a Piaffer for every Bale. Crossing from thence to Trebizon you have five days Journey to Erzerum.

Now to the Road of Moseow; which having been exactly describ’d by Olea-

rius, going into Persia, I will describe it returning out of Persia.

Having led the Reader to Shamaqui, I will return home from thence.

From Shamaqui to Derbent, days
Derbent, which the Turks call Demir-Capi, is the last City within the Juris-
diction of the Persians, by which there runs a River which is call’d Shamouk.

From Derbent to Tetarck, days
By this Town runs a River which is call’d Bocan.

From Tetarck to Aftorn they hire small Barks with a dozen Oars. All along the
shore, the Officers grow so very thick, that they afford shelter for the
Barks in foul weather. If the Wind serve they will put up a little Sail and be at
Aftorn, in four or five hours; but if they only row, they cannot be there in nine.

When you Embark upon the Capian 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 bitter and ill tainted 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 Aftorn you unlace your Goods; at what time the Officer
comes, and sealing up every Bale, causeth them to be sent to the Merchants lodging.
Three days after the Customes comes to open the Bales, and takes five per
Cent. If the Merchant hap’n to want money, and takes it up at Aftorn to

pay again at Moseow, he pays sometimes thirty 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 Governour that he intends to carry them to the Grand Duke; the
Governour sends a Convoy with him either by Land or Water, that costs him no-
thing; and moreover sends a Courrier before to the Court to give notice of his
coming. There is very good Wine at Aftorn, but better at Shamaqui, where I
advise the Traveller to provide himself.

From Aftorn to Moseow 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 Caja,
or three Abay’s and a half, and an Abay makes eighteen Soms and three De-
miers.

In Moseow they reck’n the way neither by leagues nor miles, but by Shage-
ents, five of which make an Italian mile.

From Aftorn to Courmija, Shagersnts
From Courmija to Sariza, sha.
From Sariza to Saratet, sha.
From Saratet to Samarut, sha.
From Samarut to Semiriskat, sha.
From Semiriskat to Codambe, sha.
From Codambe to Cufan, sha.
This is a great City with a stout Fortrefs.
From Cufan to Sabouk-sha, sha.
From Sabouk-sha to Codamijaou, sha.
From Codamiou to Niguina, sha.

Niguina is a large and well Fortif’d Castle.
From Niguina to Mouron, sha.
Chap. VII. of Monsieur Tavernier. 117

From Moscow to Cezin, fta. 100
From Cezin to Moscow, fta. 250
So that from Afracan to Moscow they count it fta. 2950
which makes 500 Italian miles.

At Sarataf 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 Bales; and laying them upon the Horfes back let the man in the

middle, paying for Carriage as much as from Afracan to Moscow.

From Sarataf by Land to Inferat, days 10
From Inferat to Tymmek, days 6
From Tymmek to Cauquerma, days 8
From Cauquerma to Volodimer, days 6

Volodimer is a City bigger than Conftantinople, where stands a fair Church upon a

Mountain in the City, having been formerly the Residency of the Empereurs them-

selves.

From Volodimer to Moscow, days 5
In all, days 35

Observe by the way that they never go ashore at Sarataf but in case of neceffity,

when the River begins to be Frozen. For from Sarataf to Inferat is a Journey of ten

days, in all which time there is nothing to be had, either for Horfe or Man. The

Cuftom is the fame at Moscow as at Afracan, that is Five per Cent. All the Afia-

ticks, Turks, Persians, Armenians, and others, lodge in a fort of Inns: but the

Europeans lie in a place by themselves altogether.

The Names of some Cities and places belonging to the Empire of the Grand

Signor, as they are vulgarly call'd, and in Turkiff.

Constantinople after it was taken by Mahomet the second, the twenty-seventh of

May, 1453. was call'd by the Turks Iftam-Bol; Iftan signifying Security, and

Bol, Spacious, large, or great, as much as to lay, Great Security.

Vulgar.
Adrianeopol, Edrené.
Bafar, Broufa.
Belgrade, Belgrade.
Buda, Boudin.
Grand Caire, Mejf.
Alexandretta in Egypt, Iskendrie.
Mecca, Mequie.
Balsara, Bafira.
Babylon, Bagdat.
Nineveh, Mouffoul.
Nifbis, Nisbin.
Edrefa, Ourfa.
Tzingeranger, Diarbequir.
Efa-tooea, Tokat.
Teve Tounopol, Erzerom.
Shaniramanger, Van.
Jerufalem, Koutheriff.
Damas, Cam.
Tripoli in Syria, Cam Taraboulous.
Aleppo, Haleb.
Tripoli in Barbary, Taraboulous.
Tunis, Tunis.
Alegier, Gcaiair.
Candy, Guirir.
Roodes, Rodes.
Cyprus, Kebres.

Obio,
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 adjoyning; 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.

Out of the Island of Candy Strangers export great store of Wheat and Sallet-Oyl, all sorts of Pufle, Cheefe, yellow Wax, Cottons, Silks, but more especially Malmey, wherein consists 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-thred, to preserve their Feet from the violent heat of the Rocks upon which they are to tread. Thofe Skins are brought out of Rouffe by the Rouffe, that bring Botargo and Caviare to Constantinople, where they have a vaft vent for it all over Turkey, Prufia, 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 Turks make a certain Glew out of Sturgeon, which is the best in the World, fo that whatever is fatten'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 Flesh; 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 deferv'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 Ambaflador of the Commonwealth of Venice had the Privi-
ledge to pardon Crimes committed in Candy. For example, when Signor Des
erfano was Ambaflador for the Commonwealth of Venice at Constantinople, a Candian
having a defire to lye with a Woman by force, she told him she would sooner eat her
Child’s Liver than yield to his Luft. Whereupon, the Villain enrag’d he could not
compafs his deñign, 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 Con-
fiantinople, to beg pardon of the Ambaflador, and obtain’d it there: But the
Ambaflador at the fame time wrote word to the Governor of Candy to put him to
death at his return; having only granted him his Pardon, to preferve his Privilege.
And indeed, to speak truth, the Candians are the most wretched people under Heavens.

Of the ISLAND of CHIO.

The City of Chio, which gives the Island its Name, contains about thirty thou-
sand Inhabitants; where there are little les than fifteen thousand Greeks,
eight thousand Latins, and fix thousand Turks.

Among the several Greek and Latin Churches, the laft of which hath continu’d
ever since the time that the Genoese possess’d the Island, there are some indifferent
handsom Structures. The five principal Latin Churches are the Cathedral, and
the Churches belonging to the Escolantiues, the Dominicans, the Jefuites, and the
Capuchins. The Turks have also their Mosques, and the Jews their Synagogue.

Four Miles from the City, near to the Sea-fide is to be feen a vaff 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 reft,
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 Rooff by a particular Note, whether they return like
a Flock of fo many Gecie.

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-
bury, Natolia, 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 rife 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 issue out a certain Gum from the
joynets of the Branches, which drops upon the ground; this is that which we call
Maflick, and the Turks, Sake, according to the Name which they give the Island.
The Island produces great Store of this Maflick, which is spent in the Seraglio of
Constantinople, where the Women continually chew it, to cleanse and keep their Teeth
white. When the Maflick Season draws near, the Grand Signer every year sends
a certain number of Beftang’s to take care that it be not exported, but be pre-
fer’d for the use of the Seraglio. If it be a plentiful Year for Maflick, the Beftang’s
that-cull out the leffer fort to fell, put it into little Bags and seal it up; which Bags
being fo seal’d, are never question’d by the Custom-house Officers. The Island also
yields very good Turpentine.
The Persian Travels

Book III.

Of the ISLAND of NAXIS.

Here 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, called Derion, fix 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 Houfes 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 itself, it is well forc'd with Villages, and has three good Cities, Bareque, Qista, and Fulet.

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 fides, and the third lies across. From the Isle 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 Emeril.

As to the Inhabitants themselves, if the Husband or Wife happens to dye, the Survivor never sits out of the Houfe in fix Months after, upon any butlines how urgent foever, no not to hear Mafs. There are both Latins and Greeks in the Island, but the latter are the moft numerous. There is a Latin Arch-bishop, and Canons belonging to the Metropolitan Church, with two Religious Houfes, one of Capuchins, and the other of Jesuites: The Greeks also have their Arch-bishop. The Island of Naxis is fix or four miles in compass, being one of the faireft and pleafanteft 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 Claret, which caus'd the Inhabitants to build a Temple to Bacchus, who according to their ancient Tradition choe that Island for his Habitation. The Island produces excellent Fruits, feeds great Store 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 Sialis.
2. Gavara.
3. Andrós.
4. Paros.
5. Nicària.
7. Palomia.
8. Olearia.
10. Rheina.
11. Milonita.
12. Tenia or Tína.
13. Sciron or Síra.
15. Syphnus or Sífanëa.
17. Chion or Scio.
18. Aftypalea.
19. Amorgus or Amorgo.

Of the Islands of Zea, of Milo, of Paros; and other Islands of the Archipelago.

ZEÀ 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 otherwhere.

Milo
Milo affords nothing but Millstones to grind Wheat, which are carry'd to Constantinople.

Paros 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 Miconos, in regard there is nothing of Trade in either but only with the Pirates, who sometimes touch there, if there be any Consuls that live there, it is only to buy their Roll' 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 prefer'd. The Castle stands upon a Hill, upon the North defend 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 flately 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-brest. It is supported by sixteen Pillars of white Marble upon each of the fides, and by six at each end, being also pav'd and cover'd with the same Stone. Clofe 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 say, stood the Palace of Theseus first King of the Athenians. These Pilars 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 refts 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 these words upon the front without.

Ἄθηναι Ἀινειάς ὀνομάζονται ἐπὶ τὴν πόλιν.

The City of Athens was assuredly the City of Theseus.

Within-side of the same City these other words are Engrav'd.

Ἁθηναὶ Ἀθηναίας ἐστὶν ἔπειτα ονομάζεις πόλις.

The City of Athens is the City of Adrian, and not of Theseus.

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 six and twenty houses, but all of them the Habitations of rich Greeks. The Town lies at the foot of the Cattle, which is feated upon an inaccessible Rock guarded by the Greeks, commanded by an Age. Corinth Exports great quantities of Currants.

Patras does the same, which is all the Trade of those two places.

Coron and Mondon drive a Trade in Sillet-Oyl, which is so good and so plentiful, that several English, Dutch, and other Ships are load'n away with it from thence every year.

There are Consuls in Athens, Patras, Coron, Mondon, and Napoli of Rome.
The Athenian Merchants buy up Tiffues, Velvets, Satins, and Cloth, with which they serve other Countries adjoining. The Commodities which Foreigners export from thence, are, Silks, Wool, Sponges, Wax, Cordivan-Leather, and Cheefe. Which is all that can be said in few words, of the Trade of all those 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-Balba 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 Islands.

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-Balba, or Admiral of the Sea; who when he goes out upon any Expedition, sends 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 Caffock of Red Cloth, and a Bonnet of the same colour. But this is only in the Admiral's Gally, and at his own Cost. His Gally carries usually 666 Slaves, and to every Seat of the Rowers, a Bonne Vole. These Bonne 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 500 Afters 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 Gally, have 500 Afters more than those in the other Gallies, that is to say, 4000 Afters for their Voyage, which comes to 40 Crowns.

The Reer-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 Reer-Admiral Balba has his choice to take four of the best men out of every Galley for his own, or else to receive 1500 Afters 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 contended 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 January-Ag'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 Balba, has eight Gallies.

The Bey of Stancho, an Island about an hundred Miles from Rhodes, Lieutenant to the Bey of Rhodes, has one Galley.

The Bey of Saffam, a small Island near Scio, has one Galley, and his Lieutenant another. These Gallies are generally appointed to watch the Multes, and Ligorn.

The Bey of Scio formerly had but three; but since the War with Candy, he has had fix.

The Lieutenant of the Bey of Scio has two Gallies. There be also three other Beys in the Island of Scio, who have no dependance upon the Balba 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 Bay of Metelin has two Gallies.
The Bay Cavale, a small Bay, twelve Miles on this side the Dardanells, upon the Coast of Europe, has one.
The Bay of Nestorepon, seven.
The Bay of Napoli in Romania, five.
The Bay of Corun, one.
The Bay of Modon, one.
The Bay of Panagopita, six.
The Bay of Alexandria in Egypt, five.
The Bay of Cande, two Gallies.
The Bay of Candia, one.
The Bay of Caftel-Tourneze or Navarin, two Gallies.
All these Gallies make up the number of Fourscore.
The light Gallies carry not above 196 men; the four men that are wanting of two hundred, being the Bay's profit.

Every Captain is allow'd thirteen thousand Piafters for his Provision; and every Christmas he gives to every Slave a pair of Breeches, and a Cassock of coarse Cloth, with a fannie 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 Pefe, or Beans, or Lentils boyl'd in Butter. They receive also sometimes the Alms 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 bestow 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 Gurgifan, extends Eastward to the Caffian Sea; and upon the West is bounded by Mountains that part it from Mesopotamia. 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 dispossess their Children.

The most Potent of these two Kings, is he that resides at Teflis, 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 entic'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.

These two Kings have each of them a Guard of Mahometan Horsemen under their own pay; and at present I believe there are in both Kingdoms near upon 1000 Mahometan Families.

The King of Teflis coyns Mony in the King of Persia's Name; and the Silver which he coyns, 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 stole; 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 fell
the Wife, and if that will not do, then they fell 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 slay'd,
to do Execution as they please themselves. However, it is in its 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 satisfie, he may sell his Wife and Children.

The Christians 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 be-
cause 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
does not to be handson, some one or other prefently endeavors to steal her, on pur-
pose to fell her into Turky, Persia, or the Territories of the great Mogul. So
that to prevent their being stolen, 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 Fasts 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 observ-
able at the Womens Festivals there is more Wine and Aquavite drank than at
the mens. The Gueft is no sooner enter'd into the Dining-room, but he is present-
ed 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 addi-
ted to Trade; they are very dextrous in shothing 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 severall also in the Service of the Great Mogul.
The Men are very well complexion'd, and very well thapp'd; and for the Women,
they are accounted the fairest and most beautiful of all Asia; and therefore out of
this Country is it that the King of Persia chooseth all his Wives, being not permitted
to marry a Stranger. Teftis, 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 its King. The first is call'd the Province of Imareté, or Bajfa-Shiouk, 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 tak'n any Prisoners of either side, they fell them into Turkie. They are so accustom'd to fell one another in this Country, that if a man or his wife have any occasion for money, they will go and fell one of their Children, and many times they will exchange a Child for Ribands or other Toyes at the Mercers 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-Shiouk, who sent thither a Governour, which is call'd in their language Dadian.

One of those Governours being a person of wit and courage, gain'd 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 obtain'd the Kingdom, following the example of Mengrelia, shook off the Yoke of the King of Bajfa-Shiouk, and chose another King among themselves, who keeps his Sovereignty to this day, by the support of the Grand Signor. For when the Dadian rebell'd he enter'd into an Alliance with the Grand Signor, and oblig'd himsellf to furnish him every year with such a certain quantity of Iron, upon condition that if the King of Bajfa-Shiouk 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-Shiouk, coynes money of the same bigness and weight with that of the King of Persia. But in regard it is not so fine metal as that of the King of Persia, he would have much a doe 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 Signor's Name upon his Coyn, but that the Turk coynes none but small money, or Aipers, excepting only some Ducatts which he coin's at Cairo. The King of Bajfa-Shiouk, as well as the King of Tifis coynes all sort of foreign money.

Thefe three Kings of Bajfa-Shiouk, Mengrelia and Guriel, are Christians also. And when they go to war, all the Ecclefaitical Persons attend them; Arch-Bishops and Bishops, Priests and Monks: not so much to fight as to encourage the Souldiers.

Being at Constantinople the first time I travell'd into Persia I saw there an Embassador from the King of Mengrelia, whose behaviour gave all the Frank occasion of laughter. The Preffent 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 Vaillars more left. He was a man of presence but no wit: and every time he went to visit the Grand-Visier, he preferum'd to wear the white Bonnet which all the Frank wonder'd at; when they saw that the Grand Visier wink'd at it. For enough 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 valu'd 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 leaft word prefently 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 carri'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 Catholic Ambassadors to go to Mafts to the Covent of Grey Friars in Vera, upon St. Francis's day, the Mengrelian Ambassador after Mafts was done, coming out of the Church, and seeing several baubles which the Pedlers expofe in the Cloyfter upon that day, bought a Tin Ring, two or three small Looking-Glafles, 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 Tefs, the one call'd Solianet; the other Obetet. But the mischief is, the people can hardly be got to work there, for fear the Earth 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 Hardanoufîê, and a Mine of Silver at Gunufîê-Kone, five days journey from Erzerom, and as many from Trebisond.

As for the people themselves both Georgians and Mengrelians, they never trouble themselves about the ignorance and viciousness of their Priefts, or whether they be able to inftuct them or no. The richest among them are they which are in moft credit, and absolutely give Laws to the poor. There are also some heads of the Church, that assume fuch a jurifdiction over the people, as to fell them both to the Turks and Persians, and they choose out the handsomèft 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 di-fatisfied at it, all the Clergy joyns with him that makes the choice, and then together by the Ears they go. In which Skirmifhes they will carry away whole Villages, and fell all the poor people to the Turks and Persians. And indeed the custom of selling men and women is fo common in that Country, that a man may almoft affirm it to be one of their chiefeft Trades.

The Bishops dilolve Marriages when they please, and then Marry again after they have fold the firft. If any of the Natives be not Marri'd to his fancy, he takes another for fuch 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 Baptifm means. Only two or three days after the woman is brought to bed, the Prieft 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 beft Baptifm 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 ftre of Nunneries, where the young Maids apply themselves to their Studies, and after fuch an age, whether they flay in the Nunneries or betake themselves to the Service of any of the great Lords, they Confefs, Baptize, Marry, and perform all other Ecclefiaftical 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.

Omania is bounded toward the Eaft by the Caspian 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 Terki, which is the River that parts Moscovia from Comania, it is all a level Country excellent for Tillage, and abounding in fair Meadows and Paffurage. However it is not over-peopled, which is the reason they never Sow twice together in one place. The Climate is much the fame
as between Paris and Lion, where it Rains very much; and yet the Country people have cut several Channels from the Rivers to water the Grounds after they have Sow'd them, which they learnt from the Persians. Thofe 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 for'ded at no time. They call it Cofvon, or The thick water, in regard it is continually muddy, the flow being so slow, that they can hardly difcern 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 fame Sea, you may fee vaft foals of fish about two foot long. Before, they have two legs, like a Dog's legs, behind instead of legs they have only claws. Flefh 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 eafily knock them on the head, and make Oyl of them; which is the greatest Trade they have.

The people of Comania, commonly call'd Comouchs, dwell for the most part at foot of the Mountains, because of the Springs fo plentiful in those places, that in some Villages you shall have above twenty or thirty. Three of these Springs meeting together, make a Sream strong enough to drive a Mill. But this is not the fole reafon, for there is Water enough in the plain. But in regard they are a people that only live upon the foil and plunder of their Enemies, and of one another, as they are in continual fear of being fet upon, they love to dwell near the refuge of the Mountains, whither they fly with their Cattle upon any ocafion of danger. For all the people round about, as Georgians, Mongrelians, Circaffians, Tartars, and Muscovites, live altogether by rapine, and continual In-roads into one anothers Countries.

There are another fort of people which are call'd Kalmouches, that inhabit upon the Coaft of the Caspian Sea between the Muscovites and the Tartars. The men are strong, but the moft deformed under Heaven. Their faces are fo flat and broad, that there is the breadth of five fingers between each Eye. Their Eyes are very small, and that little Nofe they have is fo flat, that there is nothing to fee but two little holes instead of Noftrils. Their Knees alfo and their Feet turn inward. When they go to the Wars, they carry their Wives and their Daughters, it they be twelve years of age, along with them, who fight as courageoufly as the men themselves. Their Arms are Bows, Arrows, and Skains, with a great wooden Mace at the Pummel of their Saddles; their Horfes being the beft in all Asia. Their Captain is of some ancient Family, but they more particularly choose him for his valour. The Duke of Muscovia lends them preffents every year, to preserve their ffriendhip, which preffents confift in Cloth. And he grants them free paffage through his Territories, when ever they have a mind to invade the Mongrelians, Georgians, or Circaffians, at which fport they are much more dexterous than the leffer Tartars. Sometimes they advance into Persia, as far as the Province of the Ubikes, which is a part of Great Tartary, ranging up as far as Caboul and Canda- har. Their Religion is particular to themselves, but they are great Enemies to the Mahumetans.

As for the Comouchs or people of Comania, they are Mahumetans, and very pre- cife ones too. They are under the protection of the King of Persia, who makes great account of them, in regard they defend the Paflies into his Country on that fide againft the Kalmouches. They are habited both men and women like the Leffer Tartars, fetching all the Silk and Callicut which they ufe out of Persia; for as for Cloth, they are contented with what they make in their own Country, which is very courfe.

Circaffia is a pleasant good Country, and full of variety. There are Plains, For- refts, Hills, and Mountains abounding in Springs, some of which are fo large, that some of them will feve seven or eight of the neighbouring Villages. But on the other fide, in all the Rivers that procefs from thence Springs, there is not a fift to be fen. Flowers they have in abundance, especially fair Tulips. There is a fort of Strawberry alfo with a short stalk, of which five or fix grow in a bunch; the leaff are as big as a small Nut, of a pale yellow Colour. The Soil is fo fertile, that it brings forth without any great trouble a vaft plenty of all forts 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-chapp’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 Muscovites 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: not 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 withal; 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 lye down and yield. Every Horse-man has a Rope with a sliding-knot ready at the Pummel 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 miss him. When they have killed a Deer, they cut off the legs, and breaking the Bones, eat the Marrow, which they say is the best thing in the World to strengthen the Body. When they go to steal Cattel, they carry along with them great Cows-horns stuff 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 ev’ry one a Horn, with which the Dog presently runs away: and so while the Shepherds are asleep, and the Dog is busy 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 Sherkes is Water and Bofa. Bofa 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 Cafcock of courle Cloth that reaches down to their Knees, girt about their Waists with a Cord. The Sleeves of the Cafcock are op’n below and above, and sometimes they pin them behind their Backs. They wear no Bards ’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, shave the middle of their Heads about the breadth of two Fingers from the Forehead down to the Nape of 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 Cafcock, made like a Night-cap. ’Tis true, when the Maids come to be marry’d there is some distinction upon their Heads; for then they fatten to the hinder part of their Heads a round piece of Felt, which they cover with a white Veil very artificially pleated. Their Breeches are ty’d below their Knees, and reach to their Ankles; their Shoes, 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 Milllet, the Leaf comes to be as small as the Chaff of Oats; so that when the perfon rise off from the Quilt, the Quilt rises and swells again of itself. Their Cushions are of the same Make, only sometimes they are stuff’d 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, unless impotency or sickness excuses 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 Piazza in the middle, according to the Figure.
THE PLATFORME OF ONE OF THE VILLAGES OF THE COMOUK
CHAP. XII.

Of the Ceremonies and Customs of the People of Comania and Circassia.

The Principal of all the Feasts which the Comanchs and Sherker or Cirkas-ann 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. There 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 drizzt it very clean, they boil it whole, all but the Gatherers, and then they roast. The Sheep being boil'd, they let 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 Gatherers, and hold them up above their heads, and the third holds up a great Cup of Bofa in the same manner, to the end the people behind may see them. When the People see the Meat and Bofa fo lifted up, they prostrate themselves upon the ground, and so continue to all the rest of the Meat be set upon the lesser Table, and that the old men have said some few word. 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 accomplish'd, 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 share, both men and women. That which remains of the four feet, is carried 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 Morcel; 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 giv'n it to his next-a-kin, or the Friend whom he loves best, the Head is giv'n 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 Bofa, 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 eat their Throats, and then fleec off the skin, leaving the four feet and the Head in it. Then they stretch the Skin with sticks that cros 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 passeth by, makes a profound obeisance.

Ev'ry 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 Victuals being upon the Table, three of the oldest men of the Village
The Persia n Travels  Book III.

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 Boja, 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 solaced 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 Cross after the Form of a Mallet, about five Foot high, the two Sticks that compose the Cross, being as big as a man's Arm. This the Master of the Houfe lets 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 Cross, next his Wife sticks hers, and fo all the Children and Servants: If the Children be so 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 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 robb'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 finging 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. Beside that, they fend over all the Countrye 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 thunders in another place, the people fend for it thither also. If the Thunder fall upon any of their Houses, though it kill neither Man, Woman, Child, nor Beasts, all that Family shall be kept upon the publick stock all that year, without being ty'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 Houses; 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.ele hanging about his Neck as big as a Parme-Cheele. This Goat they take and carry to the Village of the chief Lord of the Countrye. They never go in, but the Lord with all the rest of the Village coming out, they all together proftrate themselves before the Goat. Having said 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 bestow their Alms upon them; so that by this wandering 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 priviledge 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 feveral times, so that the Breath paffes toward the mouth of the Party; Then he causes the party diseas'd to kiss the Book feveral 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 Estate.

They have alfo 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
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 fluch vilaneous fighs 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 payd for their pains. When any one feels a pain in the Head, they send for the Barber, who gives two cutts upon the Head across with the razor, and then poures 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 palage to let it out.

At their Funerals they that are the near Relations or Friends of the dead, some cut their face, 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 lends 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 merry, and sung, and dance'd for a while, the Bridegroom and Bride go and lye 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 marrie'd Woman have a Gallant, and that the Husband should come and find his Wife a bed with him, he goes away again without staying 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 one another, that if they were not ugly, or ill natur'd, or difeas'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 shap'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 Tools and Implements. They make abundance of Embroidery of Gold and Silver for their Saddles, their Quivres, and their Pumps, as also upon the Calicat 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 giv'n order to fell her, gives the Man another. But if the Woman complain first, the Man is serv'd the same favour. If a Man or Woman be a disturber of their Neighbours, if the Neighbours complain to the Lord, he presently caufes the party to be apprehended and fold to the Merchants that buy Slaves, for they are resolved they will live in quiet.

They that take upon them the quality of Gentlemen, sit still, do nothing, and speak very little. In an evening they ride out, and meet some twenty or thirty together to go a stekling. 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.


C H A P. XIII.

Of the lesser Tartars, call’d Nogais, bordering upon Comania.

The lesser Tartars have a very ancient race of Horfes, 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 fell them to one another. These are the Horfes which they ride, fifty or fixty in a Troop together when they go a thieving; and sometimes a hunder’d 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 Horfes (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 Comora and Jawarun. Thelc Horfes, partly by nature, partly by early cuttom, will travel four or five days together with a handful of Gras giuen 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-stall. For eight days together they put under the Saddle a bag of Gravel or Earth. The first day the Sack is a Horfe-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 Horfes back, they abate every day the Horfe’s Provender and Drink. During these eight days, they get up and walk the Horfe two or three Leagues. The next eight days, they abate every day of the weight, ’till the Sack be quite empty. Proportionably also they abate him 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 Horfe 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 unfaddle him, and pour upon him the coldest Water they can meet with. That done, they lead him into a field; and by 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 they let him loose, and feed with the rest of the Horfes. 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 flesh, 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 Horfes, would think they would never be fit for good service. The hoofs of these Horfes are so hard that they never shooe them, and yet they will leave the prints of their feet in the Earth, or upon the Ice, as if they had been shod. These Tartars are so curious in having Horfes that will endure labour, that so soon as they see any handom 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 Horfes, carry along with them a little Bag full of pieces of Cheefe dry’d in the Sun; they have also a small Boracho of Goat-skin, which they fill with Water where they meet with it, into which they put two or three bits of their hard Cheefe, which softens with the motion of the Horfe, the Boracho being ty’d under his Belly: and thus the Water becomes a kind of four Milk, which is their ordinary Drink.

As for their Instruments of Cookery, every Horfe-man has a large wooden Ladle hanging at the Pommel of his Saddle, out of which the rider drinks himself, and gives his Horfe likewise to drink. They that encounter them, can hope for no better Booty than
than their Horses; but they are very hard to be tak'n; for when one of theire Horses perceives that his Rider is slaine, he follows those that fly with all the swiftness imaginable. Befide that, those Horses being carri'd into other Countries, are presently spoil'd, and come to nothing.

Their Cloathing is only a Sheep-skin, which in Winter they wear with the wool next their Bodies; in the Summer turning the other side. They that are the Nobility of the Country, wear Wolves-skins, with a kind of Shirt, and Breeches of coarse Fuftian of divers Colours, which the Taylor gets little credit by shap- ing.

Their Women are very white and well proportion'd, but their Faces are broad, and their Eyes little, so that by thirty years of Age they become very deformed. There is not a man but has two or three Wives, which they never chuse 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 Horse-tail fallen't to a half-Pike, and dy'd into the Co- lour 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 six Rolls. The Noble sort 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 stands up in the midst of the Forehead, lin'd with Velvet, Satin, or Cloth of Gold, and set with small pieces of Gold and Silver, and falle Pearls, of which they also make themselves Bracelets: Their Breeches are of single-colour'd Cloth, and for Shoes and Stockings, they only wear a Cordovan Boot of what Colour they please, neatly sew'd.

When a young man intends to marrying, it behoves him to give the Father and the Mother of the Maid a certain quantity of Horses, Bullocks or Cows, or other Cattel, which is done in the presence of the greatest part of the ancientest of the Tribe, and a Moullah befriend. When the Agreement is made, the young man has the liberty to see his Mistress, but not till then: For before, he has only the information of her Mother, his Sisters, or such Women as were his own Friends. Befides the three Wives which the man is allow'd to take, he may keep several female Slaves; but the Children are still slaves, and can never inherit. These Tartars are of a very hot constitution, though not so hot as the women. Both the one and the other are very fair-hair'd; 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.

These people have no Horses, but live in Tents, or in Waggons 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 Waggons clos'd up with Boards, and to let in the Air, upon one side 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 stir any more out of their Waggons till they are married, not so much as for the necessities of Nature; but in the middle of the Wagon there is a Plank to be taken up; and if it be in a place where they lay, a Slave prefently comes and cleanses all underneath. The Maidens Waggon is easie to be known, as being painted with Flowers; and generally there is a Camel ty'd to the Tail of it, besirn'd with several colours, and several Noilegays or Pofies of Flowers stuck about the Head of the Beast.

The young men have also every one their Chariot, wherein they only carry a Boracho of Horse-skin, containing about 8 Quarts, which they usually fill with Mares-Milk, which is very fowr. They have also every one another Wagon next to that wherein they ride themselves; wherein they carry several Boracho's full of Cows-Milk, which is very fowr. At Meals they drink this Milk: But before they pwr it out, they stir it in the Boracho with a great Stick, that the Curd may mix with the thin Milk. But the Mares-Milk is only for the Master and Mistress, though before they drink of either, they mix it with water. When a Friend comes to fee them,
them, they fetch out their dri'd Cheese, which they call Kowrout, 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 Horses 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 stor'd 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-fleth.

Their Country is very level; only for some few Hills in some places. They have great store of Pature-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 Marshes, 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 Grafs, though they meet with very little else but Reeds and Bubbles. In the mean while the men cut down the Woods, make great Fires, and employ themselves in Fishing. There are some parts of thefe Rivers where the leaff Fith they take is about four or five foot long; and some there are above ten or twelve foot in length. Some they dry in the wind, and preferve against Summer; some they sooke in holes which they make in the Earth: As for the smaller sort, they boil them, and eat them without Salt or any other seasoning. When they have eat'n their Fifth, they scoop up a large wooden Ladle full of the Fifth-water and gulp it down. As for Bread, there is no talk of it in their Country.

When they are not at Wars, or are 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 laft discours'd, are certain people adjoining to Comania, which the Turks, Persians and Mongelians call Nogales; 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 Petry Tartary, and who receives his invettiture at Constantinople.

These Tartars are all Mahometans. Nor have they any Phyfitian among them; making use only of certain Simples of which they have a traditional knowledge. When the fick perfon lies in any extremity, they fend for a Moullah, who comes with the Alcoran, which he opens and shews three times, laying certain Prayers, and laying it upon the sick perfon's face. If by chance the sick perfon recover, they attribute his recovery to the Sanitty 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 Telifomines of Sadsns, crying continually Alla, Alla. When he is inter'd, the Moullah mutters certain Prayers oV'r 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 exercife; for the rich he as usully 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 Fleth, 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 Fleth and Fat of a Horfe are much more medicinal than the Fleth 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 enables to buy them a Wife. For the Virgins they are never to be defil'd, being always shut up in their Waggons: But for the Women they are oft'n 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 Jealousy.
By the way take notice, that the Nogier, though they live almost after the same manner as the Tartars, and are under the same Prince, yet they perfectly hate them; reproaching them for effeminate, because they live in Houtes and Villages, whereas the true Souldier should live in Tents as they do, to be ready upon all occasions.

They that run a-foot, as well in these Countries, as in Persia, when they are weary, take Walnuts and bruise them, and then rub the Soles of their feet with them before the fire as hot as they can endure it, which presently makes them fresh again.

Having thus done with all the several Roads; here follows an Alphabetical Table of the Longitudes and Latitudes of all the Principal Cities of the whole Empire of Persia.

---

**THE**

**LONGITUDES and LATITUDES**

**OF THE**

**Principal Cities of Persia, according as the Geographers of those Countries place them.**

---

**A.**

A**Amoul** is in 72 Degrees, 20 Min. of Longitude, 36 deg. of Latitude. The Lands about this City abound in Prunes.

**Abher, in 74 deg. 10 min. Long. 36 deg. 15 min. Lat. 12 Leagues from Casbin, a small City; but the Land is good about it.**

**Absevin, in 79 deg. 15 min. Long. 37 deg. 10 min. Lat. A small City in an excellent Soil.**

**Abdelbil, 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.**

**Abvaz, 70 deg. 15 min. Long. 31 deg. 15 min. Lat. A small City half ruin'd, in the Province of Belad-Cusstamon, in a Soil that yields excellent Fruits.**

**Arbella, 69 deg. 50 min. Long. 36 deg. 20 min. Lat. A small Champaign City, where Provisions are Cheap.**

**Ardeil, 62 deg. 30 min. Long. 38 deg. 15 min. Lat.**

**Ardeston, 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.**

**Assad-Ahad, 63 deg. 40 min. Long. 34 deg. 50 min. Lat. A small City toward Amadan.**

**Avu, 75 deg. 10 min. Long. 34 deg. 40 min. Lat. This is a very small place.**

**Azaad, or Tevin, 82 deg. 15 min. Long. 36 deg. 2 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 Demir-cap'; or, the Gate of Iron. The Tartars call it Moorjan: 75 deg. 15 min. Long. 45 deg. 15 min. Lat. It has been formerly a strong place.**

Badekass;
Badkefī, 85 deg. 32 min. Long. 35 deg. 20 min. Lat. A small, but most pleasant City, and well built.

Bafte, 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.

Bafouche, see Mahmeter.

Beulgion, 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 Moutian.

Bem, or Benbe, 74 deg. 15 min. Long. 28 deg. 20 min. Lat. Thought to have been built by Caliph Monfkdadar, near the great Defert of Berflam.

Berde, 63 deg. 15 min. Long. 35 deg. 30 min. Lat. It lies surrounded with Pasture-grounds, which breed great store of Cattle.

Berzorle, 63 deg. 14 min. Long. 37 deg. 40 min. Lat. Here are made a sort of course Druggets for ordinary people.


Bisncheer, 74 deg. 10 min. Long. 37 deg. 30 min. Lat. Here is great Trade for Silk.

Baf, 91 deg. 28 min. Long. 32 deg. 16 min. Lat. A great City, to which belongs the fairest and strongest Castle in all Persia.

Bourow-Jerdé, 74 deg. 30 min. Long. 34 deg. 20 min. Lat. Famous for Saffron, and for being the native City of many Learned Men.

C.

Chemkou, 63 deg. 15 min. Long. 41 deg. 15 min. Lat.

Chiras, 78 deg. 15 min. Long. 29 deg. 36 min. Lat.

Chirvan, 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.

D.

Dankon, 78 deg. 15 min. Long. 30 deg. 15 min. Lat. A bad Town, in a bad Soil.

Darabguired, 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 Glafs-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.

Debesch, 80 deg. 15 min. Long. 38 deg. 15 min. Lat. This is not properly a City, but a great many Villages joyn'd together.

Durus, 79 deg. 30 min. Long. 31 deg. 32 min. Lat.

Devimmaat, 62 deg. 5 min. Long. 38 deg. 40 min. Lat.

Din Per, 63 deg. 15 min. Long. 35 deg. 50 min. Lat. A City in a fruitful Soil, flour'd with Mosques.

Doulad, 74 deg. 15 min. Long. 37 deg. 50 min. Lat. To the Country about is full of black Mulbery-trees.

Doural, 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 Hella, make a Marsh, where grow the Reeds of which the Eastern people make their Pens.

E.

Elathetem, 87 deg. 15 min. Long. 37 deg. 15 min. Lat.

Elisib, 70 deg. 15 min. Lon. 32 deg. 15 min. Lat.

Enderab, 93 deg. 15 min. Long. 32 deg. 15 min. Lat.
Chap. XIII. of Monsieur Tavernier.

Erivan, see Chirvan.

Espharagen, 81 deg. 40 min. Long. 37 deg. 15 min. Lat. The Country about it abounds in Pears and Apples.

Espharé, 78 deg. 30 min. Long. 39 deg. 15 min. Lat. The ancient City in the Province of Fars, properly Persia; in a Soil abounding in Vines and Date-trees.

Esferabad, 75 deg. 35 min. Long. 36 deg. 50 min. Lat.

F.

Ferab, 18 deg. 15 min. Long. 39 deg. 15 min. Lat. Built by Abdalla the Son of Taber, in the time of Maimon Refhid, Caliph of Berni-Abbas.

Ferounabad, 82 deg. 32 min. Long. 30 deg. 10 min. Lat. Anciently call’d Hour-beshium.

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.

Girreadegon, vulgarly Paygon, 75 deg. 35 min. Long. 34 deg. 15 min. Lat.

Goutem, 74 deg. 46 min. Long. 37 deg. 20 min. Lat. A little City, full of Silk-Twisters.

H.

Hamadan, 75 deg. 20 min. Long. 34 deg. Lat. The Country about it breeds great store of Cattel.

Hafid-Eltaf, or, The Center of Beauty; 72 deg. 32 min. Long. 34 deg. 40 min. Lat. At this day almost ruin’d.

Hamat, 75 deg. 40 min. Long. 33 deg. 15 min. Lat.

Hengy, 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.

Herat, 85 deg. 30 min. Long. 36 deg. 56 min. Lat. A City in the Province of Caravan, where Sultan Heuffein-Mirza founded several Colleges for Youth.

Hesn-Medi, 78 deg. 45 min. Long. 32 deg. 5 min. Lat.

Hesufe Ebneamade, 70 deg. 45 min. Long. 26 deg. 20 min. Lat.

Hurnan, 85 deg. 15 min. Long. 32 deg. 30 min. Lat. A small City, in a bad Air.

I.

Jemnon, 78 deg. 15 min. Long. 36 deg. 40 min. Lat. The Trade of it is in Copper Manufactures.

Jend-Babour, 75 deg. 5 min. Long. 31 deg. 15 min. Lat. A very strong place, famous for the Tomb of Melek-Takoub-Sha, King of Sebastas.

Irsou, 80 deg. 35 min. Long. 36 deg. 50 min. Lat.

Ispahan, or Hissaban, 86 deg. 40 min. Long. 32 deg. 40 min. Lat.

K.

Kaar, 78 deg. 40 min. Long. 42 deg. 32 min. Lat.

Kashan, 76 deg. 15 min. Long. 34 deg. 40 min. Lat.

Kafpe-Chirin, 71 deg. 50 min. Long. 34 deg. 40 min. Lat. Built by Noushirevon-Aadel, tumaned the Jutt; and upon the acts and deeds of this King is all the Morality of the Persians founded.

Kaisen, 83 deg. 20 min. Long. 36 deg. 32 min. Lat. Said to breed the choicest Wits of all Persia.

Kalaar, 76 deg. 25 min. Long. 37 deg. 25 min. Lat. One of the chiefest Cities in Guilan.

Kalin, 87 deg. 5 min. Long. 35 deg. 35 min. Lat. In an excellent Soil for Cattel and Fruit.

Karkoub, 74 deg. 45 min. Long. 32 deg. 15 min. Lat.

Kasfun, 75 deg. 40 min. Long. 36 deg. 15 min. Lat.
Kaspe-le-chous, or Kengawat, 76 deg. 20 min. Long. 33 deg. 35 min. Lat.
Kazeron, 88 deg. 30 min. Long. 28 deg. 30 min. Lat. The Country about produces Oranges, Limons, and Cypres-trees.
Kerab, 86 deg. 40 min. Long. 34 deg. 15 min. Lat.
Kerman or Kirman, 81 deg. 15 min. Long. 29 deg. 30 min. Lat.
Keruk, 87 deg. 32 min. Long. 34 deg. 15 min. Lat.
Kirmansha, 63 deg. 45 min. Long. 34 deg. 37 min. Lat.
Kom, 75 deg. 40 min. Long. 35 deg. 35 min. Lat.
Koub de Mayend, 74 deg. 15 min. Long. 36 deg. 15 min. Lat. the smallest now, which was once the largest City in Persia.
Koucht, 83 deg. 40 min. Long. 33 deg. 20 min. Lat. In a soil excellent for Corn and good Fruits.
Koy, 60 deg. 40 min. Long. 37 deg. 40 min. Lat.
Kevachir, or Verdechir, 80 deg. 30 min. Long. 28 deg. 15 min. Lat.

L.
Labijan, 74 deg. 25 min. Long. 37 deg. 15 min. Lat. The Trade of the Town consists in Stuffes, half Silk, half Cotton, call'd Tefsil.
Loufeck, see Tonsfia.

M.
Maamater, or Barfrouche, 77 deg. 35 min. Long. 36 deg. 50 min. Lat.
Mebrayoun, or Bebbehoun, 75 deg. 15 min. Long. 39 deg. 35 min. Lat.
Meraque, 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.
Mervafat, 87 deg. 32 min. Long. 34 deg. 15 min. Lat. in a fertile Country for Corn and Fruit.
Mervorand, 88 deg. 40 min. Long. 34 deg. 30 min. Lat. in a fertile Country.
Mesheh, look Tonsfia.
Mousgou, or Derben, 20 Leagues from the Cyprian Sea, 63 deg. 15 min. Long. 37 deg. 40 min. Lat.
Mourjan, 84 deg. 15 min. Long. 37 deg. 15 min. Lat. A City well peopled, wherein there are several Mosques, and fair Piazzas.

N.
Naskivian, or Nachevan, 61 deg. 32 min. Long. 39 deg. 40 min. Lat.
Nateil, 77 deg. 40 min. Long. 36 deg. 7 min. Lat. in a fertile Country for Pasturage.
Nehavend, or Naheian, 73 deg. 45 min. Long. 34 deg. 20 min. Lat. The Country people aver this City built before the Loufian, or the Flood.
Nebir-Tari, 75 deg. 00 min. Long. 32 deg. 40 min. Lat.
Nofah, 84 deg. 45 min. Long. 38 deg. 40 min. Lat.
Nichabat, 80 deg. 55 min. Long. 36 deg. 20 min. Lat.

O.
Onion, 61 deg. 35 min. Long. 32 deg. 24 min. Lat. To this City finely seated, belongs a fair Castle.

R.
Rahmikdon, 87 deg. 34 min. Long. 35 deg. 15 min. Lat.
Rem-bournom, 74 deg. 45 min. Long. 31 deg. 45 min. Lat. In this City Selmon,
Haly's Foster Father was born.
Rex, 76 deg. 20 min. Long. 35 deg. 35 min. Lat. In the best Soil of all Persia, for Wheat, Fruit, and Pasturage.
Roudbar, 75 deg. 37 min. Long. 37 deg. 21 min. Lat. in the Province of Guilan.
Reyon, 71 deg. 36 min. Long. 36 deg. 15 min. Lat. in the Province of Mazandran.
S.

Saffour, 86 deg. 20 min. Long. 35 deg. 15 min. Lat.
Sarin, 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.
Scherzer, 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 for'd with good Water and Fruits.
Serir-el-Lan, 63 deg. 15 min. Long. 45 deg. 50 min. Lat.
Serkefs, or Serakhs, 85 deg. 35 min. Long. 36 deg. 15 min. Lat. A pleasant City for Scituation, and plenty of Waters.
Sermeghoun, 87 deg. 37 min. Long. 37 deg. 32 min. Lat. In a fertile Soil, yet not very plentiful.
Sereislon, 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.
Surnon, 74 deg. 40 min. Long. 30 deg. 20 min. Lat. Where the best Persian Carpets are made, and Sbads, or Girdles of Goats Hair curiously wrought.
Sohrevade, 73 deg. 36 min. Long. 36 deg. 5 min. Lat.
Suis, 73 deg. 45 min. Long. 32 deg. 15 min. Lat.
Sulmanie, 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.
Taligion, 88 deg. 15 min. Long. 36 deg. 32 min. Lat. In a Country plentiful in Corn, Fruit, and good Water.
Tauris, otherwise call'd Sfernerdebi, 63 deg. 15 min. Long. 39 deg. 10 min. Lat.
Tebek, 86 deg. 40 min. Long. 38 deg. 15 min. Lat.
Tefis, 60 deg. 15 min. Long. 43 deg. 15 min. Lat.
Toubou, 82 deg. 45 min. Long. 38 deg. 40 min. Lat.
Tous, or Meshed, 82 deg. 30 min. Long. 38 deg. 40 min. Lat.
Toussen, otherwise call'd Louffek, 85 deg. 40 min. Long. 37 deg. 50 min. Lat.

Y.

Yezd, 79 deg. 15 min. Long. 32 deg. 15 min. Lat.
Yezin, see Azadkar.

Z.

Zemme, 89 deg. 14 min. Long. 38 deg. 35 min. Lat. In a Country abounding in all sorts of Carrel.
Zenjon, 73 deg. 36 min. Long. 36 deg. 5 min. Lat. Famous for its antiquity, and formerly the Persian University.
Zertab, 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.
Zour, 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 Manzandran.
Zonrend, 73 deg. 40 min. Long. 31 deg. 15 min. Lat. In the Province of Ker-
man, 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 Breasts and
Tails of their Horses.

The End of the Third BOOK.
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 itjoins 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, possesthes 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 Scinde.

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 undertaken, 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 Turcomania; in regard they might have more properly call'd it Ermenick in general, since the Inhabitants are the greatest part Armenian. That part whereof which is situated between the two Rivers of Araxes and Cyrus, at this day call'd Astr 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, Nakhcivan, Zulphia, and Van.
The second is Diarbeck, formerly Mesopotamia, between Euphrates and Tigris; the chief Cities whereof are Bir, Car-Emir or Diarbequir, Ourfis, Mousful, Gezire, Mervin, &c.

The third is Curdi斯坦, formerly Assyria, extending all along the Eaft-side of the River Tigris; from the Lake Fan to the Frontiers of Bagdat; the principal Cities are Niniveh, Sheffroud, Amadié, Suleivin, Bethlis, and Salmofrie.

The fourth is Hierack-Arab, otherwife the Country of Babylon or Chaldea; the principal Cities whereof are Feloupin upon Euphrates, Bagdat upon Tigris, Merher-Ali, Cornvo, and Bajcar; and in the Country of Bowrou, Shoroban, Eremonbat, &c.

The fifth is Hierack-Agemi, or the ancient Parthia; the principal Cities whereof are Hixfan, Tournercan, Hamadan, Cahan, Ken, and Caffin; and perhaps Tefd, if it be not rather in Kerman or Sisfian.

The sixth contains Shirvan, all along the Caspian Sea, where stand the Cities of Derbon or Demur-Capi, Baku, and Shamak; and the Province of Edzerbaijan; wherein stand the Cities of Taurin, Artexvil, and Sutucy. Which two Provinces comprehend the ancient Media within a very little, extending to the very Shor of the Caspian Sea.

The seventh contains Kylian and Mazandran, lying likewise upon the Caspian Sea, formerly Hyrcania; wherein are the Cities and Towns of Firuzcab, Shabur-abad, and Minonikille at the entry of the Mountains; Girn, Talara-felot, and Saru, in the Plain; Ferb-abad, Ciarman, and Cserfe, toward the Sea.

The eighth is Erbarabad, formerly Margiana, which extends to the River Ruth-khan-kurkan, which the Ancients call'd Òxus; the principal Cities whereof are Erbarabad, Amul, Damkam.

The ninth contains the Province of the Ufbeck-Tartars, comprehending all the ancient Sogdiana and Baltiriana; the chief Cities whereof are Bakk, Samarcand, and Boccara, &c.

The tenth is Corafian, formerly Aria, with some part of Baltiriana; the chief Cities whereof are Eri, Meclhaed, Nisafur, Thun, &c.

The eleventh Sablefian, formerly Peloponnesus; the principal Cities whereof are Beksbrat, Afshe, Boff, Sarvest; the Territory and City of Candahar being also comprehended within the extent of this Province, together with Dukj and Almakan, upon the Frontiers of the Great Moulay's Dominions.

The twelfth is Sisfian, formerly Drangiana; the principal Cities whereof are Sifian, Shadack, and Kett.

The thirteenth comprehends all the Territories of the ancient Arachofia, bordering upon the Kingdom of Scindis, not having any Cities that we know of.

The fourteenth is the Province of Moystan, formerly Gedresia; the chief Cities whereof are Moystan, Firbk, Chalak, and the Port of Guzdel toward Guzerat.

The fifteenth Kerman, formerly Carmamia, extending as far as the Gulf of Ormus; the chief Cities whereof are Kerman, Bemazir, the Port of Kuhbask, and the Cape of Fakques.

The sixteenth is Farfian, or that part of Persia fo properly call'd; the chief Cities whereof are Schir-i, Caseron, Benarow, Firu-abat, Darab-quivre, &c. To which you may add the little Province of Larafion, with the City of Lar, just against Ormus. But this Province formerly extended no farther than Benarow, two days journey from Lar, before Shas-Abat 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 distinct Princes before. The Ports in this Province upon the Persian Gulf are Bandar-Abbsi and Bandar-Cove.

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 fo handom 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 Casfian, formerly Susiana, which Euphrates and Tigris joyning together separate from Chaldea; the principal Cities whereof are Sufier, anciently Safa, the Capital City of the Empire of King Ahosuem, Ahawas, Scabari, Ram-borumus, &c.
The temper of the Air in Persia varies according to the variety of situation. The Country of Edzer-baijan is very cold, but very healthy. The Air of Mazandran is very unwholmoll; for being a low fenny Country, and full of Insects, when the Waters dry up in the Summer, the Insects 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 unwholmoll, that the People cry of him that is sent to command there; *Has he robb'd, sol'n, or murther'd, that the King sends him to Guilan?*

At Ipaban, 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 haps 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 Europeans, especially those that are giv'n 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 Araxes 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 Kreifes or Channels, which they cut out of the Rivers to water the Lands, which would not bring forth so much as only Graves without the help of those Cuts; unless it be in the Province of Mazandran, which from September to March seems 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 Edzer-baijan told me one day, that in the very Territory of Taurus, 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 fating 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 tafted, and keep longer.

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 also 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 Quarrey. There are also Plains where the Sand is nothing but Salt, though it be not so favourly as our Northern Salt.

Of late several Copper-Mines have been found out, of which the Natives make all forts of Kitchen-HouHolduff. Their Lead comes from Kerman; their Iron and Steel from Corlas and Kafel'in, 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 Glafs. Neither will this fort 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 Charcoal. The Steel which we call Damas-Steel comes from the Indies, and the Persians call it Gauberdar.

There are also some Mines of Gold and Silver in Persia, wherein it appears that they have anciently wrought. *Shah-Abas* also try'd again, but found his expence to be more than his profit: whence it is become a Proverb in Persia, *Nokey Kerven dehsh'arge nobhassell;* The Silver-Mine of Kerven, where they spend ten to get nine, which is the reason that all the Gold and Silver of Persia comes out of Forein Countries.
C H A P. 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 pas'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 distil, 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, Medlars, and other sorts of Fruit, which is not generally so well-tafted as ours.

Their Apricots indeed, especially the lesser sort, are better than ours. When you op'n 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 taste than if it had been preserved.

As for their Melons, they are most excellent, and very plentiful, neither is it so dangerous to eat them as excess, as ours. There have been some that have eaten six and thirty pounds in a day, and have never been the worse. There is a prodigious quantity of them fold in Isbahan; where they are brought to Market, from midnight till four a Clock in the afternoon. Those Melons which are first in season, and are call'd Guermez, are infipid, and taft of nothing but Water. However the Physicians advise you to eat them, saying that they plump up the Fleth, and renew the habit of the Body. The next to the Guermez, are better than they, and they increafe in goodness till they come to be quite out of season; the laft of which they keep all the Winter long.

Though they have such vast plenty, 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 say keeps the Melon from being sweet, and rip'ting kindly.

The Persians have also a particular sort of Quince-Pepin, but not so good as ours, which they fry unpar'd, casting great store of Salt in the Pan to excite thirst, and then present them to their Friends at their Collations. They have also Almonds and Figs, but few Small-nuts or Wall-nuts.

Oyl they have none, but in the Provinces of Mazandaran and Guilan, which furnish all the oil of Persia; but the Olives are rotten, black, gravelly, and not worth any thing; compar'd with Provence-Olives.

Amenia, Mogrelia, 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 dress their Vines as we do, without any under-propping them. There are three sorts of Wines in Persia. That of Tefid is very delicate; that of Isbahan but ordinary: that of Tefid is transported 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 also carry'd to Ormus, where it is sold half in half cheaper than the Wine of Sebiras. As for the Wine of Sebiras, it is made of one only Grape, sweet in taft, but which heats the Mouth extremely. This sort of Grape is call'd Kidmibhe; it is a white Grape, without any stone, as vulgarly believe'd; but however it has a stone, though it be hardly to be perceiv'd, which nevertheless will appear in new Wine, when it frees like a little Ligament. They say that the Wine of Isbahan is cold upon the Stomach, but that it fumes into the Head. For its coldness 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 earthen Vessels bak'd in an Oven, either glaz'd, or else lineard over with the 
fat of a Sheeps rump, stop'd up with wood'n Covers, cover'd over again with a great 
piece of red Calicut, that lyes over all the lides of the Pots.
The King and his Lords have other forts of Cellars for magnificence, where they 
treat such as they invite. There are four square Rooms not above three or four steps 
deep, with a Well in the middle, the floor being spread with Turkey 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 Charet. Between the great Bottles 
stands a row of lesser 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 plemant light 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 
extcellent Roman Lettuce. But there is no fort of Pulie, nor can they find a way to 
make Peale grow among them. The Carmelites carry'd Aparaguts, Artichocks, and 
Succory, which were never seen there before, but now begin to thrive very 
well.

As for Turquoises and Pearls I shall speak thereof in my discoure of Jewels, to-
ward the end of my Indian Travels.

C H A P. III.

Of the Beasts of Service; of the Fishe and Fowl of Persia.

The Beasts for service in Persia, are Horfes, Mules, Asses, and Camels.
The Horfes of Persia are but of an ordinary nature, les than ours, 
very narrow before, but very swift and light. They carry their heads 
very ill in running; by reaIon of the custom to which the Persians use 
them. For they have got a trick of managing their Horfes, 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 fo, that they cannot fir but at fuch 
a distance; and fo they deal with their Mules upon which the old men generally 
cover to ride. The Horfes 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 fame end 
put our Horfes to Grafs in the Spring. The Persian Horfes hold out very well 'till 
eighteen or twenty years old; but they never cut their Stone-Horfes in that Coun-
try. In the Winter, they never take off their Shoos, but only Froth-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 burthens; but there are a fort of Arabian Asses that are swift and very 
handfom, excelling in price the common fort of Horfes. The Merchants of Iffabans 
keep thefe 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 alfo; and I my self faw 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 Brest. As for their Fish, 
there are an abundance of Carps, Trouts, and Pikes in the River Arat; but in all 
the other Rivers of Persia there is but one fort of Fish, which is a kind of 
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 side, so soon as they begin to bear fruit, 'tis very good pattime 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 Greyl-

During the Frost they bring from the Caspian Sea great store of Salmon or Salmon-Trouts, four or five Foot long. The Province of Media is well fed 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 Herrings. From the Persians 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 some which they keep tame in the City, wherewithal to decoy the red: 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 have that liberty. There are above three thousand Pigeon-houses in Isfahan. For every man may build a Pigeon-house upon his own Farm, which yet is very rarely done; all the other Pigeon-houses belong to the King, who draws a greater Revenue from the Dung than from the Pigeons: which Dung, as they prepare it, serves to smock their Melons.

Poultrie is very plentiful in Persia; and the Armenians brought out of Europe the way how to fat Capons; the first so fattled 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 taste'd, 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 impose a new Tribute of Turkeys as well as Capons, grew negligent, and suffer'd the Chickens to dye as soon as they were hatch'd. Thereupon the Persians supposing 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 see so many young Turkeys hanging against the Walls of some Houltes in Zulpha, that occasion'd this Story to be told me.

All sorts of Water-fowl are as plentiful in Persia, as with us.

Upon the Frontiers of Media and Armenia, at a certain season of the year are to be seen a great number of Birds, much like to our Owls. Much about the same time the Corn begins to appear, but then is the ground cover'd with such infinite swarms of Locusts, that the Armenians are forc'd to betake themselves to their Processions, and to water the ground with a Water which they fetch a great way off, whereinto the Bodies of several martyr'd Christians were thrown. Three days these Processions and waterings of the ground continue, and after that, whether it be that the fore-mention'd Birds do eat the Locusts, 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, Lanc-

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 let fly one of their Hawks, who pre-

The Hawks are taught to hop like a Horte at full speed: else they would never quit their prey, which they presently do, as soon as ever the Falconer shews them their reward. Now their way of ord'ring 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 Beast which they intend to reprent in the nature of a Quarry. When they have set 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 down-come. Being accustomed to feed in this manner for some days together, they fix the Beait upon a Plank with four Wheels, and cause it to be drawn with long Cords by certain men, that mend their pace ev'ry day, 'till at length it is drawn by a Horse at full speed, whereby the Bird is accustomed by degrees not to forsake her prey. After the same manner they counterfeit all other sorts of Quarries to enter their Hawks, as well wild Boars, wild Asses, as Hares and Foxes. Some there are that will order a Crow with the same industry as you would make a Hawk. They have have also a certain Beait 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 abaft'd and troub'd, 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 Sba-Sef being desirous to treat all the Ambassadors then at his Court, which at that time were the Tartarian, Muscovite, and Indian, carry'd them along with him into the field, and having tak'n 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 Isphahan, 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 Beait to finnish 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; This 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 Houses, 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 layers of Earth, according to the proportion intended; and between every lay of Earth, three Foot high, 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 choping 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. These Buildings which are made of Brick bak'd in the Sun are very handom; and after the Wall is rais'd, the Mason plasters it 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 plasters the Morter over again with a Lime mixt with Muskovy-Green, which he pounds with a certain Gum, to render the Lime more glutinous: and then rubbing the Wall over with a courie Brushe, it becomes as it were damask'd and silver'd, and looks like Marble. The poor are contented with only bare Walls, or some courie 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 of T2 Fountain
Fountain all cover'd with Carpets. At every corner of the Portico is a Room to sit and take the fresh Air; and behind another large Room, the floor whereof is spread with Carpets, Mattresses, and Cushions, according to the quality of the Master of the House. Upon the two sides of the Portico are two other Chambers, and doors to go from one Chamber to another: and thus are the Houses of the great Lords built, but only they are more spacious. For their Houses consist of four great Parlours, that look toward the outer corners of the World, and every Parlour 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 Persian Houses are very low, it being a rare thing to see 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 Work-man. The tops of their Houses are flat and terraced; being plaster'd with Earth mixt with Straw chopped very small, and well temper'd; which they bind together with a layer of Lime beat'n for seven days together, which makes it as hard as Marble, and if they want Lime, they pave the Terraces 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 Terraces with lying. Without the Houses 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 Glasses of various colours. This fort of glazing serves generally, and indeed more properly, for the Apartments where the Women may come. For they might have Crystal-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 op'n place that gives light, like a Flower-Pot with several Flowers in it, which the Glasses of several colours imitate to the life; whereby it is impossible that the Windows should bepeer'd through; besides, that it is pleasing to the Eye. The Doors of their Houses are of Tebenia-Wood, which is very noble, and their Wainscotting is as neat. The Persians that love ornamentation, always display their rich Carpets, Mattresses, Cushions, Coverlets, and all the most costly Furniture they have, in the fore part of their dwellings: For the Haram, or the Women's Quarter is but meanly adorn'd, in regard they are never visited by any men but their Husbands. In some of their Rooms they have very narrow Chimneys; 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 lie down upon a Plank cover'd with a Carpet, and wrap them selves in a quilted Blanket. In the Summer they sleep in the open Air, upon their Terraces; and in regard the Women lye there too, there is an order obtain'd, that the Mullahs that sing upon the Mosques shall not presume to go up in the morning, because it might be their hap to see 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 op'n.

There are some Houses that belong to great Lords, that have a square place before their Doors, where they that come to visit them may put their Horses, to the end the Street should not be pester'd. If you look upon the Front of their Houses, there is little ornament to be seen, unleas it be upon some which have been lately built.

CHAP. V.

A Description of Isphahan, the chief City of the Kingdom and Dominions of the King of Persia.

Isphahan, Sphahan, or Sphaon, as the Persians pronounce it, which some Travellers have too unwarily affirm'd to be a fine City, lies in the Province of Ierac, which composes some part of the ancient Kingdom of the Parthians. It is the Capital City of all Persia, and a very large place, where the King usually keeps his Court. The Records of the Persians declare that formerly it was two contiguous Towns, one part
part whereof belong'd to Haider, and the other to Neamed-Olabi; two parts of Isphahan 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 Isphahan be accounted other than a Village, before Sha-Abas had conquer'd the Kingdoms of Law and Ormus. But then observing to 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 Caffin and Sulmarny to reside at Isphahan, 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 Isphahan rises a very high Mountain, on the top of which toward the West are to be seen the remains of a very strong Fortres, where Darius kept himself, when Alexander gave battle to him in that Plain. In the side of the Rock is a Crotto, either natural or artificial, or both, out of which issues a natural Spring of excellent Water, where a Dervis usually inhabits.

The Circuit of Isphahan, 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 Isphahan. Nor is it a wonder that a City should be so large and yet so ill-peopled, where every Family has its particular Houfe, and every Houfe its particular Garden. What ever way you come to it you may discover first the Towers of the Mofques, and then the Trees that environ the Houses, so that Isphahan seems rather a Forrest than a City. The Plain being fertile is well inhabited, but there are no Villages in it, only three or four Houfes in a place together.

The Walls of Isphahan are of Earth, to which do belong some pittiful Towers without Battlements or Platforms, Balfoms 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 gaps 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-Vasalshab, not far from the King's Palace, Der-Toklij, Der-Mark, Der-Vasal-Lembon, Der-Nafam-Ahah, Der-Shah, and Der-Delk. The Gates are made of Planks rude ly 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 Governor, but left with a fify Porter that open'd and shuts the Gates as he pleases himself; for indeed there is no neceffity of shutting the Gates when there are so many other ways into the City.

The City of Isphahan 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 Carcasses of dead Beasts, which caufe a moft filthy stench, and would be very infectious certainly, but for the wholefomnes of the Air. In the most part of the Streets are Wells, which are open'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 Asf to lade Dung; and it is obervable 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 Krafbs.

The Streets of Isphahan, as of all the rest of the Cities of Persia are not pave'd, which makes them very incommodious both Summer and Winter. For in the Summer the dust puts out your Eyes, unless it be in the Streets where the great Merchants live, and about the Meydan, where there are people hire'd to water the Streets Morning, Noon, and Night. Those people go about the Streets alfo with a Boracho full of Water, and a Glafs, with Ice in a Bag, to give them drink that desire it: Nor do they take any money, being paid out of the Legacies left by persons deceased for that purpofe. In the Winter this dust turns to mire half the
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 loam’d Earth chance to fail under the Horfe, it might endanger a Limb. Besides, the Persians are fo superflitious, that they will hardly receive a man within their doors with a spot of Dirt upon his Cloathes, for fear of being defli’d by him.

You fhall also meet with little Holes againft the Walls of the Houfes in the op’n Street, where the Persians are not affhan’d 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 againft a Stone or the Wall, which they take for a great piece of gentility and modelfty.

That which farther contributes to the naftines of the Streets of Ifpahan, is, that the Butchers throw the Blood and Excrements of the Beafths which they kill into the Streets. If a Horfe or a Mule, a Camel or an Afs dye, they prefently throw him into the Street. True it is, that there are people who come prefently to buy it of the Owner; who make Harife, which they fell to the poor Work-men. This Harife is thus prepar’d; they boil the flesh of the dead Beaf with Corn, and after it is well boy’d they maffh it together, ’till it becomes like a Pottage. They also make Harife of good Mutton; both which forts they fell in the Market-place, or great Meydan of the City.

Though the City of Ifpahan be dirty, yet there is a way for perfons of ability to avoid it; for they never flir but on Horfe-back, with two or three Lackeys, call’d Cafrres, that run before to make room. For the Men are all upon the falle 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 instructed by them in their Profeflion.

Thefe Valets or Foot-men make a Trade of Running; of which the King and the Lords have feveral in their service; it being a piece of grandeur to keep a great many. They ferve from Father to Son, undergoing an Apprentifhip in Running, From fix to feven years of age, they only fet 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 reft. At eighteen years of age they are allow’d a Scrip of Flour, 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 thefe people when they are fent Post never take the Carrewan-Road, but the shorteft cuts through the Deferts, and muft therefore accufoment themselves to carry their Provifion. The King and the Lords have no Chafres, but what are Maffers; which degree they are not to arrive at without some Ceremoniy and performing a Race, like our Femmy and the Butcher of Crevden.

If he be a Lord that owns the Chafter who defires to be a Maffer, he fends for all his Friends, lets up a Scaffold in the Meydan, provides a Collation, and fends for the Curtifians to divert the Company. Now there is not one of thefe Gueftfs that does not bring something to give this Chafter after the Race is run, either a Bonnet or a Girdle, or fome other thing, part of which the Chafter gives to his fellows. Then the Chafter appears with his Legs greas’d, his Thighs bare, only a flight short pair of loose Breeches, and a Girdle with three little Bells hanging upon his Belly. Thus accouter’d he starts from Ali-Capi, and between Sun-rifing and Sun-fetting 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 Konrauk 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 Chafter’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 found; at the end of the Race there ftand ferval perfons with Arrows in their Hands, and ev’ry time he comes to the Stone they give him an Arrow, which he carries back every course to Ali-Capi. Every time he returns, the Curtifians rub him and make much of him. All the time he runs, he eats nothing, but drinks Sherbet now and then. If he acquire himfelf well,
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 Kings or Governours of Provinces run their own Charters with the same Ceremonies, and in the same manner.

The Fortrefs of Ijphaban 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 Fortref there is a large Field, sow'd every year with Rice and Corn; hard by which stands the Houfe of the Capuchin-Friars.

Ijphaban 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 Houfe standing at a distance one 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, 'tis not a pin matter whether they live out of the City or within, in regard they never stir out of doors, and as feldom go a-foot.

The Meydan or great Piazza of Ijphaban was the contrivance of the great Shab-Abas, 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 least inhabited at this day. It is not far from this old Meydan, that the Augustin-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 fit not only fuch people as fell Herbs, Fruit, and Victuals; the other two fides are almost fain to decay; but when it was all fanding, 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 Shab-Abas has built his, as being near the Water, and confequently 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 every one Portico'd, and Terraces at the top; and on the City-side 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 most infamous Curtifans of the City. At some Paces distance from the Portico's, is a Channel which is pav'd with Stone, and runs round about the Piazza; Shab-Abas caus'd feveral Trees to be plant'd of the fide of it, but both the Channel and the Trees being altogether neglected, are fain to decay; besides, that the finell of the Water in the Summer time is very noyom.

In the midft of the Piazza stands a kind of a May-Pole, or Maft 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 Maft, which he is to strike down with an Arrow. To which purpofe he muft ride full fpeed, nor is he permitted to shoot till after he has paff'd the May-Pole, turning himfelf upon the crupper of his Horfe: a remain of the ancient cuftom of the Parthians, that kill'd their Enemies flying.

The Cup belongs to him that strikes it down; and I have feen Shab-Sefs, Grandfather of the prent King, in five Courfes strike down three Cups.

From this Maft or May-Pole down to the great Mosquee, they fell nothing but Wood and Charcoal: from the fame Pole to the Sun Dial upon the North-side, are none but fuch as fell old Iron-Tools, old Hamels for Horfes, old Coverlets, and other old Brokeried ware, as in our Long-Lane.

From the Pole to another Mosquee, to the South, just againft the Sun-Dial, is the place for all the Poulterers. The reft of the Piazza toward the Palace, is always kept clean, without any Shops, because the King comes often abroad in the Evening to fee Lions, Bears, Buls, Rams, Cockes, and all other fort of Creatures fight which are brought thither.

The people of Ijphaban, as in many other Cities, are divided into two parts, the one
one call'd Hedari, the other Nametlag; 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 Saufzware, about a hundred leagues from Isphahan, 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 alfo, that after Dinner set up their Stages in the Meydan, and toward the Evening, they that play the Maid-Marians come and encompass a square place with a course piece of Calicut; and then through another very fine Cloth, the Wench's shew a thousand tumbling Tricks and antidick Postures. When they have done, they come and ask the Speculators 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 fell Mules, Horses, Camels, and Asses, which brings a great confluence of people from all parts.

Upon the Well-side, where stands the Gate of the Palace, and Ali's Gate, between the Canal and the Periote's are rang'd some seventy Pieces of Cannon upon their Carriages. Thefe Guns, together with the Sun-Dial, were brought from Ormus 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 Mosque, in the middle, are all Saddlers Shops; and from that Mosque to another corner that touches upon the Western Front, live the Book-fellers, 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 Mosque, the Gate whereof is cover'd all over with Plates of Silver, and is certainly the neatest Portal and fairest Entrance into any Mosque of Persia.

At the other end of the fame Front, where it joyns to that upon the Well, there is a great Portal that leads to a falle Gate of the King's Palace; near to which, as soon as you are enter'd, you meet with the Apartment of the Great Treasurer, who is a white Eunuch, and having the Keys of the Chamber where the Money lyes, takes care to pay what-ever the King orders him. Through that falle 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, Satins, Coverlets, and the like. In the fame Enclosure alfo the Franks, who are under the King's Wages, and live at Zulpha, come every day to work; as alfo all the moft particular and eminent Artists 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 Nürnberg and Venice.

As for the King's Palace, I cannot make any handfom defcription 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 House as a man could go, every time I was fent for by His Majesty; but excepting only four Rooms which they call Divans, I faw nothing but pitiful low Galleries, and fo narrow that hardly two men could pass a-bred in 'em. In one of those Galleries I had audience of the King, in the Garment of Honour which he had beftow'd upon me. But in regard I have fpoken of two of them in another place, and that the other two are much alike both Building and Furniture, I shall 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 fpoken.

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 sorts of Cloth that comes out of Europe, and other the choicest
choicest Wares of Perſia. At the end of that Bazar stands a fair Inn two Stories high, which the Mother of Sha-Ahas the second cauf'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 moft in the Summer, are the Chambers which cost leaft. Not but all the Chambers in the Inn are Tax'd at the fame rate by the King; but the Hoft for his profit will find some pre-
tence or other to raise his price, pretending those Chambers be hir'd already which you desire, especially if they be corner Chambers; which are the largest and moft commodious. And indeed without this collufion Chambers would be very cheap.

The best convenience of those Inns is, that a man is more secure in one of them than in a private Houfe: For there if it happen that a piece of Goods be Stolen; 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 alfo gives two in the hundred for every thing that he sells; and when the Market is done, they prettily go to the Hoft, who lets down in his Book the quality 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 Purchafe to carry away some of his Goods without the knowledge of the Hoft, which is done by greasing his Deputies's, who will presently shut his Eyes. But then if the Purchafe proves insolvent, the Merchant dares not complain, because his Goods are not Regifter'd in the King's Book, whom he has defrauded of his Coutom.

No lefs secure are the Bazard or Market-places, where the Merchants shut up their Shops very shortly, the Bazard 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 court fort of Ware, as Nets, Cords, Ropes, and fuch other things they only heap them under a large Cowleter fant'd at the four corners by four sticks, for the Meydan alfo is as strongly guarded as the Bazard.

Between Holy's Gate and that which leads to the Bazar where the Armeniues keep their Shops, live all those that deal in Ruffia Leather, making Borachio's to eye under the Horfes Bellies, little Buckets, and Furniture for Horfe-men, as also Bowyers, Fletchers, and Forfifiers. From the left 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 Bazard, next to that live only your Sails-men that fell whole Habits for men, as Shirts, Sheets, Hofer, and the like. There be alfo thoſe that fell Leather Shoos for men and women; which Shoos are always worn by perfons of quality.

Out of this Bazard you go into another full of men that work in Copper, fuch 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 Bazard is poſſed by Dyers of Calicut; and at the end of the Bazard is a fair Inn, where all the Merchants live that fell Musk, Ruffia Leather, and Furres.

I have in another place obferv'd that the King has a great Revenue out of the Bazard and Inns which he has cauf'd to be built, which is particularly laid out in provifion for his Table. For the Law of Mahomet forbidding Princes to impose Taxes or Customs upon the people, they do not believe that the money which arifes from thence is fit to be employ'd or laid out for the necessaries of life, believing that their food fo 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 deceave the King of his Coutoms, believing that they cannot offend the Prince, while they tranfgres not the Law. Besides, that if they should pay all the King's Duties, the price of Goods would rife fo high, as to spoil the whole Courfe of Trade and Commerce. Neither would the Revenue of the Carvenjer's, Bazard, and Gardens suffice for the Kings Kitchin, were not the feveral Kams or Governors of Provinces oblig'd to supply that expence every Week in their turns, whereby those expences coft the King little or nothing.
Upon the North-Front of the Meydan, are made under the Portrait's separations for Chambers, that look upon the Piazza, where people go to smoke Tobacco and drink Coffee. The Seats of those Rooms are placed as in so many Amphitheatres, and in the midst of every one stand a vessel full of running Water, wherewith their Pipes be cleans'd when they are over-flow. All the Persians that have any spare time, fail not every day to resort 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 Dish of Coffee. But the Great Shā-ʿAbas, who was a man of a great understanding, finding those places were only so many Meeting-houses, where men assembled to talk and prattle of State-affairs, a thing which no way pleas'd him; to break the neck of those petty Cabals, he order'd that a Moulāb 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 Moulāb rising up, cries to every one in the Coffee-Room, Come my Masters, in good time, let's all now retire every man to his business. Straight every one retires upon the Moulāb'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 Shā-ʿAbas brought from Ormus when he took it from the Portuguese. But the Dial is of no use, nor is ever like to be. Round the Tower of that Portal runs an op'n Gallery, with a kind of a Ceiling 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 Mulk would never charm a curious Ear. Out of some parts of the Gallery are contriv'd little Dornitories, 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 Horolge, are five or six Banks of Jewellers, who there put to sale certain parcels of Pearls, Emeralds, Granats, and Turquoises, which are not of any great value: every parcel being fet by itself in a Dish, and the whole Stall cover'd with a silk Net, to preserve the Stones from being fohn.

Just against the same Portal, going toward the South-Front, you meet with two little Goals five or six foot high, and lev'n or eight distant one from the other. Here the men play at Pall-mall on horse-back, the Horse-man being to strike the Ball running at full speed, between the two Goals.

Through that Portal you enter into an Enclosure much like the place where the Fair of St. Germans is kept, and there it is that the Merchants of Gold and Silver-Tiffues and other rich Stuffs, with all your finest sorts 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 Dona or cover'd with a kind of bak'd Earth, and as well the Dono 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 Portrait'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 same 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 Portrait's are none but Smiths, that make Scyths, Hammers, Pincers, Nails, and such like things; with some few Cutlers.

This is all that can be said of Ispahan, and that great Piazza, which some perhaps have let out in better colours. But I have represented all things as they are, as being one that have seen them oftner, and beheld them a longer time than ever any Frank that Travell'd into Asia.
Of Zulpha, a little City, separated from Ispahan by the River Senderou.

Zulpha, which others call Julpha and Jolahfa, is distant from Ispahan 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 very broad, almost equally divided by the River. It begins from a Pavilion or Tabernacle forty Foot square, which joyns 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 passes that way into the Walk. For they that go from Ispahan to Zulpha, find the way into the Walk through a Gate which is close adjoyning to the Tabernacle. This Walk is call’d the Street of Tchabtag, 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 pav’d 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 Causey of Free-stone, somewhat rais’d, and four or five Foot broad. There is but one row of Trees on each side, straight and high, call’d Tchinarvs, with one tuft at the top. The space between the Channel and the Trees is not pav’d, but lies common, and is sometimes low’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 clos’d by a Causey 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 thefe Gardens, or that of Her widest, 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 Honeyfuckles and Jasmin as are to be seen in the Gardens of Europe. They suffer the Gras 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 nestly 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 House of the Derov’s, to whom the King has given 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 Perjians make a most profound Reverence. Thefe Derov’s come every Afternoon about three or four a Clock into the Bazars of Ispahan, 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 Derov’s 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 leather Girdle, four or five fingers broad, garnish’d with several great Plates of Latten. They throw another Sheep-skin cros their Shoulders, which they tye 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 Wilderners. Between their girdles and their waists they stuff a company of pittiful Flowers, or else a sort of Herbs, which after Exhortation, both the young and the old Deriv's beftow upon the Merchants and Traders, 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 stands always a large Vesfle of Water with feveral little Cups, and Ice in the Summer, where all passengers may drink upon free-cost.

The River of Senderon, which as well as the reft of the Rivers of Persia, except the Arsac, 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, called Akhurun, which about five or six Leagues above Isphahan runs within a League and a half of Senderon. Sha-Abas the firft attempted to have joynd the two Rivers together, to which purpofe he went about to have remov'd certain Rocks that flood in his way, but not being able to compafs his defign, his Succeffors laid aside all the thoughts of attempting any more. Could it have been done, the Champaign of Isphahan would have been one of most 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 oftner foarded than crofs'd over upon Bridges. About four Leagues above Isphahan they are conftraint'd to force it into their Lands to water their Fields and Grounds, which else 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 neceffary; the River Water is much better to fatten the Land. Now you must obfervc 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 reafon that it is still leffen'd by fo many Channels, about ten or twelve Leagues from thence, it ends as it were quifpent in a few Merfhes. This Scarcity of Water, which is fo general over all Persia, is the reafon that they are extraordinary Husband of it, and buy it very dear. Therefore is the Superintendant of the Water, which brings the King in a very considerable Revenue, one of the moft contended for employments 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 eagle Fine would not excufe the matter. I knew two Franks, who becaufe they preftim'd to take in Water in the night time before it was their turn, had like to have loft all their Land by Confifcation, had it not been for the particular favour of the King to the Franks; and yet all that favour did not exceffe them from being foundly amerc'd.

There are four Bridges a quarter of a Leagues distance one from another that crofs the River of Sendron to Isphahan. That which crofses the walk bears the name of Alyverdi-kan, who caus'd it to be built, being alfo call'd the Bridge of Zulfa. It is built of good Brick joynd 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 feveral 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, feveral Arches twenty-five or thirty foot high supporting the Platform, where when the heat is not extrem, they that pleafe may walk for the fake of the freh Air. But the moft ufual paffage is under the Galleries, where there are feveral out-lets upon the River to let in the freh Air. For the Galleries are very high from the level of the Bridge, to which you ascend by cafte steps, the middle of the Bridge not being above twenty-five foot broad, serving for Waggon and Pack-horles. There is also another way all along by the Water fide, where there are feveral 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 ascend up to the Galleries of about two fathoms broad, with stays or Rails on both fides. This Bridge is truly a very near piece of Architecture, if I may not fay the neateft in all Persia.
there are also three other Bridges upon the River; one above the Bridge of Zufla, and two below. The first but medly built, but very commodious for the Armenians, when they travel Westward, who would else be forc'd to go a great way about, through the whole City of Ispahan.

The first of the other two Bridges below the Bridge of Zufla, 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 resolve'd to build a Bridge there; partly for the Gaus's sake, to the end, they might not come through the walk of Tcbarbag, and that going from Ispahan they might have a shorter cut home. The Habitation of the Gaus is only a large Village, the first Housés whereof are but a little way from the River, though the walk that goes from Ispahan to the King's Bridge is both longer and broader than that of Tcbarbag, 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 divertisement. That upon the left side of the River toward Ispahan, was by the great Sha-Abas giv'n to the Capuchins. For as soon as they came to Ispahan, 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 anfwer, that they never handled any money but contented themselves with Alms; the King believing his Subjects, would give them very little, beat'ton'd that Houfe and Garden upon them. But they stay'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 handfom Houfe not far from the King's Palace, at the Cott of Father Joseph, one of their own order.

There is another old Bridge a quarter of a League below the Gaus's Bridge, which is upon the Road from Ispahan to Schiras.

But to return to the long-walk of Tcbarbag, which continues above eight hundred paces beyond the Bridge of Zufla to the Garden of Hazardgerib. The Rivieter that paffes that other part of the walk, comes from the fame River which they have cut three or four Leagues above Ispahan. 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 consists 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 Asia, though it would be accounted nothing in Europe. However as it lies upon the defcent of a Hill, it confists of sixteen Terraces, fuffâin'd by a Wall fifteen or feventeen foot high. There is but little Water in any of the Wells; but that which has moift is in the fourth Terrace. That is a great Octagonal Pool about a hundred and twenty foot in Diameter, round about which are feveral Pipes that throw up the Water about three foot high, and there are three steps down to the Water. A Channel pavin'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 Tcbarbag, whence it is supply'd as being right oppofite to it. In the tenth Terrace 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, fome falls and murmurs of Water, but for borders and clofe Alleys, and Arbourts, you must expect no fuch thing, either in Hazardgerib, nor in any other part of Persia.

Having walk'd in the great walk of Tcbarbag, 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 Zufla, not above two or three Mufquet Shots distance off.

Zufla a Colony of Armenians which Sha-Abas brought from Zufla a City of Armenia, is fo much encreas'd for fome 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 **Techeiars**, the roots whereof are refresh'd by a small Channel of Water, which by a particular order the Armenians bring to the City, to water their Gardens. The most part of the other Streets have also a row of Trees, and a Channel. And for their Houses, they are generally better built, and more cheerful than those of Ispahan.

How they came to be settled here, I have already describ'd: And now the number of Inhabitants is strangely increas'd by the accession of several other Christians of divers Sects, as Jacobites, Caphtet, and Nesforians, who formerly liv'd in the Suburbs of Ispahan. Neither was Sha-Abas so cruel in transplating the Armenians away out of their own Country; for they were all at that season poor labouring men, who knew not at all what belonged to Trade. Since that time they are grown very rich: so that the Armenians have no cause 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 person of great undertaking, considering that Persia was a barren Country, where there was little Trade, and by consequence little Money, resolv'd to fend his Subjects into Europe with raw Silks, so to understand whence the best profit would arise, to bring Money into his Country. To which purpose, he resolv'd to make himself Master of all the Silk in his own Country, by purchasing it himself at a reasonable rate, tax'd by himself, and to reap the gains by his Factors: and withal, thought it necessary to seek an Alliance with the great Kings of Europe, to engage them on his side against the Turk. He first sent to the King of France, Henry the Fourth. But he dying before the Ambassador arriv'd, answer was made the Ambassador, That if the King of Persia had any thing to say to the King of France, Lewis the Thirteenth, he must send a new Ambassador, which was never done.

Three or four years after he sent an Ambassador to the King of Spain, accompany'd with a Persian Merchant of Ispahan, putting into their hands a considerable quantity of Bales of Silk. He also sent along with them a Portuguese Austin-Friar, to be their Guide and Interpreter. The Persians Merchant would have sold the Silks, as was the King's order, and have bought a Present more becoming. But the Ambassador over-rul'd by the Friar, resolv'd to present the King of Spain with the Bales of Silk. The Merchant not able to oppose the Ambassador, returns home with the account to the King, who approv'd his management. The Ambassador proceeds, and coming to the Spanish Court, presents his Bales of Silk to the King, who ask'd the Ambassador whether his Master took him for a Woman, that he had sent him so many Bales of Silk to spin; and immediately sent away the Present to his Queen, presenting the Ambassador but very meanly: who thereupon seeing the Error he had committed, made haste home; but upon his return, the Persians King having notice of the ill success of his Negotiation, caus'd his Belly to be ript open in the publick Market-place.

About fifteen years after, he trusted a considerable quantity of Silk with a Merchant's Son of Ispahan, and sent him to Venice: who when he came there, took a stately Lodging, and spent his Money at a strange rate, especially among the Courtians; to maintain which expense, he continually sold great quantities of Silk. The Venetians seeing a private man live so splendidly among them, and not believing so great a quantity of Goods could belong to one single Merchant, but rather imagining him to be a Factor for some Company who suffer'd for his folly, wrote to all the Ports of the Levant, and having intelligence who he was, the Senate thought fit to seize his Person and his Goods, before he had consum'd all; at the same time giving a civil account to the King of Persia, what they had done. To which the Persians King return'd a most obliging Answer of Thanks, sending withal an intelligent Persian Merchant to take an account of what was left, to whom the Venetians were very punctual. As for the Prodigal Persians, who thought it not his wildest way to return into Persia, what became of him is not material to this Story.

Sha-Abas by these Experiments observing the little inclination of his Subjects to Trade, who were naturally addicted to Pride and Expence, which is no part of a Merchant's business, cast his Eyes upon the Armenians, men able to endure the labour...
labour of long Journeys, fober perffons, and great Husbands, and such who being
Christians, might more freely Trade among the Christians; and made choice of
them, as being most proper and fit for Trade. Whereupon, picking out the most
Judicious among them, he deliver'd to every one fo many Bales of Silk, according
to their Capacity; for which they were to pay at their return, a reasonable Rate
tax'd by the King, who allow'd them what more they got for their Expenses and
Gains. Thofe people in a short time became fo expert, that there is not any fort
of Trade which they will not now undertake; for now they run as far as Tanapin,
faro, and the Philippines, and indeed over all the East, except China and Japan.
But if they do not thrive, they never return; as being a place where they must either
give an exact Account, or else suffer the quick and severe Justice of Dribbing, which
never fails thofe Factors that are all Husbands for their Masters.

And indeed the Armenians are fo much the more fit for Trading, because they
are a people very sparing, and very fober; 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 Biftet, smoked Buffalo's flesh, Onions, but'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 fift 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 fix together, and fly in an
empty Chamber which they furnifh themselves; every one carrying his Muffets,
his Coverlet, and his Kitchin-Instruments, which is a great piece of Thrift. When
they travel into Chriftendom, they carry along with them Saffron, Pepper, Nutmegs,
and other Spices; which they exchange in the Country-Towns for Bread, Wine,
Butter, Cheece, Milk-Meats, and other Provisions which they buy of the poor Wo-
men. When they return out of Chriftendom, they bring along with them all forts
of Mercery-ware, and Pedlery-ware of Noremborg and Venice; as little Looking-
glafes, trifles of Tin enamel'd, falle Pearls, and other things of that nature; which
pays for the Viétuals they call for among the Country-people.

In the beginning of their Trade, there return'd very few Caravans into Persia
without two hundred thoufant Crowns in Silver, beside English and Dutch Clothes,
fire Tiffues, Looking-glafes, Venice-Pearls, Cochenel, and Watches; which they
thought moft proper for the Sale of Persia and India.

At length the Armeftians became fo exquisite in Trade, that several of them
have left Estates of two, fome twenty thoufant Tomans. But the riehet among
them was Cauza, or Monfieur Peteris, who left forty thoufant Tomans in coyn'd Money,
besides his Horfes, Furniture, and Lands in the Country, his Jewels and Plate; all
which are never reckon'd a Merchant's Estate, but only the ready Cash with which
he trades. Cot in Peteris was very much esteemed for his Charity, and the great
Church which he built, which is a kind of Covent, with a Bifhop and Monks. Nor
is the fair Market-place, all environ'd with Shops, a little beholding to his Gene-
rosity.

The Armenians of Zulpha have this advantage over all the Christians of the Eaft,
that they enjoy Lands and Priviledges, the King not permitting the leaft injustice
to be done them, nor that any Mahometans should live at Zulpha. They have also
the priviledge 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 Satins
purpl'd with Gold, and other rich European Silks.

The King names whom he pleafes among the Armenians to be their Chief; whom
they call Kholater, who judges all their difference, 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 Eccleftiakes, in reference to their Religion. They write like us, from
the left 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 preferv'd
from Father to Son; the Persia, which is the Language of the Country where they
live; and the Turkisb, of which they make very much ufe in courfe of Trade. As
for their Women, they speak nothing but the Armenian, as having no conuerce 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 Zulpha fifteen or sixteen Churches and Chappells of the Armenians, among which you are to count two Nunneries for Women. There are in Ispahan Auffin-Friars, Carmelites, and Capuchins, and in Zulpha Jesuits. The Jesuits that came last have but a little House, but to make them amends they have a large Garden.

Though the number of the Religious Teachers is far greater then the number of Hearers: for in all Ispahan and Zulpha, take the Frank that come out of Europe, or born in Persia, as well Men as Women, there are not fix hundred persons that profess the Catholick Religion. As for the Armenians, they are fo obstinately fix’d to their own Religion, that they will hear of no other; and nothing but Money has sometimes caus’d them to feign the embracing of another. Friar Ambrose a Capuchin flaid a while at Zulpha, to whom several of the principal Armenians came to School to learn French; in hopes of eftablishting a Trade with France. But the Armenian Archbishop and Bishops fearing left the Children should be infected with some other Religion, excommunicated all Fathers that lent their Children to School. And finding that they little regarded the Excommunication, they flut up the Church doors, and flir’d up the People against the Religious Frank; so that Father Ambrose was forc’d to leave Persia, and retire to Surat.

Moreover there are in Ispahan both Jews and Indian Idolaters. Nor are the Jews fo miserable and beggarly, as they seem to be: they intrude, according to custom, into all Buñinefs; fo that if any has a mind to buy or sell any rich Jelv, he need do no more but speak to them. In the Reign of Sha-Abas, the Abemaduke put them in great malice, that either by force or by cunning he caus’d them to turn Mahometans; but the King understanding that only power and fear had contrain’d them to turn, suffer’d them to refume 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 usul, and their Shoes are almost like ours, embroider’d with Flowers a-top. They are all Bankers, and very knowing in Money. The greatest part of the Money of the principal 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 severer Interet, which those Banians will squeeze up sometimes to 16 per Cent. But if it be not very privately exacted and paid, the Law of Mahomet, which forbidts the taking of Interet, lays hold upon the whole Sum, and confiscates it every Penny.

CHAP. VII.

Of the Religion of the Persians; of the great Feast of Hocen and Hulfein, 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 ariseth two particular Sects entirely opposite; the Sect of the Sunnis, and the Sect of the Schiahs.

The first, who are of the Turkyish belief, maintain that Abou-baker succeed immediately to Mahomet, as his Vicar or Vicegerent; to him Omar; to Omar Ofsman; to Osman Mortiz-Ali, Nephew and Son-in-law to Mahomet by Marriage of his Daughter. That Osman 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 Reedon. And thence it comes that the Sunnis will not allow of Difputes, but propagate and maintain their Religion altogether by force.

The Schiahs, who are of the Persian belief, detest Abou-baker, Omar, and Ofsman, as Ulurpers to the Succession of Mahomet, which only belong’d to Haly, his Nephew and
and Son in Law. They hold that this Succession consists in eleven High Priests descendants from Haly, who makes the twelfth in this order. 1. Haly, Son of Aboutaleb. 2. Hor ten, eldest Son of Hali. 3. Hufsein, his second Son, who suffer'd death in defence of his Father's Succession. The place where the Swnis gave him battle and slew him, is called Kerbela near to Babylon, and is a holy place in high veneration among the Persians. 4. Imam-zin-el-Abedin. 5. Mahomet-el-Baker. 6. Isfar el-Seadek, who introduced the Law into Persia, that if any Christians, Jews, or Idalater turn'd Mahometan, he should be declar'd general Heir to his Family to the exclusion of Brothers and Sifters; and that he might allow what he pleas'd to his Father and Mother. Whence arose two michiefs, that some Armenians, Christians, and Jews turn'd Mahometans, to get the Eflate of the Family, and others turn'd Mahometans to keep their possessions. 7. Moufia-Katzem. 8. Hali-el-Rizzaa, whole Tomb at Mefticd is as highly venerated among the Persians as Mahomet's among the Turks. 9. Mahomet-el-Iouad. 10. Hali-el-Hadi. 11. Hocen-el-Akry. 12. Moumneet-el-Mouhadi Shabez-zaman. 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 Housey ready furnisht, Stables full of stately Horles, 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 Sects of Swnis and Schias over-run the three principal Kingdoms of India, viz. the Great Mogul's, the King of Golconda's, and the King of Persia's. The first and last being Swnis, that is to say, both the Kings and Lords of the Court; for their Subjects are most of them Idolaters. Some Schias 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 Koutomba-Sha is a zealous Schiai.

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 fort 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, wrythting their Bodies, and making a thousand anticke Faces; and all the while crying out, Hufsein, Hocen; Hocen, Hufsein; which they ask and speak with so much Labour, 'till they foam again at the mouth. In the Evening, the devout people admit them into their Houses, 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, Pulpits 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 to 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 Nagor, who appointed me a place just against the Delta where the King sate. This Delta is a Room built with a jetting upon that side of the Meidan next the Palace Gate; one story high. Several Pillars sustain the flat bottom or floor of the Delta, enriched with a Groveo work of Gold and Azure, in the middle whereof there was a Fountain that was fill'd with Water by the contrivance of a Pipe. The Stage or Delta was opn 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 pictur'd with Bottles and Glasses in their hands, as if they were drinking to one another. Shab-Ash the second caus'd this Painting to be drawn by a Hollander.

About fev'n a Clock in the Morning Shab-Sephi the second, who since has chang'd his name to Shab-Soliman the second; came and seated himself upon his Throne set up in the middle of the Delta, all his Nobility standing about him. So soon as he was seat down, the Great Proofes appear'd at the end of the Piazza mounted upon a fair Horle, attended by certain young Lords; who caus'd the people, consituting 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 strive for the way, and therefore the King to prevent disorder, order'd there should be a Proofes, or Master of the Ceremonies to place them without disturbance.

As
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' the Heads of certain Utrecht-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 Tomans a piece to be giv'n to them that carry'd the Heads, and ten Tomans to their Leader. After them enter'd three hundred Turkis, who were fled from the Borders of Turkei, 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 Cattel. The King order'd Money to be distributed among them, and that they should have Lands assign'd them to manage. Then the Provost 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 Grotesco 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 harness'd; when they were come about a hundred Paces 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. Beside that, every one hung up his short Cafllock, his Girdle, 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 togeth'er, crying out, Hujfien Hocen, Hocen Hujfien, till they foam at the mouth again; not omitting to wray their Bodies, and to make all the curvy 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 accompany'd these two Biers wept and sigh'd most sadly. These two Infants represented the Children of Hujfien, who when the Prophet was slain, were tak'n by Terid, Caliph of Bagdad, and put to death.

Upon this occasion you shall see a great number of Curtians 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 several that went to Sharps, accounting it a great honour to fight literally in the King's presence; and farther believing, that if any one be kill'd upon that occasion, he shall be Sainted; as indeed every one gives something toward his Intermittent. The Grand Provost seeing the Quarrel grow hot, and fearing more mischief, sent for five Elephants, which ceased 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 Houlies of Cloth of Gold, with a Fringe of the same round about. And upon the first, which was the highest and the biggest, fate 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 fate only one Man a-piece; who were the Governours. When they came before the place where the King fate, they were all rank'd five abreast, 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 same. 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 Houlies 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 side of the Room where the King stood, a little Scaffold was set up, cover'd with Tapistry, 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 Moulleth with
with six other Moullabs round about him. The Moullab made a Discourse upon the Death of Hussian and Hacen of about half an hour long, which being ended, the King caus'd a Calsan or Habit of Honour to be giv'n him, as also to the others, though not so rich. When they had all put on the Habit, the same Moullab return'd to his Chair, and made a Prayer for the health of the King, and the prosperity of his Kingdom.

All these Ceremonies lasted from seven in the Morning 'till Noon, at what time the King retir'd into his Harun. As for the People, they carry their Biers up and down the City, and where-ever two Companies meet, whether it be for the upper hand, or to get formost, they presently fall together by the Ears, and knock one another down; for they are not permitted to carry any other Arms than good big Clubs, almost as big as Levers.

Some time after the Feast of Hussian and Hacen, the Persians celebrate another Festival, which they call the Feast of the Camel, in remembrance of Abraham's Sacrifice. They have a great reverence for this Festival, saying that it was a Camel and not a Ram which God lent to reprove Ishmael (affuming that Ishmael was to have been sacrificed, and not Isaac.) They choose out for this Ceremony one of the fattest Camels they can meet withal, and adorn and dress him up with several Plates of counterfeit Gold and Silver, and then lead him without the City to a place which is before a Mosque on the other side of the River of Isphahan, upon Sulphur side; the Deroga or Provost accompanying the people. The King was formerly wont to be at this Feast, accompany'd with his Nobility, and I have seen him there; but of late years he never goes, the Deroga supplying his place.

When the King went thither, several Moullabs pray'd for half an hour, after which the King took a kind of a Jawlin and darted it against the Camel: but now in the ableness of the King, the Deroga gives the first Stroke. At the same time they fling the Camel to the ground, with Ropes ty'd to his legs, and cutting off his head and neck together, they divide the rest of the Body into eleven parts more, to the end all the twelve Companies may have every one their share. Every Company carries their Share to the Master of the Companies House, who is generally the ancientest among them. Which part is kept and salted up 'till the next Feast, and the piece the year before, so 'till then prefer'red, is then boy'd with Rice, and is the foundation of the Feast for the chief of the Company, who take it for an honour to eat of it: For the rest, they boy'd Rice with Mutton and Hens, and besides that, distribute large Alms to the Poor.

CHAP. VIII.

Of the Religion of the Gaurs, the Relicks of the ancient Persians, adorers of Fire.

There are no men in the world so scrupulous of discovering the Mysteries of their Religion, as the Gaurs; so that I was forc'd to frequent their company very much in most of my Travels, to pick out what I have here to deliver.

Of the present Condition of the Gaurs.

After the Persians began to persecute the Gaurs, great numbers of them retir'd to Surat, and others into the Province of Guzerat. Now the King of Persia lets them live in quiet; and there are now above 10000 in Kerman, where I found three Months in the year 1654. All that live in India are Trademen, and for the most part Turners in Ivory; th'o' in Kerman deal in Wool. Four days journey from whence stands their principal Temple, where their Chief Priest resides; whether they are once in their lives oblig'd to go in Pilgrimage. There are some of these Gaurs live near Isphahan.
Of their Original, and their Prophets.

They say that the Father of their Prophet was a Frank by Nation, whole Name was Azer, 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 Doghdan. That one night his Wife dreamt 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 Ebrahim-zer-Ateucht. 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 declared 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 New-brout, 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 Mystery, 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 so soon as they come out of the Mothers wombs, 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 sign’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 satisfy him, he sent for the Infant, and would have slain 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, transport’d 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 Rofes, 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 preserved to this time. They keep it, lay they, in honour of so great a Miracle; and they have it in great veneration, because it discover’d the merit of their Prophet.

Nevertheles the King stop’d not there, but still obstinate in his impiety, notwithstanding all these Miracles, he prepar’d new torments for the little Infant; but God cloth’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 ever 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 continued in his impenitency, an exemplary fate befell him. For one of those Flies stinging him in one of his Ears, he dy’d a most tormenting death.

His Successor was Sha-Glebites. 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 afoim’d when he heard that one of his Horles, which he always confided in when he went to Battel, as being affur’d of Victory when he rode him, had left his four legs. Thereupon, wiser than his Predecessor, and acknowledging from whence so dire a Correction proceeded, he sent for the Prophet out of Prilon, ask’d pardon for his incredulity, and pray’d him by his intercession to restore his Horle 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 Horle again. The King beholding such a Miracle, was half convert’d; but being desirous to be farther convince’d, he desir’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...
fearlessly 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-Abimelech, or Wali’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 Gaus, believe, that he was
tak’n up into Paradise both Soul and Body together. Others say, that having found
an Iron Coffin upon the Road near Bagdat, he put himself into it, and was carry’d
into Heaven 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 Ebrabim walking one time upon the River without a Boat, three
drops of his nature fell from him upon the water, which are still prevail’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 Onoucher. 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 Onouchiderma, shall
be conceiv’d after the same fashion; he shall assist his Brother, and by causing 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 same Mother, and shall be call’d Senoict-botius:
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 say 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 Mansion 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 praise God and
Ebrabim their Prophet. They add that before the Resurrection, those that are in
Paradise do not behold the face of God, no not the Angels themselves, except only
one, who is always attendant on him to receive and execute his commands. They
also say that God will have pity upon the Damned, and that they shall go into
Paradise, as having suff’re’d enough already for their sins. By which it appears,
that the Paradise of the Gaus is less remote from hence than that of Mahomet’s
invention; and that they have a confus’d knowledge of the mysteries of Christian
Religion.

Of the Books of the Gaus.

Ebrabim zer-Abimelech being taken up into Paradise, they receiv’d by his means
seven Books of Laws, which God of his goodnes sent them to instruct them
in the way of their Salvation. They also receiv’d seven others, containing an interpre-
ation of all the Dreams that could be Dream’d. Lately seven others, wherein
were written all the secrets of Phyllick, and all the possible means for the long pre-
ervation of health. They say that fourteen of these Books, which contain’d the expli-
cation of Dreams and secrets of Phyllick are lost; for that Alexander the Great carry’d
them away, as esteeming them a vast treasure; and for the Books of their Religion,
because they were written in a language that none but the Angels understand, Alex-
ander for madness caus’d them to be burn’d: for which rathernels of his, God punish’d
him, and afflicted him with that terrible sickness whereof he Dy’d. Some Doctors
and Priests that had hid themselves in the Mountains to save 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 saw that Book which is a good large one, and
written in a different Character, either from the Arabiah, Persian, 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 use a Handkerchief about
their mouths, as if they were afraid their words should mix with the Air and receive
any impurity.
The Manner of their Baptism.

The Gaurs never use Circumcision, but at the Birth of their Children practise something like our Baptism. For some days after the Child is born, they wash it with Water wherein certain Flowers are first boy'd; 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 Gaurs permits them to have five Wives, if they can maintain them; nor is it laudable to repudiate any one but in case of evident Adultery, or that she turn Mahometan; besides, it believes her Husband to stay a whole year, to see whether she will repent or no. If the come and acknowledge her fault to the Priest, he enjoys 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 saies a few Prayers over it, and then waishing 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 defire a Dispensation.

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 dye at least two nights in a week, Fryday and Saturday, and the always goes before the rest. But if the 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 Houles, and stay alone in the Fields in little Hutts made of Hurdles 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 send 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 Fast's, Feasts, and principal Ceremonies.

The Gaurs drink Wine both men and women, and eat Swines-fleth, 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 naftines, 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, Fish, 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 annoy'd 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 Gaurs are sick they send for their Priests, to whom they make a kind of Confession; whereupon the Priests enjoy 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 yte the dead Corps to one of the Stakes, with his Face toward the East. That they accompany the Corps fall to their Prayers at a distance, 'till the Crows come; for those Cemitories draw the Crows to them. If the Crow chances to fall on the right Eye of the deceas'd, 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 sad, without speaking to one another; give no Alms, nor eat nor drink.

Of their Adoration of Fire.

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 yte the dead Corps to one of the Stakes, with his Face toward the East. That they accompany the Corps fall to their Prayers at a distance, 'till the Crows come; for those Cemitories draw the Crows to them. If the Crow chances to fall on the right Eye of the deceas'd, 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 sad, without speaking to one another; give no Alms, nor eat nor drink.

Of their Manners and Customs.

The Language of the Goars 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 Purgations, 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 cloaths, those cloaths must be wash'd in the state of a Cow or an Ox to purifie them again. If by chance they happen to touch any ordure or naftiness, 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 flating, a drop of the Urin flew upon his Arm, and presently heal'd that part which it wet, and refor'd it to its former whiteness: which the man perceiving when he wak'd, presently follow'd the Ox, and said by him 'till he flaid again, and then receiving the Pis upon the whole wound, was perfectly cur'd. They also preserve 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 Cas' Water; which Urin ought to be preserv'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 Cas' 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 Cas' House.
House wherever he goes, sometimes a whole day, sometimes longer, according to the hairiness of the crime. In that posture he defires 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 absolv'd. This penitence cofts the criminal Sawce, who is afterwards bound to feast all his friends at the Cazi's House. Being surpriz'd at this superstition, I ask'd whether the women were shrifted thus by the Cazi; but I found that the Cazi's Wives confefs and absolve the women and maids.

One more strange custom they have, that when a man is upon the point of death, they take a little Dog and set it upon the expiring parties breast. When he is just breathing his last, they put the mouth of the Dog to the mouth of the perfon dying, and cause him to bark twice in that posture, that the Soul of the deceased may enter into the Dog, who they say will deliver it into the hands of the Angel appointed to receive it. Moreover when any Dog happens to dye, they carry him out of the City, and pray to God for the Carrion, as if the Beast receiv'd any kindnes after death by their Prayers.

Of the Beasts, which they love or hate.

There are some Beasts which the Gaurds do mightily respect, and to which they give a great deal of Honour. There are others which they as much abhor, and which they endeavour'd to destroy 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, whose ill nature they retain.

The Beasts which they principally admire are the Cow, the Oxe, and the Dog. They are expressly forbid to eat of the flesh of a Cow or an Oxe, or to kill them. The reason why they so esteem these Creatures is, because the Oxe labours 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 quality of her Urine.

The Creatures which they abhor are Adders, Serpents, Lizards, Toads, Frogs, Creysfish, Rats, Mice, but above all the rest Cats; which they say are the resemblance of the Devil, who gave them so much strength that a man can hardly kill them; so that they rather suffer the inconveniency of Rats and Mice, than ever to keep a Cat in their Houses.

As for the other Animals before-mention'd, if any of the Gaurds fall sick, they hire poor people to go and find those Creatures out and kill them; which they reck'n in the number of those good works that comfort the Souls of the deceased. The reason why they hate them so, is, because they believe the Devils make use of them to torment the Damned; and therefore they do a work of charity that destroy them, whereby they mitigate the pains and torments of Souls in Hell.

The last King of these Gaurds was Sha-Ishererd, who was driv'n out of his Country by Omar the secondef, successor 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 let the Consecrated Bread, before they let the Chalice where the Wine is. When the Mafs for the Ceremony is paid 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, several of the Noviciates take sticks in their Hands about five foot long, at the end whereof are Latten Plates with little Bells hanging about them, which when they are flak'd, imitate the sound of Cymbals. Other Noviciates there are which hold a Copper Plate in their Hands hung about with Bells, which they strike one against another: and at the same time the Ecclesiastic 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 lets down the Chalice, laying certain Prayers. After that, with the Chalice in his hand, and the Bread upon the Chalice, he turns toward the people, who presently prostrate 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 ascendent; 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 Hoft of the Mafs, being Consecrated the day before by the Prieft, whole 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 Prieft 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 Prieft 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 Prieft says the words, the people say after him word for word; and when the Prieft leaves the people, he breaks the Hoft 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 Prieft, who has a Curtain drawn before the Altar, and only reads the Gospel and Creed aloud. Sometimes upon Thursday in the Passion 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 Fish, Eggs, Butter, Oyl, or any thing else except Flesh. Upon Easter-day, by break of day, the Priest says Low-Mafs, Confesses, and Administers, after which it is lawful to eat Flesh. 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 observe the same Ceremony, eating neither Flesh, Fish, Eggs, Butter, nor Oyl for eight days: which four Feasts are Christmas, the Advent, 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 designs 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 six first 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 last Ceremony, which must be perform’d by an Archbispop 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 lyce 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 noses. The next five days after they have said Mafs, though such days upon which they might otherwise eat Flesh and Fish, they are oblig’d to feed upon nothing else but Eggs without Butter, and Rice boyld with Water and Salt. The morning before they celebrate Mafs, if the Priest have by chance swallow’d a drop of Water, he must not say Mafs.

Their Austerities are such, that many of their Bishops never eat Flesh or Fish above four times a year; but more then that, when they come to be Archbishops, they only live upon Pulsé. They have six months and three days in a year wherein they keep Lent, or particular Fasts, which you please to call them; and during all that time, as well the Ecclesiastical persons as the Laity, feed only upon Bread, and some few Herbs which grow in their Gardens. There was an Armenian of Zulpha whose superstition was so great, that he made his Horfe to fast 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 Pulsé, boyld 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 Flesh upon those days wherein that diet is forbid’n. They may only eat Wall-nuts or Small-nuts, Almonds or PitaChes, or some such other Fruit that affords no Oyl; and they have this farther liberty, to pound them, and put them among their Pulsé or their Herbs, and boyl them with Rice.

CHAP.
CHAP. XI.

Of their Baptism.

TIS 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 Aromatical Drugs; but the principal Flower is that which the Armenians call in their Language Balasjan-ajen, we in ours, the Flower of Paradise. When the Oyl is made, the Patriarch lends two Bottles to all the Covets 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 House, where being arriv’d, the God-father delivers the Child to the Mother. She prostrates her self 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 Parifh, 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 Victuals, much les to pay what they have borrow’d for fo needful an expence. But now the poor Armenians are grown so cunning to avoid the Baftinado’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 until 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 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 Baptism, which being done, the Arch-bishop or the Minifter plunges the Infant in the River or Pond three times, saying the usual words, I Baptife, &c. and the fame 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 Ispahan, riding on Horfe-back to the fide of the River with all his Nobility. The Ceremony being over he goes to Zulphia to the Keftner'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 les 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 Governour is oblig'd to fend to the Houfe of him that treats the King all things necessary for the entertainment. Else it were impossible to be done, in regard the King eats in nothing but in Gold Plate.

At the end of the Feast the King is always presented with some European Rarity, not les worth than four or five thousand Crowns. Or if the perfon have no Rarity to present, it suffices to offer in a Baflon the value in Venetian Ducats of Gold, with all the submiffion imaginable. Besides all this, some Presents must be given to some of the Lords and principal Eunuchs of his train; and others sent to the Queen Mother, if living, and to the Sultanefs, his Wives and Sifters. Thus though the entertainement may be made with little trouble, yet otherwise it proves somewhat expensive; though the Armenians of Zulphia are well enough able to bear the charge. I was twice at this Ceremony upon Christmas day in Ispahan. The first time I saw Sha-Seqi, and the second time Sha-Abas the fecnad, who drank both fo hard, that in their Drink they committed thofe crimes that very much stain'd their memories: For Sha-Seqi 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, ftole out of his Company. The King perceiving them gone without taking leave, in a mad humour fent his Eunuchs for them, and caus'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. XII.

Of the Marriages of the Armenians.

The Armenians Marry their Children before either party have left each other, nay 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 him whom they intend to betroth. The Boy appears afterwards, and the Priest reads something out of the Gospel as a blessing 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 afliance. Sometimes they agree a Marriage when the Children are not above two or three years old; sometimes 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 soon as they are born the Contrac 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 Miftris a new Habit with all the trimming belonging to it according to her quality. Three day
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 lends 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 magnificently harnessed, with Bridles and Saddles of Gold and Silver, if the persons be rich: those 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 habituation, the Bridegroom goes before with a Veil of Carnation-Tiffany upon his Head, or else of Gold and Silver net-work, the Meshes 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 all 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 so 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 Matrimony, which Office is most usually perform'd by a Bishop or an Archbishop. The Form is very much like ours. The Bishop demands the Bridegroom, _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 Mass; which being ended, they return both together to the Daughters habituation, 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 'til 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 feast their Friends to day, the Women feast theirs the next day.

**C H A P. XIII.**

*How the Armenians Bury their Dead.*

Soon as any person dies, 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 Mordicheu, or the person that washes the Dead; which Mordicheus are so much deserued among the people, that it is an ignominity to eat or drink with those sort of people. Whatever the party deceas'd 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 lye in their Breeches, Shirt, and Waistcoat, in regard they never
never make use of Bed-cloaths. So soon as the Corps is washed, 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 linnen Sack, and bow 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 deceased, with every one a Taper in his hand. Being come to Church, they let 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 to 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 deceased. 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 canst not return, and stay there till our Lord comes. These words being said, they fill up the Grave. Those 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 after they allow Dinners and Suppers to certain Priests and poor people, if they are persons of ability: believing no Soul departed can be saved, until 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 dies, 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 deceased, wherein are these words; Remember thy self, that from Earth thou canst not 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 Mistress 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, whither 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 paffing the whole night by turns, in blubbing, eating, and babbling.

As for the poor people, they would think themselves undone, and the most unfortunate in the world, should they want Provision and Wine to go to the Churches, the night before the Feast of St. George, where they go to frolick it, rather then 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. XIV.

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 Absolution but at the same City or Village where he first abjure'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
Haly'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 abfolv'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 under-
gone the Penance enjoy'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 repent'd, and do repent of the fault 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, endeavour'd
to reclaim him by fair words and promises; but when he heard him perfît 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 perfons 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 Armenian had an only Son
of about twelve years of age, that earnestly desir'd to go along with her; at first
she refus'd him, knowing that after the age of five or six years, no Youth is permitted
to be in company with the Turkish Women or Maids. But the Boy still pressing his
Mother, and being seconded by an Aunt, who to please her Nephew, told her she
might let him go in Girls Apparel; at last the indulgent Mother, over-ru'd by the
importunity of the Child, took him along with her in a female dress. Three days
did the solemnity of the Turkish Weddings last: but the very first day, an old Gipsy-
Turk, calling her Eye upon the young Armenian, and finding him too sparkish and
too nimble for a Girl, seduced his Sex; and calling his Mother aside, told her, that
by all the gestures and actions of the Child, she could be no Girl, but a Boy in dis-
guise. The Mother not only deny'd the matter, but also seem'd highly offended
at the old Woman's suffision; who as much incens'd to have her judgment ques-
tion'd, decy'd the Child among the Eunuchs of the Family, and caus'd him to be
search'd; and finding her fell in the right, sheed it presently about the house. Im-
mEDIATELY the people cry'd that the Chambers were defil'd, that the Armenian Lady
had done it in derision of their Law; and seizing Mother, Aunt, and Youth, carry'd
them all before the Bajha, demanding Justice. The Bajha diffis'd the Mother
and the Aunt, but kept the Youth fix or fix'n 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 Woman's kindred; who carry'd the Child to the
Market-place of the City, where they shirt him stark naked; and first they fleä'd
him from his Neck behind down to the Waist, and so left him with a Guard upon
him all night. The Cadi and Mouhall's exhorted the Child to turn Mahometan, and
they would preferve him from further mischief. His Mother beg'd him to have pity
upon her and himself, and to turn Mahometan to save his life. But neither tears,
nor all the tender words that grief and affection could inspire, could thake the con-
fancy of the Infant, who with a resolute utterance answer'd, that he had hitherto
suffer'd, and still would suffer patiently; and that nothing grieve'd him, but that his
Mother should exhort him to deny his Saviour. Next day the pitilefs Turks came
and fleä'd all his Breath and his Stomach, and so left him all night under a Guard,
intending to have fleä'd him part by part every day. But the Bajha abhorring
their Cruelty, came the next day with his Guards, and caus'd his Head to be
cut off.

Vain is a City peopled as well with Armenians as Turks; so that it is a usual
thing for the Armenian and Turkish Boys to play together. One day it unfortu-
nately 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 ströok him
dead. Preently the other Turkish Boys and the Raible seiz'd him, and carry'd him
to the Bajha; the Father and Mother of the Child plain follow'd with hideous out-
crys, bawling for justice, or that the Boy should turn Mahometan to expiate his
fault. The Armenian Parents offer'd a large sum of Money to redeem their Child;
but the adverse party obstinate against all accommodation, the Bajha was constrain'd to
deliver
deliver 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 slain his play-fellow; and after the Parents of the young Turk had had the two first hits, he was presently brain'd by a shower of Stones from the Rabble. Yet as near death as he knew himself to be, without any disturbance at all, he exhorited his weeping play-fellows to stand firm 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-house 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 Moullah came about to hasten 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, clap'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 Turban, throws it to the Ground before all the Company, and stamp'd it under foot. This action of contempt so enrag'd the Turks, that they carry'd him before the Bajtha, before whom it was in vain to justify himself, or to affirm that the Turban 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 Prifon, 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 overpower'd him at first to embrace the Mahometan Law. But four or five years after returning from the Indies to Cairo, he came where the Bajtha was sitting in Council with the Grandees of the Country, and getting as near the Mufti as he could, and throwing his Turban in his face; There Do, said he, Thouwert the cause that I have worn it so long, of which I have repent'd, 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 drag'd him to the Piazza, where he dy'd in the midst of the flames with an admirable constancy.

A rich Merchant of Zulpha, call'd Cagia Soulenon, was so well belov'd by Shaisefi, 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-sick, upon which the report ran that the Armenian had poison'd him. Which report coming to his ears, fearing least the King should dye, and himself be put to cruel Torments, he took a dose of Poyfon and dy'd. Which when the King, who was well again the next day, understood, he was very much troubl'd for his death.

The same Cagia Soulenon had a Caffer sent him from Melinda for a Slave; who being young and very apprehensive soon learnt the Persian and Turkish Languages, and was instru'd in the Christian Religion, and Chrifi'en'd by the name of Hazod or Jofeph. 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 hop'd that he would have mercy upon him; and so continu'd his aulterate penance till he dy'd.
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 Ispahan.

Arriv'd at Ispahan the 20th of December, 1664. So soon as the Nazar was inform'd of my arrival, he sent the Kelomer or chief of the Armenians with seven or eight more to congratulate my arrival, and to assure me of all the kind Offices he could do me. The next day he sent the same Armenians with four Horles; and to tell me that the King had a desire to see what I had brought; for which purpose the Kelomer had order to furnish me with men. Thereupon I took Horle, 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 Capuchins, 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 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 Shoes 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 single pair of Drawers of Taffata, chequer'd red and white, which came half way the Leg, his feet being bare; a short Caffock 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 saw was a large Candlestick of Chrysal of the Rock, the richest piece of that nature that ever was seen. The next was a suit 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 Frangi Aga who told me so many Rarities about five years ago, when Mahomet Beg was Attemadoulet. 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 fo 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 sight whereof held him in laughter and divertissement 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 assign'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 House.

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 Artists 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 profit 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 Majesty had seen, he bid the Nazar tell me I should be his Jeweller in Ordinary, and that for my sake all the Franks should be the better us'd within his Territories, and that I should have any favour of him that I desir'd. I besought his Majesty to give me his Patent with his Seal affix'd, whereby I might be priviledg'd to Trade in his Dominions, without paying Custom for such and such Merchandise, and in such manner as I should think fittin'. I also besought him graciously to grant his Protection to a Nephew of mine, whom I had left at Tana'is to learn the Language, that he might be serviceable to his Majesty when I was dead and gone.
Thereupon he caus'd me my Nephew to be enrol'd presently 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 Ambassador of the Ubeek-Tartars. All the Lords and Officers of the Crown stood in the Court where the Ambassador was to pass; there were also nine stately Horses, whole Furniture was very rich, and all different. Two Harneffes were cover'd with Diamonds, two with Rubies, two with Emeralds, two with Turquoises, and one embroidery'd with fair Pearls. Had he been an Ambassador from a Monarch for whom the King of Persia had had a greater esteem than he had for the Chans of Tartary, there had been thirty Horses: for according to the value which the King puts upon the Prince that sends to him, he either augments or abates of the number of his Horses of State. Every Horse is ty'd by the Reins to a Nail of Gold fasten'd in the Ground, with a Hammer of Gold lying by. There was another Nail of Gold behind, with a Cord ty'd ro it, that held their hinder legs. They set also before every Horse a Caldron 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 Horses in that place.

Out of the first Court the Ambassador enter'd into a large Gallery, between a long File of Mulqueteers on each side. Thence he enter'd into a Garden through an Alley about eight Fathom broad, all pav'd with great Marble Stones, in the middle of which runs a Channel of Water four Foot wide, with several Water-works that spurted out of the Channel at equal distances. On each side 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 Hall-pikes in their hands. The Hall took up more ground in length then in breadth, being op'n every way; the Ceiling was vault'd by sixteen wooden Pillars, of eight pannels every one, and of a prodigious thicknes and height. As well the Ceiling 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 Cusion of Cloth of Gold, with another Cusion behind him cover'd with the same, set up against a great Tap'ry-Hanging, wrought with Persian Characters, containing the Mysteries of the Law. On each side of t-ltz King flood several Eunuchs with Mulqueteers in their hands. The King commanded the Athemadoût and four others to sit down by him, and the Athemadoût made me a sign to sit down; but the King knowing how little the Frank care for fitting crofs-leg'd, order'd me to be told that I might stand upright, if I thought good. The King was clad in a Silk streetz'd with Gold: His Cloak was a Gold-ground with Flowers of Silk and Silver, Furr'd with a Martin Sable, the blackest and most glist'ring that ever was seen. His Girdle was very rich, and upon his Bonnet he wore a plume of Herons Feathers fasten'd with a transparent Jewel; in the middle of the Jewel was a Pearl-fashion'd Pearl, let with great Topaze's and Rubies.

About half an hour after the King was fat, the Nazar and the Master of the Ceremonies brought the Ambassador, who neither himself nor any of his Train were very well clad, and caus'd him to play at the foot of the steps into the Hall from the Garden. When the Ambassador had ascended the steps, he prostrated himself before the King, then advancing nine or ten paces he did the same again; after which the Master of the Ceremonies caus'd him to fit down, leaving between him and the King space enough for eight men. After that I observ'd that the Nazar went often between the King and the Ambassador, and between the Ambassador and the King; but I could not tell what they said. So that I being by that time quite tyr'd, made my obeissance to the King, and went home to my Lodging.

The next day the Nazar signify'd to me that it was the King's pleasure to favour me with a compleat Calitur, or Habit of Honour; and to pay me my money.
These great Characters with those $\frac{1}{4}$ are upon the side of the Names of the 12 Prophets signifie.

To the Name of God.

God who is the aid of Mahomet.

The King who has all power.

Sovera. Tafar, Elfeteseni, Elmousri.

These are the names of the four Prophets that have followed the Doctrine of Haly.

<table>
<thead>
<tr>
<th></th>
<th>Als</th>
<th>Hosen</th>
<th>Hosein</th>
<th>Alzein</th>
</tr>
</thead>
<tbody>
<tr>
<td>Als</td>
<td>Maham</td>
<td>Tafar</td>
<td>Moussa</td>
<td>Als</td>
</tr>
<tr>
<td>Als</td>
<td>Mahomet</td>
<td>Haly</td>
<td>Hosen</td>
<td>Mahomet</td>
</tr>
</tbody>
</table>

That which is under the Names of the 12 Prophets signifie as follows.

He who at this time enjoys the Kingdom.

The Victorious Alis the second.
Mahomet Methi
Son of Hak
Bala of the race of
Sophi.

This is a seal, is conteind in a seal of the
Emadoulet or sirle Minister of State & a
seal in the Original is left behind, nor man
dareing to fix his seal on a side of a Kings.

[Text in Arabic]

[Diagram of seal with text: "The Seal of the King of the Country Ahar 24 1509."
"He that is not my friend at his door is not my friend at his back."]

[Diagram of another seal with text: "this is a seal on a Kings seal"]

[Diagram of seal with text: "this is a seal on a Kings seal"]

[Diagram of seal with text: "this is a seal on a Kings seal"]
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 sixty for Fees. After a long contest, I gave him half, and carry’d away my Money; having first weigh’d two Bags, Toman by Toman, and then weigh’d the rest of the Bags, Bag by Bag.

CHAP. 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 Caisar, consisting of Veft, Tunick or Super-Vest, Girdle, and Bonnet. He also deliver’d me three Patents, seal’d by his Majesty and the Abemadoulet, which exempted me from paying any Customs within his Kingdom. Another to the Kan of Sebris, with a little Seal or Signet, 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 Tavernier; wherein the King declar’d that he own’d him as his Dometick 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 Begleerbegs of High Nature, the victorious and great Lords, Ornaments of the Kingdom, Possessors of Honour, the Judges in high place, prattifiers of Justice, the Vistors who preserve Reason, 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) MAY KNOW, That whereas the choicest of his Refermbers and Companions, Aga Taverntier, 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 wish, 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-spacious 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 pleaseth. 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 assume that Title in their Patents, and sometimes in honour of him, file themselves his Lieutenants.

Receivers of the Palace, are Farmers of the Customs and other Subsidies.
The Second Patent.

To the Governor of Schiraz,

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 Vifiers and Grandees, Mirza-Mahomet-Sadéc, the Vifier of Fars may be affir'd of Royal Favours when he understands the Contents of this Command. He shall give three Loads of Wine, of that which he has in his custody, to the Cream of his Equals, Aga Tavernier, French Merchant, and you shall take an Acquaintance. All the Grand Vifiers, and Officers of Customs, and Guarders of Pafteis also let them not indelt 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 Persians call a Calaat, any Prefent 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 thole in the Army the King sends a Sword or a Dagger, and all these go by the name of Calaat's. Secondly, you must take notice, that when the King sends a Calaat to a Governor of a Province, he names himself the person, that is to carry it. For both in Turkje and Persia, the Receiver of the King's Prefent is obliged to pay the Meffenger, in fo much that sometimes they hardly scape for a thousand Tomans. But when the Calaat is sent to any private person, the Nazar chooses out of his Domelick Servants one to carry it. I gave twenty-five Tomans into Father Raphael's hand, who order'd his buinfels with fo good a grace, and fo advantageously for my Purfe, that he complemented away the Meffenger very well fatisfy'd with half.

The next day the Nazar sent to me to put on my Calaat, and to come and do my obedience to the King, who was that day to go abroad. Thereupon I dining'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 fee who the King has honour'd that day, who is always known by his Habit, which is the neweft and gayeft of all the reft.

It happen'd, that the King being indisposed 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 rejoy'd to thaw my felf before the greatest Monarchs in Europe in the Habit he had bestow'd upon me; that they might behold the beauty and riches of my Calaat. The Nazar fail'd not to repeat my Compliment to his Majefty; who thereupon order'd me the Persian Cloak, with hanging sleeves, and fac'd with fible Martins.

Two or three days after the Nazar lent 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 prefently taking the Cloak out of their hands, he put it about my foulders, faying thefe words, It is the King's please to know 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
large Cushion, having no more than twelve Eunuchs for his Guard; some with Bows and Arrows, and some with Mufquets. By that time I had advance'd two or three paces in the Hall, the Nazar order'd me to fall upon my knees, and touch the Ground with my forehead; then taking me by the hand, he led me within two or three paces of the place where the King was sitting, where I was order'd to make the same obeisance as before; after that he caus'd me to retire seven or eight paces, and there to stand. And then it was that His Majesty was pleas'd to tell me, that he had contriv'd the Models of several pieces, which he would have made in France; and ask'd me whether I would carry them along with me, or whether I would presently fend them into France to be made up while I dispatch'd my business in the Indies? I told His Majesty, that so soon as he would be pleas'd to deliver them to me, I would fend them for France. After this and some other discourse I made my obeisance, and retir'd toward the door of the Hall. Having thus done my duty to the King, I went and kild the Nazar's hand; and then taking Horle at the Palace-Gate, with the rest of the Franks that accompany'd me, we rode home with the Trumpets and Drums of the Country before us. When we came to Zulpha with our Torches before us, for it was three hours after Sun-let, the Men and old Women came out of their Houles to see us pass along, and several presented us with Fruits, Sweet-meats, and Wine, obliging us to drink almost at every Houle 'till we got home.

CHAP. XVII.

How the King was pleas'd to divertise himself in the Author's Company.

About two days after betimes in the Morning I was sent for to the Court in that haft, that I had leisure time to make myself ready. When I came to Court, I found the Nazar, Father Raphael, and two Hollanders, upon whom the Nazar had began to cast 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 Mattrelles 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 Sc irus 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 Cupine 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 unaccustom'd to drink Wine, reply'd that since His Majesty did him to great an Honour, he was willing to drink a little. 'Tis very well, answer'd the King smiling, go then and take thy seat. Thereupon the King commanded one of the Dutch-men to fill some Wine, which he did, but with a trembling hand Heaun's 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 Ladle went about very finely, considering it was but early in the Forenoon: But at length the King bethinking himself that the Franks were not us'd to drink without eating, gave such order, that immediately they sipp'd 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 sort of Bread as long as the Sofra; for had the Sofra been ten Ells long, the Bread must have been as long. This Bread is no thicker then a piece of Paper, and folds like a Napkin. It is made with a Rolling-
Rolling-pin, and bak'd upon Plates of Tinn'd Copper. This Bread is never eat'n, but only serves for a Table-Cloth to preserve what falls from the Dishes, and what every man leaves particularly upon his own Plate, which is all wrap'd up in the Leather and giv'n to the poor. Next to that they set upon one end of the Sefra a sort of most excellent Bread two foot long, and one broad, then which never was better eat'n in the World. By and by follow'd Boyl'd and Roast flesh and fish, with two Cheifs of Limons of Maz-andran, and Granates from Schiras.

After we had made a large Breakfast, the King was pleas'd to put me upon a discourse of my Travels into the Indies, and ask'd me what Princes I had had acco., and how many I knew by their faces? Then cauling a Satchel to be brought him, he open'd it himself, and shew'd me several portraits in Miniature. Presently I knew Sha-Gebeh, Aurenge-Zeko, and three of his Sons; the King of Golconda and Vijapour; Sha-Eft-Kan, and two Rajas. 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 Venetian 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 pleasing me best who had the Parrot upon her fift. And why not the other said the King? Because, anfwer'd I, she looks like one that had renounce'd the world. Thereupon the King falling into a laughter, and turning toward Father Raphael; Patri, Patri, said he, is it poible that such a Lady as this should have renounce'd the World? This led us into a discourse of beauty, wherein when the King demanded my opinion, I told him that Womans beauty depended very much upon the Custom of the Country, for that in Japan Women with broad faces were moft in requelt; in China small feet were admir'd; in the Illes of Borneo and Achen, Women the blacker their Teeth were, the more they were belov'd; that in the Iiland of Macassaer, 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 Jawa, who pull'd out four of his fore Teeth, and set four Diamonds in their place. In short, I told His Majesty 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, doft thou like beft, 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 whiteft. With that the King fell a laughing, and orderd me a brimmer in his own Cup, which was a great Honour indeed. From hence we fell into a more ferior 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 obferv'd that there was one Lord middle ag'd, and clad after the Georfgian mode, who stood within five or fix paces behind the King, and that many times as the King drank, he only wet his Lips, and gave the refi to that Lord to drink, which when he had done, he retir'd again to his place. Upon inquriy I found he was the Kings Uncle by the Mother's fide.

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 fate, where immediately a Sefra was laid before them cover'd with Fruits and Sweet-meats, and one of their Society continually pow'r'd out the Wine which they drank round without intermiffion: 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 retire again, and the King fent for his Mufick, which was both Vocal and Instrumental; his Instrumental Mufick confifted of a kind of a Lute, a Guittar, a Spiner, and two or three Sake Flutes. He had also in the Gallery where the Curtifans were, a large Ebony Cabinet eight foot high, adorn'd with feveral Silver figures, which prov'd to be an Organ that went alone. It was part of the prefent which the Moufievite Ambaffadors made the King, which he order'd to be fet a going, that we might hear it as we fate. No looner had the Organ ftopp'd, but the Curtifans were call'd in again, and the King caus'd the Gold Ladle to go round, commanding that no man fhould leave a drop. When every man had done, the King was pleas'd to ask me which of the Curtifan's I thought to be handsomest? 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 bishop, said he, her to whom thou hast most 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 yonder Girl, which is younger and handsomer; commanding them both to kiss me one after another, that I might understand the difference between the Carefles 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 besought his Majesty to confider, that it was not for me to look upon elder or younger, and that though he had giv'n me the liberty to fend 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 drol'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 Daudier there, that Play'd upon the Virginals, and pretended 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 Bales, 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 fung an old Air that came into my head, which begins,

Fill all the Bowls then, fill'em high,
Fill all the Glasses there, for why
Should every Creature drink but I?

The King was so pleas'd, that he cry'd out, Baricale, Baricale, as much as to say, Oh the work 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 Age or Pilgrim newly return'd from Mecca, and consequently oblig'd never to drink Wine after that. While this Age said, there was one of the Persian Lords got so impertinently fuddl'd, that he twice fuddl'd the Age's Turbant from his head, refused 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 Buffonry, in a great fury, This Kafcal, 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 thrown 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 charg'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 the 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 Dergas 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 Dergas should cafue her to be marry'd.

The next day I waited on the King, and receiv'd thole Models which he had bempke me to fend 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 was to be Goldsmith work enamel'd. 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 allur'd me of his affection upon all occasions, and did me several kindneces at my departure.

The End of the Fourth Book.
Chap. I. of Monsieur Tavernier. 195

THE FIFTH BOOK
OF THE
PERSIAN TRAVELS
OF
Monsieur Tavernier:
BEING
A Politick and Historical Description of Persia:
With the
ROADS
FROM
ISPAHAN to ORMUS.

CHAP. I.

The Genealogy of the Kings of Persia, of the Last Race.

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 allow'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 Pleatings 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 Governors of Provinces reside, that all the Sophies both in the City and the neighbouring parts, meet in the Piazza 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 sends them
them Vi Stuals to eat, not without some other effects of his Liberality.

The Cheiks Sons considering of what a number of Slaves they were Malters, and that the greatest part of the people, prepoffef'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 Alamont King of Per is, their lawf ul Soveraign. After many Skirmishes, at length they gave him Battel near to Tauris, wherein Azimous was defeated, and fine by the hand of Ismael Sephi, 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, Mahomets Son-in-Law.

To Ismael Sephi succeeded Sha-Tammas his Son, and to Sha-Tammas Sha-Ismael the second, who reign'd but a short while; for his cruelties contrained the Nobility of the Country to fet up in his room Mahomet-Coda bent 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 fet'd the affairs of Per is 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 Casbin; but afterwards, as he was a perfonage 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, Ormus, and Candabar.

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, for that one day being a hunting, Sophi-Mirza drew the first arrow at a Boar; it being a capital crime in Per is 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 allo daily encreas'd against the Father of the young Prince; so that being no longer able to dillemble 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 resolv'd his death, he commanded a Lord of the Court to bring him his head. The Lord in an altarishment refrus'd to obey the King, and besought him rather to take away his life, than to contrain him to embrace his hands in the blood of his Prince. The King offended at him for his refusal, banish'd him his Court; and the next day gave the same command to another Lord, who without any scruple put it in execution, and brought him the head of his Son in a Baton of Gold. That object of pity brought him to himself; so that not being 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, forbade him his presence for ever, and sequester'd all his estate, only allowing him a Maudoni, or nine French Sous a day. The other Lord, who had so generously refrus'd to aid him in so bloody an act, the King recall'd from Exile, and bestow'd upon 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 Haram, 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 Alis; for they never allow 'em a Horse; besides that all that time they are never permitted to fee the people. In this manner it was that Sha Abbas bred up his little Grandson, many days cauizing him to take Opium to render him more stupid. So that when he came to the Throne, after his Grandfathers death, the Phyficians thought it convenient that he should drink Wine, to restore his natural heat, and renew his vigor. Sha Abbas reign'd forty years, and
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 Horfe, and the chief Captain of the Harquebusses, with whom the Commands were left, rode in all haste to Ispahan, and coming to the Palace, defir'd to speak with the Mother of the Child. The Mother was in a fad affright, believing that they came to put the young Prince to death. But when they had diffipated 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 feveral others, faluted him King, and acknowledg'd him for their Sovereign. At the fame time they took off his Clothes and tore them, which in Perfa is a mark of mourning; and according to custom, put him on another plain Garment, which he wore till midnight. Then they difrob'd him again, and put him on his Royal Robes, and fet 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, Hairboys, and other Infrum-ments, make a din in a peculiar place of the Meydan appointed for that purpose. Which is the Signal to give notice to the people to meet the next morning, to acknowledg the new King. Sha-Sefi 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 Casbies, was to cut off the head of Ali-Konli-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 Ispahan, he cut off the heads of seven of the principal Lords of his Court; and by little and little took the 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 Sult'nefs, to rid themfelves of those Lords to soon as Sha-Sef should be setl'd in his Throne, and that they had plac'd Governors in all places where in the King might confide. These Lords having fmock'd the private order of Sha-Abbas, and believing that the time of execution drew near, prevented the Atbenamoudet Mirza Také for meeting one morning before the Palace-door, they kill'd the Porter, and entring his Bed-Chamber, stab'd him before he could rife. After this execution, they went to the King, whom Jami-Kan boldly told, that they had flain Mirza Také, The King at that time difsembling his anger at fo bold an enterprise, and an attempt upon the Royal Authority, answer'd him, that he had done very well, and that he had prevented thole orders which he intended to have giv'n him. The Sult'nefs his Mother then govern'd the Kingdom, together with the Atbenamoudet, from whom the receive'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 admiffion, as being cut clofe. In this Council it was, that these 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 themfelves, 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 running in immediately fell upon Jami-Kan and his Accomplishes, 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 Perfa to take any cognizance of what the King does, the moft part of the people, spurning the heads with their feet, cry'd one to another, See the heads of thofe Dogs that have disobey'd the will of the King.

I told ye, that Mirza Také was clean cut; which occasions a particular Story: He was Governor of Gaiian in the Reign of Sha Abbas, and having abus'd one of his Pages, the young Ladd flote secretly to Ispahan, and made his conf. A a 2
plaint to the King; who having heard it, immediately sent him to be Governor of Guilan, in the place of Mirza Tākē, 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 Tākē missing 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 Isfahan by another way which was not usually travel'd, for fear of meeting the Page, and causing himself to be 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, besought his Majesties pardon. Whereupon the King considering the rigor and extraordinary punishment which he had inflicted upon himself, sent him back to his Government, and recall'd the Page, whom he otherwise gratifi'd. And this was the man whom Shā Abbas upon his Death-bed order'd that Shā-Sefi should make Astemado-nēr, as being the fittest for the employment of any person in his Kingdom.

Shā-Sefi not content to have rid himself of the Lords that had prefom'd to invade his Authority, was resolv'd to have the head of Ali-merdan-Kan, Governor of Candahar; 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 preserv'd to come to Court, and believing it was only to take away his head, to free himself from the danger, deliver'd Candahar 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 descended from the ancient Kings of Candahar, who were originally Tartars. Now whatever favours or advancement the Great Mogul bestow'd upon Ali-merdan-Kan, the fame did the Persian King bestow upon his two Sons; whereas all the world believ'd, that after such a piece of Treason committed by their Father, the King would have ript up their bellies. This piece of policy of Shā-Sefi was very advantageous to Shā-Abbas the second, when he besieg'd Candahar with fifty thousand men. For the greatest part of the Moguls Army being compos'd of Persians, they remem'ring how kindly Shā-Sefi had us'd the two Sons of Ali-merdan-Kan, made little resistance against the King of Persia, who enter'd Candahar in a small time. The Great Mogul trouble'd at the loss, ask'd Ali-merdan-Kan, by what means he might retake Candahar; who prefently made answ'er, that it would be very easie, if he could find such another Traytor as he had been.

But to return to Shā-Sefi; his Reign was very violent, of which I will give you this Example:

One day the King returning from the Kelonters House in Zulpha, having drank to excess, commanded that the Sultanesfs should come to him; who under-thing that he was in drink, made no great haste, to that the King in the mean time fell asleep. But waking again soon after, and not seeing the Queen, he call'd for her a second time; of which when she had notice, she came im-
mediately. When she came into the Chamber, the perceiv'd the King asleep, and in expectation of his waking, hid her self in a Nich behind the Hangings; where generally the Mattrelies and Coverlets are laid by. The King waking, and not yet perceiv'ing the Sultanesfs, in a great chafe demanded why she was not yet come. The Queen-Mother, who was a Georgian Slave, and mortally hated the young Sultanesfs, who was the Daughter of the King of Georgi, and therefore disdain'd by her, took an occasion to put her out of the Kings fa-
vour; and having first spok'n 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 Princes 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 forrow’d excessively; and at the same time sent an express order through his Territories, that no man should drink Wine, and that the Governors 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-Abbas, the Kaut of Erivan sent him a Colt, which I saw, which was begot by a Mule. Not long after the King dy’d of a Surfet, with excess of drinking, after he had reign’d fourteen years.

Sha Abbas the second was set upon the Throne at Cashin, with the usual Ceremonies, at the end of the year 1642, and made his entry into Isphahan 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 fil’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 Tiffuies 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 Hollanders went alfó forth to meet the King; among whom I was one. When we came near the King, Juan-Kan, General of the Cavalry, gave the King notice who we were. Whereupon we all alighted, and the King holding his Leg strecht out of his Stirrup, we all kifs’d his Boot. When he came where the way began to be spread with rich Carpets, he found the Grand Master and the Grand Cadi, attended by a great number of Moulzab, who made a Prayer after their manner. Prayers being ended, the King rode on, the Akhemadoubts 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 Tiffuie, 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 scrambling, and carry away ever one what they can get for themselves.

About a quarter of a League from Isphahan is a Garden, with a Great Room over the Gate, 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 propitious again. So that he was constrain’d to betake himself to the Garden of Hazrerdib till the time came; whether the Nobility also were all forc’d to come betimes 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 principal 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 advantage of a Battel, the other Brother treacherously took part with him; which nothing dismay’d the Father, to whom the chief of the Nobility till adher’d. Toward the end of the year 1642, the Prince loft 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 Persia, which he easily obtain’d. Sha Abbas desiring to receive him honourably sent above ten thousand Horse as far as Cashin, which is four days journey from Isphahan, 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 furnitures was all over cover’d with Jewels. For a League and a half from the City the way was spread with all
all forts of Silk Stuffis to the very Palace; and the King of Persia went himself to meet him, as far as where the Stuffis were begun to be laid. Though Sha Abbas was very young, yet he was resolved 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 deschthon'd Prince, that came to desire 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, presently leapt to the ground from his Saddle to salute the Persian King, who return'd him some flight Compliments about his having alighted; at which time the Archimadens and other Lords remounting him, the two Kings rode together upon the Silkis, the King of Persia giving the left hand to the Tartar. The King of Persia very generously lent him a considerable assistance of 15000 Horse, and 8000 Foot, and sixty 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 Cattel, where-in the wealth of that Province consist.

While he reign'd, he had a present made him from the Governour of Schiraz, of a wild Ass, 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 Tehzon, of an inflammation in his throat, which came by excessive drinking. His body by his own order was buried at Kow. 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 Topigia-Basht, who is General of the Musqueteers, and Mirza Bayad the Chief of the Astrologers. So soon as they came to the door of the Haram, they defir'd to speak with the Mother and the Son, who believ'd them come upon some difmal design. But they presently 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 first, girds the Scimitar about his waites, saying these words, May it please your Majesty to remember your Slave, that had the Honour to gird you with this Scimitar. Which done, he goes and gits the Trumpets a sounding, and the Drums beating, where-upon all the people in the morning come running to the Gate of the Palace, crying out, Pahsha Salamaleck, I salute thee Emperor. Which is all the Ceremony us'd when any King of Persia attends the Throne. For I never saw any Crown set upon the head either of Sha Abbas or Sha Seff. Only in Persia they gird on the Scimitar, as in Turkey they put on the Bonnet of the Sophis', which is very richly set with Jewels, but has not the least resemblance of a Crown. The same Ceremony of girding on the Scimitar, is us'd to the Mogul, the Kings of Vifapoar 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 Seff the second, some time after his coming to the Throne, fell dangerously sick, not having ever enjoy'd a perfect health before. Now it is the custom in those Countries, that upon such an occasion all the Lords of the Court, and Governors 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, Pahsha Basenea Olfon, This money is sacrific'd for the health of the Kings head. If the King recover all that money is giv'n 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 twentieth of August 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 feeing him in that condition, went to the Mosque call'd Babaron, 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 Ecclefiafticks as the Laity went to their prayers upon the fide of the River which is between Isphahun and Zulpha. They also sent their Keloncer, with fifty Tomans in Gold, to bear over the Kings head; though the Armenians pronounce not the same words as the Perfians, saying only, Berai te Saddak, defined 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 continued in a languishing condition, and for that the Physicians could not discover the cause of the diftemper, the King began to believe 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 Sicknefs of the King, both at one time, it must of necessity be the Aftrologers 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 lefs skill in future knowledge than the Aftrologers, who had not chosen 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 Ceremonies at a lucky hour, and to change his name. This proposition pleas'd the King and his Council. The Physicians and Aftrologers 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 descended from the Ruffians, who were ancient Kings of Persia and Parthia, that very morning one of thole Gaures setting 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 lafted till the favourable hour was come, which happen'd a little before Sun-fet. Then it was that an Officer of the Court came behind and cut off the head of the wooden Figure, while the Gaures 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 Solomon. He was forc'd to act this Comedy to satisfie the Law, which contriv'd that he should change his Name, and take a new poliephion of his Throne, by ejecting a Ulfarper that had wrongfully claim'd it. For which reason the Gaures was let up as Pretender, as laying claim to the ancient Lineage of the Perían 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 Aftrologers were cast out of favour, except two or three of the most skilful.

Sbe-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 diversifies 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 Complaints to be made.
Of certain particular Actions which denote the Vertues 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 Reigns of Sha-Seif 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 devou-ring Petits 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 Zulpha. And indeed those Banians have been the ruin of many poor people, of which I will only bring one example among many.

I was at Ispahan in the year 1662, when one of those Banians lent six or seven Tomans per Cent. a month to a poor Persia, who had utter'd several pieces of Linnen upon the place. Those Banians will have their interest paid every month; but the Persia had flipt three or four, having no Money to pay, in regard his Debtor could not pay him. Thereupon the Banian dun'd him perpetually, and threaten'd to have him drubd till he pay'd it, according to the Persia custom. The Mother of the Persia 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 she had fav'd of her own. Toward evening the Banian met his Debtor, whom he readil'y follow'd home upon promise of payment. The Mother desir'd him to set upon the Courts, 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 putting 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 easil'y persuaded to stay all night at the Persians House. When 'twas time to go to bed, the Banian threw himself upon one Quilt, and the Persia 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 Banians 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 murther 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 Ispahan, 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 scrap'd away the Earth, and discover'd him; but who committ'd 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 transported when it was brought in. He had that the Pilgrimage of his Subjects to Mecca, their Expenses and Presents carry'd out abundance of his Ducats of Gold; therefore more politick than religious, he strove to hinder those Pilgrimages as much as in him lay; and

going
going himself in person to Meafed in Pilgrimage to the Tomb of Imman-rez already spoken of, over which one of the Legs of Mahomet's Camel hangs as a great Relic; and upon his return relating and giving out strange Miracles of Imman-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 oft'n 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 faltse 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 Roft-meat, (a Man is fix Pound, fiXteen Ounces to the Pound) The King having bought his Bargains return'd to Court, where he caus'd the Atheimadonies 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 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 fo negligent in their Employments; and for their little afection to the publick good, he laid before them the injustice of faltse weights; and how sadly 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 preffent, he deman'd of them, what fort of justice ought to be done those people? When none of them daring to open their mouths, while lie was in that passion, he command'd 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 kindl'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 faltse weights; and the Cook is to be roasted alive, for having fold meat by faltse weights. Thus those two men ferv'd for an example not only to Isbahen, but to all the Kingdom, where every one dreaded the severe justice of Sha-Abbas.
Of what fell out most memorable in the Reign of Sha-Sefi 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 Golf of Persia, under the Reign of Sha-Abbas; thence, Kans being the most potent in all Persia. Iman-Kouli-Kan was he who in the Reign of Sha-Abbas conquer'd the greatest part of the Kingdom of Lar, and the Kingdom of Ormus, with all the Coast of the Persian Gulf, from Cape Jaques to Balsura.

This Iman-Kouli-Kan was prodigiously rich, belov'd and respected by all the world; besides he was wonderfully magnificent, his expenses almost equaling the Kings; which occasion'd Sha-Abbas, who discours'd with him one day particularly upon that Subject, to tell him, that he desir'd him to spend every day one Manowry 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 recompens'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 join'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 Athemadoulet, 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 Coeffers, as being solely at the disposition of the Kan; but that on the contrary, the King was oblig'd to lend him Money to pay the Army. But that which troubled the Queen-Mother most of all, was the pretention of the Kan's eldest Son to the Crown, who was also a person of a daring and ambitious courage. For the Kings of Persia esteem it a great Honour to beftow upon any Kan or great Lord, one of their Wives out of their Royal Haram; and Sha-Abbas had given to Iman-Kouli-Kan one of his own proper Wives, whom he lov'd extremly. Tis thought that when the left the Haram the was three months gone with Child by Sha-Abbas, for somewhath 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-Sefi, pretend'd a right before him to the Throne. By virtue of this claim, contrary to the will of Sha-Abbas in favour of Sha-Sefi, this ambitious Lord, who only paid'd for the Kan's eldest Son, vehemently solicited his Father to seize upon Sha-Sefi, 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-Sefi'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 withall, that it was the Kings will to appoint Sha-Sefi 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 promised and sworn, he was so far from falsifying his truth, that he would maintain his polliion to the last gap.

This generous resolution of the Kan broke the young Lords design upon the Kings person. However the Sultan 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 persons as had conspir'd the death of the King. The Kan's two other Sons took part with him 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 Souldiery, and the affection that the people bare him, concour'd together not only to render him suspect'd, but guilty. The Sultan's and the Athemadoun's took counsel together, which way to divert the form that threaten'd the Kings head, to whom they represent'd, that he was not safe in his own person so long as Iman-Koul-Kan and his three eldest Sons lived. The King easily believ'd them, and resolve'd to be rid both of Father and Sons together; but the difficulty was to get them to Court, wherein opportunity it self affiicted them. For at that time Amnab the Great Tark at the head of a vast Army, was already advanc'd within the Confinies of Perfa, had taken Ervan, and had ruin'd Tarris. Upon the first news of this march the King sends for all the Kings and Governors to attend his perfon, with all the Forces under their command. Among the rest, the Kan of Sebris receiv'd the same orders; who therupon assembled all his Troops, both Horfe and Foot, who were not only the most numerous, but the best disciplin'd and stoutest Souldiers of all Perfa. 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 maist 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 welcome'd with great demonstrations of joy. Some days after, he took a general Mutter, and then made a great Fealt which lasted three days, to which all the great Lords and Kings that were at Casbin were call'd. The three Sons of Iman-Koul-Kan were of the number; but the Father excuse'd himself, as well by reason of his age, as also representing to his Majesty, that it better befitt'd 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 Sebris was at his liberty to do as he thought fit. The third day of the Fealt the King rofe from his Seat, and going out of the Hall, without speaking a word to any perfon, went into a Room hard by. Half an hour after, three sturdy resolute Fellows with some other Rague muffin attendants, entering the Hall with their Scimeters drawn, seiz'd upon the Kings three Sons, and cut off their heads. They were put into a Gold Balcon, and presented 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 Affainates found him at his prayers; but being interrupted to see the heads of his three Sons, he desir'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 submitted to a death which he might have easily avoided. The four heads were brought back to the King, to be sent into the Hatam 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 Choppars or Courriers, 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 Nurfe's so well conceal'd, that never any tidings could be heard either of the Nurfe's or of the Children.

After the death of Iman-Koul-Kan, the Province of Sebris, 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
A 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 pleas ure a Favourite.

Besides what the Governour of Schiras pays to the King in ready Money, he is oblig'd every year to fend him a present of all the rarities that grow or are bred in the Province. These Presents consist in Horfes, of which there is the best breed of any Province of Peru. In Granes, Oranges, and Lemons, Sweet Oils and Waters of several foits, especially Oil of Rofes, 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-Bilmanfhe, which is a great refreshment to tho'te that ufe it; besides other Oils and Eflences which the Governour is oblig'd to prent. Yet were he only oblig'd to prent the King, the expence might be born well enough; but for fear of being diplac'd by any other Favourite, he is con- strain'd to make Friends of all the other great Lords and Favours 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 fend a few Baskets of new Fruits in their feaon for the fervice of the Kings Table. To defray this expence, the Governors are forc'd to ty-rannize o'er 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 reafon that they who fould give them admifion, are the only persons that debart them from it; and pa- tiently to fubmit to the Extortions of the Vizir; which is a piece of policy pra- quiet'd likewise by all the other Kans and Governors of the Perflan Provinces. As for Sha-Sefi himself, he was very severe, and one whole 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 an'swer, shot two arrows into his body and flew him. That which mov'd Sha-Sefi to this act of cruelty, was becaufe he had some of his Wives with him in company. For then there is no mercy to thofe poor people that happen to be in the way where the King chances to fols 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 Couranf; and there is nothing more troublesome no more inconvenient in the world to the poor people that live in the Villages through which these women are to fols; for upon notice giv'n them, they must leave their Houfes for a League or two of either fide. When there is a Couranf at Ipahan, let the weather be never fo bad, the people must leafe their Houfes, and if they have no Friends in some diftant quarter to retire to, they have no way but to repair to the Moun- tains. Such is the exces of the jealoufie of the Kings of Peru; which indeed derives it felf to all his Subjects, who will not permit their women to be feen by any but their own Husbands.

The Perflans both men and women are fo addicted to take Tobacco, that to take their Tobacco from them, is to take away their lives. So that if the King fhould prohibit Tobacco for any time, he would lose a good part of his revenue. However Sha-Sefi in a humor having once forbidn Tobacco to be taken in any part of his Dominions, his Spies (that are in every City) found in the Indian Inn two rich Merchants of that Nation smoking their nofes. Imme- diately they were feiz'd, bound, and carry'd to the King, who commanded forth- with that Justice should be done upon them in the Medan, which was that they fhould 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 repriev'd them upon the place. Infomuch that four Banians went to the Athenodoler, and offer'd to pay two thousand Tomans into the Kings Treasury, fo that he would be pleas'd to spare the two Merchants lives. The chief Minister made the proposal, but the King falling into a paffion, and asking the Athenodoler, whether tho'fe Indian Dogs thought that a King of Peru would fall...
fell Justice, sent a second order for the execution of the Merchants without delay.

The same Sha-Sefi 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 passeth along in the Street, or upon the Road, he must lose his hand. One day Sha-Sefi 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 of'tn had seen him, to shew him which was he. The other knowing that only the King wears the Heron tops in his Bonnet, innocently lifted up his hand to distinguish him, by pointing, from the rest of the Lords that follow'd him. For which act two Horlemont 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-Sefi, who had retaun'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 desir'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 Fulf, for which he was so much trouble'd, that he sent for the Watchmaker from Isphahan to Casbin; whither when Ralph came, he presently made the Watch as good as ever. The King thus satisfy'd 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 Persia 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 else his Wages are rais'd, 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 sollicited him to turn Mahometan.

The Embassador of Holstein coming to Isphahan, and seeing Ralph so much in favour with the King, endeavoured to gain his Friendship.

Thus Ralph oft'n keeping company with the Embassadors, and having one time carry'd till late at night upon the debauch with them, returning home to
his Lodging, where he kept a young Neitorian girl, in the Court of the Houfe 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't over the Wall into the Garden and fled. The next day Ralph (who knew who he was) told his Brother of it, and defir'd him to speak to the young Persian not to come any more to his Houfe; for if he did, he must expect what follow'd.

Some days after, the Embassadors treated all the Franks; when Ralph begining to be warm, call'd the young Persian to mind, and flipping home without taking his leave, open'd the door foftly, and found the young Persian again with his Miftris. 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 incen'd the Persian, that he having his feet at liberty, and the fellow within his reach, gave him fuch a kick upon the bottom of his belly, that he first fwooned away, and then dy'd. The other Slaves seeing him fall, waken'd Ralph with their cries, who thereupon snatching up a Pifol that was charg'd with a brace of Bullets, Shot the Persian into the head. The Persian being thus flain, 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 Isphahun, told him plainly what he had done, and the reafon why. The King upon his report told him, he had done well according to the strictnes of the Country.

The Athemadoulet at that time was Mirza-Take, who hated Ralph. For the Armenian Merchants having prefent'd the Athemadoulet with feveral Watches at a time, it happen'd that once he fent to Ralph above thirty Watches together to be mend'd. For which the Athemadoulet, to gratifie him, and knowing that he kept four or five Servants, and feven or eight Horses, fent him fifteen or twenty Camels load of Straw and Barley for his Horses. But Ralph flighting fuch a prefent as that, Go (faying to the Athemadoulets Servant) tell thy Master, that I am neither a Horse nor an Afir, and therefore let him eat his Prefent himself. Which meffage fo provok'd the Athemadoulet, that he study'd nothing but revenge.

Thereupon the Athemadoulet, whose bufines it is to attend the King when he rifes, and to report to him the news of the Town, told him, among the reft, what Ralph had done. The King reply'd, that Ralph had confefs'd it to him already, and that he had pardon'd him, in regard he had reafon to do as he did. But the Athemadoulet made anfwer, that Ralph had mis'd the matter; and reprefented the fory to the King far otherwife than it was, making the worft of it he could upon Ralph's fide; and the more to incite the King, he put him in mind of the fair occasion he had to force him to turn Muflinha there being no way to expiate his crime, but by turning Mahometan, or fuffering the Law. The King thus over-ru'd, fent for Ralph, told him, he was now better inform'd of the crime he had committ'd, and that he muft either turn Mahometan or dye. Thereupon the King sent him to Prifon. Eight days after, the King (who had a great love for him, and therefore troubled that he muft be conftrain'd to put him to death, unlefs he would turn Mahometan,) fent for him again, and offer'd him two thousand Tomans, after a powerful perfwafion by words, but all signify'd nothing. Upon that he fent him back again to Prifon. But yet remembering that he had once approv'd the fact, he fent for Ralph a second time, and offer'd him ten thoufand Tomans, and a Wife out of his Haram, with all her Jewels; all which Ralph refus'd, with the fame resolution as before. The King incen'd at the fierceness of his resolution, deliver'd him to the Brother of the party flain, to execute the Law upon him. The Holfein Embassadors were reflolv'd to have beg'd his life; but the Athemadoulet, finelling their design, would not permit them Audience. However, the King commanded all the Franks, and all the Armenian Clergy to be prefent at the Execution, to fave all his blood, and put him in a Coffin; he command'd alfo, that he fhould be buried at Zulpha in the Armenian Church-yard, and have a Tomb made over him.

Thereupon Ralph was lead to the Meidan, with that triangular Infrument of Wood which the Persians call a Palenk, about his neck. This Palenk was the caufe
Chap. V. of Monsieur Tavernier.

caufc that the Brother of the deceas'd, who was to be the Executioner, not only mis'd his first blow, but wounded himself in the Leg, while his Skin 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 advertised thereof, remanded him to Priton, 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 have 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 Athemadonlet, 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 misf 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 Ralphs Apprentice not being able to remedy the fault; the King for madness that he had been the Watchmakers death, threw the Watch at the Athemadonlets 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 will come into my Kingdom. Thou deservest for thy counsel, to have thy belly ript up. But I swear by my Torone, 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 Holy. 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.

C H A P. V.

Of some particulars under the Reign of Sha-Abbas the second.

Sha-Abbas the second, Son of Sha Sefi, was no less cruel then his Father; and would be no less punctually obey'd.

He had two Sifters, which he marri'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 Physick 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 fame 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, Gehennemé sabrejile, 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 contemn'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 call'd Aga-Sarou, who was the Master or Master of the Wardrobe; and the other Aga-Kazoun, 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 fell into a discourse of his injustice, that caus'd the people to cry's against him, and speak evil of his Government. Now it happen'd one morning that the King intending to go a hunting, the Grand Master, 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 sit three days bareheaded in the heat of the Sun, and as many nights in the Air. Afterwards he caus'd him to be chain'd 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.

Jafar-Kan, being a generous Lord, and one that kept a magnificent train, was Governor of After-abar. 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 violations of his conceald from the Kings ear; who being one day drinking with some of his Lords, and seeing the Master of his Mufick 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 saied of Jafar-Kan; adding withhall, 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 Mufick Master being a meer flatterer, and knowing that Jafar-Kan was extremly belov'd by the King, confidently averr'd, that the Governor was falsely accus'd, and that he had always known him aper to give than to receive. There was at the same time in the Room, an Agis call'd Manouchar-Kan, lately return'd from a Pilgrimage to Mecca; him the King also ask'd, what was his opinion of Jafar-Kan, and his Government, being a perfon that had been long acquainted with him; to whom the Agis, thinking to please the King, return'd the fame answser, that the Mufick Master had giv'n. 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 Flatters, that absolutely know the contrary to what they speak? And at the same time commanded two of the Mufick Masters 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 coffin his life, being a very old man. As for Jafar-Kan, he was displac'd for a time, but being a perfon endow'd with noble qualities, valiant, generous, and pleasing in conversation, he was recall'd to Court, and knew so well how to make his tale good, that his Majesty gave him the Government of Shemeloonbofan, of which Semeran is the Capital City. Shemelonbofan signifies a Country manur'd to bear fruit. Nor is there any Province in Persia that so abounds in Patures and Cattles, that daily fall to ruine.

Jafar-Kan being restor'd to favour, the King sent for several Lords of the Court to come and drink with them. He also commanded five French 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 Marais and Bernard. After they had heate themselfs a little with Wine, the King drew a Ruby out from his finger, which I fold for him a hundred Tomans, and a Diamond Jewel worth thirteen or fourteen hundred Tomans, which he gave to Jafar-Kan, with whom he was whispering at the same time. Now though the Nazar were at a distance, yet without doubt somewhat of the discourse was heard; insomuch that the Wine emboldning him, he told the King aloud, that if he would let him have but four thoufand Horfe, he would cut all that Rabble 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 Jefer-Kan about the incursions which the Osbeck Tartars often made

from Mesfed side. As for the Franks three of the five were gone home to

sleep, Sain, Logis, and Bernard; Marais and Varin stay'd behind in the Room. But

Marais 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 Jefer-Kan, and presently began a long repetition of his
praises. 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 dragg'd out of the Room by the feet, and that they should rip up his
belly. Thereupon Marais was feiz'd upon by the Meter, who having a great kind
ness for the Franks, and knowing that the King had a singular love for Marais,
delay'd the execution of the Kings command, pulling his Cloathes off very
slowly; and finding that the King did not rife to go into his Haram, which is
the sign of no pardon to be given, he caus'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 boldnefs 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 refute his place.

The King of Persia's eldest Son comes very raw to the Throne; and his first
divertifement is to make short journeys into the Provinces, thereby by little
and little to gain the knowledge of fuch 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 fee the Armenian women, who
are very handsom; being alfo further incited thereto by the Sultaneffes, who are
glad of any recreation. And then he has a Comrook through all Zulpha, at
what time all the men must retire to Ispahan, or to their Friends at a distance.
Sha-Abbas the second went feveral times in that manner to Zulpha; and one
day among the reft, upon the report of the beauty of the Wife of the Ke
lonter Gorgia Saftas, Son of Kelonter Gorgia Nazar, the King having feen
her, lik'd her very well, and defir'd her to go along with the Sultaneffes, 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 fay the truth of Sha-Abbas the second, he was a man too much given
to drink, and too much govern'd by his paflion; otherwife he was a lover of
justice, and very magnificent and generous to Strangers.
Of the misfortune of Mahomet Beg in the reign of Sha-Abbas the second,

Mahomet Beg was born at Tauris, the son of a Taylor, who bred him a Scholar. He had a quick apprehension, and was naturally enclined to virtue; and being dejected to advance himself in the world, he had the good luck to obtain the employment of Major-Bajfsi, or chief of the Alchemists 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. Godfett, the King’s chief Huntman, by the title of Mer-Shokav-Bajfi, who gladly presented 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 presented. Thereupon, so soon as Mahomet Ali-Beg, grand Master of the Kings’s Hounds, dy’d, the King beftowed that Employment upon Mahomet Beg, who not only gained the favour of his Majesty, but the good will of all the Lords of the Court. He had a great respect for them all, without meddling with any of their employments, and suppletted his revengeful spirit, not finding it seasonable as yet to diflodge his passions.

Kalife Sultan at that time Athemadoulet haping to dye, the King conferred that place upon Mahomet 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 for many years, that if certain mountaines nine or ten miles from Ispahan toward the Weft were well digg’d into, their might be found four of Gold, Silver and Copper. To which purpose he made use of a Norman, whose name was La Chapelle de Han, who wanted at that time to have great skill in Chymistry, Mines and Minerals, for which reason he was recommended by the Governor of Ispahan to the Athemadoulet then at Caspin with the King, who presently sent him back again to the Governor to furnish him with all things necessary for his Expences, and for the work which he undertook in the Mountains. Thither went La Chapelle, and after fifteen days toyt! return’d to Ispahan with two or three hundred weight of earth, and set up furnaces to draw out the metal. The Athemadoulet was so wise as to give order to the Governor of Ispahan, and three or four more persons of Quality to overview the Norman, to see that he play’d no foul play. But though there was not so much as a half penny worth of silver in all the earth from the bottom to the top, though the Persians watch’d him so narrowly as they did, he made a shift to shuffle in an Abassi among the earth, as it was in the furnace without being perceiv’d. Nevertheless the Athemadoulet, to whom it was carry’d, presently found out the cheat, though he took no notice of it, hoping to make better use of the Norman in other things; only he forbade him to dig any more in that place, in regard the expence would exceed the profit.

La Chapelle, who was very skilful at putting off his merchandize, and one who knew to make the best use of the least smacking that he might perhaps have in Mechanicks, and the power of Motion, had the cunning to amuse the Athemadoulet for ten years together, being a passionate Lover of new Inventions; and the better to inuite himself into the King’s favour affum’d to himself the Invention of several Rarities which he shew’d the King, who thereupon allow’d him a very handsome pension. Thus encourag’d, he undertook to cast Canons, bring the water to the top of the Kings house, and several other things, yet when all his designs faile’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 minning 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 quantity confum’d in painting the Grasfo Fiores upon the Ceilings and Arches of their Houses. He also found out a Mine of Lead near Verde: and being full upon new discoveries, he found out a
a Mine of Talk, Stone, Allum, and Coles, but of neither so good as in other Countries. He was so obdurate in the search of Metals, that if any person had an occasion to speak with him, let him be never so but in upon never so important affairs, it was enough to bring him some stones of a supposed Mine, or something rare either 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 press the Countrymen from their labour to dig in the Mountains and break up rocks: and if they found nothing he cast 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 Megeler, 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 fancy for water Engines, the most necessary thing in the world for Perpetual to relieve the bringing of the Country, but wanting necessaries, as Beams, Rafter, Wheelwork, 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 Vengeful to that height that he could not observe a moderation in his resentment against those that had given him any diftaste. 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 Kan of Erivan had a Son who was a lovely and a well proportion'd Gentleman, and always attended at the Kings Elbow. One day that the King was drinking with some Lords, he commanded the Kan of Erivan Son to carry a Gold Cup full of Wine to the Athemadoulet, who perceiving that he had enough already, made a sign with his eye to the young Lord to return it back. The young Lord putting by the King told him ingenuously that the Athemadoulet had no desire to drink, whereupon the King commanded him to go and powre the Wine into his bosome. As the one was oblig'd to obey, the Athemadoulet was forc'd to suffer, and to permit the young man to open his bosome and powvre down the Wine; for not daring to sleev his Angel, he was forc'd to dissimble the benth he could for that time. But having resolv'd to revenge the aflront upon the Kan of Erivan Father of the young Lord, vho had only done what the King command'd 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 Armenians of Erivan. Thereupon the Athemadoulet lends 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 such an hour at the Kings Stables, whither the King pretendly coming, the Kelonter threw himself at the Kings feet, and besought him for Justice against the Kan of Erivan oppressions: while Mahomet Beg fall'd not to heap up aggravations against the Governor, and the King, though he had heard but one side, as easily condemn'd him upon the Accusation of the Kelonter and his Prime Miniter. Thereupon an Officer of the Kings, call'd Negeg-Conni-Beg, a man of a quick and active spirit was commanded to go in all haste, and seize upon the Perfon of the Kan. Who being come to Erivan found him upon his feet of Justice, confiscating and condemning to fine and Corporal punishment a near Kinman of the Kelonter. The Messengers boldly enter'd into the Megeler or Council Chamber, goes directly to the Kan, told him he was the Kings prifier, and gave him a blow with his fist upon the neck, about which he was to wear the Triangle of great thick pieces of wood already describ'd, into which the neck is enclos'd, while the Arms and Hands of the Prifier are put through another piece of wood that crosses the Triangle, which is a great pain to the Prifier. Thus was the Kan carry'd night and day to Ifpahan, but when he came there the King shew'd him more mercy, and allowed him his house for a prizon, yet not suffering him to go to the Bath, nor to shave his hair, nor to sit out of the Apartment where his women were. These are penalties impos'd upon those that fall into disgrace at Court, whom the King shuns up in their houses, intending no severer punishment. For the Kan being belov'd by the King was retir'd to his favour, and to his former charge of superintendent of the Kings Mines.
Neither did this fright'n 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 Sebiras, who was call'd Mirza Haddi. He was a person 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 Minister to 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 Sebiras. There was a necessity for the party accus'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 overpower'd him by his authority, confiscate all Mirza Haddi's Eftate, and sent him to prison to the House of the Nazar, who was call'd Ismael Beg. When he came there they hung him upon Tenter-hooks by the feet against the wall, and drub'd him so long, that he was forc'd to be carri'd into another Room upon a Slaves back. His Lieutenant and an Eunuch, that had bin his Treasurer, were forc'd in the fame fawce, and all three put into a high Chamber that forc'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 Deroga, or Provost of Isphahan lefs remarkable. While Mahomet Beg was only Major-Basfi, there was some gold Plate stoll'n out of the Kings Kitchin. Thenceupon the Deroga sent his Officers to seize upon all the Goldsmiths in Isphahan, that knew nothing of the matter, as being utterly innocent of the Robbery. In the mean time he put them all in prifon, and lockt them close up, intimating to them, that he was resolv'd not to releas'e them without a good sum of money. The poor Goldsmiths thus ill us'd, apply'd themselves to the Major-Basfi, who sent his Officers to entreat the Deroga to consider that the Gold-smiths were innocent of the Robbery, and that being in some manner under the Jurisdiction of the Major-Basfi, as being Artificers in Gold and Silver, he ought not to refuse to discharge them at his request. But the Deroga not seeing the money come, bid the Officers of Mahomet Beg tell their Master that he knew what belong'd to his Employment, and further, said he, Let the Taylors Son meddle with his own business; tell him withall, added he, that if he pleaseth I will shew him his Sister's drawers. For a little before the Deroga had by his Spies surpriz'd her toying in a Garden with two young Lords, from whom he squeeze'd a considerable sum of money. Mahomet Beg now powerful enough then to prosecute his revenge, let it sleep, but when he came to the height of preference, he remembr'd the Deroga, and bethougl't himself which way to ruin him. Nor was it long ere an opportunity offer'd it self. For there being a report that the Enemy appear'd about Caudahar, a Frontier Town of Persia upon the Mogollu Territories, the Athemadoulet adviz'd the King to raise a good number of Souldiers about Isphahan, as being lusty nimble fellows and us'd to labour, and to send them to Caudahar, to be ready against all accidents. The King having an entire confidence in the Athemadoulet, order'd him to lofe 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 Deroga, Mir Kaffembeg, who according to his cruel and covetous humor, soon abuse'd his Comission, the thing which he, who had procure'd it, chiefly defir'd. For whereas the King intended that none should be enroll'd but those that were willing, the Deroga forc'd every body, especially the Sons of the richest Farmers, who rather than part with their Sons gave the Deroga his own demands to spare them. When Mahomet Beg had got matter enough against the Deroga, he underhand stirr'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 Comission was only to lift those that would go of their own accord. The Villages, easily encourag'd, sent their Deputies to Isphahan, whom he kindly receiv'd and presented the same hour to the King. His Majesty having heard them, and Mahomet Beg having seconded their complaint, the King order'd that they should
should make an exact list of what the Commissiouners of the Deroga had robb'd them of. Mahomet Beg loft no time, but by vertue 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 Shawet. This Oath was to be put in Paper, sign'd by every one that made it, in these words, Let my head be confecrated to the King, and my goods to his Divan, if I obey not punctually the Order of his Majesty. The accompt being made of all the money for which they had compounded with the Deroga, it was presented by Mahomet Beg, who aggragated the Tyranny of the Deroga, and represented to his Majesty that for thirty years he had thus devour'd the Territories of Isphaban. Thereupon by the command of the King, who was then at Isphaban, the Deroga was to be carry'd into the Merydan, and being ty'd up by the heels to receive a certain number of Bastinado'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 board'd thorough. The Kings command being thus seal'd, Mahomet Beg committed the execution thereof to his trusty Instrument Negef-Conli-Beg, who coming to Isphaban affembl'd the chief of the City, together with the Vizir or Governour, and the Deroga or Provolt, who thought of nothing; being met, before they broak open the Kings Seal they made a publick Pray'r 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 feiz'd with astonishment: at what time Negef-Conli-Beg coming to the Deroga, and striking him upon the Neck with his fift, threw him down under his Horfes feet, and caus'd him to be bound according to custom. Immediately he was huri'd to the Piazza, where he receiv'd so many Bastinado's upon the foles of his feet that his nails fell off. The next Friday they brought him to the fame place, where they repeated the fame Execution, and board'd his ankles. The Deroga being very ancient, his pains put him into such a condition as mov'd Negef-Conli-Beg himself to compasion, who wrote presently to Court, that the continuance of fo 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 flung up in the inner part of his Houfe with his Wifes, depriving him of his employment, but leaving him his Eftate.

But Mahomet Beg, not having yet compleated the revenge he sought, was resolv'd after he had thus tormentted him, to deprive him alfo of his Eftate. To which purpose he advanc'd to the Office of Deroga, a Georgian Renegado who was call'd Padada-Beg, whom he taught all the tricks imaginable to pick the peoples pockets. The design of Mahomet 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 mult Mir-Kaffem-Beg have heap'd up in so many years. In short, the new Deroga instracted and encourag'd by Mahomet Beg, levy'd unjustly such a vast number of fines, committed fo 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 Bequi, who is the first Miniffer of Justice, took the peoples part; whereupon Mahomet Beg perceiving he had been too harty in his design to be reveng'd upon the Divan Bequi, who had crost'd his designs, one morning caus'd several files of Musqueteers to be drawnd up at the Kings Haram. The King surpriz'd at the fight, Mahomet Beg told him that his Majesty was not safe so long as the Divan Bequi 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 Bequi's eyes, which was immediately done; nor did the old man say any more, but with his face all blemish'd with his own goar, defir'd the servant upon whose arms he lean'd, to turn him toward Mecca that he might pray for the prosperity of the King. All his goods were confiscatd and brought into the Treasury, but Mir Kaffem-Beg still enjoy'd his, though he was forc'd to spend the remainder of his days in his own house.

Thus Mahomet Beg preferry'd himself still in the Kings favour, and had remov'd all those persons from the Court that had no kindnes for him, and was indifferently safe, till Mir-Tebekher-Babbi 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 possess the Kings favour, to have the dis- 
posal of Affairs. Mir-Tebykar-Basbi, who had brought Mahomet Beg into Fa-
vour, being the elder pretended a respect due to his years, and Mahomet Beg pre-
tended more due from him by reason of his place. During this contest ran a re-
port of a rebellion upon Georgia side. Whereupon the Athemadoulet persuaded 
the King to send Mir-Tebykar-Basbi, lately made Konlar Agof or General of the 
Slaves toward Georgia, that so he might remove his Rival from Court. The Fa-
vourite sets forward with a flying Camp, but not finding any Enemy that oppos'd 
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 Soul'diers in a Country where there 
was no face of War, and begg'd his Majesties leave to return. The Athemadoulet 
on the other side labour'd to hinder his return by preaching to the King the ad-
vantages of the stay of those forces in those parts.

In this interim the Osbek Tartars had made inroads upon the Frontiers of Co-
rasan, and had slain severall of Mavontebek people, who was governor of the Pro-
vince. Mahomet Beg who was his Friend, gave the King to understand that the 
Kan of Cerasan had behav'd himself valiantly, but conceal'd the defeat of the 
Kan. On the other side the Konlar Agos sent Letter upon Letter to the King, 
but perceiving that none of them came to the Kings hands, he sent to Ispahan one 
of his disereets and most trusty Servants, who coming to Court intermix'd him-
self among the rest of the Lackeys. The Athemadoulet flying an unknown face, and 
being always mistrustful, demanded who he was? To whom the Messenger an-
swer'd that he was a poor Soul'dier upon the frontiers of the Kingdom, who be-
cause 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 Athemadoulet took no 
further notice of him. Presently after, the young man meeting the Meter told 
he had Letters of importance to deliver into the Kings own hand, of which the 
Meter giving notice to the King, the messenger was immediately call'd in. The 
King having read the Letters which discover'd to him what the Athemadoulet had 
conceal'd from him touching the no necessity of keeping forces upon the Frontiers 
of Georgia, and the loss which the Kan of Koresan had receiv'd, transported 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 boldness to represent 
to the King the long services which Mahomet Beg had done the Kingdom, and that 
since his Majesty had rais'd him from the duft to the highest honours of the King-
dom, it would not be for his honour to destroy at one blow a perfon that he had 
loved, 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 shave himself, go 
to the Bath, or to come abroad. This Exilement last'd for severall years. But my 
Letters from Persia in the year 1674, enform'd me that Sho Sulyman, the present 
King, has restor'd him to his Primier Dignity, and that he still governs as Athema-
doulet, the King finding no man more capable than himself.
CHAP. VII.

Of the Rebellion of the Prince of Jafque, a Vaflal to the King of Persia, in the reigns of Sha-Safi I. and Sha-Abbas II.

Between Cape Jafque, and Cape Guadel which are the two most Southern points of Persia, there lies a mountainous and mersehie Country, which extends itself from the Ocean toward the Province of Kerman, and in several places is inaccessible. It is poffe’d by three petty Princes, the one a Mahometan, the other toward the East both Idolaters. The first is the most potent of the three, and nearest to the Province of Ormus. He also assumes the title of Prince of Jafque as his Ancestors did before him. Now after Sha-Abbas the first had conquer’d Ormus, he went about to have made himself master of all the coast that extends itself beyond Cape Jafque; but meeting with refiſtance, he only obtain’d that the Prince of the Country should acknowledge the King of Persia for his Lord, and that as his Vaflal he should pay him an annual tribute. And indeed during the reign of Sha-Abbas, who knew how to make himself fear’d, the Prince of Jafque pay’d his tribute very orderly. But Sha-Safi, succeeding his Grandfather very young, this tributary Prince shook off his yoke, and refus’d to pay. Which not being regarded in the reign of Sha-Safi, the Prince of Jafque thought to do the fame in the reign of Sha-Abbas the second. But at length after he had refus’d to pay for some years, the Kan of Ormus pretending the Country to be under his Jurisdiction, and that the Kings honour was concern’d in the Princes refusal, incited Sha-Abbas to fend forces against him to reduce him to obedience. The King granted the Com- miffion to him that had undertaken the busines: who prefently gathering toge ther an Army of 20000 men, the moft part Horse, thought to have surpriz’d his Enemy. To which purpofe that he might take the nearest way, he march’d direc-tly toward Cape Jafque. But as it was the shortefl cut, it was the moft dangerous; insomuch 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 flipt, together with 20 or 30 horfemen more. The death of the Kan being divulg’d, the Army retreated back again; but as soon as the King receiv’d the news, he sent the Brother of the deceas’d Kan to fucceed him. In the mean while the Rebel Prince believing within himself, that he was not to be thus at quieter, and expecting to be attack’d by the new Kan, ftood upon his guard. And indeed the new Kan march’d with all the fpeed he could, and enter’d the territories of the rebellious Prince, but being beatn was forc’d to make more hafte back again to Ormus, with the lofs of an abundance of men.

The Prince of Jafque put up with this succefs, did not believe that the Persians would be fo hafly 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 embarqu’d at the neareft place he could to Cape Jafque, thence to make fmall toward Arabia. But the Governor of Kan understanding his design by his fpies, way-laid him by Sea, took him and brought him to Ormus. At that time the heats being excelfive, the Governour was retir’d, according to custome, 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 expectinx the return of the Messenger which he had fend to the King for orders what to do with the Prifner, the Princes wife hearing of her husbands misfortune, and being a woman of a manlike cour age, 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 greateft part of his men, whom the found asleep, carry’d away ten or twelve of his wives, and fet her husband at liberty in spite of the Persians, who had not time to rally themfelves.

The news of this defeat coming to Court, the King being highly incens’d, fend 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 furious by the other two Idolatrous Princes his neighbours, the Persians were again beaten. Only the Prince of Pasha loft his Lieutenant General, a valiant Captain, and a very good Soldier.

The King understanding that the Lieutenant General was the Kan 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 abhoring so much cruelty, begg'd of the Kan to furceafe his rigour, who readily granted them their request.

CHAP. 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 busines for him to do. The last time he was exil'd, he was kept five or six years in a Fortref[e] 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 defirous 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 kifs 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 pleasand in conversation, then a valiant and expert Captain, made him Generalissimo of his Armies, as he had bin in the raigne of Sha Abbas.

When the Court saw Ali-Couli-Kan to well receiv'd, every one then labour'd to testify their joy for his return. They sent him Horfes, 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 fore'd to have recourse to the Armenians, of whom he desir'd to borrow five or six hundred Tomans. As for the Kalenter he would have had the sum lent, but the rest would not. Thereupon the King taking a walk to Zulpha, Ali-Couli-Kan put it into his head to go and fee the great Cathedral belonging to the Armenians, where feveral Bishops with feveral Monks reside. The King entring into the Church, where the Bishop stood ready at the head of the Clergy to receive him, and seeing all things new and strange, as coming but lately out of the womens Hotam, ask'd his favourite what sort of people those were clad in such an extraordinary manner. Ali-Couli-Kan told him they were Devils, Devils! said the King, What! asked he, do not bring me into a house of Devils? The King thus incens'd against the Armenians, re-
refolv’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 Tom­mans 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 buckets 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 alfo shot at the Goblet upon the top of the Maff in the middle of the Meydan, he went and fate in the Divan, which is over the Gate call’d Ali Caps, where he had the paltime to see Lyons, Bulls, Bears, Tygres and Rams fight. But that which was moft admirable, was to fee a man stand upright upon the Saddle while the horfe 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 presented two handfom Youths to the King, which had both delicate voices. The King hearing them sing, was very much troubl’d that he could not make use of them in his Haram, which Ali-Couli-Kan observ’ring, sent for a French Chirurgeon, and promis’d him a great reward if he could cut the youths and save their lives. The Chirurgeon for lucre of a large recompence, cut them both and cur’d ’em very well. Which done, Ali-Couli-Kan presented the two youths to the King, who was surpriz’d to see them, but was well pleas’d that he had got two fuch new attendants in his Haram. But see the reward of fuch a wicked action. Ali-Couli-Kan dy’d soon after. The Chir­urgeon never was pay’d: and being advis’d to present 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 Rafcal, telling him withall that he did not think the Religion of the Christrians had permitted fuch acts of villany. The two youths were born at Casbun, 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 observ­ing, to appea­ce their forrow, gave them a Pension during life.

CHAP. 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 Issue behind him, the Eldest ascends the Throne, while his Brothers are kept in the Haram, and their eyes are put out: and if there be the leaft suspicion 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 firft 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 negligence­ly executed, and that the poor unhappy Princes had some figh left them.
he order’d their eyes to be digg’d out of their heads. Shu-Seif’s cruelty went yet farther, for he spair’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 reaching him to counterfeit himself blind, prefer’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 belong’d. The Eunuch seeing the King so fatally afflicted and ready to give up the ghost, assur’d him that he would restore the Prince to his sight, and to comfort him at his death, brought the Prince with perfect eyes to the bed side. The sight of which pro-long’d the Kings life till next day; and gave him time to command all the Grandees 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 paragon of excellent natural parts. As blind as he is, he is a great lover of Curiosities, and has built him a Houfe in Ispahan, which is worthy a mans sight. He is overjoy’d when any perfon brings him any rarities out of Europe, feeling them in his hands, and cau’ing 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 deceiv’d which part of the hand points to the hour. By means of certain figures which he makes of soft-wax, and jets in order upon a Table, he will count up an account very exactly. Several other good qualities I admire’d in him; and it griev’d me to fee a man reduc’d to that miserable Condition, only because he was of the blood Royal of Per-sia.

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 Goulams which are his Slaves, if he find them capable, and thinks they may be fit for his service. The Father to leave the Employment 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 distingui’d like most of the European States, into three Bodies. The first is that of the Sword, which answers to the Nobility, and comprehends the Kings houſhold, the Kans, and all the Souldiery. The second is that of the Quill, comprehending all those that belong to the Law and the Courts of Justice. The third is compos’d of Merchants, Handicrafts-men and Labourers.

CHAP.
CHAP. X.

Of the first of the three Orders or States of Persia, which comprehends the Kings Household, the Kans or Governours of Provinces, and the Souldiery.

The Primier Minister of the Kingdom is call’d Athemadonler, or the support of Riches. His office is the same with the Grand Vizier’s in Turkie, 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 than 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 flight fault or dilatate is subject to be strangeth by the Grand Signor. 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 dilannul and cancel in the night whatever orders he makes in the day time.

The Nazor 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 Master of the Kings House in France.

The Mehter, 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 easie for him to befriend or do unkindnesses, as his inclination leads him. During the minority of the King, some of these Mehters have been known to govern the Kingdom.

The Mir-Akbar-Baffi, or Grand Esquire, has the Charge of the Kings Stables, which as well as the Gate of Ali Capiz, are a place of Refuge, and whoever saves himself therein, let it be for Murther or Debt is safe. All the Horfes in the Kings Stable are mark’d with a hot iron upon the left hip, and those that belong to private persons upon the right. Those that the King gives to them that serve in his Armies, have the Kings mark, and are not to be sold, but they may be chaffer’d away. If any of those Horfes happens to dye in a Horfes-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 Horfe 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 Mulfet 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 Commodions every Mulfet.

Sho-Albas the second being at Casbin 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 caus’d so 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 thrown up upon his left hand, and when the Mulfet was over, the King advance’d the Pay of every Horfeman, who according to the sentence of the Judges had shot nearest the mark.

I was then at Casbin, and I remember one Souldier, who quite contrary to what the other Horfemen 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 chase he commanded that black rascal to be catch'd 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 Souldiers in the Army: as he had signally made it appear at the Sieges of Erivan and Candahar. Upon that the King caus'd his Horse and Arms to be retir'd him again, and commanded him to ride by him as the rest of the Souldiers 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 Soudlier shaking 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 'em better against the body or head of the Enemies of my King. I would then shoot three before another could shoot once. At the same time he draws out two Arrows out of his Quiver, one of which he held 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 Horleman 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-Bafzi, or the Grand Mafter 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 Seftan Bafzi receives the orders of the Grand Mafter of the Hunt. He has charge of the Dogs, Lyons, Leopards, and other Beasts for Chase.

The Kindar Bafzi, who has charge of the Kings Saddles.

The Zinkan-Courfboifi is the chief of the Querries, that hold the Kings stirrup, when he gets a Horleback.

The Kelege-Courfboifi carries the Kings Sword.

The Oriage-Courfboifi carries his Bow and Arrows.

The Vakavniez 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 represented to the King.

The Kafnadar-Bafzi is he that keeps all the Money which is in the Kings Coffers, whom we call the High Treasurer.

The Ifhk-Agsb-Bafzi is the Grand Mafter of the Houfhold, who has several Officers under him.

The Mubmender Bafzi is the Mafter of the Ceremonies.

The Hakim-Bafzi is the Kings chief Phyfitian, by whose allowance all the Phyftians of the Kingdom are licensed.

The Munredgin Bafzi is the chief of the Astrologers.

The Divan-Beghi is the chief Jufticiar, as well in Civil as in Criminal cæfae, and he keeps his Court either in Ali Capi, or in the Kings Houfe, where his Majesty sometimes presides 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 our procès against the Kams, and other Grandees of Perfa.

The Deroga is much like the Lieutenant Criminal in France, from whom it is lawful to appeal before the Divan Beghi. He has an eye upon Robberies, Batteries and Murthers, and he has power to suppress Houfes of Debauchery. If he catch any debauch'd perfon, he has power to give them the Baffinado, or to fix them: and most commonly he pierces corporal chastifement to punish their purfes.

The Sofragi-Bafzi is he that spreads the Sofra before the King.

The Cheraghi-Bafzi is he that has charge of the Wine: chiefly the Sehiris 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 Chirategi-Bafbi; there being none but the Franks and Jews that make it.

The Mefteal-Bafbi is the chief of the Torch-bearers; who furnishes the Court with Candles, which are all of Wax. To this Mefteal-Bafbi belong all the fines of those 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, unless the Mafter be of great Quality.

The Kabneregi-Bafbi is he that has care of the Kabud, the Role-water, and other diffillations which the Persians drink; as Bilmifbe, made of the buds of brown Sallows.

The Kara-Sefafbe is the King's Chirurgeon, or Barber, who lets him Blood, and shaves his Head; and cannot part with his place to another.

The Capigii-Bafbi is the great Porter, who has under him several other Officers.

The Melikケンゼガエ is he that has charge of the Stuffs for the King's Household, and puts them out to the Taylors. He takes an account of the shreds and old habits, which serve to make Clothes for the Souldiers, deducting for them out of their pay.

The Gendam-Bafbi is the chief of the Foot-men.

The Mir-afet, 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 sale of the Canal-water to the Country-men; for which he makes the Farmers pay a severe rate.

The Karkone is the House for the Royal Manufactures, where the Gold and Silver-Carpets are made, as also those of Silks and Worsted, 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 Limmers that paint in Water-colours; Lapidaries, and Goldsmiths, that only make Silver-Rings. For in regard the Persians cannot say their Prayers when they have any Gold about 'em, they never wear Jewel or Ring 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 causes all his Jewels to be set in Silver, as we set 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 Nakkafe-Bafbi is the Serjeant-Painter, who only works in miniature; they cover their Pictures with a Varnish made of Matlich seep'd in a certain Oil that diffills from a Rock that points upon the Capian-Sea not far from Shamatri. It diffils out of the Rock at first like water; but afterwards it thickens till it become as thick as Sallet-Oil, preserving all its whiteness. There are also three other Rocks not far from the former, from whence this Oil diffills; but it is thicker, and of darker colour.

The Negach-Bafbi is the chief of the Joyners.

The Emeardar-Bafbi has the charge of the King's Granaries, and other Provisions, having several Officers under him.

The Oustadar-Bafbi is the Master of the Woodyard.

The milk part of these Officers have their diet in the King's House, or else an allowance of Diet from thence.

The Tjheenal-Bafbi 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 best dish, and orders it to be carri'd home to his own Houte.

Now for the Officers of War, the principal are; Firft, the Sepeh-Salar, Generalissimo of the King of Persia's Armies, who is never conftituted but in time of War; which being ended, his employment ceases. His place in Council is immediately next to the Athemadoulet.

Now in regard the Militia is divided into three forts, there are also three Generals. The three Bodies of the Militia are the Corfehis, the Genlams, and the Tafelengis.
The Corfishis 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 fend 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 Kefel-Bafsí, or Red-heads, because that formerly they wore red Bonnets. It is said that the King has about 22000 of these Corfishis in pay, all good Souldiers, that do wonders in Battle. Sha-Abbas the first did what he could to abolish this Militia, and to set up the Goulams in their stead. His hatred against them was only because he thought them too powerful; for he was wont to pay to his Favourites, that nothing but the Puissance of the Corfishis, could oppose the Royal Power. Therefore he took away some of their Priviledges, and gave them to the Dowlams; but he could not bring about his design any farther.

The General of the Corfishis is call’d Corfishi-Bafsí, and ought to be one of their Body; nor can the King impose another upon them. The Mim-Bafsí commands a thousand Men, the Yez-Bafsí commands a hundred, and the Ob-Bafsí commands ten. The Corfishi-Bafsí has 150 Tomans a year; the Mim-Bafsí sixty-two; the Yez-Bafsí thirty, and the Ob-Bafsí fifteen. The pay of every Horse-man is from nine to fifteen Tomans a year. Besides, every year the King makes a general Muster, and then he gives to the Corfishis 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 Corfishi.

The Goulcr-Agáf is General of the Goulams, or Slaves. For indeed they are either Slaves, or the Sons of Slaves of all forts of Nations, who do the King very good Service. They are for the most part runnecade Georgians, and there are about 18000 of these Goulams, being all Horse-men; whose pay is from five to eight Tomans a year. The Corfishis are very good Husbands; but the Goulams, as soon as they have received their pay, fall a drinking and swaggering; whereas the other, if he has a Pfister to spare, will buy a Sheep with it. For in regard they live in Tents, their Riches confists in Flocks. The greatest part of the Court of Persia is made up of these two Bodies. The Goulams 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 Goulams 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 assign them quarters. For after the chief have taken upon the best places, the rest set up their Tents as near as they can to the Pavillion of the General.

The Tsfenkisler-Agáf is the General of the Tsfenkis, who compose the third Body of the Militia. This part of the Souldiery was but lately instituted, being composed of men taken from the Plough, as being most fit for labour. They are Foot-men with only a Scimiter and a Musket. 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 Souldiers, as being a company of poor Country-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 best pleases him, and they prove very useful to the Army, as Sutlers. This Infantry is composed of the Country-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 set out. And there is not a Foot-man that has not his new-Suit in his Chest, and his Musket and Scimitar in very good order. They are well train’d, and well disciplin’d; for every three
three months the Governor of the Province takes a review of all the Souldiers in his Province; and caufes them to be exercis'd in his own prefence. They are order'd to shoot at a mark, and they that hit it, are fure to have fome reward from the Governor. When the King fends for any part of his Infantry, they prefently know who is to lead 'em; and they are all latch, and well clad, never putting on their belt Clothes but when they mufter, or march into the Field. They pay to the King little or nothing: for of all their Cattel great and small, they pay but one in the hundred to him, and one Abyf, or 18 Sons of our Money.

The Efbeck-Agha, or chief of the Kefhechi's, who are the King's Guards, and carry a Musket with a very wide bore. They were but lately infifted by the Athemat-doniel, when he intended to deftroy the Drowan-beguni. This Officer has about 2000 men under him, of which he difpofes 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 Topig-Basbi 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 fome two or three pitiful Guns in fome of the Frontier-towns: And for Ships, there are none in Persia but what come from Europe or the Indies toOrmuz or Bafara. The Persians themselves have no other Ships than fome few large Barks in the Perfan-Gulph, and in fome parts of the Capfian-Sea, where they keep a Fleet againft the Efbeck Tartars, the Kalmouks, and other people.

As for the Kans or Governors of Provinces, they are generally chosen out of the body of Coftchi's and Goulams; who are handfom persons, and generally much more Valiant than the natural Persians. For the natural complexion of the Persians is not good, as may be feen by the Gaurers, the original Inhabitants of the Country, who are for the moft part tann'd, and ill-fhap'd. So that there is hardly a Persian, from the King to the meaneft of his Subjects, who is not a Georgiant, or fprung from the loins of Georgians. For they fetch a great number of Slaves out of Georgia; by the frequent Marriages of which women, the Georgiant Valour and Beauty are become Natives of Persia.

The Kans or Governors of Provinces are as fo many petty Kings, fear'd and repected by all the people. And when they are fett'd, they are never depos'd, but upon repeated complaints of their exceflive Tyranny. There are fome of thefe Governments that yield the Kans feven or eight thoufand Tomans. But they are bound to prefent the King every year at Newroz, or New-years-tide.

Under the Kans there are alfo Governors of leffer quality, who are also immediately preferr'd by the King, and cannot be depos'd by any perfon but himself. If they abuse their Authority, the complaints brought againft him are firft carri'd to the Kan, which, if they concern the Government of the Kingdom, the Kan is bound to inform the King thereof. But if the complaints are not confiderable, then the Kan may do Justice himself, and make the Subants know their duty.

There is yet a third fort of Governors, call'd Aflahs, who are the King's Lieu-tenants in places where he had Kans in former times; or where he ought to have them still, but only to fave charges. For in the Provinces where Kans Govern, they and their Officers, almoft equalling in name and number the Officers of the King's Houfhold, devour all the profits of the Province, but what the Kan is oblig'd 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 eafily 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 Orient.
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 Minister in Temporals, the Sedre is the Prime Minister 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 Mufi 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 sorts of Legacies, the one from the King's of Persia, the other from particular persons. Therefore for the more careful Superintendency over these two sorts of Legacies, there are sometimes two Sedres appointed. The one is called Sedre-Knas, 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 called Sedre-el-mahfenfar, who has the management of private Foundations. In the year 1667 the King created two Sedres, 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 called Sheik-el-slem, 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 Picbnamaz, who is always first there before Prayers begin; and he teaches the people to Pray by learning of him, having their eyes always fixed upon him to that end. This Picbnamaz is the same with him whom the Turks call Imam. The Moullab's are the Doctors of the Law, as are the Hodgias 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 one 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 Sanctity, they wear a great white Turban, with a single Chamlet-habit of the same colour. Their gate 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 single mat. Upon this, at one end, the Moula 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 Moullab's always carry about 'em; 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 prophane 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 Moulla's make, seems to be accompani'd 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 Shiraz suffer'd his leg to rot off, because he would not let a Chirurgical Surgeon touch him, for fear of being defil'd.
There belongs also to every Mosque a Montevils, who looks after the repairs of the Building, and the Provision of what belongs to the Mosque; together with a Monasren, who cries morning and evening from the top of a Tower, That there is but one God, and that Mahomet is his Prophet.

Colledges, the Perfians call Medreles 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 Monderes, and is generally the greatest Block-head of them all. But there are several other persons 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 Akraun or Doctor. But when their Liberty 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 upright till the Doctor bids him sit down again. One of these Doctors shall teach all manner of Sciences in one day; for he is not learned that cannot talk of all. And certainly had the Perfians 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 great account of their own Theology, of Logick, Phyfick, 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 Kadgira Nefir in the City of Troufs, in the Province of Koraffan. Tis very probable he was well skill'd in the Greek and Arabick, having translated into Perfian several Books out of those two Languages. They have some pieces of Aristotle which are accounted the best in the Welt: The Almag fis of Polarm, which they call Magic; some tractates of Euclides, some fragments of Archimedes: the Opick of Ebne, Heifler, and other excellent Books. Some have affirmed that they have been skill'd in the doctrin of Sines and Tangents for above this 800 years: and indeed they are very curious at this day in Mathematical Infruments. They have also a great inclination to Poetry, the chiefest grace whereof they believe to consist in design of accidents, and high comparisons, observing rhyme as we do. As for Phyfick, they have Galen, whom they call Galenous; Averroes, whom they call Aboualet, or great Father; and Hermes Trismegistus, whom they call Ormonus. The most considerable of their Historians is Ronze el Sapha, 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 his enormities depriv'd them of their power upon earth, and gave it to man to manage. Their Books, though dear, are very common, and every Trades-man buys 'em, being very ambitious to learn the Sciences themselves, and to encourage their children to do so too. They send them betimes to the School, which they call Mekele, of which there are several in every Quarter. They make a hideous noise in their Schools, repeating their Lessons 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 stirring out of doors till they are 18 years of age, unless it be to go a hunting or a shooting now and them. Hence it comes to pass, that the Children are dierect, 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 Gownmen. All the Books and Registors 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 Difier-Krone. As to the Fee-Lands call'd Monikerbar, 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 *Mefempti* 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 *Mefempti* to value Lega-
cies.

The *Nazar* controls the *Mefempti* and the *Memalek*, and his hand is requir'd
to all Papers of dispatch.

The *Deroga* or Provost 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 affign'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 King's 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 *Teahsiders* 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*
year, shall be fore'd to give a good share out of it to have the rest in ready Mo-
ney; which has been often the ruine of the *Persian* Army, through the abuses
and defalculations put upon the poor Souldiers. During the Reign of *Sha-Abbas*
the 2; and toward the beginning of the Reign of *Sha-Setfi* 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 perfons. The rest of the Lands are meafur'd, and every Land pays so
much a meafure. The King alfo has a vast income by the Merchandizes that
pay Custom and Toll. The Port of *Bander-Aboff* alone brings him one year
with another, when leaff, besides accidents, near upon 20000 *Tomans*.

CHAP.
CHAP. XII.

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 Forraign Traffick. Only with difference, that the Country Trade is in the hands of the Persians and Jews, the forraign Traffick in the hands of the Armenian only, who are as it were the Kings and the Noble mens Factors to fell their Silk.

As for the Handicraft trades, there are some Corporations that pay a certain yearly duty to the King, as Shoemakers, Cutlers, 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 most 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 fiercity 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 join'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't, which is the reason they so much esteem it. 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 consequen-ces of the Invention, he was forc'd to break his Press. For on the one side the Children refus'd to learn to write, pretending they wrote the Bible themselves, only to get it the sooner by heart: on the other side many persons were undone by it, that got their living by writing.

The Persians use three sorts of hands, the first is call'd Nespalick, or the Ser-hand: the second Shakhfe or Dravnni, which is their Court-hand: the third Norkae, or the Running-hand, very like the Arabic. They write with small Indian Reeds: and fay, 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, otherwise they could not make their dashes large and free, as the Character requires. They make their Paper of Cotton Fustian, very cour'ge, 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 Spor.

The Persians speak four Languages among 'em. The Persian call'd Belick, that is sweet and pleasing. The Turkish, call'd Seiafeet, or the Rodomontado Language. The Arabian, to which they give the Epithite of Feschayb or Eloquent: and the fourth, call'd Cobabet, or the Speech of the Country people. The Persian in use among the Gentry is compos'd almost of all Arabic words: by reason that the Persians is very barren. But the Gibbrish of the Country people is so corrupt that they in the City can hardly understand 'em. The Arabian is the Language of the Learned, in which tongue their Books are written. The Language of the Court
The regard for Silk for Noble But in Which a there is much transpor't to 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 fuch thing.

The Persians are most excellent Artifts for manufactures of Gold, Silk and Silver, of which their rich Carpets and Tiffues 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 forts, and others that make Bonnets and Girdles of Gold and Silk. Others there are whose busines is to faftn 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 fuch 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 faftn several flowers with gum water, and fome figures, though the Law forbid it. Which they learnt to do upon the Armenians carrying out of Europe fome ill-favour'd cuts and pieces in diltemper which they bought here without judgment: these pieces they hang before their doors, and those hollow places in the walls where they put their Quilts and Carpets when they ride.

The Persians are excellent Artifts at Damaquing 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 fame work neither upon their own nor ours. This Steel is brought from Golconda, and is the only fort of Steel which can be damasqu'd. For when the workman puts it in the fire, he needs no more then to give it the rednes of a Cherry, and instead of quenching it in the water as we do, to wrap it in a moift Linnen cloth: for should he give it the fame heat as to ours, it would grow fo hard that when it came to be wrought it would break like glafs. I speak this to undeceive thofe people who think our Scimitars and Cut-laffes are made of Steel of Damafoes, which is a vulgar error; there being no Steel but that of Golconda that can be Damask'd.

The Persians are also excellent Artifts at making Bows and Arrows, and fuch other weapons as are us'd in that Country. As for Bridles and Saddles their Artifts far exceed ours, especially in their fowing, which they do fo neatly and with fo much art with a kind of back-flitch, that it looks almost like an embroidery. There are an infinite number that live by drefsing Seal-skins and Goat-skins, the first to make boots for the Gentry and better fort of Merchants, the latter for the poor people.

There is also a fort 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 fo well as Porcellane, which has this quality, that if you powre never fo 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 glafs Tobacco-pipes, for when they are brok'n they join them together again with a certain mallefic made of lime, and the white of an egg, then with a Diamond-pointed piercer they make holes in the glafs, and bind the pieces together with a thin Latten-wire.

The moft considerable commodities of Persia are the Silks which come out of the Province of Guilan. But there is not fo much transported out of Persia as men imagin. For formerly great quantities of Velvets, Tiffues 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 flat 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 drefs'd in Persia are transported by the
Holland into India and Japan. Great quantities also of both are transported into Muscovy and Poland.

The Ronas, that famous Root, of which I have already spoken, is transported over all India, where there is also a great vent of Persian fruits pickled in Vinegar, as also of their sweet waters.

Their Pitsaches grow in great abundance about Casbin; Almonds from the Territories of Teft and Kerman, Raisins from several parts of the Kingdom, especially from Shahiras: And their purgative Prunes, which they call Alonbacara, from the Frontiers that border upon Tartary.

Great store of Quinces candied, and boxes of Marmaled made at Balsara, are thence transported into India, where they are bought up by the Mabematians and Portuguefes. 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 Tucat, to Diarbeqmir, Nineveh and Daghat. Among the rest a fore of small Abricots, very pleasing to the taste, which being boil'd in water make a pleasant syrrop, and are the only diet for the fick in those parts.

There are also great store of painted Callicuts made in Persia, which being courte, 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 Cattel; and to begin with their Camels, they sell 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 sell great store of Horeses 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 Tarsis and Hamadan to fetch them away. They drive them as far as Constantinople 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 leaf of which conifits 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 Fewellers brought some Turquoifs 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 those of the new rock, they are of no value, because they do not keep their colour, but turn green in a little time.
Of the Justice and Policy of the Persians.

The Justice of the Persians is very exact and very speedy. Suits are determin'd upon the place without any need of Advocates or Proctors. Not but that the Officers of Justice are easie to be corrupted, but in their unjust exactions, which they carry as secretly as possibly they can, they are sooner satisfied then the Turks; and if their injustice be discover'd, upon complaint to the King they are punished without mercy.

The Kans do Justice in their Provinces, as representing the Kings person. Besides that, the King has a Divan Begus in every City, and the Kans places under him a Deroga, who is like the Lieutenant Criminal in France. He has under him an Astar, 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 accompt of themselves. There is also a Kelentor, that is, the chiefest or greatest, who seems to re semble the Tribune of the People among the Romans, or the Provost of Merchants in France. The Kelentor 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.

Murther is severally punish'd, nor will money save the Criminal. When the Murtherer is taken, they carry him before the Divan Begus, 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 compassion torture him to death.

I remember the Kan of Schiras had a Favourite, who falling in love with a young Persian Gentleman, would needs endeavour to have the use of his body. One day meeting upon the Road together, and lying at night under the fame Tent, the Favourite about midnight came to his bed side, and after many solicitations would have forc'd him. But being violently repuls'd, the Favourite for madness to see himself disappointed, and liable to be discover'd, stabb'd the young Gentleman to the heart, and fled to the Mountains. The Murther being divulg'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, threatn'd to complain to the King. The Kan being thereupon constrain'd to pursu'e his Favourite, at length took him and sent him to Isphahan, 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 Isphahan; and demanded Justice of the King with that eagerness, that though the King had an inclination to have spair'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 car'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 houses of Debauchery with a proportionable strictness, of which I will give the Reader two examples. A young Hollander, coming to Isphahan, pretently put himself into a Persian habit; and going in the evening to a house of good fellowship, met with certain Persians, with whom he happen'd to quarrel, and being well-beaten for his pains, thought it not convenient to stay any longer where he had bin so ill entertain'd. Thereupon the Dutch Interpreter went and complain'd to the Arthemadoulet, who inform'd the King. The King immediately sent for the people that had beaten the Hollander, and ask'd them why they abus'd a stranger? To which the others made answer that they saw no stranger, but only a man clad after the Persian garb. Whereupon the King told the Interpreter, that if the Dutchman had worn his own Country habit, his Subjects durft not have abus'd him, but as the cafe stood, he had no reason to punish 'em.
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 informed 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 chafiments.

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 examin 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 posted over all Perse, 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 escape, all the Pafies are so well guarded. If any one endeavours to travel through the Mountains or unfrquented roads, then the Radars who are in all places, feize such persons upon, fulpition, for not taking the direct road.

As the Caravan was one day letting out from Tarvis for Ifpahan, a poor fellow took an occasion to rob a Cloak-bag during the hurly-burly of packing up, and fled crofs the fields not knowing his way: the Merchant miffing 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 fend the person to him fo soon as they had feiz'd him. In a short time the Thief was constrain'd to forfake his Cloak-bag and to come a thwatt the fields for water. Who being examin'd by the Radars why he came alone by such a way, and not knowing what to answcr, was carrid to the Governor. He was soon convicted and condemn'd to death, for Thieves find no mercy in Perse. Only they are variously put to death. For sometimes they are ty'd to a Camels fly by the feet, and their bellies ript open. Sometimes they are buried alive all but their heads, and starvie'd to death: in which torment they will sometimes defire a Pallenger to cut off their heads, though it be a kindnes forbidden by the Law. But the most cruel punishment of all, is when they fet the Thief a Horfe-back, with his extended Arms fasten'd to a long flick behind: then larding him with lighted Candles, they suffer the Candles to burn into his very bowels. Another and I met two in this mifery, who defire'd us to haint their deaths, which we durst not do, only we gave them a Pipe of Tobacco according to their defire.

As for thofe that steal in Cities, they tye them by the heels to the fly of a Camel, and rip up their bellies: and then as the Camel drags the poor creature along the streets, while one goes before him crying, The King has punif'd him for fuch a crime. If yet he be not dead, they hang him upon the next tree.

Tho. Radars have little wages, which makes them ufe 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 Governour of the Province is to make good to the Merchant whatever he has loft, according as he shall make out by his Oath or his Book. Nor dare the Governors deny satisfaction, fearing a complaint at Ifpahan. I my felf was rob'd of two Bales of goods, between Lur and Schiras, to the value of 1400 Pfalters, but upon complaint to the Governour upon my own oath and shewing him my Book, he pay'd me all my losfs in gold, and gave me a preffent in wine besides.

The Polts or Shappars are thofe that carry the Kings dispatches to the Governours of Provinces. When they are fen any whither, the Kings Efquire finds them a Horfe, and a man that runs to the end of the Stage, to bring him back again. If thofe Curriers meet a Horfeman upon the road, they have power to difmount him, if their own be not fo good, or be ty'd: and the Horfeman must either run after his Horfe, or fend some body to the end of the Stage. Sometimes thofe Curriers abufing their power, within a quarter of an hour after they have chang'd their Horfe, if they meet another better mounted, they will take away his Horfe too. Nor dares the Horfeman refift, though he be never fo much too strong; for there is no pardon for them that lay fo much as a finger upon one of thofe Shappars; at other times they will pretend to take away a mans Horfe only
only to get money. But they are forbid to deal so by the Franks; and I have pa’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 Mobrefeb, who is the chief of the Government, whose business it is to set a rate upon all sorts of Provision, being afflicted by three or four more Affefiorfs. Every first day of the week there is a public Proclamation of taxe upon the weight of every thing. Which Affefiorfs in the evening advise together against the next day whether to raise or abate the price before set. This order was esta-

blish’d by the great Sba Abbas, and was in his reign more punctually observ’d then it has been since. By the observ’re, that all provisions of belly-timber are fold by weight and not by measure: so that you may send 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 theeller be discover’d to sell by false weights, they are led about the streets with a Takekelis, or a Benet like a Bee-hive upon their heads, and a Bell about their necks to expose ’em first to the laughter of the people; after that they are fin’d, and receive so many drubs upon the soles of their feet.

If this good order were not observ’d in Persia, the poor would suffer very much. For the handieract trademen that work all day in shops remote from their houses, where their wives are continually shut up, eat nothing at noon but a little fruit in season: and then in the evening when they leave work, they go to the Market and buy for their Families boyld or roat’d meat, of which there is great plenty. Therefore are they so exact, least so many poor labouring men should be deceiv’d.

One day a Baker of the City came to the Kan, complaining that the Judge of the Government had set too low a price upon bread, so that he should be a great loser. To whom the Kan made answer, that ’twas not his business to alter the price: bidding him go to the Magistrate that was concern’d. But the Baker belie-

ving the Kan could do any thing, sent him a present of fifty Tomans. The Kan seeing the ill design of the Baker to oppress the poor people, and the ill opinion he had of him as a feller of justice, commanded him to be carr’d to the Piazza and there to be drub’d upon the soles of his feet till he pay’d the other fifty Tomans, which the Kan forthwith distributed to the poor, and caus’d the price of bread to be abated instead of raising it.

CHAP. 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 preserve the name of their Predecessors, but like the Jews, for distinction sake, say, such a one, the Son of such a one. When they Circumcize 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 inquisitive after the time to come, consulting 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 told every year in Persia, which they call Tacwu; but is indeed an Ephemerides, containing the Longitudes and Latitudes of the Planets, the Conjunctions and Oppositions, and other such things. This Tacwu is full of predictions about Wars, Sicknesses and Famine. It sets the proper reasons to put on new clothes, to let blood, to Purge, or travel, with many other instructions of the same nature. They give great credit to this Tacwu, and they that can get one, govern themselves in all things according to the Rules there set down. Others to know the success of their affairs, go to
a Doctor of the Law, and desire him to open the Al-conran, and to tell them the
use of their businesses. Thereupon the Doctor muttering some strange words,
opens the Book, and if he meets with affirmative commands, he declares the
undertaking shall prosper. If negatives, he diffuses from the enterprize: I re-
member a Gardener belonging to the Capuchin Friars, would needs go to one of
those Moullab's, to know whether he should get by an Ox that he was about to
buy. Whereupon the Moullab affur'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 rax'd the Moullab for
the falsities of his pretended Art, the Moullab reply'd, that God knew that the
Gardiner would spend his Money upon even Women, and therefore took 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
Masters of which mystery, call'd Rammal, keep Shops on purpose to delude the
people. When they fee people coming, they have perions suborn'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 Kiabetain, the specks whereof are some even, some uneven; but when there
are people enough gathered together, he tells point by point how many specks his
fellow-Cheat has in his hands. Who counterfeiting astonishment, encourages the
poor silly creatures that stand gazing, to spend something for a lyce which they felt
them. They also make use of the Fals which is to open a Book, & by numbers even
or odd, to prognosticate 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. In little here a Book lying before him, full of little
Pictures and Groats-work, wherein he strives to shew the people some Fantasim 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-
so upon the Road to Zulpha, where they lye upon the Road to catch the silly
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 trust to the Devil,
and renounce Paradise? When they would affirm any thing to be true, all their
Oaths are Ser-a-zâre-fos, By the King's beloved head; or, Erva pigember, by the
Spirit of the Prophet. I remember once at Gallas, 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 curfes, to which, the other reply'd
no more than 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 falutation, and putting off our Hats so often as we do.

The Persians are naturally great Distemblers and Flatterers: and they make it
their study to acquire ease, and applause. They love to give and receive Pres-
te: more especially to present the King. Which Presents are valu'd, and ac-
cording to the estimations, they must find ten per cent. to the Serjeant Porter, and
five per cent. to his Deputy: which, if they do not pay willingly, they are forci'd
to pay: which I saw the Deputy of the Holland-Company forci'd to do.

The Luxury and the Expences of the Persians is excessive, as I have in several
places observ'd. And though it be against the Law of Mahomet to make use of
Gold or Silver-plate, which lets aside that metal only for Commerce and for Mo-
ney; none but the poor obferve that Law, for the rich make no scruple to trans-
greft 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 stay at home to expect the Visits of their Inferiors; after
that they get a Hortleback, and return their Visits. The Curriers continue their
Visits all the year long, and going to the Noble-men's Houses, stay in the great
Hall till they come out of their Harans. Whither, when the Noblemen come,
they lay their hands upon their stomachs, and bow, which is their manner of saluting the Company that tarries for them. After some few Compliments, they get a Hearbeck, attended by all their Visitors, who accompany them to the King's House, in expectation of some kindness, by virtue of their favour. The favours which the King usually does to such people, is to send them to the Governours of Provinces with a Hawk or a Calaat, with order that the said Governours 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 also must give their attendance, together with the Drums and Trumpets, and all the Musick-makers. They rendez-vous usually in a Garden one or two leagues from the City, where the King's Messenger stays with the Calaat. So soon as the Governour perceives him, he makes a low obeisance, and a Prayer for the King; giving God thanks for that the King is pleas'd to preferve him in his memory: then he puts on the Calaat, which is according to the quality of the Governour: sometimes the Robe alone; sometimes Robe and Cloak: sometimes Robe, Cloak, Girdle, and Bonnet; to which, if he be a Grandedee, are added the Scimitar and Dagger: which method is also observ'd toward Embassadors. When the Kan has put on the Calaat, he returns to the City with all his Retinue, goes to the King's House; (for the King has a House 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 Feast, shewing the Calaat to all persons that come to him, who by way of complement cry Mournful-bafers, that is, may it be blest, and prove a good omen.

The Persians are not much addicted to play: for besides, that the Law forbids it; the Mejbaldar-Bafhe has a power to fine and punish Gamesters, as I have said already. For which reason he has spies, to which the meaner sort of people dare not refuse entrance into their House: but the richer sort laugh at 'em; and will give 'em nothing. Among the Persian Games, there is one game at Cards which the Persians call Gengefe. We have but four distinct marks upon ours, but they have eight. They also play at a kind of Chefs, and at Trilts; which two Games are most in use. The Shopkeepers play in the Streets with little Marble-bowls, not much unlike our Childrens Bowling-stones. But as for Bowling-greens, or Tennis-Courts, they know not what they mean.

Neither the Persians nor any of the Eastern People accustom themselves to walk as we do. And therefore when they see us walking to and fro together in a Garden-Ally for two or three hours together, they are amazed. They only spread a Carpet in the fairest place of the Garden, and set themselves down to contemplate the verdure of the place: and if they ride, 'tis only to pull the fruit from the trees. For they love to eat what they gather themselves, never caring for what others have hand'd.

The Men never dance, only the Women of Pleasure, which are always sent for to their Feasts; where they dance open-faced, and shew a thousand postures to divert the Company. Their Juglers are every jot as good as ours; but whereas ours make use of Balls, they shew their tricks with large Hen-eggs. Their Dancers upon the Ropes far exceed ours. I have seen some of them have ty'd a Rope to the top of a high Tower, and fasten'd the other to the ground, and then walking up to the top with their counterpoises in their hands, have laid themselves upon the Rope upon their backs, and have slid to the bottom with a swiftness like lightning.

The Persians are altogether as superstitious as the Turks. Before they say their Prayers they are oblig'd to wash: every one having a Reservoirary for water in his own House, which is always full of water. They plunge their heads in the water, wash their mouths, rub their foreheads; and if a man shews them any nastiness in the Veefel, there's water enough, they cry, for purification; though, if it be Pond-water, it must be four or five foot deep. But if it be Running-water, the least quantity in the World serves 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 Pijbhill, or Camels-dung, it would be sufficient for purification. There is one sort of washing appointed by their Law, which is, to go to their Baths
Baths after they have been with their Wives; and there are some fo superstitious as to go there every day. These Baths are round Chambers, fo clofe, that there is no light but what comes from little round windows made in the top of the roof. In the firft place, there is the Krafne, 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 Bafon, and underneath they make a fire of Brufhes or Horfe-dung: fo that the Plate heats all the water which is in the Chamber: When it is hot enough, a fervant 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 Mahommetan miss once in eight days, he would feel an itching all over his body not to be endured. For the pores, which the heat of the Bath had open’d, coming to be shut, the vapours 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 Refervatory of hot water, which they call Kolletain. But these common Baths are very dangerous, and many people of both Sexes have got the fowl Disease, who were never addicted to impurity.

There are also in Persia hir’d people, which they call Sake’s, whose business 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 Rasors. They have alfo a Knife to pare the nails of the hands and feet, which they do very dextrously. As for their Beards, tho’ that belong to the Law cut it with Sciflers, 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 Muflaches, which they fay is the ornament of the face.

The habit of the Persians is a Robe which they call Cabaye, 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 Limens would be very cheap, but that the Perions of Quality change their Robes every day. Their Sleeves are long, and clofe to their arms, and reaching as far as the wrift. The Robe is fit to their Bodies as far as the Waff; but then it is made wide and loofe. 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-wool. The richer fort are fo vain as to wear three Girdles, two of Silk, and one of Kerman-wool, which is’d uppermoft. Under the Robe or Veft they wear a short Waistcoat of flower’d Fufian quilted, their Shirts being of Silk of divers colours. They use 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 ferue us for six months, and then to carry it back again; for they wash much better in India, than in Persia. Their breeches being of Silk, come down to their Ankles, without any codpieces. Their Sefje, or Bonnet, which we call a Turban, is made of a piece of fine Silk mingl’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 Polie. These Bonnets are very heavy, especially tho’ that are for the moft part nothing but Gold and Silver. The meanefl of tho’ is worth 250 Crowns; but there are some which the King and the great Lords wear, that are worth four or five hundred. You shall feldom meet an Officer of any Quality that does not wear a rich Jewel in his Bonnet. The Courtiers and Souldiery wear their DAGGERS upon their stomachs, fluck in their girdles. The meanefl Souldier inlays the handle and sheath of his Dagger; but the Grandees have them all befet with Pearls. There was in the handle of Sha-Abbas the Second’s Dagger, a Diamond of above fixty Carats, which, with some other Stones that belong’d to it, was valu’d at 13000 Tomans, or 220000 Crowns. Over their Veft they wear a Jufticcoar, much like ours. It is fatten’d at the top with a button; and moft ufually they have nine tufted buttons before fet by three and three at an equal distance: but they only serve
The Persia Travels Book V.

serve for ornament. This Juticcoar is either of Cloath, or Tiffue; which in Winter is lin'd with Martin's, or else with a grey Lambskin that comes from Korfam. And indeed the Persians love diversity of colours in their habits; for their Juticcoar is of one colour, their Velt of another, their Breeches of another; and their Shooses, especially the Women are green, red, yellow, or violet. The Girdle and Turban are always of strip'd Stuff, unless it be the Moulabbis, which are always plain.

Besides all this, in the Winter they wear a long Cloak down to their heels, with sleeves of the same length, lin'd with rich Furs. The Perfions of Quality, and some of the meaner sort of people make no more of Cloath of Gold and Siver, than we do of Druggists. A man that has but seven or eight Tannas a year, shall spend five in Clothes; which exceeds in habit is creep down among the Rabblo, so that a man can hardly tell the Servant from the Master. And it is a Proverb among the Persians, Corbeke Lebas, fine Clothes make Men eftrem'd at Court. Neither Shab-Abbas the Second, nor his Grandfather Shab-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 meer sufficient to maintain him at that rate, to deter others from the like vanity, he ordered him so many Baglinaudos upon the soles of his feet, that he dy'd in a few days. Others say that the Fellow being furpriz'd at the King's Question, made him answer, that being troubl'd with the Gout, he had been advised to wear that sort 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 Gout, and so commanded him to be drugg'd, as before is related.

In regard it is very cold in Persia, they make use of three sorts of Furs. The Lamb and Fox's skin for the meaner sort, together with the Cat's and Fox's skin. But the third sort, 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 Cloaths which will keep out the rain, the wind, and the cold, which are made of Kerman-wool, as our Felt-makers make their Hats.

And now I have said this 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 Tabourets, which covers the hole with a large Carpet, to keep in the heat of that which is kindled in the hole; so that being plac'd under the Tabouret as far as the waist, though as cold as ice before, in a minute you shall be almost in a sweat, and be ready to fall asleep, if you take not a great care. All the Nobility have Chambers with Chimneys, 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 smoaking.

They are full of their Compliments, which they call Travese: and their manner of falutation 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 set 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 hanged 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 alvèl behind, which is very graceful. They wear Breeches like the men, and their Shooses are almoit 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 Juticcoar without sleeves, and upon their heads, a fine Linnen-Coiffry'd under their chins. Their hair is gather'd into a long tress, to which they sometimes add more, which is falle, to make a long lock that is done up
up in a Velvet or Sattin-Cafe embroider'd, and hangs behind down to the wait.

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 handsomest that they can pick out. The white Women are brought from Muscovia, Poland, Coraffia, Mengrelia, Georgia, and the Frontiers of Taurary. 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 Houses, 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 Baths, she's the Woman that wears the bell Clothes, and brings the bell Collation. They that have Slaves, cause 'em to rub their arms, their legs, and their thighs, till they fall asleep; having no other divertissement in their voluptuous Prison. 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 Sultaneffes and the Wives of the Nobility: Some are white, but they never come near the Women, but are order'd to guard the first doors of the Harem. The others are black, frightful to look upon, and flat-nos'd; who attend only upon the Women. If there be a necessity for a Woman of Quality to go abroad, the Eunuchs go before and behind with Battoons in their hands, to make the Corrupt, and drive all the people out of the way. When the King goes into the Countrery if any one be asleep in the high-way, and be perceiv'd before he wakens, he is immediately cut to pieces as he lies. In the time of Sar-Abbas the Second, one of the Fellows that helped to set up the Womens Tents, being weary, fell asleep in one of them upon the ground. When the Women came, they, seeing a man asleep, set up a thrieking; 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 shaving 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 troubl'd with it, but that the dry Air of the Countrery is an enemy to it: besides, they never lye 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 Armenians are troubl'd with the latter, especially those that in their youth accustom'd themselves to drink more Wine than Water.

To those that are troubl'd with the Cholick, they usually prescribes the eating of Horse-flesh; and I have seen many cur'd by that means.

Generally the Persians, especially the rich, or those that have wherewithal to live handsomely, 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 Doce 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 causes the Patient to sweat; and the sweat being wip'd off, dyes the Linnen the very walls of the Chamber of a yellow colour. As for any method of Physick, they have none in Persia. For
For the Dysentery, they take flover Curdl’d-milk, with Rice unbruised boy’d in water, to which they add a little Rhubarb powder’d.

At the beginning of a Disease they forbid Bread, and instead thereof prescribe. Rice boy’d in Hen-broath, or sometimes in fair water. For diet is the chief Remedy which the Physicians prescribe in all Diseases, and account most sovereign. Indeed the remedy is well prescribed in many diseasem; however it is by them never prescribed according to reason or method, but only according to custom; whereby it often comes to pass that they forbid that which is good, and prescribe that which is bad. If the Patient be so poor as not to be able to lend for a Physician, two or three men met him upon an As, with a Scarf about his neck, which denotes him to be a sick person, and so lead him to the Physician, who presently feels his Pulse, lets him Blood, and by and by taking his Pen in his hand, in a small piece of Paper prescribes more Hog-wash at one stroke, then three mens bellys are able to contain.

When a Physician 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 side, 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 side, or the other.

C H A P. XVI.

Of the division of Time among the Persians.

The Persians divide the natural day into four parts. The first is from Sun-rising 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 Sun-set, they make a most horrible din in every great City, of Kettle-Drums, Haut-boys, Latten-Bafons, and other Instruments: upon which there are certain men hir’d to play for a quarter of an hour together, in some place where they may be heard all over the City. They have also great Cornets, about seven foot long, with deep mouths, which may be heard above half a league. But these Cornets are never us’d but in Cities where the Kans or Governours reside. These Instruments are also always employ’d at their great Solemnities; as also when the King creates any new Officer or Governour. These Instruments have also a privileged to play at all Houses where they understand there is a Male-child born. The meaner fort dare not refufe ’em; but the Nobility value not their privilege of a straw.

The Persians in the computation of time make use of Lunar-months. The first Motharvem, the second Cepher, the third Rebia-al-Avel, the fourth Akner, the fifth Gemadil-Avel; the sixth Gemadil-Akner; the seventh Rebeg, the eighth Shabon, the ninth Ramzan, the tenth Shaval, the eleventh Zikade, the twelfth Zhimag. And every Month begins from the first appearance of the Crescen.

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: Azar 31 days. Onzon 30 days. Ahar 31. Harizon 30. Téron 31. Ab 31. Eiloul 30. Tébrion-al-Avel 31. Tébrion-el-ilani 30. Kanon-el-Avel 31. Kanon-Elfani 31. Shaabat 28 or 29. Answering to our February. The first month Azar begins upon our eleventh of March: so that it answer’d to our month of March before the Gregorian Reformaition. Therefore they call this month Mab-Reami, or the Roman months. They also make use of the Egyptian months, which are thus call’d: Terverdin, Erdi-be-hoff, Konrad, Tir, Mordad, Sheriver, Mohir.
The Persians are nothing eager after delicacies or dainties; both the nobler and the meaner sort being very temperate in diet. In regard that wood is so scarce and dear about Isphahan, they never eat boil'd meat above once a day: and as for their Dinner which they call Skate, 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 rost meat. They buy their Provision from hand to mouth, especially the Mahometans, which is a double charge. But for the Armenians, they live thriftily, and buy at once a good quantity of provisons to laft for so long time.

Muttons, Kids, Pullets and Pidgeons, are the usual dyet 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 a hunting: but when they have kill'd a wild Boar, they feed it always to some Christian, in expectation to be presented for the honour done him. They have no diversity of Victuals or made Dishes in Persia, their dyet being more proper to satisfy hunger, then 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 bushes, and a kind of Turf mix'd with the dung of Cattel, 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 flops are only for boil'd meat or rice: their fruits which they pickle up in Vinegar being the only fawce which they have.

As for their Bread it is very white, for they have wheat enough to furnishe the whole Kingdom. They bake every day, making up their Dow in the form of a thin Cake, blow'd over with Saffarn. They bake these Cakes in their Ovens in the ground, covering the batch 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 sort of bread as thin as Paper, which they bake upon a thin Iron plate which is as thin as paper. Their Plate and Dishes are of red Copper tin'd within fide. 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 sort of Perseillians made at Kerman. To eat their brothes 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 dish of Coffee;
Coffee; and indeed thus it is that they begin all their debauches. They suck and smock 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 Cups: but they recite a vast number of wicked Verstes, which they rehearse with a great deal of gravity. They are so accustomed to take Tobacco, both men and women, that a poor tradesman that has not above five Sols to spend, will lay out three of them in Tobacco. If they had none, they say they should not have dammage, that is, gladness in their hearts. Many will confess that their excessive taking Tobacco is hurtful; but if you tell 'em of it, they answer in a word, Aedelenond, 'Tis the custom.

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, increasing 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 see these Theriacis or takers of Opium, with pale penive and dejected countenances, and the use of their speech almost lost: If they omit to take for a day together this ill-continued drug that heats their brains, and cau- ses 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 reason 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 themselves, swallow a large piece, and drink Vinegar after it, to prevent the relief of any other Counterpoyson, and so they dye smiling.

They have another sort of drink to make themselves merry, which they call Kokemar, compos'd of boyld Poppy seed. They take it in broth, and there are particular houses call'd Kokemar Krone, where people meet to divert whoth that see the ridiculous posture of which that intoxicating drink causes them to thaw. Before it works they quarrel with one another, and call one another to naught, but never fight. When the drug begins to work, they grow friends, and some are for making complements, others for telling a long tedious story, which renders them very vain. They have also another sort of liquor, which is call'd Bongue, very bitter, being made of the leaves of Hemp and some other drug mix'd with it. It makes those that use it shamefully foolish and ridiculous, which is the reason the Law has forbid that and not the former. The Usheeks have brought into Persia, the Guftome of taking in Pipes Tobacco, which is the flower or rather the wooley subfuinte which is found in hemp-cloes. This fills the head with strange conceits, sometimes pleasant and sometimes furious; those that take it being quite besides their senses for two or three hours.

Their Feasts are thus order'd: The guests come in the morning to the house where they are invited, and all the day long they spend their time in taking Tobacco and telling stories. Between whiles they have Sweetmeats, Coffee, and Fruits set before them. In the evening the Sofra is spread, and the table serv'd with boil'd and roast. If the perfon that treats be of any quality, he has a kind of a Governour of his house, 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 guests, affuring him that the entertainment is only provided for him, only at his command he is ready to let the rest share with him. The Complements being thus paid, the Governour of the House with his great Spoon puts rice and meat upon the little plates, which the servants present by equal portions to every one of the guests. Then they fall too, taking out the rice by handfuls, and the meat with their fingers. Sometimes they mix cur'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 reason they never sit 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 Ceremony. They have several Liquors in the room in Porcellain Vessels, but at meals they only drink to drive down their meat and to prevent thirst. When all is done, they bring a Basoon with an Ewer full of hot water to wash their hands and faces. After which the Inviter complements his guests, 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 cloth, then they fall to drinking to excels. 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 they tumble 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 custome of the Franks, who shut their doors when they sit down to their meals.

CHAP. XVII.

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 Nekha. But there are others whom they call Amoutba 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 woman's time that was hir'd is out, the man dismi eighth her, and she is oblig'd to stay forty days before she 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 interpolation and intercourse of the women. For the two parties never see one another. Upon the wedding day, they send to the Bridegrooms house, by the sound of Drums and Trumpets, certain Horsets and Men laden with the Brides goods, which is many times done out of vain-glory, and more for show than substance. The Bridegroom 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 Bridegrooms 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 contentions on both sides they agree, and the Virgin enters with her Mother and all her Kindred. Then the Moullab reads the conditions of Marriage; which being done, the women retire into the inner part of the House, the men feasting 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 mistimes his wife. Then the woman that requires separation, requires the Dowry promised her by her husband: which the man oft-times refuses; if she pleads in her demand, is many times so severely us'd by him, that she is constrain'd to cry, 'tis Devil's name let me go, I demand nothing of thee. Then they both repair to the Caff, or Cheiz-Lefloon, who is a Doctor of the Law, and in his presence they discharge one another. This they may do by their Law three times.
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 Amoonta, or a Legitimate wife. The Nobility of the Persians, which is call'd 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 Mirza 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.

Is the Custom among the Persians, that when the Patient lyes 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 flie such antick postures, that a man would think them poliis'd. In the midst of their tears they make long repetitions of the worthy actions of the deceas'd, and every foot they set up a yelling. Then they go andadvertize the Caffy, that such a one is dead; to whom the Caffanwrs Swetooma Salamet-Baflet.

May your bead be in safety. In the mean time he seals a Licence to the Morderchoor, 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 Moullah's, with the Ensigns of the Mosique, which are long staffs like Pikes, at the end whereof are thin plates of Iron and Latten, to weak that they bend downward with the least motion: the bodies of the slaves being wrapt about with certain pieces of Taffiata. These Moullahs tear their throats crying out Alla, Alla, Alla; repeating nothing else, and dancing sometimes upon one foot and sometimes upon another; and because they that baul loudelt 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 deceas'd belong to the Morderchoor. When they carry the Beire, it is the custome that every one that meets it, proffers their shoulders to help carry, while the others cafe themselves; for which the Kindred of the deceas'd make some acknowledgment. If the be a person of Quality, all his Horfes are briddl'd and saddl'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 fet forth his Quality and his Courage. The biggest Church-yard that belongs to Ispahan, is Calrefton; but there is not one handifie 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 fix 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 with him his Turban, Scimitar, Bow and Arrows, and set Victuals by him; which part of the hole being made up with brick, the rest is fill'd up with earth. The Moulla's alone return to the house of the deceas'd, where they have meat fet before 'em, and are also farther pay'd for their singing and bowing. A while after the Kindred coming to visit the Heir, discourse him upon the contempt of the world, tell him that it is but as a Caravan, some of which arrive sooner at their journeys end then others. Eight days after the Heir returns their visits. As for the Grandees they order in their Wills that their bodies shall be either carry'd to Mecca or Mefed.

As well the Persians as the Turks, believe that as soon as the grave is fill'd, that the two Angels Neguir and Manguer, revive the dead as far as his waft; 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 consequentely for not having attained to that perfection which God requir'd 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 Salat-el-zaman, or Muller of time shall come to confirm the Law of Mahomet, who shall kill Dedgar, who is like our Annibrisf, 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 Musum'd-beheb. 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 Polferat, sharper then the edge of a razor, which notwithstanding the Multinmen shall pass over without any danger with the swiftness of a bird. But that unbelievers 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 if it is a kind of a Proverb among the Persians, if a man cannot obtain another the Justice of his bargain, or to yield to right, Well, says he, before thou passest Polferat, thou shalt restore it me double, for I will take hold 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 sile, Well, well, we will venture stumbling as we pass over Polferat. The Porter of Paradise whom they call Ruphan shall open them the gate. There they shall fit upon the banks of the great Kauffar, 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 souling this place of recreation and holiness with the excrements of eating and drinking, they say, that these things shall always evacuate in a perfum'd sweat, and that they themselves shall always remain in that condition. Others more refined, and not believing material enjoyments, affirm that Beatitude consists in the perfect knowledge of the Sciences; and for the fences they shall have their satisfaction according to their quality.

C H A P. 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 Ifshaneck, which you are to crofs. 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 Comfe a great City, where I arriv'd by eleven a Clock in the morning. In it are several Inns, and indifferen handfome ones, confidering 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 fide the City stands a neat Mosquee with a pond full of fih. But the Moullahs will not permit you to catch any, faying that they belong to the Prophet to whom the Mosquee is dedicated. However because it is a shady place in the Summer, Travellers rather choose to lye by this pond, then to flut 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 Makzambe-gui.

The 28th I departed two hours after midnight, and after eight hours travel through a barren plain, I arriv'd at Tefelecas, 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 Amnebad; built by Iman-Kouli-Kan, Governor of Schiraz.

The first of March I departed an hour after midnight, and a little after I crost'd a short mountain, but so rugged and so craggie, that they have given it the name of Kotol-Inmel-tebekeni, that is, the Mountain that breaks the Horse's feet. The next day we pass'd by a survy Castle call'd Gombeftsala, then travelling through a flat Country, I came by ten in the morning to Debigheraou, 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 Cuzkazar, 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 paffing a tedious long and rugged mountain, I descned to a Village call'd Ajesat, 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 fift, in regard of the many Rivlets, 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 Onagiom, 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 myeri way; afterwards I pass'd a steep Mountain, craggie and durtie. I pass'd through a Village call'd Iman Shote, from the name of one of their Prophets that lyes 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 Maya, a little City where I lodg'd in a fair Inn.

The sixth, I depart'd three hours after midnight, and travell'd through a large Plain encompass'd with high and rugged Mountains; upon one of which that is divided from the other, flood 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'd the river of Maya over two stone Bridges, and then came to Abghera; a place that stand's in a Plain where there is an Inn half built; so call'd by reason of a Spring of hot waters that rises not far from it. In the morning I pass'd over a fair and long Carfey, call'd Pouliger, being above 500 paces long, and 15 broad, divided also by certain Bridges, to give the water safe passage, by reason the Country is very full of meriies. At the end of this Carfey stand's 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 stand's at the foot of another steep and craggie mountain.

I arriv'd at Schiraz 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 Ispahan to Schiraz, the other concerning the ruins of Tebe-eliminar.

As to the Road from Ispahan to Schiraz, observe that in winter time when the Snow is fallen, when you come to Tefelecas, you must of necessity leave the direct road, because it is impossible to pass the freightings 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 bears upon a steep rock, and closes up the passage. But Iman-Kouli-Kan with a vast expense 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 secures 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 fertil Plains water'd with great store of Rivers. Then you ascend a Mountain, from whence you have but a league and a half to Tebe-elinginar.

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 Niches, that are oppo...
about two hundred paces on this side the Mosquee, is another Vase, which receives the same water as it runs from the Mountain. This Street was made by Imam-Kendi-Kan, after he had cut the Mountain at the end of it, to shorten the way from Schiras to Isphahan.

There are in Schiras three or four Glass-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 send in great quantities into India, to Sumatra, Batavia, and other places.

There is no Silk made, nor any other manufacture in Schiras: only there are some few Chites or Painted-cloaths made there, which nevertheless are very coarse, and in use only among the meaner sort.

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 Rey-Sha, or the King's Garden. Over the Gate whereof is a great Room half ruin'd: 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-stone, being all the beauties of the Garden: which, it is true, was full of Fruit-trees, Roses and Jasmins; 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 full 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 dry'd, 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 sold 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 50000 Mens of Kefkhe, 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 pints to the Tun.

In Schiras is an ancient Mosquee, wherein is the Sepulcher of a Sadi, whom the Persians esteem the best of their Poets. It has been a very fair one, accompany'd with a large Building, which was once a Colledge; but it runs to ruine, as do also many other Edifices within the City. Just against this Mosquee you descend by a pair of Stairs into a large Well, at the bottom whereof is a Vase full of Fish, which no-body dares to touch, it being Sacred to rob the Sadi of what belongs to him. A little beyond this Mosquee, 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
rumb'd down: the rest are standing, compos'd of three Stones: Upon both the
Stones that make the Jams, 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 Purfe in one hand, and a bowl of Fire in the other;
the Figures being as big as the Life, only their faces are spoil'd; and as for the
other doors, they are both the fame.

Two Mufquet-flot from thence, in a plain, rifes a little Mountain, from the
North-side of which fall many Springs that meet in a large Pond full of Fih. 
Some high Trees grow there, to shade the Habitation of a Derwis that lives there.
The place is pleafant, and all the Springs together fill a Channel large enough to
water the neighbouring Fields. Here it was that certainly the ancient Idolaters
came to wash, and thence went to the Temple to pray their Prayers, and make
their Offerings.

Half a league beyond, at the foot of a Mountain, is a place about 500 paces in
compafs, whence there fall a good number of Springs that meet in a Pond, en-
viron'd with high Trees, and full of Fih. In one corner of the Mountain stand
Figures, cut out of the Rock much bigger than the Life. The two which are
uppermoft look one upon another; and that upon the left-hand carries a large
Turban, fuch as the Grand Vifir of Conftantinople wears when he goes to the
Divan. From his Turban to the middle of his Forhead, he was bound with the
Trefles of his own hair, the ends whereof were falfen'd together with large
Buckles behind in his neck. His habit was a Robe after the ancient fashion, with
a kind of a Gurlace by his aide. Nor did the oppofite 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 repreffing a Man, the other a Woman. The Man fceem'd to
prefent the Woman a Nofegay of Flowers; but in truth it was a difficult thing to
differ them, in regard they were both cover'd with a Fig-tree that grew juft be-
fore them out of the rock.

About two thoufand paces farther, there is a Lake of falt water about ten
leagues in compafs, 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 falt River, over which you crofs upon a large Stone-Bridg about three miles
from Schiras, in the way to Bandier-Abaffi.

Half a league from the City are two remarkable Wells: the one upon the top
of the Mountain, the other upon the defcent, cut out of the Rock: both of an
extraordinary depth. There is no water in either, becaufe they are half full of
Stones, which they that come to fee the Wells, throw into 'em. There are also
to be fcen the ruins of a Caftle formerly built there for the Guard of the High-
ways. But fince Imam-Kendi-Kan made the new way, he caus'd all thofe For-
trelles to be defac'd, as being expenfive to the King, and burthenfome to the Mer-
chant, from whom the Guards exacted Toll in thofe places. Now all the ways are
free, and the Merchants travel furely.

About half a league from the City, toward the North, upon the brow of a
high Mountain, flands a little Mufqee, like a Hermitage: and fifteen foot below it
guifhes out a fair Spring, which is the beft in the places near to Schiras. Neer
to it is a little place encompafs with a Pale, with four Pillars that uphold a Ceeling.
Here it is that a Derwis fits, and entertains all them that come to visit him, to
whom he prefents Tobacco, according to the custom of the Country. This
place is one of the beft 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 Gar-
dens. But people go not thither for the fair Prospect, or to visit the Derwis, but
to admire a Cyprefs-tree not above three or four paces from the Prospect, planted
among the Rocks; and of that bignefs, that four men can hardly fathom it: it
is proportionably high, and is look'd upon to be the faireft Cyprefs-tree in all
Perfa, where fo many grow besides. This Tree is fed by the Spring which I have
mention'd, falling some eight or ten foot below into a Ciffen, which is always
full; whence through a Canal it runs into a Garden in the plain fome seven or
eight
eight hundred paces from the Mountain. In this Garden are to be seen the remains 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 Queftool, 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 scald heads.

Two leagues from Schiras, to the South-west, at the foot of the great Mountain, stands a Hermitage, call'd Fir-Boone, where three or four Dorvis live, as being a pleasant place; for the Dorvis always choose out the most delightful places to pitch their Tents in: where they fit smoking their Pipes with that gravity, that if the King himself should come by, they would not stir to give him reverence. 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 compass'd with Walls; in the middle whereof, looking toward Mecca, stands a Monument very much frequented by the Dorvis, and other devout people, who say their Prayers there, it being the Sepulcher of Hougia 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 esteem 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 praise of good Wine; which has caus'd many to aver, that Hougia-Hafiz was no good Mussul-man, in regard he has so highly prized a thing which is so strictly forbid'n by the Law of Mahomet.

Neer to the Church-yard is a fair Garden, which men go to see for the beauty of the Cypref-trees, which are its chief ornament. They are to be admir'd for their height and bigness, 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 desire 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 Garden 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 descent of a Hill, stands a great piece of Building, and below a large Pond affords 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 neither at Schiras, nor at Isfahan, is there any thing that may compare with those lovely Paradises of France and Italy.

There are many Inns in Schiras, but the Franks generally lodge at the Convent of the Carmelite Friars, and they that would be more private, lodge at another House that belongs also 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-Abafi.

The 6th of March, by eight of the Clock in the morning, I departed from Schiras; and after six hours travel through the plain that continues ferril for a league together beyond the City, I came to an Inn call'd Badadgi. The water is bad, being as it were luke-warm. Here cold weather begins to cease. The next day I set out by break of day, and came to a large and well-built Inn, only it stood remote from any Town. It is call'd Monzafferi, 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 Countrie breeds 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 travell'd eleven hours through a stone-Countrie, 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 Countrie 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 travell'd along a Valley, wherein were many Villages receiving the benefit of the River last mention'd. About eight in the morning I topt at an Inn built in an Oktogonall form, a good league from the River, with several Villages between. The name of the Inn is Kaffer.

The 20th I set out two hours after midnight, and travell'd till ten in the morning through a dry Valley. By the way I met several Shepherds and Herdsmen, who were forfaking the hot Countrieys, and driving toward Schiras for coolness.

They that travel upon their own Horfes, and would see one of the richest parts of Persia, and some Antiquities, setting out from Kaffer, instead of following the Caravan-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 pass the River, the way is very stright, 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 Horses 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 pass this way, you come into a Plain call'd Dasivan, 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 travell'd through it several times, and sometimes only to divertifie my self. The rest of the Plain is now'd with Rice and Wheat. You set up your Tents under these Trees, and then the Countrie 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 Grey-Fith. I remember one time a Countrie-man car'd me down to the water, and before my face took up a Fifh with his hand. He was so 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 there-about, fail not to come and give you a Visit, to shew ye some of their tricks, and to talt 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 so large and fair, by means of the River, which the Countrie-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 rest of its course is through cragged Rocks, and salt Marshes.
The 20th of March, by ten in the morning, I came to an Inn which was call'd Montfek, which is a lone House at the foot of a Rock. There is a Spring about five hundred paces from it, but the water is hot, and has a sulphurous taste; so that the Cart will hardly drink it. Therefore you must go to a Cittern about two Musquet-flots 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 Mahometans.

Three quarters of a league from Montfek are two roads that lead to Lar, the one for the Camels, the other for the Horset and Mules. The first is the longest by three days' journey, and is call'd the Road of the Desert; for after you have past a great Town inhabited only by Camel-Masters, where you lye the first night, between that and Lar, you shall meet with nothing of Houses but only Herdsmen's Tents, that feed sometimes in one place, sometimes in another. Upon the Camels Road there are another for of Fowl like the great Partridges in their bodies, but their legs and feet resemble those of wild Ducks. The Camels take this Road, because it is impossible for them to pass the Mountain Harron, over which the Horset and Mules are hardly able to travel.

I set out from Montfek the 21st of March, at two in the morning, and having travell'd till eight through a plain, but stony Countrey, I came to the little City of Harron, which is rather to be call'd a Forrest of Palm-trees that bear excellent Dates. I lodg'd in an Inn five hundred paces from the City, and staid there two days.

The 24th, setting out presently after midnight, I travell'd a good hour, and then I began to mount the steep Mountain of Harron, which is very high, and very long; but the descent is the most dangerous that ever I saw in all my Travels; and besides that, the Moon did not shine. Being at the top, after you have descended three or four hundred paces, you meet with a Bridge of one Arch, that reaches from one Mountain to another; a bold piece of Architecture, not enough to be admired, being rais'd at the charges of Imam-Koeli-Kan for the benefit of Travellers. Being come to the bottom of this, you must pass two others as steep in their ascent as in the descent; upon the top of one of which stands a Cittern, 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 shoot. By eight in the Morning I came to an Inn which is call'd Shaka, which is a lone House in a Desert Country, but th'or'd with bitter Almonds, and Turpentine-trees. Approaching near to the Inn, you meet with two or three Citterns, which are a great comfort to Travellers, water being very scarce upon this Road. There are at Shaka nine or ten Radars for the Guard of the Road, who are also Masters of the Inn: So soon as you are alighted, they ask you if you will eat any Kid, being sure of their blow, and having no more to do but to go to the Mountain and fetch one, where they swarm. There are stors of Partridges, which are almost as big as Pullets; of which you may easily kill as many as you please.

The 25th I travell'd five hours, from morning till noon. An hour after I took Hoose, I met with a Mountain, the descent whereof was very steep. They call it the Mountain of Hosfen, at the foot whereof is a Fountain of excellent water. A good league farther you meet with a fair inn call'd Monzered, in the midst of a pleasant Grove, where there is an excellent Spring of water; but because there is no food to be had, you must go as far as Detadombe, a Village situate in a plain. A quarter of a league on this side, upon the top of a Mountain, appears the ruins of an old Castle; the Village itself being surrounded with Palm-trees. The Inn is a good one, provided with a very good Cittern.

The 25th I travell'd through a plain for three hours, and stopp'd at Banaras, a little City well built, at the foot of a high Mountain; upon which appears the remains of a large Castle. Banaras is the Frontier Town of the Province of Fars, bordering upon the Province of Lar.

The 26th I departed an hour after midnight, and travell'd till nine in the morning, partly through the Plain, and partly through the Mountains, where I saw an old Tower for the guard of the Road. I staid at Bihry, a little City situate upon a plain, that borders upon a high Mountain. The Inn is new, and very magnificently
Chap.XXXII.

of Monseur Tavernier. 253

cently built by the Mother of Aimas, Kam of Lar, when the great Shá-Abbas took this Countrey from the Gumes, whom he contrain'd to turn Mahometans.

The 27th I set out at four of the Clock in the morning, and about seven I past through a Village seated in a small plain. A league from thence I lodg'd in an Inn call'd Pái-Cotalí; 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 travelling; but the way is very bad, and several swift Torrents are to be past over.

You may take another Road from Bihry, upon the right-hand toward the West; it is the shorter way by two or three leagues; but so bad, and so narrow, that in many places two Horsemens cannot ride a-brest, being for the most part all Rocks and Precipices.

Lar is the Capital City of the Province of the same name, which formerly bore the title of a Kingdom. It is but of an ordinary bigness, clos'd on both sides with high Mountains, being built round about a Rock, upon which there stands a Caftle of Free-flone, wherein the King keeps a Garrifon. The whole Country is very hot, nor have they any water but Rain water, which they preserve in Cifterns, and which sometimes causes a wide Torrent that runs by one side of the City, and falls from a Cascade two stories high, made of Free-flone. In the City and parts adjacent, grow a great number of trees, especially 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 Orounus, which would be convenient; but that it is always afloat when the Rains fall; for which reason the Franks generally lye at the Hollander Houfe at the end of the City. And there is a necesity for staying at Lar, to change the Camels; for the Camels that come from Isphahan can go no further; every City having their particular priviledges. Which sometimes proves prejudicial to the Merchant, in regard the Governour will delay the change of the Camels till he is pretended.

The Forres 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 fortifi'd with four Battions, or Bulwarks, between which are rais'd several Towers, for the Souldiers Lodging. That Forres is the Royal Prifon, whither the King lends such Prisoners as he takes in war, or surpries by stratagem. 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 Caftle, toward the West, was built a Banquetting Houfe with three or four Chambers. 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 best Musqueteers in Persia, and the best at making the Barrels of Muskets, all but the Breast, which they know not how to order so well as we. The Governours Houfe answers to the great Road; but there is nothing at all of neatnes without, only before the door there is a good handsome Court, about sixty paces square, and clos'd in with Walls, which leads you into two large Bazars of good Stone, very well arch'd.

The most part of the Inhabitants of Lar are Jews, who are famous for several Silk Manufactures, especialy for making near Girdles. The Countrimen were upon their heads a kind of a felt of fine wool, and very well wrought. It remembles a Cap not yet shap'd, with four Corners behind, and cut on the sides; and these 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 Rains fall they do not fill their Cifterns the first day, but rather cover them quite up, till the earth be well soak'd. Now for the distribution of this water they take an excellent course; for they never keep open above three Cifterns at a time; and when they do op'n them, the Governour or some other person appointed for that purpose, is present; so precious is water.
in that place, though never so 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 these 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 at an Ell 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 travelled till three in the afternoon, through a barren stony Country, except it were only one Village call'd Temberkale; near to which I met with some Corn-land, and several Palm-trees. I lodged at a little Inn call'd Shamzenguji. It is low, built like a Crofs, with four doors to receive the cool winds every way. All the Inns are built in this fashion between this and Bandar, and near to one another for the ease of Travellers. As for the Beasts, they lie without, for they have no Stables. All the Houses from Lar to Ornus 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 Shamzenguji about four in the afternoon, because the heat is cool'd by a gentle breeze toward the evening. Three hours I travelled through a barren Plain, afterwards over most fearful Rocks, and about ten at night I came to Carmont, a great Village well flour'd with Palm-trees.

From Lar to Carmont is the worst way in all Persia. For many times there is no water to be found.

The third, I parted from Carmont a little after midnight; and having travelled seven hours in very bad way, full of great stones and filthy puddles, I came to a new Inn call'd Tangudalei. In the middle of it is a little vase of running water, fed by a little stream that falls from the Mountain. But the water being something brackish, they have fince that built a very fair Cistern. They also brooch'd the Mountain to bring the water into a Plain, which was barren before, but is now fruitful, and beautiful 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 travelled 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 arrived at that which they call Gourba-Sargham. It was built with the Money which a Merchant of Ornus left for that purpose; whose strength fail'd him in that very place, for want of a refining 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 travelled till seven in the morning through a dry and desert Country, yet flour'd with Lentisk-trees, and lay at a good Village call'd Cawreefas, where the people were moving large Fields of Barly. Here, if the Inn be full, you may lye at the Country-men Houses, 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 meat is very red, and as sweet as Sugar, which is a great refreshment to Travellers. The Kalendar of the place gave me two Radders, one weighing 30, the other 45 pounds, and were very good meat.

The sixth I set out after midnight, and travelled 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 cross'd over two Bridges joyn'd together by a long Causey. Before I came to the first, I rode over another for a good quarter of a league, which Causey runs on a great way to the second Bridge, under which flows a salt River; the shoar of which is full of moving sands; so that before those Bridges were made, it was dangerous to ford it without a guide.

This Causey and the two Bridges were made and built by a Persia, whose name was Ali; who wanting employment at home, apply'd himself to the King of Golconda, who lik'd him so well, that he made him General of his Army. Being thus advance'd, he also turn'd Merchant, and trading first with one Vessal, then with two, got a great Estate. At length, all that he had thus got in forty years, to get himself a name in Persia, he employ'd in making this Causey and the two Bridges.

These
Chap. XXIII. of Monsieur Tavernier.

These Bridges are both built over a River that comes from toward Kerman, and is swell'd by other streams that fall from the Mountains with a great noise, and discharges it fell into the Persian Gulph, neer to Bandar-Conga, but becomes brackish by paffing through Mountains that are nothing but Salt.

From the great Bridge to Garniche is one of the most pleasant Countries in all Persia, being a continu'd Grove. Garniche is a place accommodated with two Inns, one a very fair one, and convenient; the other very ill seared, by reason of the durt that continually annoys it. standing upon a sandy ground. It stands neer ten or twelve Arabian Tents; so that as soon as you come to the Inn, the Arabian Women presently bring Milk and Butter, and other refreshments.

A league and a half from Garniche you meet with two Roads, one upon the left-hand that seems more beaten, the other upon the right. There a man may easily be deceiv'd that has no guides. For the left-hand way is a dangerous passage, and a kind of a continu'd Labyrinth among Rocks and Precipices. The right-hand way, which is the best, is all upon the land to Bandar-Abassi, and is usually a days journey. You meet with two Inns by the way, the latt of which is call'd Bando-Ali, built by the Sea-side.

From Bendo-Ali to Bandar-Abassi, is but a little more then two leagues through a Country abounding in Palm-trees.

CHAP. XXIII.

Of the Island of Ormus, and of Bandar-Abassi.

Ormus is an Island in 92. d. 42. m. of Longitude, and in 25. d. 37. m. of Latitude. It lies at the mouth of the Persian 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 shining Sand-durt of Ormus, it is very much us'd for standishes.

Before the Portuguese came to Ormus, there was a City where the Kings of Ormus, who were also Kings of Larse, resided. When the Portuguese took it, there were in it two young Princes, Sons of the deceased King, whom they carried into Spain. Where, in regard they were handsomely proportion'd, though somewhat swartly, the King entertain'd them very kindly, and gave them an honourable allowance. One day that he had shew'd them the Escorial and all the chief pieces of Architecture in Madrid, the King ask'd them what they thought of living in Spain. To whom they answer'd, that they had seen nothing but what was worthy admiration, but then fetching a deep sigh, and perceiving the King desirous to know the meaning of it, they gave him to understand that it was for grief that they musl never more sit under their own Tree. For near to the City of Ormus was a Barmans tree, being the only tree that grew in the Island.

The Portuguese being masters of the Island from an ill-built City, rear'd it to that height of Magnificence which that Nation admires; so that the very bars of their doors and windows were all guilt. The Fortres was a noble thing, and in good repair: and they had also a fittely Church dedicated to the Virgin, where they were also wont to walk. For other place of promenading they had none. Since the Persians took it, the Castle indeed stands in good repair, with a Garrison in it: but the City is gone to ruine; for the Dutch carried most of the stones away to build Battavia.

Between the Island of Ormus, and the Continent the Sea is not very deep; for the great ships that sail in and out of the Gulph pass by the other side of the Island. As for the Fortres which stands upon a poyn of the Island, it is almost encompass'd with the Sea, and lyes right over against Persia.

Bandar Abassi, so call'd because the great Sha-Abbas the first brought it into reputation, is at present a City reasonably well built, and fit with large warehouses, over which are the lodgings of the Merchants. While the Portuguese kept Ormus, though they liv'd in the City, all the trade was at Bandar-Abassi, as being the most secure Landing-place upon all the Coast. About 15 years ago it was an op'n town, but because it was an easie thing then to get into the Town, and rob the
The custom-house in the night, it has bin since enclos'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 Bander is so unwholesome 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 lay 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 stay at Gomron during the hot weather, get a malignant Fever, which if they escape 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 south west, in a short time it grows so hot and so stifling, that it almost takes away a man's breath. This wind is by the Arabsians call'd El-Samiel, or the poysonous wind, by the Persians Bade-Sambour, because it suffocates and kills prentely. The fleth of them that are thus stifled feels like a glewie fat, and as if they had been dead a month before.

In the year 1632. riding from Ispahan to Bagdat, I and four more Persian Merchants had bin stifled but for some Arabsians that were in our Company. For when they perceived the wind, they caus'd us to light, lye down upon our bellies and cover our selves with our Cloaks. We lay so for half an hour, and then rising 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 observable, that if a man be in a Boat upon the water when the fame wind blows, it doth no harm though he were naked at the fame time. Sometimes the wind is so hot that it burns like Lightning.

And as the Air of Gomron is so bad and dangerous, the soil is worth nothing: For it is nothing but Sand, nor is the water in the Cisterns very good. They that will be at the charge fetch their water from a fountain three leagues from Bander, call'd the water of Issin. Formerly there was not an herb to be seen: but by often watering the ground, Lettuce, Radish and Onions have begun to grow.

The People are swarthly, and wear nothing about them but only a single shirt. Their usual dyet is dates and fish. Which is almost the dyet of their Cattle, for when they come home from Browling the barren bushes, they give them the heads and guts of their fish boy'd, with the kernels of the Dates which they eat. The Sea of Bander produces good Soles, good Smelts and Pilchards. That they that have oysters must have 'em caught on purpose, for the people eat none. Upon Land they want neither for wine of Schiras nor Tesf; nor for Mutton, Pigeons and Partridge, which are their ordinary dyet.

There are two Fortreffes, one upon the Eaf, the other toward the West. The Town increases in trade and building, and fills with inhabitants, who build their houses with the remaining ruins of Ormus.

The reason why the Trade is settl'd rather at Bander Abassi, then at Bander Congo, where the Air is good and the Water excellent, is because that between Ormus and Congo lie severall Islands, which make the passage for ships dangerous, besides that the often change and veering of the wind is requir'd: neither indeed is there water enough for a Vessel of 20 or 25 guns. Then the way from Congo to Lar is very bad. From Bander Abassi to Lar it is very good, and provided with good Inns.

From the day that a Merchant takes up mony at Gomron, he is bound to return it in three months, and the change goes from fix to twelve per Cent. When the Goods come to Ispahan 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 Turkish and Armenian Merchants take up money at Gomron to pay it at Saratt; where they take up other money for Ispahan; at Ispahan for Erzerom or Bagdat, paying the old debt with the new fums, which they take up in each place. The money taken up at Erzerom is paid at Bursa, Constantinople or Smyrna. Money taken up at Bagdat is paid at Aleppo.

I always made accompt, that to take up mony at Golconda for Ligorn or Venice, at change for change, the money returns at the cheapest rate, to 95 per Cent. but more oftentimes it amounts to a hunder'd.

CHAP.
Of the Road by Land from Casbin to Isphahan to the Frontiers of the Territories of the Great Mogul, through Candahar.

The most usual road from Isphahan to Candahar, which the Merchants choose in regard of the plenty of water which they meet with, lies thus:

<table>
<thead>
<tr>
<th>Distance (Agats)</th>
</tr>
</thead>
<tbody>
<tr>
<td>From Isphahan to Sakunegi</td>
</tr>
<tr>
<td>From Sakunegi to Mouchena de Radar</td>
</tr>
<tr>
<td>From Mouchena de Radar to Nanni</td>
</tr>
<tr>
<td>From Nanni to Danarague</td>
</tr>
<tr>
<td>From Danarague to Basibad</td>
</tr>
<tr>
<td>From Basibad to Abiger</td>
</tr>
<tr>
<td>From Abiger to Biabanat</td>
</tr>
<tr>
<td>From Biabanat to Cafeni</td>
</tr>
<tr>
<td>From Cafeni to Samagi</td>
</tr>
<tr>
<td>From Samagi to Sadarou</td>
</tr>
<tr>
<td>From Sadarou to Chehme-cha</td>
</tr>
<tr>
<td>From Chehme-cha to Karte</td>
</tr>
<tr>
<td>From Karte to Tabasville</td>
</tr>
<tr>
<td>From Tabasville to Espague</td>
</tr>
<tr>
<td>From Espague to Teoque</td>
</tr>
<tr>
<td>From Teoque to Talkeue</td>
</tr>
<tr>
<td>From Talkeue to Cours</td>
</tr>
<tr>
<td>From Cours to Tejuitan</td>
</tr>
<tr>
<td>From Tejuitan to Berjan</td>
</tr>
<tr>
<td>From Berjan to Moti</td>
</tr>
<tr>
<td>From Moti to Surbicha</td>
</tr>
<tr>
<td>From Surbicha to Mont</td>
</tr>
<tr>
<td>From Mont to Dowrat</td>
</tr>
<tr>
<td>From Dowrat to Chehmebad</td>
</tr>
<tr>
<td>From Chehmebad to Zeki</td>
</tr>
<tr>
<td>From Zeki to Fara, ville</td>
</tr>
<tr>
<td>From Fara to Tecourmazetan</td>
</tr>
<tr>
<td>From Tecourmazetan to Stabe</td>
</tr>
<tr>
<td>From Stabe to Bacon</td>
</tr>
<tr>
<td>From Bacon to Diliram</td>
</tr>
<tr>
<td>From Diliram to Chaquilin</td>
</tr>
<tr>
<td>From Chaquilin to Deckak</td>
</tr>
<tr>
<td>From Deckak to Grieche, ville</td>
</tr>
<tr>
<td>From Grieche to Kouskienogout</td>
</tr>
<tr>
<td>From Kouskienogout to Candahar</td>
</tr>
</tbody>
</table>

All this while the Men ride upon Horfes, 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 Shá Abbas became Master of it, the Prince that then raign'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 Governour should be always one of his race. And therefore Alimerdan-Kan was the Son of the last Prince of Candahar. That Prince left behind him such a vast Treasure, that his Plate was

The Persians count the distances of places by Agats, that make a large Province League.
was all of Gold, and he had so much Gold in his Coffers, 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 Jehanabad he built a moft near House, with a fair Garden upon the River.

He got his wealth in fome meafure, for the greatest part came by Inheritance, by the great advantages which he made of the Caravans that then pass'd off'ner through Candahar: then they do now adays. For by delaying the Merchants at the Custom-houfe, and by treating them himfelf, and receiving treatments from them again, he caus'd them to spend their Provi¬
dons, which they were forc'd to recruit again at Candahar.

The Grand Shé Abbas left the peaceable Posseffion of Candahar to Shé- Sefé his Grand-child. In whose time Aimerdan-Kan deliver'd it up to the Great Mogul. Shé Abbas the Second retook it in the year 1650. Where¬upon Shé-jehan fend his eldeft Son to drive him out. But though his Army conflifted of three hundred thousand men, yet the place was fo well defend¬ed that he loft the best part of his Army before it. The next year Shé¬jehan fend another Army under the Command of Sultan-Sujab, but he had no better success than his Brother. Thereupon Begum Sežeb, Shé-jehan's el¬deft Daughter, and passionatly belov'd by him even to Inceft, bearing the greatest Sway in the Kingdom, and having a vait Treasure, rais'd an Army at her own charges, and made Aunngzeh Commander of it. After many af¬faults, Aunngzeh difcourfing 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 else not loath to give occasion of being envy'd by his Brothers, af¬faulted it no more, and when the rains came, rais'd his fiegé.

A. The Principal Citadel.
B. Another Citadel.
C. The Mountain that reach'd to the next Citadel, which Shé 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 Canfey's that lead to the City.
I. The Path that leads from the Merb to the City.
K. The leffer way that leads from the City to the Citadel.

Thus I have finifh'd the moft confiderable Observations as well in reference to Tûrkie as to Perfia. I have been curious to understand things, and have lookt with a strict eye upon them: and I am oblig'd to inform the Reader, that he muft not travel into Afsia, in expectation of mending his experience in any of the nobler Arts of Painting, Sculpture, Goldsmiths work, or Turnig. As for the Coverlets, Embroideries, Tiffues of Gold and Silver, which are made in Perfia, and which we admir'd formerly in France, all these give place to our new manufactures. Infomuch that the Perfiands themfelves 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 Afsia that equals the Riches and Beauty of the Lenve, or of any other of the Kings houses in France, which infinitely excell in workmanship all the magnificence of the Eastern Monarchs. Which has made me with affentiment admire that fo many Travellers have afric'd to Perfia and other Regions of Afsia, 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 escap'd my fight; and I dare affure the Reader that I have defcrib'd the naked truth of things as really they are.

The End of the Relations of Perfia: and of the first Part of Afian 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.
Allachars,--vid. Philadelphia.
Almanack Persian, 234.
Almerdan-Kan delivers up Chandahar to the Mogul, 198. His answer to the Mogul, ib.
Amadan describ'd, 75.
Amadie, 108.
Amalia, 4.
Anna, 111.
Antioch, 56.
Aphian Caraffar, 37.
Arabian Princess exact from the Caravans, 59, 61, 63.
Aras anciente Araxes, 9.
Arbele Plain, 73.
Arch-Bishop of Armenia, 16.
Ardevol describ'd, 24.

Arraxare, 13.
African trade,
Asparagus wild, 8.
Atlaque, 114.
Aftracan, 116.
Afrology admir'd by the Persians, 234.
Athemadoulet, vid. Officers.
Athens, 121.
Aydar, 195.

B

Bagdat describ'd, pag. 84.
Balfara, 83.
Baker, how punished, 234.
Bandee-Abasli, 255.
Bannis expelled by Sha-Abas, 202.
Baptism of the Armenians, 171.
St. Bartholomew, 16, 17.
Bafha of Cyprus, 81.
Bedovins, what; and how they live, 66.
Beauty among the Arabs, 112.
Betlis, 105.
Bey, what, 105, 106.
Bishop Armenian burid, 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.
Calaat, how receiv'd by the Kans, 236.
Camels, their breeding, nature, and several sorts,
Camel-drivers, a rude sort of people, 48. One killed by a Caler, ib. Great cheats, 50.
Candahar describ'd, 258.
Caudy, remarks upon the Trade of it, 118.
Caravans, where they set out, 2. Constrain'd to stop, 8, 9, 11.
Caravanfiras, the order among them, 45.
Casbin, 26.
Cazerom, 65.
Ceremony of the Taper among the Armenians, and the occasion, 12. At the Entronement of the King, 200, &c.
Chamber of the King's Accounts, 227.
Charkliquen 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.
Chryfofitom's Rock, 6.
Churches, the three Churches, 10, 11. The riches of the Armenian Churches, 12, 13.

Circalina, 126. Customs of the people, 129.
Civility of two Arabians very remarkable, 111.
Coffee-houses inspected by Sha-Abas, 154.
Colleges Persian, 227.
Comania, 126. Customs of the people, 129.
Combat between two Bulls, one call'd Ali, the other Mahomet, 29.
Comouks, their Customs and Feasts, 128, &c.
Conflancy of the Armenians in defending their Religion, 174.
Corgia Petrus his Wealth, 159.
Corin, 121.
Coron, ib.
Corou, 31.
Covets Armenian, 16.
Couriers Arabian use Dromedaries for speed, 61.
Cons of Persia, 50, &c.
Curfifs, how distinguish'd, 86.
Customers of Bagdat, 83.
Curdas, a strange sort of Arabs, 106.

D

Anger of leaving the Caravan, pag. 6.
Darius, 73.
Dibucery punish'd, 232.
Dengbe, 26.
Dervicts, the strange reverence they gave to Sultan Amurat, 60.
Desert describ'd, 61.
Diqdebiqur 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 Courrier.
Duties, where paid, 9, 10, 14, 18, 20, 59, 106, 107, 112, 115, 116.

Eccl,
The INDEX.

E

Eclidia, 17.
Embassador's expences born in Persia, 14.
Embassador Indian, the story of him, 63.
Emirs of Arabia, 63, 64.
Ephesus, 34.
Erean describ'd, 13. Betrayed; retaken by the Persians, 14.
Erisome describ'd, 8.
Euphrates, 8, 58, 71.
Esbequier Persians, 227.
Ezekiel the Prophet, his sepulchre, 86.

F

East of Hozen and Hulcin, 161.
St. Francis of Paolo's Miracle, 113.
Franks in Alexander's Army, 14.
Set themselves near Erivan, ib.
Funerals at Bagdat describ'd, 85.
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.
Gaming not allowed, 236.
Gauze, their Religion and present condition, 163.
Their Original and Prophets, 164.
Their Books, 165.
Their Baptism, Marriages, Feasts, Fast's and Funerals, 166.
Their adoration of Fire, 167.
Their manners and customs, ib. Beasts which they love or hate, 168.
Genealogy of the Persian kings, 195.
Georgia, the present state of it, 123.
Gezire, 108.
Godfrey of Bologne's Arms, 55.
Gorno Fortresses, 68.

Grand Signior's power over his Baflas, 8.
Gregory, St. martyr'd, 13.
Gulpf Persian, 95.
Guni, 114.

H

Abbot of the Persians, 237.
Halicarcaras, 10.
Haly not much resorted to by the Persian Pilgrims, and why, 62.
St. Helena, 22.
Hizargerib the fairest Garden of Persia, 157.
High-ways, how secur'd in Persia, 233.
Strangers bound to hire Horses from Alexandretta to Aleppo, 55.
Horses Arabian, 65.

I

Jafur-Kan, the story of him, 210.
Janizary strikes out an Armenian Bishop's eye, 10.
Jaluf, the Prince there of Rebels.
Jealousy of the Persians, 239.
Iman-Kouli-Kan, the story of his death, 204, &c.
Jonas Whale, 54.
Ispahan fully describ'd, 148, &c.
St. Jude, 86.
Justice of the Persians, 232.

K

Affa the City, 113.
Kaguilgan Fort, 10.
Kalmouks, what sort of people, 127.
Kans of Persia, 14.
Civil to strangers, ib. 225.
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 describ'd, 9.
Keckmills, 49.
Besieg'd by the Hollander, ib. 112.
<table>
<thead>
<tr>
<th>Page</th>
<th>Index</th>
</tr>
</thead>
<tbody>
<tr>
<td>236.</td>
<td>King of Persia's favours,</td>
</tr>
<tr>
<td>28.</td>
<td>Kom describ'd,</td>
</tr>
<tr>
<td>82.</td>
<td>Kilet,</td>
</tr>
<tr>
<td>41.</td>
<td>Kerman describ'd,</td>
</tr>
<tr>
<td>81.</td>
<td>Locusts,</td>
</tr>
<tr>
<td>35.</td>
<td>Longitudes of the chiefest Cities of Persia,</td>
</tr>
<tr>
<td>135.</td>
<td>Latitudes of the chiefest Cities of Persia,</td>
</tr>
<tr>
<td>155.</td>
<td>Latitudes of the principal Cities of Persia,</td>
</tr>
<tr>
<td>229.</td>
<td>Languages used in Persia,</td>
</tr>
<tr>
<td>20.</td>
<td>Marante,</td>
</tr>
<tr>
<td>143.</td>
<td>Marriages of the Persians,</td>
</tr>
<tr>
<td>27.</td>
<td>Meal, the strange nature of Persian meal,</td>
</tr>
<tr>
<td>112.</td>
<td>Mother kills her own Son instead of a Bannian,</td>
</tr>
<tr>
<td>226.</td>
<td>Museum of the Kingdom House,</td>
</tr>
<tr>
<td>221.</td>
<td>Military,</td>
</tr>
<tr>
<td>223.</td>
<td>Ecclesiastic and judicial,</td>
</tr>
<tr>
<td>255.</td>
<td>Osmas,</td>
</tr>
<tr>
<td>4.</td>
<td>Ozeman,</td>
</tr>
<tr>
<td>12.</td>
<td>Pares Island,</td>
</tr>
<tr>
<td>2.</td>
<td>M. Mahomet-Ali-beg, the story of him,</td>
</tr>
<tr>
<td>44.</td>
<td>He punishes his own Son,</td>
</tr>
<tr>
<td>212.</td>
<td>Mahomet-beg, his misfortune,</td>
</tr>
<tr>
<td>82.</td>
<td>From Bagdat to Balsara,</td>
</tr>
<tr>
<td>87.</td>
<td>From Balsara to Ormus,</td>
</tr>
<tr>
<td>94.</td>
<td>Passengers; see Travellers,</td>
</tr>
<tr>
<td>11.</td>
<td>Patriarch of the Armenians,</td>
</tr>
<tr>
<td>12.</td>
<td>Pearls the Caravan,</td>
</tr>
<tr>
<td>93.</td>
<td>Pearls of great beauty and value,</td>
</tr>
<tr>
<td>144.</td>
<td>Persian, its extent and Provinces,</td>
</tr>
<tr>
<td>141.</td>
<td>The Flowers and Fruits thereof,</td>
</tr>
<tr>
<td>144.</td>
<td>The Beasts of service,</td>
</tr>
<tr>
<td>145.</td>
<td>Fish and Fowl there,</td>
</tr>
<tr>
<td>147.</td>
<td>Buildings,</td>
</tr>
<tr>
<td>24.</td>
<td>Persians, their Superstition,</td>
</tr>
<tr>
<td>5.</td>
<td>Their manner of Entertainment,</td>
</tr>
<tr>
<td>77.</td>
<td>Their Civility,</td>
</tr>
<tr>
<td>238.</td>
<td>Their extravagancy in Apparel,</td>
</tr>
<tr>
<td>160.</td>
<td>Their Feasts and Diet,</td>
</tr>
<tr>
<td>230.</td>
<td>Commodities of the Countries,</td>
</tr>
<tr>
<td>234.</td>
<td>Their manners and customs,</td>
</tr>
<tr>
<td>31.</td>
<td>Philadelphia now Allachars,</td>
</tr>
<tr>
<td>120.</td>
<td>Milo Island,</td>
</tr>
<tr>
<td>23.</td>
<td>Mirza-Ibrahim,</td>
</tr>
<tr>
<td>197.</td>
<td>Mirza-Take, his story,</td>
</tr>
<tr>
<td>121.</td>
<td>Modon,</td>
</tr>
<tr>
<td>4.</td>
<td>Monuments Turkish,</td>
</tr>
<tr>
<td>24.</td>
<td>Mother kills her own Son instead of a Bannian,</td>
</tr>
<tr>
<td>226.</td>
<td>Moulla's,</td>
</tr>
<tr>
<td>71.</td>
<td>Moussial describ'd,</td>
</tr>
<tr>
<td>232.</td>
<td>Murder committed in the Desert,</td>
</tr>
<tr>
<td>236.</td>
<td>Nabivan describ'd,</td>
</tr>
<tr>
<td>221.</td>
<td>Officers of the King's House,</td>
</tr>
<tr>
<td>223.</td>
<td>Ecclesiastic and judicial,</td>
</tr>
<tr>
<td>255.</td>
<td>Osmas,</td>
</tr>
<tr>
<td>4.</td>
<td>Ozeman,</td>
</tr>
<tr>
<td>12.</td>
<td>Pares Island,</td>
</tr>
<tr>
<td>2.</td>
<td>M. Mahomet-Ali-beg, the story of him,</td>
</tr>
<tr>
<td>44.</td>
<td>He punishes his own Son,</td>
</tr>
<tr>
<td>212.</td>
<td>Mahomet-beg, his misfortune,</td>
</tr>
<tr>
<td>82.</td>
<td>From Bagdat to Balsara,</td>
</tr>
<tr>
<td>87.</td>
<td>From Balsara to Ormus,</td>
</tr>
<tr>
<td>94.</td>
<td>Passengers; see Travellers,</td>
</tr>
<tr>
<td>11.</td>
<td>Patriarch of the Armenians,</td>
</tr>
<tr>
<td>12.</td>
<td>Pearls the Caravan,</td>
</tr>
<tr>
<td>93.</td>
<td>Pearls of great beauty and value,</td>
</tr>
<tr>
<td>144.</td>
<td>Persian, its extent and Provinces,</td>
</tr>
<tr>
<td>141.</td>
<td>The Flowers and Fruits thereof,</td>
</tr>
<tr>
<td>144.</td>
<td>The Beasts of service,</td>
</tr>
<tr>
<td>145.</td>
<td>Fish and Fowl there,</td>
</tr>
<tr>
<td>147.</td>
<td>Buildings,</td>
</tr>
<tr>
<td>24.</td>
<td>Persians, their Superstition,</td>
</tr>
<tr>
<td>5.</td>
<td>Their manner of Entertainment,</td>
</tr>
<tr>
<td>77.</td>
<td>Their Civility,</td>
</tr>
<tr>
<td>238.</td>
<td>Their extravagancy in Apparel,</td>
</tr>
<tr>
<td>160.</td>
<td>Their Feasts and Diet,</td>
</tr>
<tr>
<td>230.</td>
<td>Commodities of the Countries,</td>
</tr>
<tr>
<td>234.</td>
<td>Their manners and customs,</td>
</tr>
<tr>
<td>31.</td>
<td>Philadelphia now Allachars,</td>
</tr>
<tr>
<td>120.</td>
<td>Milo Island,</td>
</tr>
<tr>
<td>23.</td>
<td>Mirza-Ibrahim,</td>
</tr>
<tr>
<td>197.</td>
<td>Mirza-Take, his story,</td>
</tr>
<tr>
<td>121.</td>
<td>Modon,</td>
</tr>
<tr>
<td>4.</td>
<td>Monuments Turkish,</td>
</tr>
<tr>
<td>24.</td>
<td>Mother kills her own Son instead of a Bannian,</td>
</tr>
<tr>
<td>226.</td>
<td>Moulla's,</td>
</tr>
<tr>
<td>71.</td>
<td>Moussial describ'd,</td>
</tr>
<tr>
<td>232.</td>
<td>Murder committed in the Desert,</td>
</tr>
</tbody>
</table>
Proverb in Persia about living happy. 44.

Quitros Haven, 114.

R.

Adars; what, 233.
Rafedi's; what, 85. Severelychristised for Superstition, ib.
Restoration for robbery, how made, 233.

Rover that putrefies, 15.
Relicks Armenian, 17.

Roads from France to Conflantinople; 2. From Conflantinople to Ispahan; 3. From the borders of Persia to Erivan; 10. From Erivan to Taurus; 15. From Taurus to Ispahan through Tauris and Casbin; 24. From Tauris to Ispahan through Zangan and Sultan; 26. From Smyrna to Ispahan; 32. From Kerman to Ispahan; 41. From Paris to Ispahan another way; 53. From Aleppo to Ispahan through the great Desert; 60. Through Mepopotamia and Assyria; 66. From Nini-\n
ich to Ispahan; 77. From Smyrna to Ispahan; 102. From Aleppo to Taurus through Diarbecquir and Van; 103. Through Gezire; 108. From Aleppo to Ispahan through the small Desert and Kengavar; 109. From Conflantinople to Ispahan by the Euxin-Sea; 113. From Warfaw to Ispahan over the black Sea; and Ispahan to Mofo; 115. From Ormus to Schiras; 245. From Ispahan to Ormus, from Schiras to Ban-

dar-Abasii; 251. From Casbon to Ispahan, and so through Candahar to the Frontiers of the Mogul; 257. Robbery committed up on the Author near Tucat, 40.

Robbery; how punished, 233.
Rock of a strange nature; 107.

S.

Adler Ralph; his sad story; 207.
Salmaffre; 208.
Samatara, a place of Devotion among the Mahometans; 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-Koulfi-Kan Governor of Babylon; his death, 84, 85.
Sem the Son of Noah, 15.
Sexava, 28.
Kind to the Capuchins; 157. His madness in drink; 172. He punishes the Biser and Cook; 203.
Sha-Abas the second, 209.
Shambe, the Inhabitants mad at 18 years of age; 17.
Shappars, what; 233. Their privileges, ib.
Sha-Sefi destroys the Turks Army; 20. His madness in drink, 198.
His cruelty, 206.
Shaouz; 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.
Sultain describ'd; 27.
Superstition of the Persians; 236.

T.
Tamerlane; 195.
Tartars eat raw Horse-flesh; 7.
Lesser Tartars; 132.
Tauris describ'd; 20; 21; &c. And the places adjacent; 23.
Temple of Ephesus. See Ephesus.
Teren; 108.
The very punish'd, 243.
Tigris; 71.
Time; how divided by the Persians; 240.
Tocat; 5.
Tochia; 4.
Tower of Babel; vid. Nemrod.
Travelling very secure in Persia; 18; 233.
Travellers; how to behave themselves; 47.
The treachery of a Janizary; 35; &c.
Turkey; bad travelling in Turkey; 1.
Turks; their Superstition; 9.

Turquoises; 144.

V.
Voyage; The Authors Voyage from Marseilles to Alexandretta, 78.
The Authors first Voyage, 95. From Paris to Smyrna, 99.

W.
Wool of Persia very fine, 40.
Writing Persian, 229.

Y.
Esde describ'd, 44.
Yesdecas, 66.

Z.
Ea Island, 120.
Zulpha describ'd; 19, 155, 157,
THE SIX
TRAVELS
OF
John Baptist 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, \textit{viz.} of their Religion, Government, Customs, and Commerce.
As also
The Figures, Weights, and Value of the Money and Coins severally current 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 Crown. 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 Defart, either into Persia or the Indies. For then the Emirs come to the Caravans, to take their Tolls, and to change their Crowns, Reals, or Ducats of Gold, for these Larins. For they must of necessity pass that way. And they must use very smooth words to boot; 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 cast 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 provisians, not knowing where to get more. If the Caravan 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

The Author not having given an account of the weight or fineness of the Coins he treats of, but having only expressed their value in French Livres, it is thought fit for the better reduction thereof into English Coin, to advertise, That Three French Livres make a French Crown, which puffs in Exchange from 54 pence to 59 pence half-penny; so that a French Livre may be in value as the Exchange 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 currant in Arabia, and at Balkar, nevertheless, from Bradate to the Island of Ceylon, they traffic altogether with the Larin, and all along the Persian Golf, where they take 8o Larins for one Toman, which is 5o Abasifs.

The Money currant 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 valued in the Country at 14 Roupies of Silver. We reckon the Roupy of Silver 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 Deniers. This Gold is like that which we buy at 54 Livres an Ounce. And if you bring this Gold in Ingots, or Ducats of European Gold, you shall have always 7 and a half profit; if you can escape paying anything to the Custom-houses. 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 weigh 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 Traffick 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 flun the Custom-houses. 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 Deniers.

As for their Copper Money, sometimes it is worth more, sometimes less, as Copper comes to the Mint. But generally the biggest fort is worth 2 Sous of our Money, the next 1 Sous, the next to that 6 Deniers.

As for their Shell Money, the nearer you go to the Sea, the more you give for a Pecha; for they bring them from Maldives. Fifty or 60 of these make a Pecha, which is that piece of Coin that is worth but 6 Deniers.

For their Money of Mamoudi's, half Mamoudi's, and Almonds, all that sort of Money is only currant in the Province of Gozeratt, the principal Cities whereof are Surat, Bahora, Cambaya, Brodras, 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 Deafarts of the Kingdom of Larr. If you break one of the Shells, it is impossible to eat the Almond, for there is no Colocynthida fo 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 Deniers 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 sort of Money is very much raised in that Country; and the Bankers know how to make their benefit.

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.

Fig. 12.
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 marked two sorts 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 lye 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 Vite. They want neither Oxen nor Cows; but their Horses are little, weak, and ill-faç’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 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 Jajoumola.

The Raja of Parta Jajoumola, 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 Bactiam. He is bound every year to send an Embaßidor 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 Rubarb. 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 fiftieth Degree. They lade above 150000 Oxen; and for every burthen they pay a Roupy at the Salt-Plots, 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 Brampoor, Seronge, and Amadabat; and it is one of the best Soils in the world.
the Indies. His Silver Money passes no-where but in his own Country, not being suffer'd in the Mogul's. His Silver Money goes for a quarter of a Roupay, at 7 Sous 6 Deneers; but the Silver is base. 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 thofe 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 Vifapour, the Great Raja of Carnatica, the Raja of Velouche, and at the Diamond Mines.

All the Pieces of Gold repreffented in the Plate of Golconda-Money, pass through all these Countries at the fame value, and are about the weight of our half Piftof; but the Gold is of a bafer Metal, fo 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 Maffers of the Kingdom of Golconda, and they are only stamped upon one side as you fee. 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 reafon is, for that the Bankers being all Idolaters, they are fo superflitious as to believe, that if they melt down that Money, some calamity will befall their Country; and they hold this for fuch a certain truth, that for fear the King of Golconda fhould melt it, they paid him for certain years 20000 Pagods. But you must obferve, 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 superflition, 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 cafe they who receive thofe new Pagods, or thofe Roupies, play their game fo well, that they gain a fourth part, or a half, and fometimes one per Cent. alluding for the reafon, that thofe new Pagods are either the King of Vifapour's, or the Raja of Carnatica's, or the Raja of Veloche's, or the English, or the Hollanders. And they make as much of the Roupies; for there is no confiderable payment made, which is not received by the Cheraff or Banker, making it good to the Seller, who fometimes has no need of his Money in a month or two, and fo he receives the intereft of it, though it be but for two days. If the payment be made in old Pagods, and that the fum amount to two or three hundred, or three or four thoufand, the Banker takes them all, and viewing them one after another, he divides them into five or fix parts; and then poiling them all, he fays of fome, that they are more used than others, and that having paffed through many hands, there is a waste of the mettal about one per Cent. Others, fays he, want not above half one per Cent. others but a fourth part. Thofe Pagods have been bor'd fome half thorough, others a quarter thorough; and it is a wonderful thing what this boring amounts to. For in regard thofe Pagods are very thick, and cannot be clipt, thofe that are Maffers of the trade, take a Piercer, and pierce the Pagod thorough the fide, 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 clofing up the holes again, that he must be very skilful indeed, that can discover the cheat. For this reafon, they never receive any payment till they have fewn the Pieces to the Cheraff 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
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 sold 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 fend 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 Soldier; 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 aboard, 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 worth of his goods to pay the Banker, who lent him the Money upon his arrival. Those that work in the Diamond Mines, or the Merchants that hire the Mine, when they have any fair Stones, they fell 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 Vellore's Pagod.
Fig. 5, and 6. The Raja of Carnatica's Pagod.
Fig. 7, and 8. The Raja of Velloche'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 Pecia 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 Madraspatan, 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 Swaré, Malipatan, 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
since the present King of England married the Princess of Portugal, who had
in part of her Portion the famous Port of Bombye, 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 Surat, nor in any part of the Great
Mogul's Dominions, or in any of the Territories of the Indian Kings; only it
paffes 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 furring, in regard the Country is very poor, and the people
have nothing to fell but Aqua-vite, made of Cofco-Wine and Rice.

Fig. 3. and 4. is the Gold Money which the Hollanders coin at Pudicate,
which is a Fort that they poifefs upon the Coast of Coromandel. Those pieces
are alfo call'd Pagods, and are of the fame weight with the others; but for
the goodnes, I think they are better by two or three in the hundred, than
those of the Kings and Raja's of the Country, or which the English make.
I made this obfervation, being at the Diamond-Mines, and in other parts of
the Indies where there is any great Trade. For the firft thing they ask you
is, whether you have any Pagods of Pudicate; and if you have, you fped much
better in your busines.

Fig. 5. and 6. is a Roupv of Silver, which the Hollanders coin at Pudicate,
being of the fame weight with thofe which the Great Mogul, or the Kings of
Golconda and Vapour make. It has in the middle upon one fide the mark of the
Holland Company, to diftinguifh it from others. The Hollanders Roupies of Silver
are quite contrary to their Pagods of Gold, which are more esteemed by the
Indians than thofe of the Princes of the Country. For they make far lefs account
of thofe Roupies of Silver; and if you pay any great fum in thofe pieces,
though the Silver be as good as the others, you muft lofe one half per Cent.

Fig. 7. and 8. is the Hollanders small Copper-Money, wherewith they or-
dinarily pay their Soldiers. It has in the middle upon one fide the mark of the
Company. And indeed the Hollanders, who mind nothing but their profit, had great reafon
to obtain leave to coin Money; for bringing only Gold from Vapaun, from Ma-
caffar only Gold in Powder, and from China Gold in Ingots, and felling all
thefe to the Bankers, they found that they loft five or fix per Cent. which
proceeded from the miiftrut of the Changers, and the chief of the Facto-
ries belonging to the Company. Now they then thin that lefs, and make the fame
profit which the Bankers did coin thefe mettals into money. Though
in every Voyage which they make to Vapaun, they generally lofe one Vellet
by fform; yet fome years they make five or fix Millions of Livres profit,
all freightes discharged, and hazards escaped. But that profit is quite lef,
for thefe years of the illand 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 feveral Mines,
which was a great prejudice to the English. For the Hollanders 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 confum'd a
vaft quantity; they carried it alfo into all the Territories of the Great Mogul,
as alfo into Peria and Arabia; for all their Difhes are of Copper, which they
caufe to be Timned over every month. Among the meaner fort of people, there
is little to be feen but this Tin-money, and the Shels call'd Cori; which I have
fpeaken 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 Souv. But in regard
that Tin is there at 14 Souv a pound, it is not worth above one Souv and
three
Travels in India

H. 1. The Money of the King of Beda and Pera.

H. 2. The Money of the King of Achen.

H. 3. The Money of the King of Siam.
three Deneers. This piece of Tin is only thick in the sides, the middle being as thin as Paper.

Fig. 3, and 4. is a piece that goes at the value of four Deneers.

Fig. 5, and 6. are their Shells, whereof they give fifty for the little piece of Tin.

The Money of Gold and Tin of the King of Achen. With the Money in Gold Coin'd by the King of Macaffar, and the Cebelles. 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 Sumara. In goodness it is better than our Louis; an Ounce being well worth fifty Francs. This piece weighs 10 Grains, and would be worth sixteen Sous 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 Macaffar, or the Cebelles. This piece weighs twelve Grains, and the Hollander's 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 Tavua, 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 Tavua, in Batavia, and the Moluccas's, 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 Batavia 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 32 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
they make use of certain Shells that are gather'd upon the Sea-shore, which they bring from Maldive.

The Gold and Silver Money of the Kings of Asem, Tipoura, Arakan, and Pegu.

All the Silver Money 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 Chatermani. In the language of the Country, he is call'd *Dien-Ara-gari*, which is stamp'd upon one side of the Money, and upon the other Chatermani Roy de Tipoura. His Country begins about twelve days journey from Daca 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 uncoin'd. The Mettal is very base, 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 Mogue.

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 five 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 Mettal than tho' 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 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 represent'd.

The Pieces of Gold mark'd *Fig. 1, and 2.* are by the Hollanders call'd Gold-schoors, 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 Franks. 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 Asem. Travels in India.

Images of various coins and tokens illustrating different currencies and monetary systems of the time.
The Japanese call these pieces as well Silver as Gold Coupent.
Part II. An account of the Money of Asia.

very near in goodness 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 Francs 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 Chinese transport their Golden Loaves, or their Boats, into other Countries, the Merchants cut them in the middle, not daring to trust the Chinese, 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, in so much that you shall sometimes find in the middle, a third part of Copper or Silver. In all sorts of Bargains the Chinese are so cunning, that there are few strangers whom they do not over-reach; especially, in Batavia, the Hollanders when they come first. They carry their weights always along with them, being like a Roman Beam, or a Stellere, 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 Tonquin, it is of Copper. It is made as in Fig. 4. They also thread these pieces, there being a hole in the middle, 12, 25, 50, and 200 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 goodness; some what better than our Louis; and is about that goodness for which we pay about 50 Francs the Ounce.

Fig. 1. This piece of Gold weighs one Ounce and fix Drams, at fifty Francs the Ounce, comes to 87 Livres and 10 Sous.

Fig. 2, and 3. Every one of these pieces is of Gold, and every one weights 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 marked, 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 goodness 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 Agra; and these Bankers give them from two to three in the hundred more than they will give for our Crowns, Rixdollars, or Spanifh 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 goodness 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, otherwise called Gehan-guir Pacha, the ninth King of the Indians, Father of Châ-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 Eipous'd, as meritine more than ordinary. She was a Woman of a Sublime Wit, and very liberal; and she knew so well how to pleade the King's humour, and to divertize him, that he could not live without her. She had two Names; the one was Nour-gehan-begum, which signifies the light of the World; and this was the Name which was engraven upon her Signet: for as I have observ'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 Nour-mahall, which signifies the Light of the Seraglio. She was always a great enemy to the King's two Sons; more especially to the second, who was called Sultan Kouron: and who afterwards coming to the Throne, called himself Châ-gehan. He fet himself to oppose all the designs of this Princes; who, for her part, had such an Attendant over the King, that she perused him to spend the greatest part of the year in the Country, under-hand soliciting certain Raja's upon the Frontiers to rise against 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 please the King, that she might the more easily accomplish her designs; 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 stamp from that which the Indian Kings were wont to Coin. For you must take notice, that all the Coins of those Kings have only the Characters of the Countrey upon each side of the Piece. But this Queen caus'd one of the twelve Signs to be stamp'd upon upon each side of hers, which is contrary to the Law of Mahomet, that forbids all manner of representations. However, she had never brought her design about, had Sultan Kouron been at Court. But she took her time, when the King had caus'd the eyes of his eldest Son, Sultan Kefrow to be put out, because he had taken up Arms against him, with an intention to depose him from his Throne. For after he had obtained that Victory, he sent his second Son, Sultan Kouron, into Deceas, with
Silver Ingots of Japan

Money representing the 12 Signs
with a powerful Army against the King of Vefapot, who was in Rebellion. Queen 
Nomrabad, seeing her self deliver'd from those that were able to cross her de-
signs, and particularly from Sultan Kienrom, the most Potent, and the most inver-
rate of all her enemies, and believing it feasable to discover her purpose to 
the King, let her self to flatter him more than she was wont; inventing new 
ways to divertize him, sometimes with Hunting, and sometimes in the 
Haran, 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 Danc'd in 
his preence, he took her, and fet her by him, proteling to her, that he 
lov'd her above all the Princefies in his Court; and that but for her, he had dy'd 
for grief, to fee that his Son Sultan Kofoen shou'd be fo traiterously bold, as to 
endeavour to deprive him of his Scepter. The Queen feeing the King fo highly 
affected toward her, fail'd not to make ufe of fo favourable an opportunity. To 
which purpofe, Sir, faid she, if it be true that your Majesty has that kindnefs for 
me, of which you would perfwade me to affure my self, I know you will grant 
me one favour which I have passionatly defir'd a long time; that I may only 
Reign as Sovereign the space of twenty four hours. This request surpriz'd the 
King, and kept him very sad 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 Paltime and Diverfiments, 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 refit her Charms, nor the Strong Paffion he 
had for her, told her he would retire for twenty four hours, and that the might 
assume the abfolute Command of the Kingdom during that time. At the fame time 
he caus'd all the Grandees that were then at Court, to be fent for into his preence, 
and then commanded them to obey her, and punctually to execute her Orders, as 
if it were he himfelf that spoke 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 the thought convenient. And indeed it was a 
looking wonderfull, that a Woman fhow'd fo politickly carry on fo great a defign, as 
to have four and twenty Stamps engrav'd, and to keep in a readines 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 the engag'd by large promises, and larger hopes; as believing 
that the could certainly obtain her defire one day of the King; and then, if she 
had her Materials ready, that she could do her buifinefs in twenty four hours. The 
day being appointed, the fend away Messengers 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 buifinefs, they were 
strangely surpriz'd; especially Sultan Kofoen, the Queens implacable enemy, 
who, as some persons of the Country affurd me, fainted 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 fte up 
upon the Throne, the caus'd feveral quantities of that Gold and Silver to be thrown 
among the people, which during the Reign of Geham-guir went currantly for 
Roupies. But when Sultan Kofoen, who took upon him the Name of Cho-gehan came 
to the Crown after the death of his Father, he forbid all persons to ufe thofo 
Roupies upon pain of death, and commanded all that had any of them, either in 
Gold or Silver, to carry them to the Mint; where they should receive the value 
of them, to the end they might be melted down. For which reafon they are at 
prent very rare; particularly thofo in Gold; among the reft, 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 thofo of Silver, thirty Soux. The Queen, during her Reign of twenty four 
hours, had that respect for the King, that on the back-side of the Pieces whereon 
the twelve Signs were Engraven, the caus'd the Name of Geham-guir to be stamp'd 
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.
of 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 Jehan-guir, with an intention of raising his Fortun in a strange Country. Jehan-guir had then many Enemies, the Kings of Golconda and Visapur being in Rebellion against him, and several Raja's having taken their part. So soon as he came to kiss 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 Afsiaticks 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 Kofron, Jehan-guir's eldest Son: and having gain'd a great part of the Army, they conspir'd together to depofe the King, and set up his Son in his stead. There was at that time in the Court, an Envoy of great wit, who did more mischief to the Army in his Clofet, than he could have done in the Field. This Envoy, as soon as intelligence was brought of the Rebellion, told the King, that if his Majesty pleas'd, he would deliver Kofron 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 politick contrivances, that the General was brought to the King, who would not presently put him to death. Sultan Kofron cleap'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 custody, his Wife and his Daughter found a way to fave 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 accomplisht 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 banifh him, they came to the Haram, and calling themfelves at his Majefty's feet, they humbly begg'd pardon, the one for her Husband, the other for her Father; which they eafily obtain'd; the King being surpriz'd at the Beauty of the Virgin, to whom he afterwards surrender'd his Affections. All the Court was affonish'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 fo 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 excusing himself to the Grandee's of his Court, who wonder'd why he let the Queen bear fo great a weight, by telling them, that she was fit for the Government, and that it was time for him to take his Chafe.

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 signify the fame thing; it being the Name of the King, Queen, and City where they were stamp'd. These two were coin'd at Amadabat.

The Gold, Silver, and Copper Money which the Portugal Coin in the East Indies.

The Gold which the Portugal Coin in Goa is better than our Louiſſe's of Gold, and weighs one grain more than our half Piſtel. At the time when I was in Goa, this piece was worth four Roupies, or six Franken. They hold it up at so high
Portugall Money:

Muscovic Money:

H.1

H.2

H.3

H.4

H.5

H.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. Thomas. Formerly when the Portuguese had the Trade of Japan, Macassar, Sumatra, China and Mosambique, which they still preferve; and is the place whither the Indians bring the Gold of the Abassins and Saba, it was a wonderful thing to see the quantity of Gold which the Portuguese Coin'd, and the several pieces of workmanship which they fram'd in Gold, and sent into Forreign Countreys, even to the Weil-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. Thomas'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 Parados, 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 strings in particular numbers.

The Gold and Silver Money of Mfcovy.

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 currrantly. But for the Money of Mfcovy there is great los in transporting it any where else; because the Prince enhances it so to high a value. The pieces as well of Gold as Silver are very good Metal; for the Gold in worth is some what 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-peny of our Money. But going in Mfcovy for 24 Sous, there would be nineteen and an half los 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 Sou of our Money. But in the Countrey you have but fifty of these pieces, or at most sometmes 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 Mfcovy. 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-peny.

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 perfon has undertaken, before me, to write upon the same Subject. If any one of my Readers desires to fee 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 Monjewn, 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 full 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. 1.

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 400 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 claps'd, 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 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 Mascate 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 Mascate, to avoid paying Customs to an Arabian Prince, who took that place from the Portugals.

Mascate 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 Portugals have three or four Forts. It is observed that Mascate, Ormus, and Balzara, are the three places in the East where the heat is most insupportable. Formerly only the Hollenders 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 Part in the Empire of the Great Mogul, Sail within sight of Dinz, and the Point of St. John, and come to an Anchor afterwards in the Road of Conals, 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 Waggons, or in Boats. For great Vessels cannot get into the River of Suratt till they have unladen, by reason of the Sands that choke it up. The Hollenders return as soon as they have landed their Wares at Conals, 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 Seasons.

Suratt is a City of an indifferent bigness, defended by a pitiful Fortresses, 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 Hougés like Barns, being built of Reeds, plastered 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 Hougés which are well built: whereof the Chun-bander, or chief of the Merchants has two or three. The rest belong to the Mahometan Merchants; nor are those, wherein the English and Hollenders dwell, less 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 Hougés; the King not suffering any Frank to have an Hougé 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 Hougés, and a fair Church; for the building of which, I furnished them with good part of the Money. But the Purchafe was made in the Name of a Maronite Merchant of Aleppo, whose Name was Chelebi, of whom I have spoken in my Persian Relations.
Of the Customs, Money, Exchange, Weights and Measures of the Indians.

To avoid Repetitions, which cannot be shunnd in the Course of long Travels; it behoves me to let the Reader understand what belongs to the Customs, Money, Exchange, Weights and Measures of the Indians.

When your Commodities are unladen at Surat, you must carry them to the Customs-house adjoining 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 Customs-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 Depositions and Prefents 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 Customs-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 subtle 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 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 Oiler, 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 Custom-owers. They do all they can to shiff off paying the Customs; and that, so much the rather, because they do not run so much hazard as at the Customs-houses of Europe. For in the Indian Customs-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 ashore. But one day one of the English Captains going to Tata, 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 rifl'd him, what-ever he could alledge 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 roast'd, and putting it, together with the dripping, and fawce, in a China-platter, covered with a linnen-cloth, he gave it a Slave to bring along after him to the City;
imagining what would fall out. As it past before the Custom-house, while the Governors or the Cha-bander, 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 fee what he carried. The more the English-man cry'd, that the Slave car-
ried 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 himfelf into the Divan; the Governour and the Cha-bander, gravely ask'd him, why he would not be obe-
dient 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 fuch a fury, that the Sawce and Pigg flew all upon their Garments. Now in regard that Swines-flesh is an abomination to the Mahometans, who believe every thing de-
fi'd that touches it; they were forc'd to change their Clothes, take down the Tapestry of the Divan, to pull down the Divan itfelf, and build another, not daf-
ing to lay any thing to the English-man; for the Cha-bander, and Mint-mareer are very obfervant 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 fhine Associates, they have fo great a refpect for them, that they never fearch them at all, when they come a-fope; though they will not ftrick to conceal their Gold, like particular Merchants, and to carry it about them. The Trade of Tat, formerly very great, begins now to decay, because the Mouth of the Rivers grows more dangerous, and full of fhalows every day more than other, the Sand-hills having almost choak'd it up.

The English finding they had learn'd the trick of rifing their Clothes, fti'd u their little ways and contrivances to conceal their Gold: And the fashion of wear-
ing Perriwigs being newly come out of Europe, they hid their Jacobin's, Rose-
Nobles, and Ducats in the net of their Perriwigs, every time they came a-fope.

There was a Merchant that had a mind to convey fome boxes of Coral into Sutatt, without the knowledge of the Cutomers. He fivm then into the Town, fome days before the Ship was unladen, when it might be done fecurely before the Cutomers had any fupmotion of any thing. But the Merchant repented him afterwards, the Commodity being fpoil'd. For the water of Sutatt River being al-
ways thick and muddy, there clung to the Coral, which had lain a long time in the water, a filme like a white crust or skin, which was difficult to be got off; fo
that after the Coral was polifh'd, he loft by it above twelve per Cent.

I come now to the Money which goes for current through the whole extent of the Great Mogul's Dominions; and to all the forts of Gold and Silver, which is carri'd thither in Ingots to make proft thereof.

In the first place you must obferve 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 refined, 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 belt pieces are Jacobin's, Rose-Nobles, Albertin's, and other ancien-
Fiaces, as well of Portugal, as of other Countries, and all forts of Gold that have been coin'd in former Ages. For by all tho' old Pieces the Merchant is fare to gain. You may also reckon for good Gold, and which is proper to be car-
ri'd thither, all the Ducats of Germany, as well those coin'd by the feveral Prin-
ces, as by the Imperial Towns, together with the Ducats of Poland, Hungary, Sweedeland and Danemarck; and indeed all forts of Ducats are taken to be of the fame goodnes. The Venetian Ducats of Gold formerly past for the belt, and were worth four or five of our Sous, more than any others; but about a dozen years ago they feem to have been alter'd, not going now for any more than the reff. There are also Ducats which the Grand Seignior coins at Cairo, and those of Sally, and Morocco: But these three forts are not fo good as the others, and are not worth fo much as they by four Sous 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 In-
dians use yellow Copper-weights, with the King's mark, to avoid cufomage. 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'd; and a hundred'd Tolla's come to 38 Ounces, 21 Deneers, and 8 Grains. As for the Gold and Silver which is not coin'd, if there be much, they effay it; and having put 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 jult the weight of a hundred'd 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 weigh'd, 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 them which are fell, and to melt off the Wax and Gum, which is cunningly drop'd upon them to make them weigh the more. But because there are some Pieces so artfully hollow'd and flipt 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 no, 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 'tamp'd only upon one side, which they fell to the Merchants that come from Tartary, and other Northern Parts, as from the Kingdoms of Boutan, Afn, 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 forheads. As for the other Ducats, that have no figures, they are not so much as enquir'd after by the Northern Merchants.

As for all the other Pieces of Gold, there are great quantities of them sold to the Goldsmiths, to the Gold-wyar-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 sell them to the Governors 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. Cha-jehan, Father of Orang-zeb who now reigns, had given to one of the Lords of his Court, the Government of the Province of Tata, whereof Syndi 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 extortion's, 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 other wise; for the King care'd for him, and gave him the Government of Halabas, 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 Begum-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 devious to have a great quantity of Gold, because it lies in a little room, and then because they cover, 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
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 Houfes 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. Cba-Eft-Kan the King's Uncle, to whom I had sold 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 believed it would turn to his advantage: I told him I would be rule'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 16th the Roupie of Gold which he for'd me to take at fourteen Roupies and an half of Silver, being worth but fourteen. Thenceupon he fell into a passion, and told me he would see as many Ladsies below'd upon the Changer, or Holland-Broker, whose fault ever it were; that he would teach them to understand Money; that they were old Roupies, and were worth more by a sixteenth part of a Silver Roupie, than the Roupies which were coin'd at that time. In regard I knew the humour of the Asianic Princes, with whom there is no contending, I let him say what he pleas'd; but when he came to himself, and began to put on a smiling look, I defir'd him that he would be pleas'd to let me return the Summ which I had received, the next day; or else that we would be pleas'd to pay me what was wanting, and that I would take a Roupie at 14 and one 16th. since he affir'd me they were worth so much. The Prince for a while gave me a surly look, not so much as speaking one word. At length he ask'd me, whether I had fill'd the Pearl, which he had refus'd to buy. I told him I had, and immediately pull'd it out of my Bofome, and gave it him. The Pearl was large, and of a good water, but ill-shap'd; which was the reafon he refus'd it before. When I had given it to him, well, fay'd he, let us talk no more of what is paff'd; how much will you have, in a word, for this Pearl? I ask'd him seven thoufand Roupies, and indeed rather than I would have car'd it into France, I would have taken three. If I give thee, fay'd he, seven thoufand Roupies for this Pearl, I shall make thee amends for the losf thou complain'd of in the firft bargain. Come to Morrow, and I will give thee five thoufand Roupies, and that's very fair: Thou shalt have also a Calaft and an Horfe. I made my obeysance to him, and defir'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 thofe to whom they intend any Honour. The Cloak and Robe was of Satin purled with Gold; the two Girdles strip'd with Gold and Silver; the Cap was of Calicat, 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 ftrait, with Silver-studs in some places. I believe the Horfe had never been back'd; for fo soon as I brought him to the Holland-Houfe, where I then lodg'd, a young man got upon his back; but he was no sooner on, but the Horfe flung and pranc'd at that rate, that having kick'd down an Hutt that stood in the Court, he had like to have kill'd the Hollandar. Finding that such a Reyty-Horfe was not for my turn, I fent him back to Cba-Eft-Kan, and relating the Story to him, I told him I did not believe that he defir'd I should return into my Country to bring,
bring him back some rarities which I had promised him, as he made me believe he did. All the while I talk'd, he laugh'd, and afterwards sent for the Horfe which his Father in his life time us'd to ride upon. It was a tall Persian Horfe, that had formerly cost five thousand Crowns, but was then twenty eight years old. They brought him brid'ld and saddl'd, and the Prince would needs have me get up in his preffence. He had one of the moft fretty walks that ever I knew in a Horfe; and when I alighted, well, faid he, art thou satisfied? I dare say, that Horfe will never give thee a fall. I thank'd him, and at the fame time took my leave of him; and the next day, before my departure, he fent me a great Bafeket of Apples. It was one of the fix that Chefzhan had fent him, as they came from the Kingdom of Kachemir; there was in the Bafeket alfo a great Persian Melon: All this might be worth a hundred Roupies, which I prefented to the Holland Commanders Wife. As for the Horfe, I rode him to Golconda, where I pool him for five hundred Roupies, as old as he was, being a good fusty Beaf.

To return to our difcourfe of Money, I will add this to what I have faid already, that you must nevjer carry Louis's of Gold to the Indies, nor Spanish nor Italian Pitlols, nor any other fort of Money coin'd within three few years; for there is great loss by it; for the Indians refine all, and count only upon the refinings. Laftly, every one strives to steal the custom of their Gold; and when the Merchant has got the knack of concealing it, he may gain five or fix of our Sous in every Duca.

I come now to the farts of Silver Money; which you muft diftinguith into Money of the Country, and Foreign Money: And firft of the Foreign Coins.

The Foreign Silver Coins which are carried into the Indies, are the Rixdollars of Germany and the Reals of Spain. The firft are brought by the Merchants that come from Poland, from the Leifer Tartary, and the Borders of Moftowia. The others by thofe that come from Conflantinople, Smyrna, and Aleppo, and the greatest part by the Armenians, who fell their Silk into Europe. All thefe Merchants endeavour to convey their Silver through Persia without being discovered; for if the Customers find it out, they will be forced to carry their Silver to the Mint-Masters to be coined into Abaffi, which is the Kings Coin; and thefe Abaffi being carried into India, are again coined into Roupies, whereby the Merchant lores ten and a quarter per Cent. as well by reafon of the coinage, as by paying the Kings duties in Perzi.

To let you understand in a few words, how they came to lofe this ten and a quarter per Cent. from Perzi to the Indies, and sometimes more, according to the nature of the Reals, which they ufually carry into Perzi; you must call to mind, what I have already faid concerning the Money and Exchanges of Perzi, in the firft Volume. I obferv'd, that a Real in Perzi goes for 23 Chaez, which make three Abaffi's and a quarter; and that sometimes, when Silver is dearer, 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 Sevil, 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 Spanish Reals, and they give for a hundred according to their goodness, from 218 to 214 and 215 Roupies. The beft of all are thefe of Sevil, for when they are full weight, they will give for a hundred, 213 Roupies; and sometimes 215, according as Silver is either scarce or plentiful.

The Real of Spain ought to weigh three Draps, seven Grains and a half more than two Roupies. But the Silver of the Roupies is much too light. For the Roupy is in weight eleven Deniers 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 Roupie 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 Roupie will stand him more. But that the Merchant may make his profit, he must take notice, that all the Reals of Mexico, and those of Seville, 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 weighed, a hundred at a time, and when they are wanting in weight, they add little étones, 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 Roupie, the Half, Quarter, Eighteenth and Sixteenth part. The weight of the Roupie is nine Deneers and one Grain; the value of the Silver is eleven Deneers and fourteen Grains. They have also another sort of Silver Money, which they call Mamoudi's, but this goes no-where but in Seinate, and in the Province of Guzerat.

The Indians have also a sort of small Copper Money, which is called Pecha; which is worth about two of our Liards, a Liard being the fourth part of a Sous. There is also the Half Pecha, two Pechas, and Four Pechas. According to the custom of the Province where you travel, you have for a Roupy of Silver more or less of these Pechas. In my last Travels, a Roupy went at Seinate for nine and forty Pechas. But the time was, when it was worth fifty, and another time, when it went but for six and forty. At Agra and Gorehambur, the Roupy was valued at fifty-five and fifty-five Pechas. 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 sorts 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 use 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 Baftrd Spanish-Broom. They call these Almonds Borden; nor is there any Colequintida to bitter. They give for a Pecha 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 Maldive 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 Vifapur and Golconda; and into the Islands of America to serve instead of Money. Near the Sea they give 80 for a Pecha. 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 Pecha. 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 Indies, the Village must be very small, where there does not reside a Banker, whom they call Charrf; 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 Ciphers

<table>
<thead>
<tr>
<th>1</th>
<th>9</th>
<th>11</th>
<th>19</th>
<th>21</th>
<th>29</th>
<th>31</th>
<th>39</th>
<th>41</th>
<th>49</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>3</td>
<td>12</td>
<td>17</td>
<td>22</td>
<td>27</td>
<td>32</td>
<td>37</td>
<td>42</td>
<td>47</td>
</tr>
<tr>
<td>3</td>
<td>4</td>
<td>13</td>
<td>18</td>
<td>23</td>
<td>28</td>
<td>33</td>
<td>38</td>
<td>43</td>
<td>48</td>
</tr>
<tr>
<td>4</td>
<td>5</td>
<td>14</td>
<td>19</td>
<td>24</td>
<td>29</td>
<td>34</td>
<td>39</td>
<td>44</td>
<td>49</td>
</tr>
<tr>
<td>5</td>
<td>6</td>
<td>15</td>
<td>20</td>
<td>25</td>
<td>30</td>
<td>35</td>
<td>40</td>
<td>45</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 subtil 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 observ'd 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-jenni, 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 counterfeitt Silver, there is very little among them. If you receive one
false Roupie in a Bagg 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 Bagg
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 Summ 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 Treasurer; and
the number of years supererog'd, since they were coin'd. And here you are to
take notice, whence the Treaurers profit arises, as well that of the King's Trea-
urer, as that of the particular Treaurers 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 Treaurers 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 Treasurer. In my last Voy-
age, I went to visit Cha-ElF-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 Choupar, a City
in the Province of Decan, 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 conjectur'd, 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 foreflew. But for Provisions for my Self, my Men, and my
Horses, he took such order, that there was great plenty brought me, night and
morning, and for the most part he sent for 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 stern as his, my King, replied I, will see me paid. For his
goodness is such, that he cau'sed all his Subjects to be paid, that have not received
satisfaction for such Goods as they fell in foreign Countries. And what course
will he take, answer'd he in a great cholér: with two or three stout Men of War,
said I, which he will lend either to the Port of Suratt, or toward the Coasts to wait
wait for the Ships that come from Mecca. He seemed to be melted 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 Aurungabad. 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 first and last Voyage. When I came to Serate, he was at Bengal, 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 Aurungabad, 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 thank'd the Treasurer very heartily, telling him, I understood no such dealing, and that I would send and complain of him to Cha-Eft-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 contefts about the two in the hundred, which he would have made me lose, I was contented to abide one, and had lost 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 Summ, 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.

The manner how their thirteen Say pieces are fil'd; the upper-half being Copper, and the lower-half Silver.
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 Denerees.  
The second, at eighteen Pecha’s, which make ten Sous, two Denerees.  
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 Denerees.  
The fixt, at nineteen Pecha’s, which make seventeen Sous, fix Denerees.  
The seventh, at thirty-three Pecha’s, which make nineteen Sous, two Denerees.  
The eighth, at thirty-five Pecha’s, which make twenty Sous, ten Denerees.  
The ninth, at thirty-eight Pecha’s, which make twenty-two Sous, fix Denerees.  
The tenth, at forty Pecha’s, which make twenty-four Sous, two Denerees.  
The eleventh, at forty-three Pecha’s, which make twenty-five Sous, ten Denerees.  
The twelvth, at forty-six Pecha’s, which make twenty-seven Sous, fix Denerees.  
The thirteenth, at forty-nine Pecha’s, which make nineteen Sous, two Denerees.

Here it will not be amifs to give you an hint, how far the cunning extends, not only of the Chereiffs 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 Eflay, 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 flinte, and then they get out all the Gold that sticks to it.  This Ball is about the bignefs of one of our Tennis-Balls; and the Stone is fuch a one as our Goldsmiths generallyufe.

Thus much of the Custom-houfes and Money currant 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 Vifapour 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, Amadabas, Serong, Brampoure, Daca, Patna, Banarou, Golconda, Denc, Vifapour, and Duttabas, take up Money at Surat, and are difcharg’d at the places where they go, by giving kind for kind. But when it happens that the Merchant is thort of Money in thofe places, and that there is a neceffity for him to take up Money to compleat his Markets, he muft then return it at Surat with-in two Months, paying monthly for the Change.

From Labor to Surat the Exchange goes at fix and a quarter per Cent.
From Amadabas, from one, to one and an half.
From Serong, at three.
From Brampouie, from two and an half, to three.
From Daca, at ten.
From Banarou, at fix.

From the three last places they make their Bills of Exchange only to Agra; and
and at Agra they make others for Suratt, the whole at the same price as I have
set down.
From Golconda, from four to five.
And for God the fame.
From Dacca at three.
From Vishpaur at three.
From Dindubat, from one to one and an half.

Some years the Exchange rise 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 Countrey, and pay Toll. There are two
particularly between Agra and Amadabat, the one called the Raja of Amboore,
and the other the Raja of Bergam, who very much molest the Merchants for
this very cause. But you may avoid palling through the Territories of these Prin-
ces, taking another road from Agra to Suratt, thorough Seronge and Brampoor.
But they are fertill Lands, divided with several Rivers, without Bridges or Boats,
and it is impossible to go that way, till two months after the rains are fallen.
Which is the reason that those Merchants who must be at Suratt when the feaon
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 trust out
their Money, run the hazard, by obligation, of losing their Money, if the Mer-
chants should be robb'd.

When you come to Suratt to Embark, 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 Ormus, Balfara, and Mocca; nay even as far as Batam, Achen,
and the Philippine Ilands. For Mocca and Balfara, the change runs from 22 to
24 per Cent. And to Ormus, from 16 to 20. And to the other places which I have
named, the change runs proportionable to the distance.

I have but one word to say of their Weights and Meafures; I have given you
in the Margin the fift part of an Ell of Agra, and the fourth part of an Ell of
Amadabat and Suratt. As for their Weights, the Men is generally 69 Pound, and
the Pound 16 Ounces. But the Men which they weigh their Indico withal, is
but 53. At Suratt they talk of a Serre, which is one and three fourths of
a Pound, and the Pound is 16 Ounces.

CHAP. III.

Of their Carriages, and the manner of Travelling in India.

Before we set forward upon the road, it will be convenient to speake 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 eafe in France or
Italy. Quite otherwife it is in Persia, where they neither make use of Affes,
Mules, or Horfes, but transport all their Wares to the Indies upon Oxen, or in
Wains, their Countreys being fo near to one another. If any Merchant carries an
Horfe out of Persia, tis only for thew, or to walk in his hand, or to fell to some
Indian Prince.

They will lay upon an Oxes back 300, or 350 pound weight. And it is a won-
derful thing to fee ten or twelve thousand Oxen at a time all laden with Rice,
Corn and Salt, in fuch places where they exchange their Commodities: Carrying
Corn where only Rice grows, Rice where only Corn grows, and Salt where there
is none at all. They make use of Camel's sometimnes, but very rarely, they being
particularly appointed to carry the Luggage of great Perfonages. When the fea-
on requires halt, and that they would speedily convey their Merchandize to
Suratt 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 man'r'd, 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 favourite places, they are fore’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 state 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 Mogull considering one day that these quarrels were very prejudicial to Trade, and the transportation of necessary 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 thousand 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 Manari’s, each of which may consist of an hundred thousand Souls. These people live always in Tents, and live only upon the transporting of Merchandize from Countrey to Countrey. The first of these Tribes carry nothing but Corn, the second Rice, the third Pal, and the fourth Salt, which they fetch from Surat, and all along from as far as Cape-Camorin. These Tribes are also distinguished in this manner: Their Priests, of whom I shall speak in another place, mark the foreheads of the first, with a red-Gum, about the breadth of a Crown; and then they draw a streak all the length of his nose, sticking grains of Wheat upon it, sometimes ten, and sometimes twelve. Those of the second Tribe are mark’d with yellow-Gum in the same place, with grains of Rice. Those of the third are mark’d with a grey-Gum, down to the shoulders, and grains of Millet. 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 stomachs, as a sign of repentance every morning before they lay their Prayers. They have all in general a little line or twiff, 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 Cattel, 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 Callicut white or painted, some six 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-glases, 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, the Priests that follow them, set up in the most convenient place of the Plain where they lodge’d a certain Idol in the form of a Serpent in wreaths, upon a Perch six 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 Waggons seldom exceeds the number of an hundred or two hundred at moit. Every Wagggon is drawn by ten or twelve Oxen; and attended by four Souldiers, which the person that owes the Merchandize is oblig’d to pay. Two of them march upon each side of the Wagggon, over which there are two Ropes thrown a-crofs, the ends whereof they hold in their hands, to the end, that if the Wagggon come to lean on one-side in ill-away, the two Souldiers on the other side may keep it from over-turning, by pulling the Ropes with all their strength.

All the Waggons that come to Surat, either from Agra, or any other parts of the Empire, and which return through Agra, or Panambat, are bound to carry back
back the Lime that comes from Barocha, 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 Horses, 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 toss back his horns, and strike them into the stomack of the Rider, as oftentimes it has hapned. These Oxen are rid like our Horses, and instead of Snaffles or Bits, they have only a Rope drawn through the musely part of the muzzle or nostrils. In firm ground where there are no stones, they never shooe their Oxen; but only in rough places, where not only the stones but the heat will wait and chop the hoof. Whereas as in Europe we tie our Oxen by the horns, the Indians only put a thick trunk upon their necks, that keeps fast a Coller of Leather four fingers broad, which they have nothing to do but to put about their necks when they fallten them to the Waggon.

They use also for Travel little Coaches, but very light, that will hold two persons; but generally they ride alone for more ease, carrying only their necessary Cloak-Bags along with them; with a small Vessel of Wine, and a small quantity of Provisions, for which there is a proper place under the Coach, where they tie the two Oxen. These Coaches have their Curtains and Seats like ours, yet are not hung; But in my last Travels I caus'd one to be made after our manner; and the two Oxen that drew it, cost me near upon six-hundred Roupies. Nor is the Reader to wonder at the price; for there are some of these Oxen that are very strong, and that will travel upon the trot twelve or fifteen leagues a-day for sixty days together. When they have grown half the days journey, they give them two or three Balls 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 less. From Swat to Agra is forty days journey, and you pay for the whole journey from forty to forty-five Roupies. From Swat to Golconda, being almost the fame distance, the same price is observed; and by the fame proportion you may travel over all the Indies.

They who have more to spend, for their own ease make use of a Pallanquin, wherein they travel very commodiously. This is a fort of little Couch six or seven foot long, and three broad, with ballisters round about it. A fort of Cane, call'd Bambou, which they bend like an Arch, buttains the covering of the Pallanquin, which is either of Satin or Cloth of Gold; and when the Sun lies upon one side, a Slave that goes by the side, takes care to pull down the covering. Another Slave carries at the end of a long stick a kind of Target of Silver, covered over with some gentle stuff, to preserve the person that is in the Pallanquin, from the heat of the Sun, when he turns and lies upon his face. The two ends of the Bambou are fastned on both sides to the body of the Pallanquin between two sticks join'd together like a Saltir or St. Andrews-croft, every one of those two sticks being five or six foot long. There are some of these Bambou's that cost two-hundred Crowns; I my self have paid an hundred and twenty. Three men for the most part apply themselves 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 sixty 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 Musquets; and they have the fame rate with those 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 flew, 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 service, they have a Chieftain, that is responsible for their fidelity, who for his good word has two Roupies a-piece of every one.
In the great Villages there is generally a Mahometan that commands, of whom you may buy Mutton, Pullets, or Pidgeons. But where there live none but Bananas, there is nothing but Flower, Rice, Herbs and Milk-meats to be had.

The great heats in India enforcing the Travellers, that are not accommo\-tioned 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-set, 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 Ju\-ridiction, 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 Provifions, and went out again in good time, and itaid 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 G\-os, and Coftes. A Gos is about four of our common leagues, and a Cofte one league. It is now time to travel from Surat for Agra, and Janabat, and to observe what is most remarkable upon the Road.

C H A P. IV.

The Road from Surat to Agra, through Brampour and Seronge.

I am no less well acquainted with all the principal Roads that lead to the chief Cities of India, than tho\-se of Turkey and Persia; for in six times that I have travelled from Paris to Isphahan, I have gone twice for one from Isphahan 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 fame 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 different times that I went.

There are but two Roads from Surat to Agra, one through Brampour and Ser\-onge, the other through Amadabat. The first shall be the Subject of this Chap\-ter.

From Surat to Barnoly, coftes

Barnoly is a great Borough-Town, where you are to ford a great River; and this first days journey you cross a mixt Country, part Wood, part through Fields of Wheat and Rice.

From Barnoly to Babor, coftes.

Babor is also a large Village upon a Lake, about a league in compass. Upon the side whereof is to be seen a good substantial Fortrefs; 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 Babor to Kerkea, or as it is call'd at this day, Carvanfera de la Begum, coftes.

This Carvanfera or Inn is very large and commodious; being built out of Charity by Begum-subah the Daughter of Cha-jehan. For formerly the journey from Babor to Navapoura was too great: And this place being upon the Frontiers of those Rajis that sometimes will not acknowledgé the Great Mogul, whose Vassals they are, there was no Caravan that pat by which was not abused; besides that it is a wooddy-Country. Between Carvanfera and Navapoura you ford a Ri\-ver; as also another very near to Navapoura.

From Kerkea to Navapoura, coftes.

Navapoura is a great Town full of Weavers; but Rice is the greatest Com\-modity 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 esteemed:
Travels in India.

Book I.

eftem’d. The grain of it is less by one half, than the grain of the common Rice; and when it is boil’d, no show is whiter; but besides all that, it smells 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 fack of this Rice. This River which passeth by Kerkaa and thole other places I have mentioned, empties it self into the River of Surat.

From Navaspoua to Nasfarbar, coftes. From Nasfarbar to Dol-medan, coftes. From Dol-medan to Senquera, coftes. From Senquera to Tallener, coftes. At Tallener you are to pass the River, which runs to Barooche; where it is very large, and empties it self into the Golf of Cambaya.

From Tallener to Chonpre, coftes. From Chonpre to Senquelis, coftes. From Senquelis to Nabir, coftes. From Nabir to Badelpoura, coftes. At Badelpoura it is, where the loaded Waggons pay the duties of Brampou; but the Waggons that carry nothing but Passengers, pay nothing.

From Badelpoura to Brampou, coftes

Brampou 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 conferred upon the Son or Uncle of the King. And Arweng-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 Brampou, as over all the Province, there is made a prodigious quantity of Callicuts very clear and white, which are transported into Persia, Turkey and Mslovia, 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 Callicuts 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 quire 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 tiffie 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 leaff of Gold or Silver; or if that Gold or Silver become tarnish’d in being carried by Sea from Surat to Ornus, 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 loshs.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 Linnens are made purposely for Swathbands or Shaffes, and thole pieces are call’d Ornus. They contain from 15 to 20 Ells; and colt from an hunderd to an hunderd and fifty Roupies, the least not being under ten or twelve ells. Thole 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 vend’ed in Persia and Turkey. They make at Brampou all other sorts of Cotton-Linnen; for indeed there is no Province in all the Indies which more abounds in Cotton.

When you leave the City of Brampou, 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 Brampou it is 132 Coftes; and thole Coftes are very short in the Indies; for you may travel one of them in a Coach in les than an hour.

I remember a strange tumult at Brampou, 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 Deafich; and for whom 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 vertue of Gifts and Careles to have
had the use of his Body; but the Boy detesting his abominable purpose, made his
ecape from him, and came and told his Brother. The Dervich, without 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 sure to
run him into the Guts. The Governour, who knew nothing of what the Page
had reveal’d to his Brother, ceased not every day to court him to conten to
his infamous luft; and being one day alone with him in a small Apartment of
a Banquetting-House, at the lower end of his Garden, he sent 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
to press the young Page; and finding that he made no resist ance, 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; so that the Guards
believe’d that the Governour had lent him out upon some errand. The Dervich
understanding by his Brother what had pass’d, to have him from the fury of the
people, and to discover the Infamy of the Governour, caus’d the rest of
the Dervichs his Companions, to take the Banners of Mahomet, that were
planted round the Mofque; and at the same time with loud cries encourag’d
all the rest of the Dervichs, Pagaurs, 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 Dervich marching at the head of them, they
made directly to the Palace, crying out with all their might, Let us dye for
Mahomet, or let us have that infamous person deliver’d up into our hands, to the
end the Dogs may eat him after his death, not being worthy to be enter’d among the
Muffle men. The Guard of the Palace was not in a condition to refit so great
a Multitude, so that they must have been forced to have yeild’d to their fury,
had not the Deroga of the Town, and some five or fix 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 Agra, with his Haram; and Cha-jehan, who then reign’d, being
inform’d of the accident, was not much troubl’d, 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 Brampore to Piombi-fera, costes

Before we go any farther, you must take notice, that where-ever you meet
with the word Sera, it signifies a great Enclouure of Walls and Hedges, within
which are about fifty or sixty Huts, cover’d over with Straw. There are some
men and women that there put to fare Flower, Rice, Butter, and Herbs, and
make it their busines to bake Bread and boil Rice. If there be any Mahom-
metan in that place, he will go to the City, and buy a little piece of Mur-
ton, or a Fowl; and those that fell Villacours to the Travellers, always cleanse
the Hut which they take up, and put into it a little Bed with giths, to lay
a Mattrefs or Quilt upon, which the Travellers carry along with them.

From Piombi-fera to Pander, costes

From Pander to Balki-fera, costes

From Balki-fera to Neviliki-fera, costes 6

From Neviliki-fera to Confemba, costes 5

From Confemba to Chenpore, costes

From Chenpore to Charava, costes 8

From Charava to Bich-oala, costes 3

From Bich-oala to Andy, costes 4

At Andy you must pass a River that falls into Ganges, between Baranon and
Puna.
### Book I. Travels in India

<table>
<thead>
<tr>
<th>Distance and Cost</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>From Audi to Onguenas,</td>
<td>4 costes</td>
</tr>
<tr>
<td>From Onguenas to Tignery,</td>
<td>5 costes</td>
</tr>
<tr>
<td>From Tignery to Tool-meden,</td>
<td>4 costes</td>
</tr>
<tr>
<td>From Tool-meden to Nova-fera,</td>
<td>4 costes</td>
</tr>
<tr>
<td>From Nova-fera to Ichavouer,</td>
<td>5 costes</td>
</tr>
<tr>
<td>From Ichavouer to Signor,</td>
<td>3 costes</td>
</tr>
<tr>
<td>From Signor to Chekaipour,</td>
<td>4 costes</td>
</tr>
<tr>
<td>From Chekaipour to Dour-ay,</td>
<td>4 costes</td>
</tr>
<tr>
<td>From Dour-ay to Afer-kaira,</td>
<td>3 costes</td>
</tr>
<tr>
<td>From Afer-kaira to Telor,</td>
<td>3 costes</td>
</tr>
<tr>
<td>From Telor to San-kaira,</td>
<td>1 costes</td>
</tr>
<tr>
<td>From San-kaira to Seronge,</td>
<td>12 costes</td>
</tr>
</tbody>
</table>

Seronge is a great City, the most part of the Inhabitants whereof are Banius 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 Calicuts, which are called Chites, which is the clothing of all the meaner sort of people both in Persia and Turkey: Of which in other Countreys also they make use, for Coverlets for Beds, and Table-napkins. They make the same sort of Calicuts in other Countreys as well as at 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 they were 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 Calicuts, the better the colours hold.

There is also made at Seronge another sort of Calicut, 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 Mogul, and to the principal Lords of the Court. Of this, the Sultanesses, 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 Brampore to Seronge is an hundred and one costes, which are longer than those from Surat to Brampore; for the Coach is a full hour, and sometimes five quarters, going one of these costes. 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 are thick together, your journey is the more pleasant; besides, that you may rest when you please.

<table>
<thead>
<tr>
<th>Distance and Cost</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>From Seronge to Madalke-fera,</td>
<td>6 costes</td>
</tr>
<tr>
<td>From Madalke-fera to Poulki-fera,</td>
<td>2 costes</td>
</tr>
<tr>
<td>From Poulki-fera to Kafarki-fera,</td>
<td>3 costes</td>
</tr>
<tr>
<td>From Kafarki-fera to Chadalke-fera,</td>
<td>6 costes</td>
</tr>
<tr>
<td>From Chadalke-fera to Callabas,</td>
<td>6 costes</td>
</tr>
</tbody>
</table>

Callabas is a great Town, which was formerly the Residence 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 1663, it had not been long since that Execution had been done for then all the Heads were whole, and caused a very ill smell.

<table>
<thead>
<tr>
<th>Distance and Cost</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>From Callabas to Akmato,</td>
<td>2 costes</td>
</tr>
<tr>
<td>From Akmato to Collafar,</td>
<td>9 costes</td>
</tr>
</tbody>
</table>

Collafar 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 falling 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 Baniaters 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 Souldiers of the King, and Mahometans, besides Frangins, or Franks, English and Hollanders that were Cannoneers. The King sent this Artillery to his Army in Decemb're, being at Wars with the Raja Siva-gi, who the year before had plunder'd Surat; of whom I shall have occasion to speak in another place.

From Collafar to Sanfele, coltes
From Sanfele to Dongry, coltes
From Dongry to Gate, coltes

Gate is a strait Passage of the Mountains, a quarter of a league in length, the descent whereof leads from Surat to Agra. At the entry thereof you see the ruins of two or three Castles, and the Road is so narrow, that two Waggon's can hardly go a breafh. That they come from the South to go to Agra, as from Surat, Goa, Piaspore, Golconda, Medifpatam, and other places, cannot avoid these strights, 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 stright, and at that end which is next to Agra, there are five or fix Shops of Baniats, that fell Flower, Butter, Rice, Herbs and Pulfe. In my last Travels I flaid at one of these Shops, to tarry for the Coaches and Waggon's, all the Passengers alighting at the foot of the Strights. Not far off there is a great Magazin full of packs of Rice and Corn; and behind every pack lay a Serpent thirteen or fourteen foot long, and proportionable in bigness. A Woman that went to fetch Corn out of one of those packs, 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 Baniats, 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 swell'd, and turn'd black, and the dy'd in less than an hour. The Ragipon's, who are the best Souldiers among the Indians, and are all Idolaters, came in jult 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 les 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, swelld 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 compell'd to unload the Waggon into the Boats; and also to carry the Goods in their arms for above half a league, which is worse way 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: Otherwise it would be an easy thing to make a Bridg, 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, over flow all the Road, in fo much that no-body can pass it, but they who are very well acquainted with it.

From
Travels in India

From Gate to Nader, coltes

Nader is a great City upon the descent of a Mountain, at the top whereof is a kind of a Fortres; all the Mountain being encompassed with walls. The greatest part of the Houses, as in all other Cities of India, are thatch'd with straw, one Story high; but the Rich-men's Houses, are two Stories, and terrac'd. Round about the City are several great Ponds to be seen, which were formerly encompassed with hewn-stone, but now are not all look'd after; yet there are very fair Monuments about them. The same River which we past the day before, and which we repass four or five Coffes on this side Nader, encompasses three parts of the City and Mountain, like a Peninsula, and after a long winding-course which it takes, falls at length into Ganges. At Nader they make a great quantity of quilted-Coverlets, some white, others embroidered with Flowers of Gold, Silk and Satin.

From Nader to Barqui-era, coltes

Gonaleor is a great City ill-built, like all the rest, after the manner of the Indians; it is built all along the side of a Mountain that lies upon the West-side of it; and which at the top is encompassed with Walls and Towers. There are in this Enclofe several Ponds made by the rains; and what they now there is sufficient to keep the Garrison: For which reason it is esteem'd one of the best in the Indies. Upon the descent of the Hill, which looks towards the North-east, Coa-jehan built an Houfe of Pleasure; from whence there is a Prospect over all the City, and indeed it may serve for a Garrison. Below the House are to be seen several Idols cut out of the Rock, representing the shapes of their Gods: And among the rest, there is one of an extraordinary height.

Since the Mahomedan Kings became Masters of this Country, this Fortres of Gonaleor is the place where they secure Princes and great Noblemen. Coa-jehan coming to the Empire by foul-play, caus'd all the Princes and Lords, whom he misconstrued, to be seiz'd one after another, and sent them to the Fortres of Gonaleor; but he suffer'd them all to live, and enjoy their Estates. Aurora-zeb his Son acts quite otherwise: For when he sends any great Lord to this place, at the end of nine or ten days he orders him to be polon'd; and this he does that the people may not exclaim against him for a bloody Prince. So soon as he had in his clutches Prince Moraz-Bakhe his youngest Brother, whom he engaged to take Arms against his Father Coa-jehan; and who being Governor of the Province of Guzerat, took upon him the Title of King, he sent him to this Fortres, where he dy'd. They have made him a most magnificent Monument in the City in a Mosquee, which they built on purpose, with a great Piazza before it all surrounded with Vaults and Shops over them. For it is the Curnot of the Indians, when they rear any publick Building, to make a great Piazza before it, where they keep their Marketers, 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 Fabrick.

Five Coff's from Gonaleor, you ford a River which is call'd Lantke.

From Gonaleor to Pateri-era, coltes

From Pateri-era to Quariqui-era, coltes

There is a Bridg at Pateri-era, confuting of six wide Arches; and the River you go over is call'd Quarinado.

From Quariqui-era to Dolpoura, coltes

At Dolpoura there is a great River which is call'd Chammeladi, to which there belongs a Ferry-Boat: The River it self falls into the Gemena between Agra and Halabas.

From Dolpoura to Minafsqui-era, coltes

At Minafsqui-era there is a River, which is call'd Jagnamadi. You pass it over a very long Bridg, built of Stone, the name whereof is Jumeapoul.

From Minafsqui-era to this Bridg, coltes

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't in Vinegar, in pots of Glafs, there be no flasks of Wine.
Travels in India.  Part II.

From the Bridge Paulcapaul to Agra, costs
So that from Serenge to Agra it is an hundred and fix Coffes, which are ordinary leagues; and from Surat to Agra, 339.

CHAP. V.
The Road from Surat to Agra through Amadabat.

From Surat to Baroche, costs
All the Country 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 same 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 Baffa'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 Cuffom at Baroche for all Goods that are brought in and carr'd 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, prefently the Mountebanks came about him, and ask'd 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 flick into the ground, and ask'd the Company what Fruit they would have. One told them, he would have Mengues; then one of the Mountebanks hiding himself in the middle of a Sheet, floopt 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 rubb'd the flick with his Blood. After the two first times that he rais'd himself, the flick 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-flick, in les 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 Communion to any person that should stay any longer to see those things. Thereupon the President was forc'd to dismis the Mountebanks, who wander about the Country with their Wives and Children just like Giples; 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 fix Coffes, or thereabout. For when you are at Baroche, instead of going to Brounias, 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 Agats, that come from the Indies, into Cups, Hafts of Knives, Beads, and other sorts of Workmanship. In the parts adjacent to the City, they also make Indigo of the same nature of that of Sar-
Sarques; and it was famous for traffic when the Portuguese flourished in India. There are to be seen at this day, in the Quarter next 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 of Gebä in Cambaya, that two hours after day was shut in, every Street was lock'd 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 Cambaya, 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 Baroch, Cambaya, and Brendra. 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 fasten'd two lighted Candles, the brightness whereof amazing the Peacock, causes 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 Rajas 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 Dauvīvar, shot a Peacock upon the road, and kill'd it, either out of raffness, or ignorance of the Customs of the Country. The Bannians incens'd at the attempt, which is accounted among them a most abominable sacrilege, seiz'd upon the Merchant, and all his Money to the value of 30,000. Roupies, and tying him to a Tree, whipt him in so terrible a manner for three days together, that the man dy'd.

From Cambaya you go to a little Village distant some three Costes, where there is a Pagod, to which all the Indians Curtišan come to make their Offerings. This Pagod is full of a great number of naked Images, among the rest, there is a large Figure of one that seems to resemble Apollo, with his privy parts all uncover'd. When the old Curtišans have got together a good sum of Money in their youth, they buy young Slaves, whom they teach to Dance, 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 Miftresses send them to this Pagod, believing it will bring them good fortune, to offer and surrender themselves to this Idol.

From this Pagod to Chiidabad you have six Costes. This is one of the fairest Houses of the great Mogul, with a wide Enclosure, wherein he has vast Gardens, and large Ponds, with all the pleasures and curiosity whereof the Genius of the Indians is capable.

From Chiidabad to Amadabad you have but five Costes; and so I return to Baroch, and the common Road.

From Baroch to Brendra, Costes
Brendra is a great City standing in a fertile Soil, wherein there is a vast Trade for Calicuts.

From Brendra to Nerioad, costes
Nerioad 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 Saltpeter, Sugar, Ginger, candid and raw; Tamarins, Mirbolans, and flat Indigo.
Indigo, which is made at a great Town, not far from Amadabat, called Sarques. There was in that place a Pogad, 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 pav’d 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 adorn’d 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 Bridg. 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 stomacks 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 Paffege, 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 past 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 carri’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 somewhate 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 almoft loft their fennes, let the Pot go a-drift where the stream carri’d it, and lay almoft 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 swam to the relief of the child, and having stopp’d the Pot, drives it to the shore. The Mother follow’d by her own, comes prently 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 disposition 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 lent it him, in the place of that which was dead. To be short; the business made so loud a noise, 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 pleasan accident in the same City of Amadabat. The Wife of a rich Merchant Banian, nam’d Sainidas, 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 eat that which he would give her, she should be with child. The woman defirous to know what she was to eat, the servant told her it was a little fish, and that the 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 promised her that he would go order the matter, that she should
should not know whether it were fish or not that she eat, the resolv'd to try his receiv'd a night to lie with her Husband, according to the inavour which she had received from the servuant. Some time after, the woman receiving that she was big, her Husband happen'd to die, and the kindred of the deceased would have his Eftate. The Widow oppofed them, and told them that it behov'd them to stay, till they faw whether the child the went withal, would live or no. Her kindred were surpriz'd to hear fuch news that they fo little expected, and tax'd her for one that either ly'd or jeffed 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 was torment'd, her went and threw her felf at the Governour'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 perfons of Credit, and gap'd after fo fair an inheritance, affirm'd that the child was not legitimate, and that she had it not by her Husband. The Governour, to understand the truth of the matter, calls for the Phyficians; who conclufed, that the Infant fhould be car'd to the Bath, faying, that if the Receiv'd which the Mother had made use of, were real, the sweat of the child would smell of fish; which was done accordingly, and the Experiment prov'd true. Thereupon the Governour order'd that the Child fhould have the Eftate, the Merchant being so proud to be his Father: But the Kindred, troubl'd that such a fat Moriel had escap'd their mouths, appeal'd to the King. Upon their appeal of the Story, the King wrote to the Governour to fend him the Mother and the Infant, to the end the Experiment might be made in his prefence: which having the fame Success as before, the kindred furceas'd their claim, and the Eftate remained to the Mother and the Infant.

I remember afio another pletifant Story which was related to me at Amadabat, 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, Governour of the Province, and the King's Uncle, had the reputation never to have told a lye. Cha-Efi-Kan, after the three years of his Government were expir'd, according to the custom of the Great Mogul, and that Aurenz-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 he acknowledg'd him, to have met with a Rich Merchant that had never told a lye, and yet he was above threcore and ten years of age. The King surpriz'd at a thing fo extraordinary, signified to Cha-Efi-Kan, his defire to fee the peron, and command'd him to fend 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 Prefent to the King. In short, he provided one, eftim'd at forty-thousand Roupies, to carry Betid in, enchar'd with Diamonds, Rubies, and Embraults. When he had made his obeifance to the King, and given him his Prefent, the King ask'd him only what was his name, to whom he replied, that he was call'd the man that had never told a lye. Then the King ask'd him who was his Father? Sir, said he, I cannot tell; his Majesty was with that anfwer, stopp'd 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 very Gavenration for Apes, and there are some which they breed up in their Pagods to worship. There are three or four Houfes in Amadabat which they make use of for Hospitals for Cowes, Oxen, Apes, and other fick or maim'd Beasts; and they carry all they can find thither to preferve them. This is alfo very remarkable, that every Tuesday and Friday, all the Apes in the places adjoyning to Amadabat, of their own accord come to the City, and get upon the tops of their Houfes, where they lyce, during the exceffive heats. And therefore upon thofe days the people never fail to fet ready in their Terraces, Rice, Millet, Sugar-Canes in their fcaions, and other fuch-like things. For if the Apes did not find their provifion when they came, they would break the Tiles where with the reft of the Houfe is cover'd; and do a great deal of mis-

chief:
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 anything, he lays up his Magazine against future hunger; filling his bags with provison, which he keeps till next day.

I have said, that the Bantans 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 House belonging to the Hollanders, 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 shew 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 Bantans, 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 Apes. And this is observable, that where there are a great number of those Animals, there are very few Crows. For as soon as they have built their Nefts and laid their Eggs, the Apes get upon the Trees and throw 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 Forret of Trees, called Mangues, 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 causing his to stop, told me he had an excellent and very neat Harquebuss, that was presented him by the Governor of Damun, and knowing I could aim well, he desir'd me to try it, at one of those Apes. One of my Servants, who was born in the Country, making me a sign not to venture, I endeavoured to dissuade the President from his design; but it was impossible; so that I took the Harquebuss, 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 leapt into the Presidents Coach, where they would soon have strangled him, had we not prevented them by closing the Shutteres, 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 myself; for they pursu'd the President's Coach above a League, and they were stout lusty Monkeys.

From Amadabat to Panser, cofts 13
From Panser to Mafana, cofts 14
From Mafana to Chitpour, cofts 14

Chitpour is a very good City, so called by reason of the great Trade for painted-Callicuts, which are called Chistes: 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 neer 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 fix 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 wooden-stake set deep in the ground, with another cord about the neck, which the Matter 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 so 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 Matter holds
holds another in his hand, ty'd about his neck, that pulls him back. Thus they accustom the Lion by degrees to be familiar with the people, and at my coming to Chiapour, I saw this Divertissement without stirring out of my Coach.

The next day I had another, meeting with a knot of Fauquirs, or Mahometan Dervischs. I counted fifty-seven, among whom, he that was the Chief or Superior, had been Grand Esquire to Chaj-eban-guir, having left the Court, when Sultan Bandakji, his youngest Son, was strangl'd by Order of Chaj-eban; there were four others, who next to the Superior, were chief of the Company, who had been also great Lords in the fame Chaj-eban's Court. All the Cloaths those five Dervischs 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 Horses saddl'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 Dervischs had only a Cord for their Girdle, to which was fasten'd a piece of Calico cut only to cover their private parts. Their hair was ty'd in wreaths round about their heads after the manner of a Turban. They were all well-arm'd, the most part with Bows and Arrows, some with Muskets, and others with Half-pikes, with another fort of weapon which we have not in Europe; that is to say, a sharp piece of Iron like the side of a Platter without a bottom, which they wind eight or ten times about their necks, and carry like a Calves Childron. They draw out those Iron-Circles as they intend to make use of them; and they will throw them with such a force against a man, that they shall fly as swift as an Arrow, and go very near 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 noise when they come to any place, and when they go away; together with a Grater or Rasp, being an Iron-instrument, made like a Trowel. This is an Instrument which the Indians carry generally about them when they travel, to scrape and make clean the places where they intend to rest; and some of them, when they have scrap'd all the dust together into an heap, make use of it instead of a Mattres or Pillow to lie easily upon. There were some of them that were arm'd with long Tucks; which they had bought either of the English or Portuguese. Their Luggage consisted of four great Chests full of Perfian and Arabian Books, and some Kitchen-houhold stuff: They had also ten or twelve Oxen to carry their sick. When the Dervischs came to the place where I lay with my Coach, having about fifty persons with me, as well of the people of the Countrey, as of my own servants; the Chief or Superior of the Troop seeing me so well-attended, enquir'd what Agra that was; and desir'd me to let him have that place which I had taken up, as being the most convenient in all that place, for him and his Dervischs to lodg. When they told me the quality of the Chief, and the four Dervischs that attended him, I was willing to be civil, and to yield to their request; and thereupon I left them the place free. After they had well-water'd the place, and laid the dust, they lighted two fires, as if it had been in the frost and snow, for the five principal Dervischs, who fare and chaf'd themselves before and behind. That very evening, after they had flipp'd, the Governour of the Town came to compleat the principal Dervischs, and during their stay, sent them Rice and other things, which they are accustom'd to eat. When they come to any place, the Superior sends some of his Crew a begging into the Towns and Villages, and what Alms they get, is presently distributed 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 reserve nothing till next day.

From Chiapour to Balampour, coltes
From Balampour to Danvirar, coltes
From Danvirar to Bargant, coltes

Bargant is in the Territories of a Raja, to whom you pay duties. In one of my journeys to Agra, passing through Bargant, I did not see the Raja, but only his Lieutenant, who was very civil to me, and made me a Present of Rice, Butter, and Fruit in season. To make him amends, I gave him three Shafhes of Gold.
and Silk, four Handkerchiefs of painted Linnen, and two Bottles, the one full of Aquavite, and the other full of Spanifh-Wine. At my departure he sent a Convoy of twenty Horfe 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 fhould go neer to have all our throats cut, for that the Raja of that place liv'd altogether upon Robbery. So that unlefs I hir'd an hundred more of the Country-people, there was no likelihood of efcapeing those Free-booters. At firft I argu'd with them, and tax'd their Cowardice, but fearing to pay for my raffines afterwards, I fent them to hire fifty more, for three days only, that we crof'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 fet 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 refponsible for them, that they had left me againft my will. Three of my fervants alfo 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 fervants, 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 loft my Coach to stay for them, and when they came near, I bid them advance if they intended to go along with me. But seeing them fearful, and unrefolv'd, I bid them go about their busines, telling them I had no need of such Cowards as they were. About a league from thence I discover'd upon the brow of an Hill about fifty Horfe, four of which came riding up to me; when I perceived them, I alighted out of my Coach, and having with me fome thirteen Spit-fires, I gave to every one of my men an Harquebüs. The Horfe-men approaching, I kept my Coach between them and me, and had my Gun ready cockt, in cafe they should affail me. But they made me a sign, that I fhould fear nothing, only that the Prince was a Hunting, and had fent to know what Strangers paffed through his Territories: I made answcr, that I was the fame Franguy that had paffed by five or fix weeks before. By good luck, the very fame Lieutenant to whom I had made the Prefent of Aquavite and Spanifh-Wine, follow'd those four Horfemen. 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 Englifh and Hollanders had preferenti me with feveral Bottles at Agra. So foon as the Lieutenant was return'd to the Raja, the Raja himfelf came to me, and told me I was welcome; and bid me reft my felf in a shady-place which he pointed to, about a league and an half from the place where we were. In the evening he came, and we ftruck together two days to make merry; the Raja bring- ing along with him certain Morrice-dancers, without which the Persians and Indies can never think themfelves heartily merry. At my departure the Raja lent me 200 Horfe, to convoy me to the Frontiers of his Territories, for three days together; for which I only gave them three or four pound of Tobacco. When I came to Amadabat, the people would hardly believe that I had had fo kind a reception from a Prince, that was noted for abusing strangers that paff through his Country.

From Bargant to Bimal, coffes
From Bimal to Modra, coffes
From Modra to Chalauw, coffes
Chalauw is an ancient Town upon a Mountain, encompaft with Walls, and very difficult 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 Chalauw to Cantap, coffes
From Cantap to Setlama, coffes
From Setlama to Palavafeny, coffes
From Palavafeny to Pipars, coffes
From Pipars to Mirda, coffes
From Dantizar to Mirda is three days journey, being a mountainous Country that belongs to Raja's, or particular Princes that pay tribute to the Great Mogul. In
In recompence whereof the Great Mogul gives them Commands in his Armies; by which they gain much more than they lose by the tribute which they pay.

Mirda 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-Esf-Kan, was going that way to marry her Daughter to Sultan Sujaib, 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 looe, 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 Mirda had put upon her, who had not waited on her, and made her a Present as they ought to have done.

From Mirda to Baronda, costes 12
From Baronda to Coetchiel, costes 18
From Coetchiel to Bandar-Somnery, costes 14
From Bandar-Somnery to Loidona, costes 16
From Loidona to Chafon, costes 12
From Chafon to Nonali, costes 17.
From Nonali to Hindoos, costes 19
From Hindoos to Baniana, costes 10

These two last places are two Towns, where, as in all the Country round about, they make Indigo-Plate, which is round; and as it is the best of all the Indigos, so is it double the price.

From Baniana to Vettapoor, costes 14
Vettapoor is an ancient Town where they make woollen-Hangings.
From Vettapoor to Agra, costes 12
From Sutat to Agra is in all, costes 415

If you could divide your journeys equally into thirteen Costes a-piece, you might go to Sutat in thirty-three days; but because you rest, and stay at some places, it is generally thirty-five or forty days journey.

CHAP. VI.

The Road from Ipsahan 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 Deserts; 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 Dehly, or Gebhunabat, eighteen; from Dehly to Agra, fix; which with the sixty days Journey from Ipsahan to Fathat, and the twenty from Fathat to Candahar, makes in all from Ipsahan to Agra, an hundred and fifty days journey. But the Merchants that are in haste, take Horfes, three or four together in a company, and ride the whole journey in sixty, or sixty-five days at most.

Multan is a City where there is made a vast quantity of Linnen Calicuts, which was all transported to Tut, before the Sands had stop'd up the mouth of the River; but since that, it is carry'd all to Agra, and from Agra to Sutat, 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 deserted those places, so that the Kings Revenues are very much diminished in those Provinces.
Travels in India. Part II.

is the place whither all the Baniats come, that trade into Persia, where they follow the same Trade as the Jews, and out-do them in Ufury. 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 Charifisfar, coftes 10
From Charifisfar to Zelate, coftes 12
From Zelate to Betazzy, coftes 8
From Betazzy to Mozour, coftes 6
From Mozour to Caboul, coftes 17
From Caboul to Chaknicoonze, coftes 17
From Candahar to Chaknicoonze, a Frontier Town of the Indies, is a Country under the command of several Princes, that acknowledge the Persian Emperor.

From Chaknicoonze to Caboul, coftes 40

In all thee forty Coftes of way, there are but three pitifull Villages; where sometimes, though very rarely, you have Bread and Baney for your Horses; but the sureft 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 Seafons near Babylun and Monfaul.

Caboul is a large City, very well fortified; and is the place where those of Uzbek come every year to sell their Horses. They reckon, that there are bought and sold, every year, above sixty thousand. They bring also out of Persia, great numbers of Sheep, and other Cattel; it being the general Concourse of Persians, Tartarians, and Indians. There is also Wine to be had; but Provisions 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 Blah, 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 caufes them to vomit a great quantity of Flegm and Rhume, and provokes vomiting. Now though those people that inhabit the Frontiers of Persia and India practice the fame 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 troub'd with the Dropty.

From Caboul to Barade, coftes 19
From Barade to Nimela, coftes 17
From Nimela to Alibona, coftes 19
From Alibona to Taka, coftes 17
From Taka to Kiemri, coftes 6
From Kiemri to Chaum, coftes 14
From Chaum to Noocheaun, coftes 14
From Noocheaun to Atek, coftes 19

Atek is a City fixuated upon a point of Land where two Rivers meet together. This one of the beft and strongeft Garrisons 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 Ispahan, 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 Calapate, coftes 16
From Calapate to Roupate, coftes 16
From Roupate to Tonlapeca, coltes 16
From Tonlapeca to Keraty, coltes 19
From Keraty to Zerabad, coltes 16
From Zerabad to Imiabad, coltes 18
From Imiabad to Labor, coltes 18

Labor is the Metropolis of a Kingdom, built upon one of the five Rivers that

defend from the Mountains of the North to dwell the River Indus; and give
the name of Perinab 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 fell above a league in
length. But the greatest part of the Houses, which are higher than those of
Agra and Delhi, fall to ruin, 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 Labor.

I muft obferve by the by, that after you have paft Labor, and the Kingdom of
Kakemir, 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.

From Labor to Menat-kan, coltes 12
From Menat-kan to Fary-abad, coltes 15
From Fary-abad to Sera-dakan, coltes 15
From Sera-dakan to Sera-balser, coltes 15
From Sera-balser to Sera-dowai, coltes 12
From Sera-dowai to Serrinde, coltes 17
From Serrinde to Sera-Mogoul, coltes 15
From Sera-Mogoul to Sera-Chabas, coltes 14
From Sera-Chabas to Dirauril, coltes 17
From Dirauril to Sera-Crindal, coltes 14
From Sera-Crindal to Gwenaour, coltes 21
From Gwenaour to Dehly, coltes 24

Before you go any farther, you are to take notice that all the way from Labor
to Dehly, and from Dehly to Agra, is a continual Walk 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.

Dehly is a great City near the River Gomma, which runs from the North to
the South, afterwards from the Weit to the East; and after it has paft by Agra
and Kadiou, empties it self into the Ganges. After Cha jeban had built the new
City of Gehanabad, which he call'd by his own Name; and where he choos rather
to keep his Court, than at Agra, because the Climate is more temperate. Dehly
is almost come to ruine, and indeed is nothing but an heap of Rubbifies; there
being no other Houses remaining but only for poor people. The Streets are narrow,
and the Houlès of Bamboce, as over all the rest of the Indies. Neither are there
above three or four Lords of the Court that reside at Dehly, where they set up
their Tents in great Enclosures, and in the same manner lodg'd the Reverend
Jefuit that was at Court.

Gehanabad, as well as Dehly, is a great City; and there is nothing but a single
Wall that makes the separation. All the Houlès of particular men confit of great
Enclosures, in the midft whereof is the place for Lodgings. The greatest part of
the Lords do not live in the City, but have their Houlès without, for the con-
veniency of the water. As you enter into Gehanabad from Dehly, 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 Piazza
before the King's Houfe; and there is another very fair and large Street, that
runs toward another Gate of the fame Palace, 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 Battsments. The Moats are full of water, pav'd with Fre-
stone. 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 Horse-Guard lies. These Portico's are rais'd some two foot above the ground, and the Horfes which are ti'd without, feed upon the steps. In some places there are great Gates that lead to several Apartments; as to the Womens Lodgings, and to the Seat of Justice. In the midit of the passage runs a Cut full of water, leaving a fair Walk on each side, where, at equal distances, are little Batons or Fountains.

This long Passage carries you into a great Court, where the Omrah's, that is to say, the great Lords of the Kingdom, such as the Bajra's in Turkey, and the Kan's in Persia, keep Guard in Person. They have low Lodgings round about the Court, and their Horfes are ti'd 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, rais'd some two or three steps high from the ground. This is the Wardrobe where the Royal Garments are kept; and from whence the King lends for the Cftaras, 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 Hautboys are laid up; which they found and beat a little before the King enters into his Judgment-Seat, to give notice to the Omrah's; and they make the same noise when the King is ready to ride. Entering into the third Court, you see the Divan before you, where the King gives Audience. This is a great Hall rais'd some four-foot-high above the Superficies of the Court, with three sides open. Thirty-two Pillars fustain as many Arches; and these Columns are about four-foot-square, with Pedefeals and Mouldings. When Cha-jehan first began to build this Hall, he intended to have enrich'd it, and inlaid it all over with thofe Stones that seem to be naturally painted, like thofe in the Great Duke of Tefany'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 finish the work; besides the vaftnefs of the Sum it would come to. So that he left off his design, contenting himfelf with a Painting of feveral 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, Boulfter 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 fome other richly-embroider'd Silk; and he ascends by three little steps, two-foot-broad. On one side of the Bed is erected an Ombrille upon a Staff, as long as a Half-Pike. Upon one of the Pillars of the Throne hangs one of the King's Weapons; upon another his Buckler; upon another his Scimtar; and then his Bow and Quiver of Arrows, and other things of the fame nature.

Below the Throne there is a place some twenty-foot-square, encompaff with Balufters, which at some times are cover'd with Plates of Silver, at other times with Plates of Gold. At the four Corners of this small enclosure fit the four Secretaries of State, who as well in Civil as Criminal Caufes, do the duty of Advocates. Many Lords stand about this Baluftrade; and there is alfo the Mufick plac'd, that plays all the while the King is in the Divan. This Mufick is fo sweet and loof, that it never takes off the mind from the ferviousnefs of bufinefs at that time manag'd. The King being fix 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 Nabah, who is the chief Minifter of State, like the Grand Vizier in Turkey, makes a report to the King of what has paft in the Chamber where he Prefides, which is at the Entry of the first Court; and when he has done speaking, the King rises. For you must take notice, that from the time that the King is fix upon his Throne, till he rises, no perfon whatsoever is permitted to flir out of the Palace; and yet I can fay that the King dispens'd with my performance of this Law fo generally obferv'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 businesfs 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 Caff with him for some time, but finding his ufage to be very boiforous, I lifted up my Cane, and had certainly struck him in my passion, had not two or three of the Guards that faw all the paffages, held my hand. Happily for me at that time, the Nabob, who was then the King's Uncle, came by, and being informed of the ground of our quarrel; order'd the Captain of the Guards to let me go. After that he made a report to the King how the matter stood; and toward evening the Nabob sent me one of his Servants to tell me, it was his Majesty's pleafure, that I might come in or go out of the Palace, though he were sitting in the Divan, as I pleas'd my felf; for which I went the next day, and return'd thanks to the Nabob.

Toward the middle of the fame Court there is a small Channel some five or fix inches broad, where while the King is fitting upon the Seat of Juflice, they that have businefs are to f tand. Further it is not lawful for them to go, till they are call'd; and Embaffadors themfelves are not exempted from this custom. When an Embaffador comes as far as this Channel, the Master of the Ceremonies calls out toward the Divan where the King is fitting, that fuch an Embaffador claims 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 fome time after lifting up his eyes, he caft's them upon the Embaffador, making him a fign by the fame Secretary, that he may approach.

From the Hall of the Divan, turning to the left, you walk upon a Terrafs, where you discover the River. Over this Terrafs the King paffes into a little Chamber, from whence he goes into his Haram. In this little Chamber it was that I had my firft Audience of his Majesty; as I fhall relate in another place.

Upon the left-hand of the Court where the Divan is built, stands a little Mosque neatly built; the Capola whereof is cover'd with Lead perfectly guilded. Here the King goes to hear Prayers every day, except it be Fridays, when he is to go to the great Mosque, which is a very fair one, and plac'd upon an high Platform, rais'd higher than the Houfes of the City, and there is a noble accent 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 Mosque.

The right-side of the Court is taken up with Portico's, that make a long Gallery, 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 ftrately Horfes, the worft whereof stands the King in three-thoufand Crowns; and there are fome that coal him ten-thoufand. At the door of every one of these Stables hangs a kind of Mat made of Bamboo, that cleaves like our Oifer. But where-as we bind our Oifer-twigs with the fame Oifer, they bind their Bamboo's with wreath'd-Silk, which is delicate work, but very tedious. Thefe Mats are to hinder the Flies from tormenting the Horfes; there being two Grooms to an Horse, one of which is still employ'd in fanning the Beast. There are alfo Mats fpread before the Portico's, and before the Stable-door; which they fpread or take away as occafion requires: And the Floor of the Gallery is cover'd with fair Carpets, which is taken away in the evening, and the Horfes Litter frow'd in the fame place. Which Litter is nothing but the Horfe-dung drr'd in the Sun, and then squizz'd a little flat. The Horfes that are brought into India either out of Persia, Arabia, or the Country of Osbech, change their food: For in India they never give them Hay nor Oats. Every Horfe in the morning having for his proportion three loaves made of Meal, Wheat, and Butter, as big as one of our fix-penny-loaves. This an hard matter to bring them to this diet at firft; 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 thrui down the bread with the other. When Sugar-Canes or Millet are in feafton, they give them that diet about noon; and in the evening, two hours before Sun-fet, they give them a measure of Garden-Chiches which the Groom squeezes between two ftones, and mixes with wa-
The Gemene is a fair River that bears good big Boats, which running to Agra loses its name, falling into Gates at Hallabas. The King has several small Breegantines at Gehanabad 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 Badelpoura, costes 8
From Badelpoura to Pelvel-ki-fera, costes 18
From Pelvel-ki-fera to Cokki-fera, costes 15
From Cokki-fera to Cheki-fera, costes 16

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 Matura, and it was formerly in far greater veneration than it is at this day. The reason is, because the Gemene 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 performed'themselves, 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 defect't.

From Cheki-fera to Goodki-fera, costes 5
From Goodki-fera to Agra, costes 6

Agra lies in 27 deg. 31 min. of Lat. and in a Sandy-foil, 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 to pleasant as ours in Europe. Add to this, that Agra being encompass'd round with the Sands, the heats are there very excessive, which constrain'd Chaj-jeban to remove from thence, and to keep his Court at Gehanabad.

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'd 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 Gemene runs before the Palace; but between the Wall and the River there is a large space of ground, where the King causes 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 Soldiers. Before the King removed his Court from Agra to Gehanabad, when he went into the Country for some time, he gave to some one of his greatest Omrahs, 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 departed for Jahanabad, whither 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 Hollenders, and indeed to all the Frangius. Menheir Velan, chief of the Holland-Gallery at Agra, so soon as the King was departed, went to visit the Lord, and to present him according to custom. The Prefent was worth about 6000 Crowns, and consisted in Spices, Cabinets of Japan, and fine Holland-Cloath. 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, for’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 kindnèfs which he had for the Frangius. Nay, he would not fo much as take the Gold-head and Ferula, but caus’d them to be taken off. The Complements being over, the Governor ask’d Menheir Velan, wherein he might serve him, whereupon he defiring the favour, that since the Court was gone, he might see the inside of the Palace, the Governor granted his requêt, and order’d fix men to attend him.

The first 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 Piazzèa in Covent-Garden. The Gallery in front is larger and higher than any of the refit, futfain’d by three ranks of Pillars, and under tho’f Galleries on the other fide of the Court which are narrower and lower, are little Chambers for the Soultiers of the Guard. In the midft of the large Gallery, is a Nich in the Wall, into which the King defends out of his Haram by a private pair of Stairs, and when he is in, it seems to be in a kind of a Tomb. He has no Guards with him then, for he has no refo’n 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 Eunuch, but more often with one of his Children, to fan him. The Great Lords of the Court stay 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 compofit with Galleries, under which are little Chambers for fome Officers of the Palace. The fcond Court carries you into a third, which is the King’s Quarter. Cha-jehan had refolvd to cover with Silver all the Arch of a Gallery upon the right-hand. And a French-man, Ausfin de Bordeaux by name, was to have done the work: but the King not finding any one in his whole Kingdom fo capable as the French-man was to treat with the Portugals at Goa about some important affair he had at that time; the defign was laid aside: For they being afraid of Ausfin’s Parts, poiffon’d him upon his return to Cochín. This Gallery is painted with branch’d-work of Gold and Azure, and the lower-part is hung with Tapestry. There are feveral doors under the Gallery that lead into little fquare-Chambors; of which we faw two or three open’d, and they told us all the refit were fuch. 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 Briganțines, 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 Emraulds and Rubies that should have reprefent’d to the life Grapes when they are green, and when they begin to grow red. But this defign which made fuch a noise in the World, and requir’d more Riches, than all the World could afford to perfeft, remains unfinifh’d; there being only three Stocks of a Vine in Gold, with their leaves, as the refit ought to have been; and enamel’d in their natural colours, with Emrals, Rubies and Granates wrought into the fashion of Grapes. In the middle of the Court flands a great Foot 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 scarce an Eunuch belonging to the King’s Haram, that is not very ambitious of leaving a fair Monument behind him. Indeed, when they have * H heap’d
heap'd together great Sums, they would fain be going to Meccn, 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-jehan is the most magnificent; the cause'd it to be set up on purpose near the Tajmcan, to which all Strangers must come, that they should admire it. The Tajmcan is a great Bazar, or Market-place, compos'd of six great Courts, all encompass'd with Portico's; under which there are Warehouses for Mer-
chants; and where there is a prodigious quantity of Callicuts vended. The Monument of this Degum, or Sultanefi, 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 epy a fair Gallery, that looks towards Meccn; wherein there are three or four Niches, wherein the Mufti comes at certain hours to pray. A little beyond the middle of the place, toward the Water, are three great Pla-
forms, 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 Val 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 Be-
gum is inter'd under the Arch of the lowest Platform. The fame change of Ceremonies which is observ'd under ground, is observ'd above. For they change the Tapestrics, Candles, and other Ornaments at several times, and there are always Mullab'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 Ex pense must be excessive. Cha-jehan 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 Aurungzeb, now reigning, ever take any care to finifh 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 Tajmcan.

On another side of the City, appears the Sepulcher of King Akabar. And as for the Sepulchers of the Emnuchs, they have only one Platform, with four little Chambers at the four Corners. When you come to Agra from Delhi, you meet a great Bazar; near to which there is a Garden, where King Jefu-
gaire, Father of Cha-jehan, lies inter'd. Over the Garden Gate you see the Tomb it self, befet with Portraiture, cover'd with a black Hearfe-Cloath, or Pall, with Torches of white Wax, and two jefuits attending at each end. There are some who wonder, that Cha-jehan against the practice of the Mahometsins, who abhor Images, did permit of carving; but the reason conjec-
tur'd at is, that it is done upon the consideration that his Father and himself learnt from the jefuits certain principles of Mathematicks and Astrology. Though he had not the same kindnefs for them at another time; for going one day to vifit an Armenian, that lay fick, whose name was Corgis, whom he lov'd very well, and had honour'd with several Employments, at what time the jefuits, who liv'd next to the Armenians house, rang their Bell; the found thereof fo displease'd the King, as being a disturbance to the fick 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 Conteval, which is a kind of a rail'd place, where a Provost fits as a Judg, and decides differences among the people of that Quarter, where it has hung ever since. This Armenian had been brought up with Cha-jehan; and in regard he was an excellent Wit, and an excellent Poet,
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.

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-Eff-Kan, the Kings Uncle.

I Departed from Agra toward Bengala the 25th of November 1665, and that day I reach'd no farther than a very bad Inn, distant from Agra, costes 3
The 26th I came to Beruzabad, costes 9
This is a little City where, at my return, I received eight thousand Roupies, being the remainder of the Money which Giafer-Kan ow'd me for Wares that he had bought at Panabat.
The 27th to Serail Morides, costes 9
The 28th to Serail Eftanjia, costes 14
The 29th to Serail Haii-mal, costes 12
The 30th to Serail Sekanderia, costes 13
The 1st of December to Saimud, costes 14
I met that day 110 Wagons, every Wagon drawn by six Oxen, & in every Wagon 50,000 Roupies. This is the Revenue of the Province of Bengala, with all charges defrauded, and the Governor's Purse well-fill'd, comes to 50,000 Roupies. A league beyond Saimud, you must pass a River call'd Saimour, which runs into Gemine, not above half a league distant from it. You pass over this River of Saimour upon a Stone-bridge, and when you come from toward Bengala to go to Seronge or Susat, if you have a mind to shorten your journey ten days, you must leave Agra-Road, and come to this Bridg, and go Ferry over Gemine in a Boat. But generally Agra-Road is taken, because the other way you must travel five or six days together upon the flones; and also for that you are to pass through the Territories of certain Raja's, where you are in danger of being robb'd.
The second day I came to an Inn call'd Cherowabad, costes 12
When you are got about half the way, you pass through Gianabad, a little City, near to which, about a quarter of a League on this side, crosting 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 Chajeadia, costes 10
The 4th to Serrail Atakan, costes 13
The 5th to Areweng-Abad, costes 9
Formerly this Village had another name; but being the place where Areweng-Abad gave Battel to his Brother Sultan Sujah, who was Governor of all the Province of Bengala; Areweng-Abad, 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 Masque.
The 6th to Alinchan, costes 9
Two leagues on this side Alinchan, you meet the River Ganges. Monsieur Bernier the King's Physitian, and another person whose name was Rachepor, 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 Louvre; believing before, that it had been as wide as the Danube 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
Glass 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 tormented 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 accus'tom'd 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 is to fetch water from the Ganges.

The 7th, I came to Halabas, coltes

Halabas is a great City, built upon a point of Land where Ganges and Gomine meet. There is a fair Caffle of hewn Stone, with a double Moat; where the Governor resides. He is one of the greatest Lords in India; and being very sickly, he has always about him ten Peruvian Physicians. He had also in his service, Claudius Maille of Bourges, who practises Chirurgery and Physick both together. This he that advis'd us not to drink of Ganges Water, which would put us into a loofeness, but rather to drink Well-water. The chief of these Peruvian Physicians, whom this Governor hires with his Money, one day threw his Wife from the top of a Battlement to the ground, prompt'd 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 demanded justice, at the feet of the Governor. The Governor sending for the Physician, commanded him to be gone, resolving to retain him no longer in his service. The Physician obey'd, and putting his main'd Wife in a Pallanguin, 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 himself worse than he was wont to be, sent to recall him, which the Peruvian Physicke, stab'd his Wife, his four Children, and thirteen female Slaves, and return'd again to the Governor, who said not a word to him, but entertain'd him again into his service.

The eighth day I crois'd the River in a large Boat, having stay'd from morning till noon upon the bank-side, expecting M. Maille, to bring me a Passport from the Governor. For there stands a Dorega 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 before. The same day I went to Sudow-jerai, coltes 16

The ninth, to Takedel-jerai, coltes 10

The tenth, to Bouraki-jerai, coltes 10

The eleventh, to Banaroun, coltes 10

Banaroun 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 inconvenience 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 Court are two Galleries, where are to be fold Callicuts, Silks, and other sorts of Merchandise. The greatest part of the Sellers, are the Workmen themselves; so that the Merchants buy at the first hand. Thence Workmen, before they expose any thing to sale, must go to him that has the stamp, to have the Kings Seal fet 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 Banaroun 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 fight 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 midst of this Platform rises a Column thirty-two or thirty-five foot high, all of a piece, which three men can hardly embrace.
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 Sepulchres, affir'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 interr'd here after he had left his own Countrey to conquer this Kingdom, out of which he was driven by the Succeedors 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 flay'd at Basonor the 17th and 18th; 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 crof'd the Ganges, with the Governours Pas'-port. Before you go into the Boat, they search the Travellers baggage, wearing Apparel however pays nothing of Cuitom, but only Merchandise.

The 17th, to Sefaron, coftes 4

Sefaron 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 Mosique built upon it; wherein is to be seen, the Sepulcher of a Nabab or Favourite, call'd Selim-Kan; who built it when he was Governour of the Province. There is a fair Bridg to crof's over into the Island, pav'd and lin'd with large free Stone. Upon one fide of the Lake is a great Garden, in the middle whereof is another fair Sepulcher of the Son of the fame Nabab, Selim-Kan, who suc-ceeded his Father in the Government of the Province. If you would go to the Mine of Soumilpore, whereof I shall speak in the laft Book of these Re-lations, you must leave the great Road to Patna, and bend to the South through Exberbough, and the famous Fortrefs of Rhodes, of which I shall treat in the fame place.

The 18th, I ferry'd in a Boat over the River Senfou, which descends from the Southern Mountains; after you have crof's'd it, the Merchande pays a certain Toll.

The fame day I travel'd on to Daud-Nagar-fera, where there is a fair Tomb, coftes 9

The 19th, to Halva-sera, coftes 10

The 20th, to Aga-sera, coftes 9

In the morning I met a hundred and thirty Elephants, great and small, which they were leading to Debli to the great Mogul.

The one and twentieth, to Patna, coftes 10

Patna is one of the greatest Cities of India, upon the Bank of Ganges, to-ward the West; not being less than two Leagues in length. But the Houses are no fairer than in the greatest part of the other Cities of India; being cover'd with Bamboons, or Straw. The Holland Company have a Houfe there, by reafon of their Trade in Saltpeter, which they refine at a great Town call'd Choupar, which is also feituated upon Ganges, ten Leagues above Patna.

Coming to Patna, we met the Hollanders, in the Street returning from Chou- par, who stopp'd our Coaches to falute us. We did not part, till we had emptied two Bottles of Selvira Wine in the open Street; which is not taken notice of in that Country, where people meet with an entire freedom without any Cere-mony.

I flay'd eight days at Patna, during which time there fell out an accident, which
which will let the Reader understand, that Sodomy 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 refisted his attempts; complaining also to the Governour, and telling him withall, that if his Master perfisted to urge him any more, he would certainly kill him. At length the Captain took his opportunity, at a House 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 all the way, that he had kill'd his Master for such a reason; and went immediately to the Governours Lodging, who sent him to prifon; but he let him out at the end of six months; and notwithstanding all the endeavours which the Captains Kindred us'd to have had him put to death, the Governour durst 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 Daca, 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 Hullahus, or at least at Ban-nour.

The same day I came to lye at Sera-Beconcou, costes 15
Five Leagues on this side Beconcou, you meet with a River call'd Pompon-for, which comes from the South, and falls into Ganges.

The thirteenth to Sera-d-Eriva, costes 17
The one and thirteenth, after we had travel'd four Leagues, or thereabout, we met with the River Kana, 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 Ergoga, which runs from the South; and at length, fix Leagues beyond, the River Aqurva, falling from the fame part of the World; all which four Rivers lose their Names in the Ganges. All that day I saw great Mountains toward the South, distant from Ganges sometimes ten, and sometimes fifteen Leagues, till at length I came to lodge in Monger-City; costes 18
The first day of January, 1666, after I had gone by Water two hours, I saw the Gouder fall into the Ganges, flowing from the North. This is a great River, that carries Boats.

That evening I lay at Zangira, costes 8
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 six in the morning till eleven, I saw three Rivers that threw themselves into Ganges; all three descending from the North.

The first is call'd Ronora, the second Tae, the third Chanan.

I came to lye at Baguelpore, costes 18
The third, after four hours upon the Ganges, I met the River Katare, which comes from the North; and lay at a Village call'd Pongangel, at the foot of certain Mountains that descend to Ganges itself; costes 13
The fourth, an hours rowing beyond Pongangel, I met a great River, call'd Mari-Nadi, coming from the South; and I lay at Rage-Mehale, costes 6
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 Bengal resided 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 Aracan, and several Portuguese Bandits, who are retir'd to the mouths of Ganges, and made excursions even as far as Daca itself; both the Governour and the Merchants have remov'd themselves to Daca, which is at present a large City, and a Town of great Trade.

The fifth, being arriv'd at a considerable Town, call'd Donapour, six Leagues from Rage-Mehale, I parted with Monsieur Bernier, who was going to Copenhafar, and
and thence to Ogunli 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 San-
tiqui.

I lay that night at Toumitour, distant from Rago-meble, coltes 12
I saw there at Sun-rising a great number of Crocodiles lying upon the Sand.
The seventh, I came to Acrea, coltes 25

From Acrea 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 shot 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 Dowlonia, coltes 17

The Crows were here the cause that we found a very fair Fish, which the Fishermen had hid among the Offeries 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 Offeries, 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 Chatior, that runs from the North, and we lay at Dampour, coltes 16

The tenth, we lay by the River-side in a place remote from Houses, and we travelled that day, coltes 15

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 Patrapour, coltes 20

They that have no luggage, may make a short-cut from Patrapour to Daca, and save much ground, by reason of the many windings of the River.

The twelfth, about noon, we paiz by a large Village call'd Bagamara, and came to lie at Katrina, another great Town, coltes 11

The thirteenth, about noon we met with a River, two leagues from Daca, call'd Lagnia, which runs from the North-East. Just against the Point where the two Rivers join, there stands a Fortres of each side, with several pieces of Cannon. Half a league lower, appears another River call'd Pagalia, upon which there is a fair Bridg of Brick, which Mirza-Mola caused to be built. This River comes from the North-East; and half a league upperward appears another River call'd Condamtali, that runs from the North, over which there is another Bridg of Brick. On both sides of the River are several Towers, as it were enchaiz'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, coltes 9

Daca is a great Town, that extends itself only in length; every one coveting to have a Houze by the Ganges-side. The length of this Town is above two leagues. And indeed from the last Brick-Bridg which I mention'd, to Daca, there is but one continued row of Houzes separated one from the other; inhabited for the most part by Carpenters, that build Galleys and other small Vessels. These Houzes are properly no more than paltry Huts built up with Bambous; and daub'd over with fat Earth. Thoiz of Daca are not much better built: The Governor's Palace is a place enclos'd with high Walls, in the midst whereof is a pittiful Houze, built only of Wood. He generally lodges in Tents, which he covers to be set up in a great Court of that Enclosure. The Hollander's finding that their Goods were not safe in the ordinary Houzes of Daca, have built them a very fair Houze; and the English have another, which is reasonably handizom. The Church of the Auffin-
Frizers is all of Brick; and is a very comely Pile.

When I travelled last to Daca, the Nabab Chis-Eft-Kan, who was then Govern-
or of Bengal, was at War with the King of Arakan, whose Naval-Force consists generally of 200 Galeasses, attended by several other smaller Vessels. These Galeasses run through the Gulf of Bengal, and enter into the mouth of Ganges,
the Sea flowing up higher then Daca. Cha-Efi-Kan, Uncle to King Ameun-
gezeh, the present Mogul, and the best Head-piece that ever was in all his Territo-
ries, found out a way to corrupt several of the King of Arakan's Captains, so that
of a sudden forty Galeasses, commanded by Portugals, came and join'd themselves
with him. To engage more firmly in all this new multitude to his service, he
gave a larger pay to all the Portugal-Officers, and to the Soldiers proportiona-
ibly: But those of the Country had no more than their ordinary pay doubld.
\[Tis an incredible thing to see how swiftly these Galeasses cut their way in the wa-
ter. Some are so long that they carry fifty Oars of a side, but they have but
\] two men to an Oare: There are some very curiously painted, and upon which
there is no cost of Gold and Azure (par'd. The Hollanders have some of their
own to transport their Goods; and sometimes they are forced 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 Cloath 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 Houfe, where I lodg'd, the Nabab sent me Gra-
mates, China-Oranges, two Perfan-Melons, and three sorts of Pears.

The fifteenth, I shewed him my Goods, and presented the Prince with a Watch,
in a Gold-Enamell'd-Cafe; with a pair of little Pistols inlaid with Silver, and a
very fair Prospective-Glafs. What I gave to the Father and the Son, a young
Lord, about ten years old, float me in above five thousand 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.
Not but 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 Mony 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 leef'tform: And
when the Mariniers perceive that you carry Mony along with you, 'tis an easy
thing for them to overflé 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 desired me to come and see
him again, and cause'd a Pafs to be deliver'd me, wherein he gave me the title of
one of the Gentlemen of his Houfe, which he had done before, when he was Go-
vornor of Amadibad, when I went to him, to the Army, in the Province of Decan,
into which the Raja-seva-gi was enter'd, as I shall relate in another place. By ver-
tue of these Paffes I could travel over all the Countreys of the Great Mogul, as
being one of his Houffhold.

The one and twentieth, the Hollanders made a great Feafl for my fake; to
which they invited the English, and some Portugueses, together with the Assin-
Friers of the same Nation.

The two and twentieth, I made a Visit to the English, whose President then was
Mr. Pratt.

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 Acreas; where I took a Boat that carr'd me to a great
Village call'd Mirapour.

The next day I hir'd an Horfe for my self, but not finding another for my Lugg-
gage, I was forc'd to hire two Women, who carr'd it for me. That evening I ar-
riv'd at Cafen-Bazar, where I was welcom'd by Menheir Arnold Van Wachsendonk,
Director of all the Holland-Factories in Bengal, who invited me to lie at his Houfe.

The fourteenth, Menheir Wachsendonk return'd to Oungely, where is the Ge-
neral 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
Book I.

Travels in India.

great danger, by reason of the high Winds that had blown for two days togeth'er.

The fifteenth, the Hollanders lent me a Pallecis, to go to Madefou-bafsaki. This was a great Town three Leagues from Cafen-bafar, where lay Chief-Eft-Kau'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 Chief-Eft-Kau 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 Ongueli, 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 pai'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 ly by the shore.

The twentith, I arriv'd at Ongueli, 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, Afsaragus, Peafe, but our chiefest Dish was Japan Beans; the Hollanders being very curious to have all sorts of Pulfe and Herbs in their Gardens, though they could never get Artichokes to grow in that Country.

The second of March I left Ongueli, and the fifth arriv'd at Cafenbafar.

The next day I went to Madefou-Bdfsaki, 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 Chieff-Eft-Kau, to complain of his proceedings, and to know the reason why my Bill of Exchange was not paid. The Director of the Holland Factories wrote a Letter also in my behalf, which I enclosed, wherein he represented to the Nabab, that I was too well known to him, as having been formerly with him at Amadabat, in the Army in Deccan, and other places, to deserve such hard usage. That he ought to consider, that I being the only Perfon 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 satisfi'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 agree'd 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 surly trick that was play'd me by three Canary-birds at the Great Mogul's Court. The story whereof was thus in short:

Asfourzeh, that now reigns, at the instigation of two Persians and a Banian, 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 Governor of the place where they first arrive, has order to send them to the King, together with their goods, whether they will or no. As the Governor of Surat dealt by me, in the year 1665, sending me to Dehli, or Jehanabad, where the King was. There were then attending upon his Majesty, two Persians and a Banian, who are entrust'd to view and examine all the Jewels which are to be sold to the King. One of those Persians is call'd Nabab-Akel-Kau, that is, the Prince of the Spirit; who keeps all the Kings Jewels. The name of the other is...
Mirza-Monson, whose business is to rate every stone. The Banián, whose name is Natíkan, 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 persuade 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 Antwengzeb 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 issues out of his Treasury, a great quantity of Diamonds, Rubies, Emrauls, and Pearls, which he who is entered to prize the Stones, delivers to several Merchants to sell to the Nobility, who are 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 entrusted to view the Jewels, are considering and examining them at their Lodgings, several Banians repair thither, who are expert, some in Rubies, some in Diamonds, some in Pearls, 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 set down at half the value. For in trade these Banians are a thousand times worse than the Jews; more expert in all sorts of cunning tricks, and more maliciously mischievous in their revenge. Now you shall hear what a trick these unworthy people serv'd me.

When I arriv'd at Gehanabad, 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 Gehanabad, for they would have then endeavour'd to have bought them themselves, to gain thereby, by selling them again to the King, or the Nobility upon occasion; which they could never persuade 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 great Pearls, in the fashions of a Pearl, the biggest whereof weigh'd thirty Cartas, and the least sixteen; together with another single Pearl like a Pearl of fifty-five Cartas. 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 shew'd my Jewels to the King, Giafer-Kan the Kings Uncle saw it, 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, Giafer-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 Persians and the Banian 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 value'd it to him; which was absolutely false. Thereupon Giafer-Kan telling me, that if I would not take his Money, I might have my jewel again; I took him at his word, affuring 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-Efs-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 Geohanabad; about which I had a very great quarrel with the Governor of Surat. For when I came to visit him, he told me present, 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 *Shah-Louir*.

When I went for Bengal, these Overseers of the Jewels, out of meer spite, and, it may be, set on by Giafer-Kan, to be reveng'd of me for denying to let him have my Jewel, writ to *Cha-Efs-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 falfe and malicious advice it was, that *Cha-Efs-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 reduce'd at length to ten thousand; and well I had it too.

Since I told you before, what a Present I gave to *Cha-Efs-Kan*, I think it not amiss to tell you, what I gave the King, to *Nabab Giafer-Kan*, to the Eunuch of the Grand Begum, *Aurengz.eb's* Sister, the Great Treasurer, and the Porters of the Treasury. For you must take notice, that whoever he be, that craves Audience of the King, they ask him in the first place, where the Present is which he intends for the King; and examine whether it be fitting to present to his Majesty. For no man must come into his presence empty handed, though it be an honour dearly purchas'd. Coming then to Geohanabad, I went to make my obeisance to the King; and this is the Present which I made him.

In the first place, a Buckler of Brass highly embos'd, and very richly girt, the cost of the Gilding alone amounting to two hundred Ducats of Gold, or eighteen hundred Livres; the value of the whole piece coming to four thousand three hundred seventy-eight Livres. In the middle thereof was the story of Curtius, who threw himself and his Horse into the *Basturab*, when the Earth gap'd, near Rome. Round the outermost Circle of the Buckler, was represented the siege of Rochel. It was wrought by one of the best Workmen in France, by the order of Cardinal Richelieu. All the great Lords that were about *Aurengz.eb* at that time, were charm'd 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 Majesty when he march'd into the Field.

I presented him also with a Battle-Axe of Chrysal of the Rock, the sides whereof were girt with Rubies and Emeralds, enchas'd in Gold in the body of the Chrysall, which cost three thousand one hundred and nineteen Livres.

Moreover, I presented him with a Saddle after the Turky fashion, embroier'd with little Rubies, Pearls, and Diamonds, which cost two thousand eight hundred and ninety-two Livres.

I presented him also with another Saddle and Foot-cloth, embroier'd with Gold and Silver, to the value of one thousand seven hundred and thirty Livres. The whole Present amounting to twelve thousand one hundred and nineteen Livres.

The Present which I made to *Giafas-Kan*, the Great Mogul's Uncle, was a Table, with other nineteen pieces to make a Cabinet, all natural Stones, of divers colours, representering the shapes of several Birds and Flowers. The work was made at Florence, and cost two thousand one hundred and fifty Livres.

A perfect Ruby Ring, which cost one thousand and three hundred Livres.

To the great Treasurer, I presented a Watch in a Gold Cage, set with small Emeralds, at seven hundred and twenty Livres.

* I 2
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 Eunuch of the Great Begum, Sifter to Aurenzeh, a Watch in a painted Cafe, which cost two hundred and sixty Livres.

All these Prefents which I made, as well to the Great Mogul, as to Cha-Esf-Kan, Giafer-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 Sister, and once from Giafer Kan; all these Prefents, I say, came to twenty-three thousand one hundred fourscore and seven Livres. So true it is, that they who have any business to do at the Court of the great Princes, as well in Turkey 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 those very considerable, ready. Besides, that his Purfe must be continually open to divers Officers of me ner 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 Ormuz for Malispat; sometimes setting out from Agra, but most often from Surat, which is the chiefest landing-place of Indostan. 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 Dultabat, 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, costes

From Cambari to Barnoli, costes

From Barnoli to Bera, costes

From Bera to Navapour, costes

This is the place where grows the best Rice in the World, that smells like Musk.

From Navapour to Rinkula, costes

From Rinkula to Pipelnar, costes

From Pipelnar to Nimpour, costes

From Nimpour to Patane, costes

From Patane to Secoura, costes

From Secoura to Baguela, costes

From Baguela to Difcon, costes

From Difcon to Dultabat, costes

Dultabat 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 Horse, 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 Visapour revolted from them, was retaken in the Reign of Jehan-guire, by a subtle stratagem. Sultan Courom, who was afterwards call'd Chai-jeban, commanded in Decan the Army of the King his Father; and Afs-Kan, Father in Law to Chai-Esf-Kan, who was one of the Generals, gave the Prince some sort 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
Travels in India.

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 Visapour might have in the Prince's Army. The report of Af-Kan'sigrace was immediately spread abroad: and he himself flying for Sanctuary to the King of Visapour; who had not cunning enough to discern the imposture, was welcome by the same King, and affur'd of his protection. Af-Kan seeing himself so well-receive'd, 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 Deltabar, which was granted. He enter'd the Town with eight or ten Camels, the two Cannon's or Litters on each side of the Camel being clofe flutt, to keep the Women from being seen. But instead of Women, he had put into every Cannon two Souldiers, all bold and resolv'd 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 is 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 had serv'd the King fifteen or sixteen years, deir'd leave to be gone, and the Holland-Company it fell, 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 Jeering, who is the most Potent of all the Idolatrous Princes of India, and who was most powerfully Instrumental to put the Crown upon Aureng-zeb's Head, was sent as Generalissimo of the Army of this King, against the Raja Seva-gi; and passing by the Fortresses of Deltabar, this Dutch-Cannonier went to wait upon him, all the Cannoniers of the Army being Frangus, 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 he had already wall'd it about, and put Souldiers upon it to keep it secure. The Raja pleas'd with his proposal, affur'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 Sarat when I was there, about the beginning of the year 1667; whence he embark'd for Holland.

From Deltabar to Aureng-abat, costes

Aureng-abat was formerly but a Village, till Aureng-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-fake 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 Weft-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 expense, being cover'd with white-Marble, which is brought from Labor by Waggon; being a journey of four Months. Going one time from Sarat to Golconda, I met five days journey from Aureng-abat, more than three-hunder'd Waggon laden with this Marble, the leaft whereof was drawn by twelve Oxen.

From Aureng-abat to Pipoli, costes

Aureng-abat to Anbar, costes

From Pipoli to Anbar, costes

From Anbar to Guifemner, costes

From Guifemner to Afh, costes

From Afh to Sarver, costes

From Sarver to Lefona, costes

From Lefona to Nadour, costes

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.

From
From Nadour to Patonta, costes 9
From Patonta to Kakeri, costes 10
From Kakeri to Satapour, costes 10
From Satapour to Sitanaga, costes 12
From Sitanaga to Satapour, costes 10

At Sitanaga you begin to enter upon the Territories of the King of Golconda.

From Sitanaga to Meltvari, costes 16
From Meltvari to Girballi, costes 12
From Girballi to Golconda, costes 14

So that from Surat to Golconda there are, costes 324

All this I travelled in twenty-seven days. I made five journeys more in my Travels in the year 1653. And I also took another Road from Piplenar, where I arriv'd the eleventh of March, setting out from Surat, the sixth.

The twelfth, to Birmag.
The thirteenth, to Omberat.
The fourteenth, to Ennique-Tegue, a strong Fortrefs, that bears the name of two Indian Princes. It stands upon a Mountain steep every way; there being but one ascent to it upon the East-side. Within the enclosed compass of the Walls there is a large Pond, and Ground enough to show 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 cross a River, upon which, about 2 Cannons-boat from the fording-place, are to be seen several large Pagods of the Countrrey, whither great numbers of Pilgrims repair every day.

The seventeenth, to Aureng-abad.
The eighteenth, to Pipeny, or Pipiy.
The nineteenth, to Ember.
The Twentieth, to Dogen.
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 Fortrefs, but upon one side commanded 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 Indelvai.
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 Majakpet.
The one and thirtieth, to Mirel-mola-kipet.

To go from Agra to Golconda, you must go to Brampouor, according to the Road already describ'd from Brampouor to Dulfubur, which is five or six days journeys off; and from Dulfubur 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 Vifapour; as I shall inform you in the particular relation of my journey to Goa.

I come now to what is most worthy observation 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.
THE whole Kingdom of Golconda, take it in general, is a good Country, aboundings in Corn, Rice, Cattle, Sheep, Poultry, and other necessaries for human life. In regard there are great store of Lakes in it, there is also great store of Fish. Above all the rest, there is a fort of Smelt, 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 to make a little Dam upon the plain side 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 Sluces from time to time to let out the water into the adjacent Fields, where it is receiv'd by divers little Channels to water particular grounds.

Bagnagar 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 Fortrefs is about two leagues in circuit, and by conquence 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 Awreng-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 Bag-Nagar, that is to say, the Garden of Nagar. This City lies in seventeen degrees of latitude, and is more than two miles wide. The Country round about is a flat Country, only near the City are several Rocks, as you see about Fontaine-Bleu. A great River, washes the Walls of the City upon the South-west side, which, near to Malipatan, 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-pay'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 Fortrefs 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 adjoyning; and you enter first into a large.

Book I. Travels in India. 63

CHAP. X.

Of the Kingdom of Golconda, and the Wars which it has maintain'd for some few years last past.
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, encompasht with several fair Apartments, the Roofs whereof are terras'd. Upon which, as upon thofe where the Elephants are kept, there are very fair Gardens, wherein there grow Trees of that bignefs, that it is a thing of great wonder, how thofe Archs should bear fo vaft a burthen.

About fifty years fince, they began to build a magnificent Pagod in the City, which would have been the fairest in all India, had it been finifh'd. The Stones are to be admir'd for their bignefs: And that wherein the Nich is made, which is on that fide where they lay their Prayers, is an entire Rock, of fuch a prodigious bulk, that it was five years before five or fix-hunder'd men, continually employ'd, could hew it out of its place. They were forc'd also to rowl it along upon an Engine with wheels, upon which they brought it to the Pagod; and feveral affirm'd to me, that there were fourteen-hunder'd Oxen to draw it. I will tell you hereafter the reafon it remains imperfect: For had it been finifh'd, in all reafon it had excell'd all the boldeft Structures of Asia.

On the other fide of the City, as you go to Malipatan, there are two great Lakes, being each about a league in compass, wherein there ride feveral Pinks richly adorn'd for the King's Pleasure; and upon the Banks are feveral fair Houfes that belong to the Principal Lords of the Court.

Upon three fides of the City stands a very fair Mosquee, wherein are the Tombs of the Kings of Golconda: and about four in the afternoon there is a Dole of Bread and Pilaas to all the Poor that come. If you would fee any thing that is rare, you muft go to view thefe Tombs upon a Festival-day. For then from morning till night they are hung with rich Tapery.

As for the Government and Policy which is obferv'd in this City: In the first place, when a Stranger comes to the Gates, they search him exactly, to fee if he have any Salt or Tobacco about him; for thofe Commodities bring the King his greatest Revenue. Sometimes a Stranger fhall wait a day or two, before he fhall have leave to enter. For a Souldier firft gives notice to the Officer that commands the Guard, and then he fends to the Derga, to know what he fhall do. Now, because it many times happens that the Derga is bufty, or gone to take a walk out of the City, or elfe for that fometimes the Souldier himfelf pretends he cannot find the Derga, only to create himself more errands, to get the more Money; a Stranger is forc'd to endure all this delay, fometimes, as I have faid before, for a day or two.

When the King fits to do Justice, I observe that he comes into the Balcony that looks into the Piazza, and all that have bufinefs fhall be below, juft againft the place where the King fits. 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 tie certain ropes a-crofs one upon another. Nor is any perfon whatsoever permitted to pass beyond thofe bounds, unlefs he be call'd. This Bar, which is never fet up, but when the King fits in Judgment, runs along the whole breadth of the Piazza; and juft againft the Balcony there is a Bar to open, to let in thofe that are call'd. Then two men, that each of them hold a Cord by the end, extended all the breadth of the passage, have nothing to do but to let fall the Cord, for any perfon that is call'd to step over it. A Secretary of State fits below under the Balcony, to receive all Petitions; and when he has five or fix togethcr, he puts them in a Bag, and then an Eunuch, who fands in the Balcony near the King, lets down a thring, to which the Bag being ti'd, he draws it up, and presents it to his Majefty.

Every Munday the chiefeft of the Nobility mount the Guard, every one in their turn, and are never reliev'd till at the eighdeight days end. There are fome of thofe Lords that have five or fix thoufand 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 Rendevouz; 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 Balcony. In the firft place, march ten or twelve Elephants, more or lefs, according to the quality of the Captain of the Guard. There are fome of thofe 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 fastened 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 manages from one side to another before the Balcone, where the King sits.

After them come the Coaches, attended by the Domelick Servants of the Commander: Next to them follow the lead-Horses, and then the Lord appears, to whom all this Equipage belongs, attended by ten or twelve Curtians, that stay for him at the end of the Bridge, 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 Bagnabur, which was about four Months, I 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 Calicute, 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 Linen 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 Swissers, as well for a thrust, as for 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 Battel-Ax, an Headpiece and a Jacket of Mail, that hangs down from the Headpiece over their Shoulders.

There are so great a number of common Women as well in the City as in the Suburbs, and in the Fortresfs, which is like another City, that there are generally above twenty thousand set down in the Derojas’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 Governors, and their Musick 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 Horses, 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 Impoit 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; tho’ that fell it, for that cause, keeping their Shops by those Houfes.

Thefe fort of Women are fo nimble and active, that when the present King went to see Majlipatan, 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, fitting 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 figures; and fair enough in their countenances; only the Country-people are a little more swart.

The present King of Golconda bears the Name of Abdoul-Connow-Sha; and I will tell the Reader in a few words, from whence he drew his Original. In the Reign of Axban King of India, the Father of Jehan-Guir, the Territories of the Great Magnis did not extend farther Southward than Narbider; so that the River which runs by it, and which coming from the South, empties it into Ganges, separated their Dominions from the Territories of the Raja of Narngue, that

* K

stretch’d
stretched as far as *Cape-Camorin*, the other Raíjā's being only his Subjects, and depending upon him. This Raíjā and his Successors have been always at Wars with them that succeeded to *Tamerlane* or *Timur-leng* in *India*; and their Power was so great, that the last Raíjā, 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 *Visapur*, the third in the Province of *Dultabar*, and the fourth in the Territories of *Brampon*. The Raíjā of *Narsingua* dying without Children, the four Generals divided among themselves the Countrieys which they possessed with their Army, and took upon them the title of Kings, the one of *Golconda*, the other of *Visapur*, the other of *Brampon*, and the fourth of *Dultabar*. Though the Raíjā were an Idolater, nevertheless his four Generals were *Mahometaus*; and he of *Golconda* was of the Seer of *Haly*, descend'd 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 days after the death of the Raíjā, they won a famous Victory from the *Mogul*; so that he could not hinder them from alluming their several Sovereignties. But after that, *Zeban-Guir*, the Son of *Akbar*, conquer'd again the Kingdom of *Brampon*, *Chejeban* the Son of *Zeban-Guir* recover'd the Kingdom of *Dultabar*, and *Aurung-Zeb* the Son of *Chejeban* recover'd some part of the Kingdom of *Visapur*. As for the King of *Golconda*, neither *Chejeban*, nor *Aurung-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 Raíjā on this side Ganges is the Raíjā of *Velon*, whose whole Territories extend to *Cape-Camorin*, and who succeeded to some part of the Territories of the Raíjā of *Narsingua*: But in regard there is no Trade in his Countrie, 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 Eldert Elspous'd one of the Kinmen 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 Phyfitian, who spake good *Arabick*, to know of the Chek what he had to request, and the reason of his coming. The Phyfitian, 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 furnish'd with his affect and his presence. But at length the Chek declaring to him, that he came to Elspous 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 laugh'd at him. But when he found him obliquely perverting in his demand, in-so-much that he threaten'd the Countrie 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 lend him back into his own Countrie, caus'd him to be ship'd away at *Mudspuran*, 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 Elspous'd the Princes, and was an high reputation in the Kingdom, which he governs at this day, and is very Potent. He it was that kept the King from furnering the Fortresses of *Golconda*, whither he was retir'd, when *Aurung-Zeb* and his Son took *Bag-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 council in all weighty affairs, not as he is the King's Son-in-Law, but as he is a great Minister of State, and the chiefest person, next the King, in all the Court. He it was that has put a stop to the finishing the great Pagod in *Bag-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 Cappuchin, passing through Golconda for Pegu, whether 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 Check, he presented him with a Calash, the most noble that was in his Wardrobe; being the whole habit; the Cap, the Cabay or large Veil, the Arcalou or short Capekock, 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 Check to understand, that it was not proper for him to wear it: however the Check 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 Check seeing he could not detain the Father, and unwilling he should go a foot from Golconda to Mafliputan, oblig'd him to take an Ox, with two Men to lead it; and because he could not periwade him to take also thirty Pagods, which he presented the Father withall, he command'd the two men, when they came to Mafliputan, to leave the Ox and the thirty Pagods with him, which they did very punctually; for otherwise at their return to Golconda, they had forfeit'd 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 Portugals have in the Indies.

The second Daughter of the King of Golconda was married to Sultan Mahumad, the eldest Son of Aurungzeb; the occasion whereof was this: Mirgimola, Generalissimo of the King of Golconda's Army, and who had been very servicable to his Mafter, 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 Hoftage; for he was sent to reduce certain Rajas in Bengal, that were in Rebellion. He had several Daughters, but only one Son, who had a great train, and made a great noise at Court. The reputation and riches which Mirgimola had gain'd, raise'd him up several Enemies, who endeavour'd in his absence to ruin him, and to put him out of the Kings favour. They pretended that the great power of Mirgimola 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 poyson him.

The King being easily periwaded, 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, Mirgimola's Son began to smell 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 affittance 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 safely misus'd him. At the same time also he was arrested and committed to prison, together with his Mother and Sifters. Which action, as it made a great noise at Court; coming to Mirgimola's ears, so incensed him, that having an Army under his command, and being belov'd by the Soldiers, he resolv'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 fierce, as I said before, to reduce certain Rajas to obedience, whole Territories lye upon the Ganges; and Sultan-Sujah, Chah-jeban'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 possess himself of the whole Kingdom of Golconda; and that he should not neglect to 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 trust a person, who as he went about to betray his King, might more easily be drawn to betray a Foreign Prince, whom he had inveigl'd only for the sake of his Revenge; and that therefore he should not rely upon him. Upon Sultan-Sujah's refusal, Mirgimola wrote to Aurengzeb, who was then in his Government of Brampore, who being not so nice as his Brother, accepted of the proposal that was made him. Thus while Mirgimola advanced with his Troops toward Baghhabar, Aurengzeb hasten's toward Dacca, and both Armies being joint, they came to the Gates of Baghhabar before the King was in a posture to receive them. He had only time to retreat into his Fortresses of Golconda, to which Aurengzeb, after he had rifi'd the City of Baghhabar, and plunder'd the Palace, lay'd a close Siege. The King seeing himself thus vigorously press'd, sent away to Mirgimola his Wife and Children very honourably. For there is virtue and generosity in the Indians, as well as in the Europeans, of which I will give you an illustrious Example in the person of the King of Golconda. Some days after the Enemy had besieged the Fortresses, a Canonner eluding Aurengzeb upon his Elephant, riding about to view the Fortifications of the Castle, told the King, being then upon the Bastion, that if he pleas'd he would fetch off Aurengzeb with a Cannon-shot; and at the same time was about to give fire; but the King holding his hand, told him he perceiv'd it well enough, but that it behav'd Kings to be better Husbands of the Lives of Princes. The Canonner obey'd the King, and instead of shooting at Aurengzeb, he took off the Head of the General of his Army, who was a little before him; which put a stop to the Assailant they were 'about to have giv'n, the Army being in a confusion upon his death. Abul-ja'ber-Beg, General of the King of Golconda's Army, lying not far from the Camp, with a flying Army of four thousand Horse, understanding the disorder of the Enemy by reason of the loss of their General, laid hold of so favourable an opportunity, gave them a desperate charge in that confusion, and putting them to the rout, purf'd 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 said before, Mirza-Mahomed, his Son-in-Law, snatch'd them out of his hand, and threaten'd to kill him, if he persever'd in that resolution. Which was the reason, that the King who lov'd him not before, had ever after the greatest affection imaginable for him as long as he liv'd.

Aurengzeb being thus constrain'd to raise his Siege, stay'd some days to rally his Troops; and having receiv'd a recruit of fresh men, return'd again to the Siege, with new resolutions. But Mirgimola, who had fill'd some kindnisses for the King remaining in his breast, would not permit Aurengzeb to use the utmost of extremity, but by his wit and good management gain'd a suspension of Arms.

Cha-jehan, the Father of Aurengzeb, had formerly had great kindnisses shewn him by the King of Golconda, to whom he fled, after he had lost the Battel, together with his eldest Brother, which he fought against Jehan-guir his Father, with whom he made War. The eldest Son was taken, and Jehan-guir caus'd his eyes to be put out; but Cha-jehan being more wary, fled, and was entertain'd by the King of Golconda, with whom he enter'd into a particular and strict friendship; Cha-jehan making an Oath to his Benefactor, that he would never wage War against him upon any occasion whatever. Mirgimola therefore knowing that it would be no difficult thing to bring two Kings, that were Friends, to an accommodation, wroug't underhand with both, toward the conclusion of a Peace. And he so brought his businesses about, that the King of Golconda write a Letter first to Cha-jehan, wherein he submissively requested him to
to be an Arbitrator between Aurungzeb and him, promising to submit wholly to him, and to sign such Articles as he should propose. By the same policy of Mirgimola, Cha-fehan was advis'd, in answer to the King of Golconda's Letter, to propose a Match between his second Daughter and Sultan Mahomed, the Son of Aurungzeb, upon condition that after the death of the King her Father, the Son-in-Law should inherit the Kingdom of Golconda. This proposition being accepted, the Peace was concluded, and the Nuptials celebrated with an extraordinary Magnificence. As for Mirgimola, he quit the service of the King of Golconda, and went with Aurungzeb to Brampour. Soon after Cha-fehan made him his Prime Minister of State, and Generalissimo of his Armies; and he it was that so potently afflicted Aurungzeb to get the Crown, by the defeat of Sultan-Sujaff. For Mirgimola was a person of great wit, and no less understanding in Military than in State affairs. I had occasion to speak with him several times; and I have no less admir'd his justice, than his dispatch to all people that had to do with him; while he gave out several Orders, and sign'd several Dispatches at the same time, as if he had but one entire business in hand.

The other Princess of Golconda was promis'd to Sultan Sejad, another Chief of Mecca; and the Match went on so fairly, that the day was appointed for the celebration of the Nuptials; but Abdun-aber-Beg, General of the Army, with six other Lords, went to the King to divert him from his intention; and they brought it so to pass, that the Match was broken off, and the Princess was given in Marriage to Mirza-Abdoul-Cofing, the Kings Cousin; by whom she has two Sons, which have wholly annul'd the Pretentions of Aurungzeb's Son; whose Father now keeps him in Prison in the Fort of Gavaleor, for having taken his Uncle Sultan Sujah's part against him. The Princess had been given before to Mirza-Abdoul-Cofing, but for his debauchery, which render'd him little regarded by the King. But since his marriage he is very much reclaim'd.

Now the King of Golconda does not fland in so much fear of the Moguls; for in imitation of them, he keeps his Money in his own Country, and has already hoarded up a Treasury sufficient to maintain his Wars. Besides, he is altogether addicted to the Sect of Holy, so that he will not wear a Bonnet, like the other Mahometans, because they say Holy wore none; but another sort of attire for the head. Which is the reason that the Persians, that come into India to seek their fortune, apply themselves rather to the King of Golconda then to the Great Mogul. Such is the condition of the King of Visapour also, whom the Queen, Sister to the King of Golconda, takes care to educate in the Sect of Holy, which invites great numbers of Persians into her Service.

CHAP. XI.

The Road from Golconda to Maslapatan, al. Masalipatan.

From Maslapatan they count it an hundred'd coats or leagues, taking the right way. But if you go by the Diamond-Mine, which in the Persian Language is call'd Conlow, in the Indian, Gani; they reckon it an hundred'd and twelve leagues; and this is the Road which I generally took.

From Golconda to Tenara, coats

Tenara is a sweet place, where there are four very fair Houses, 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 then any of the other three. It is built of Free-stone two stories high, wherein there are several fair Galleries, Halls, Parlors, and lodging-Chambers. Before the front of the House is a large four-square Piazza, a 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 there is a fair Platform rais'd 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. 
Travels in India. Part. II.

luster, 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 perfon but only in the three Houfes; for the fourth, which is the faireft, 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-flored with water. The whole Piazza is encompassed 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 Pulse, 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 jetsenagar, coftes
From jetsenagar to Patendi, coftes
From Patendi to Pengul, coftes
From Pengul to Nagelpar, coftes
From Nagelpar to Lakebaron, coftes
From Lakebaron to Coulour or Gani, of which I fhall speak in my diffcourfe of the Mines, coftes

The greatest part of the way from Lakebaron to Coulour, especially when you come near to Coulour, is very rocky; fo that I was forc'd in fome places to take my Coach off the Carriages, which was prefently done. If you meet with any good Earth between thofe Rocks, there you fhall find Caffia-Trees, that bear the best Caffia, and the moft 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 Coulour, which falls into the Gulf of Bengal near Maflipatan.

From Coulour or Gani, to Kah-Kaly, coftes
From Kah-Kaly to Bezoun, coftes
Near to Bezoun you must repafs the River of Coulour.

From Bezoun to Vouchir, coftes
From Vouchir to Nilmor, coftes

About half the way between Vouchir and Nilmor, you must crofs a great River upon a Float-boat of Timber, there being no other kind of Boat in that place.

From Nilmor to Milmol, coftes
From Milmol to Maflipatan, coftes

Maflipatan is a great City, the Houfes whereof are only of Wood, built at a diftance one from another. The place it felf, 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 Cochinchna, 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 Maflipatan, there is no travelling by Waggons, by reafon of the high Mountains, Lakes and Rivers that make the Road very fhreight and impenfable. 'Tis a very difticult thing to carry a little Coach thither; for I was forc'd to have my own taken off the Carriages, and to have it lifhted out of the bad way. The Road is every jot as bad between Golconda and Cape-Comorin; a Waggon being hardly fo much as made mention of all the way; for that there is no other way to travel, or for the carriage of Goods, than with Houfes and Oxen. But instead of Coaches, they have the convenience of Pallekic's, wherein you are carried with more speed and more cafe than in any part of India.

CHAP.
CHAP. XII.

The Road from Surat to Goa, and from Goa to Golconda through Vilapour.

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 Almadier, which is a Barque with Oars, they go by the Shoar to Goa: though sometimes the Malavares 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 Coffes, but by Gos, one of which makes four of our common Leagues.

From Surat to Daman, gos 7
From Daman to Baflain, gos 10
From Baflain to Chaouli, gos 7
From Chaouli to Daboul, gos 12
From Daboul to Rejapour, gos 10
From Rejapour to Mingrela, gos 9
From Mingrela to Goa, gos 4
In all from Surat to Goa, gos 61

The great danger which you run along the Coast, is the hazard of falling into the hands of the Malavares, who are violent Mahometans, 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 six Crowns to every Souldier for the whole six months that they are usually 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 Vefsel. But sometimes the Portugals snap them, and then they either hang ’em up preftently, or throw ’em over-board. These Malavares carry sometimes 200, sometimes 250 men, and they fall together in Squadrons of ten or fifteen Barques to attack a great Vefsel, not caring a rush for the great Guns. They come board and board so suddenly, and cast such a quantity of Pots of Artificial Fire upon the deck, that if there be not fpeedy remedy appli’d, they will preftently do a world of mischief. Generally our Seamen, knowing the custom of these Pirats, when they come within ken, preftently flut 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 thefe Barques. Who came board and board, and vigorously attack’d him. The Captain feeing 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. Nevertheless, the reft were nothing discourag’d, but boarded the Ship a second time. The English Captain feeing there was no help, put his men into two Shallops, and staying behind in his Cabin, where the Pirats could not enter fo suddenly, he set fire to a Train which he had laid, that reach’d to all the reft of the Powder, and at the fame 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 reft of the Malavares, that were Fireh-men; and I was then at breakfast with the English President, Mr. Fremin, when he receiv’d a Letter from Captain Clark, that he was a Slave to Samorin, who is the moft confidera-ble King all along the Pirats Coast. The Prince would not leave the English in the hands of thofe Scoundrels, knowing that they would have been in great dan-ger of their lives, by reafon that above twelve-hunder’d Women had left 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 left their Husbands two Piasters, every Piaster being four shillings a piece, which came to above two thousand four hundred Crowns, besides four thousand, which were to be paid for the Ranom 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 Feavers. The Malabares 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 Damans, I will tell you in a few words how that City was besieged by Amreng-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 Amreng-Zeb found by experience, at the Siege of this City. He was twenty days before Damans, 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 stout Souldiers, who came from all parts to signalize their volour at that Siege. For though the Mogul had in his Army above forty thousand men, he could not hinder relief from being put into Damans by Sea, in regard that he wanted Ships. The Sunday that the Prince intended to Storm, the Governour of Damans, as had been order'd at the Council of War, caus'd Masts to be paid prefently after Midnight, and then made a Sally with all his Cavalry and some part of his Infantry, who were to fall 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 whither they went, nor being to be rul'd by their Governours, they turn'd upon the Befiegers with fo much fury, that in less than two or three hours half the Army of Amreng-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 1641, 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 Bicholmy, which is upon the main Land, thence to Visapour, thence to Golconda, thence to Amreng-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 Visapour, Coast.
Which takes up generally eight days journey. 85
From Visapour to Golconda, Coast. 100
Which I travel'd in nine days.
From Golconda to Amreng-abat, the Stages are not so well order'd, being sometimes sixteen, sometime twenty five, sometime twenty Leagues aunder.
From Amreng-abat to Surat takes up sometimes twelve, sometimes fifteen, sometimes sixteen days journey.

Visapour 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 encompas it. The King of Visapour has three good ports in his Dominions, Retapour, Dabaut, and Crapeaten. The laft is the beft of all, where the Sea beats 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. Crapeaten is not above five days journey from Goa to the North. And Rabagua, where the King of Visapour fels his Pepper, is as far diftant from it to the East. The King of Visapour and the King of Golconda have been formerly tributary to the Great Mogul; but now they are absolute of themselves.
This Kingdom was for some time disquieted by the revolt of Nair-few-ge, Captain of the King of Visapour's Guards; after which the young Seva-ge his Son conceiv'd 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 so 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 Visapour happen'd to dye without Children, so that with little or no trouble he got possession of one part of the Coast of Malavar; taking Rejasour, Rofgar, Crapaten, Da-boul, and other places. They report that upon his demolishing the fortifications of Rofgar, he found vast Treasurers, which help'd him to pay his Souldiers, 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 the bestow'd all her affections, and caus'd him to be brought up in the Doctrine of Hah's Sect. The King upon his Death-bed caus'd this Adopted Son to be Proclaim'd King; but Seva-ge having a numerous Army continued 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 subdu'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 Isphahan, when the pass'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 Maftrich, 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 Visapour. 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 Cardamoms, which the Eastern people esteem the best of Spices, not being to be had in any other Countrey; which makes that sort of Commodity very scarce and very dear. There is also made great store of coarse Calecuits, that are spent in the Countrey; besides great quantities of coarse 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 Hollanders have a Factory in the Town. For, as I said before, not only all Vessels that come from Batavia, from Japou, from Bengal, Ceylan, and other places, and those that are bound for Swat, the Red Sea, Ormus, Baffara, &c., both going and coming, come to an Anchor in the Road of Mingrela, but also while the Hollanders are at Wars with the Portugals, and lie before the Bar of Goa, where they have usually eight or ten Sails, they send their small Barks to Mingrela for Provisions. For the Hollanders lie eight Months in a year before the mouth of the Port of Goa, so that there can nothing pass into Goa by Sea all that time. You must also take notice, that the Bar of Goa is also flopp'd 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 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 Vessels.
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 Mandonay, ten leagues from the mouth of the River. The Island abounds in Corn and Rice, and bears several sorts of Fruit, as Manga's, Anna's, Adam's-Figis, and Coco's. 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 Toulon, are three of the fairest Ports of all our vast Continent. The City is very large, and the Walls are of good Stone. The Houfes are for the most part very magnificently built, especially the Vizc-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 Vellel, 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 wholesome. But these Mountains keep off the cool winds, which is the reason that the heats are very exccive. 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 neer the Sea, Fish is very scarce. They have abundance of all sorts of Sweet-meats, and feed upon them very much.

Before the Hollander 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 fprings 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 fame perffons came privately to me in the evening, to beg an Alms; yet abating nothing, for all that, of their inherent pride and haughtinefs: Nay, their Women will come in Pallekis to the door, and stay while a Boy, that attends them, has brought you a Complement from his Miftrefs. Then usually you send them what you pleafe, or carry it your felf, if you have a curiolity to fee their faces; which rarely can be done, because they cover themselves with a veil from head to foot. Moreover, if you go your felf to prefent them your Charity, they will give you a little note, containing a recommendation of some religious Perfon, who signifies what substantial perffons they have been, and how they came to fall to decay. Sometimes, if the perfon be handfom, the is defir'd to walk in; and to take a Collation, which lafts moft commonly till the next day. Hadnot the Portugals fo many Fortresses to keep upon the Land; or had, not, out of their contempt of the Hollander they negleeted their affairs, they could never have been redu'd to fo 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 fingle name of Pedro or Jeronimo, which they receiv'd at their Baptism: From whence they are call'd 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 faid, that the Indian Portugals are the moft revengeful perffons, and the moft jealous of their Wives of any perffons in the World. And when the leaft fulpicion creeps into their nozzles, they rid themselves of them either by Pofion or Dagger. If they have an enemy, they never pardon him; but if he be a perfon of that courage that they dare not grapple with him, their Mifters have attending upon them a sort of black Slaves, that if they command them to kill any one, the Slaves will do it with a blind obedienc ; which they do either with a Dagger, or a Piftole, 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 murther'd, 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 prelidents, the one at Goa, the other at Daman. At Daman three or four of those black Slaves perceiving some persons whom they were to murther, at Mafs in the Church, discharge'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 same thing happen'd at Goa, where seven men were kill'd close by the Altar, and the Priest that said Mafs was dangerously wounded at the same time. Nor do their Courts of Justice take any cognizance of these crimes, for generally the guilty persons are the chiefest of the Country. As for their Suits of Law, there is no end of them, for they are manage'd by the Canarins, who are Natives of the Country, whose business it is to follow the Law; the most frivol and crafty sort of people in the World.

To return to the ancient Power of the Portuguese in India, most certain it is; that if the Hollander had never come among them, you should not have seen a bit of Iron in any Portuguese 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 Molucca Islands, or to China to enrich themselves; gaining at their return above five or six for one upon rich Merchandizes. The very Souldiers as well as the Captains and Governors enrich'd themselves by Trade. There was not any person, 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 those which depend upon this Vice-Roy. The chief Command is that of Mozambique for three years. In those three years the Governor gets above four or five hundred thousand Crowns, and sometimes more, if in all that time they receive no losses from the Caffes. These Caffes 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 withal is lost without redemption. The Governor of Mozambique trades also 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 Ambergris. 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 Ambergris, two hundred thousand Crowns, not reckoning his Gold, and his Elephants Teeth, which amounted to a far larger sum.

The second Government was that of Malaca, by reason of the Custom which was there to be paid. For it is a Strait through which all Vessels that are bound from Goa, for Japan, China, Cochinchina, Java, Macassar, the Philippin Islands, and many other places, must of necessity pass. They may fall another way by the Island of Sumatra, toward the West, and so through the Strait of Sonde, or else leave the Island 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 Island of Bakran to fish for Pearls, for if they did not take a Licence from him, he would shun their Vessels. The Persians at present 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 severe enough to the Merchants, their Customs amount to nothing near so much as what the Portugueses made of it. The Hollander are in the same condition at Malaca, not receiving hardly sufficient to pay their Garrison which they keep there.

The fourth Government is that of Mozarts, the revenue whereof was very great. For all Vessels that are bound from India, from the Persian Gulf, from the Red Sea, and from the Coast of Melinda, must come under the Point of

* L 2

Mufz.
Muscate, where they generally take in fresh Water. If there be any Ships that would not come to an Anchor there, the Governour sent for his Cuffom, which was four in the hundred; and if they refus'd, the Governour had his Galeaffes ready to sink them.

The fifth Government was that of the Island of Ceyland, to which belong'd all those places which the Portugals had, as well upon the Coast of Malavat, the Golf of Bengal, and other parts of India; the worst of which employments was worth ten thousand Crowns per ann.

Besides these five great Governments, which were at the dipofal 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, Vifiter of the Forts, and chief Mafter of the Ordinance, yeilded every year twenty thoufand Pardo's; every Pardo being worth twenty-seven Sous of our Money. The Portugueses were then all very rich; the Nobility by reafon of their Governments and Commands, the Merchants by their Trade, till the English and Hollander's cut them short. When they had Ormus, they would not let any Merchant pass by Sea into India; fo that they were forc'd to go by Land through Candahar. Then, when the Turk, Persian, Arabian, Malayzies, Polonian, and other Merchants arriv'd at Bandor-Abajfy, they join'd together, and deputed four of the most experienced perfon's 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 proportionably according to the number of Merchants. It is alfo the custom of all Afts, that there is nothing fold, but a Broker has a hand in the Bargain. They make good the Money to thofe that have sold, and receive it from them that buy; and there are fome forts of Commodities upon which there is due to them for Brokage, fometimes one in the Hundred, fometime one and a half, and two.

At that time the Portugueses made great profit, without any lofs. For the Vice-Roy took care to preserve them againft the Pyrats. Who afloon as the Rains are over, and that it was reafonable to put to Sea, always fent a fufficient convoy to guard the Merchants twenty-five or thirty Leagues to Sea, the Malavars not daring to stir above fifteen or twenty. The Captains of the Galions, and the Soldiers drive a small Trade alfo in their Voyages, and in regard they pay no custom, they gain enough to maintain themselves handfome ly all the time they live in Garrifon, which is during the Rains. There was alfo care taken for the advancement of the SOLDIERY; for every Soldier that came from Portugal, after nine years service, had some Command either by Sea or Land bestow'd 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 perfon of understanding among them, he could not fail to raise his fortune, having all the credit he could defire. 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 Viffel be loft, they that lend their Money, lofe either their Money or their goods; but if the Ship come safe home, of one they make three or four.

The Narives of the Country, call'd Camarins, are not permitted to bear any Offices among the Portugueses, but only in reference to the Law, that is to fay, either as Advocates, or Solicitors, or Scriveners; for they keep them very much under. If one of these Camarins or Blacks, happen to strike a White or European, there is no pardon for him, but he muft have his hand cut off. As well the Spaniards as Portugueses, make use of them as Receivers, and to follow their busines. And in the Manilas, or Philippin Islands, there are fome of thofe Blacks fo rich, that many of them have offer'd twenty thoufand Cowards to the Vice-Roy, for liberty to wear Hoft and Shoo's, which they are not permitted to wear. Some of thofe Blacks have thirty Slaves attending upon them, very richly habited; but only they go barefoot. And had the Portugals permitted them to fet out Ships of their own, and to have choen Captains and other Officers at their own pleasure, the Portugueses would not have made fuch large,
large, at least not so eafie Conquests in the Indies. Thefe Blacks are very
courageous and good Soldiers, and feveral of the Religious Orders have affur'd
me, that they will learn more in fix months in one of their Colledges, than
the Portugal Children in a year, whatever Science you put them to; which is
the reafon that the Portugals keep them fo low. The natural Inhabitants of
the Country about Goa, are Idolaters, and worship ferveral forts of Idols, which
they fay are the Refemblance of ferveral that have done good works, to whom
they ought to give praiie by adoring their Portraitures. There are many of
thefe Idolaters who worship Apefs. And therefore in the Ifland of Salfeete, there
was a Pagod, where the Idolaters kept in a Cheift, like a Tomb, the Bones and
Nails of an Ape, which they faid had been mighty serviceable to their Ancefors,
by bringing news and intelligence to them, when any hostile Princes prosecuted
them; for which purpofe they would fonetimes swim through the very Sea
it felf. The Indians come from ferveral parts in proceffion, and make Offerings
to this Pagod. But the Clergy of Goa, efpertially the Inquifitors, cauf'd the
Tomb one day to be taken away, and brought it to Goa, where it remain'd a
good while, by reafon of the difference which it made between the Ecclefaifts
and the people. For the Idolaters offering a great sum of Money to have their
Reliques again, the people were willing to have reftru'd them; faying, that the
Money would do well upon any occafion of War, or elfe to relieve the poor.
But the Clergy were of a contrary opinion, and maintain'd that fuch a piece of
Idolatry was not to be endure'd upon any account whatsoever. At length the
Arch-Bifhop and the Inquifitors, by their own Authority, took away the Tomb,
and fending it in a Veffe! twenty Leagues out to Sea, cauf'd it to be thrown
to the bottom of the Ocean. They thought to have burn'd it, but the Idolators
would have rack'd up the Ashes again, which would have been but a new food
to their Superfition.

There are in Goa abundance of Clergy-men; for besides the Arch-Bifhop
and his Clergy, there are Dominicans, Aufin-Fryars, Francifcans, Barefoot Carmel-
lites, Jesuits, and Capuchins, with two Religious Houfes, whereof the Aufin-
Fryars are Directors or Government. The Religious Carmelites, that came laft,
are the beft feated; 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 moft healthy
feitation in all Goa. It stands upon a rifing ground, free to the refreshment
of the Wind; and it is very well built, with two Galleries one over the other.
The Aufin-Fryars, who were the firft that came to Goa, were indifferentiy well
feated, at the foot of a little rifing ground, their Church alto standing upon a
rifing ground, with a fair Piazza before it; but when they had built their Hab-
itation, the Jesuits defir'd them to fell that rifing 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 purchafs'd it, they built a moft Stanton College
upon the fame ground, which quite stops and choaks up the Aufin-Fryars Co-
vent, fo that they have no Air at all. There happen'd ferveral Contefts about
this busines, but at length the Jesuits got the better. The Jesuits at Goa,
are known by the name of Paulifs; by reafon 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, reftembing the Skull of a Hat without the Brims; fometh-
what like the Bonnets which the Grand Seguars Slaves wear; of which I have
given you a description in my relation of the Seraflia. They have five Houfes
in Goa, the College of St. Paul, the Seminary, the Profeflors Houfe, the No-
vicante, and the Good Jesus. The paintings in this Houfe are admirable pieces
of Workmanship. In the year 1663 the College was burnt by an accident
which happen'd in the night, fo that it coffin them nearfixty thousand Crowns
to rebuild it.

The Hospital of Goa was formerly the moft famous in all India. For in re-
gard the Revenues thereof were very great, the sick perfonns were very care-
fully look'd after. But fince the change of the Governours, there is but very
bad accommodation; and ferveral of the Europeaus that have been put in, have
never come forth again, but in their Coffins. However, they have lately found
out a way to fave fome 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 Surat. Butter and flesh is very dangerous to them that are sick, and many times coals them their lives. Formerly they made several sorts of well-taught 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 covetous and pitiless 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 Phyitian's order. As for Sweet-meats and Preserves, there is no want of them; but they are not a diet which contributes over-much to the restoring of decaying strength, especially in those hot Countries, where the body requires rather cooling and refreshing nourishment.

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 restore them to perfect health, they order the Patient to drink for twelve days together three glaftes of Cow's Urine; one in the morning, another at noon, and another at night. But in regard it is a very nausious sort of drink, the Patient swallows as little as he can, how desirous 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 stir out of the Hospital, till the twelve days are expired 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 1648.

Two days before I departed from Mangrela for Goa, I wrote to Montheur St. Amant, who was Engineer, to send me a Man of War, for fear of the Malvares which are upon the Coaft, which he immediately did. I parted from Mangrela the 20th of January 1648, and arriv'd at Goa the 25th. And in regard it was late, I staid till the next morning before I went to visit the Vice-Roy, Don Philep de Maflareygus, who had formerly been Governor of Ceylan. He made me very welcome, and during the two months that I tarried at Goa, he sent to me a Gentleman five or six 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, eteming very much a Piétol very curiously and richly inlaid, which I present'd him at my arival. This Piétol the French-Conful at Aleppo gave me, the fellow of it being unhappily loft: for elfe the Pair had been preftented by the French-Nation to the Bafta, who might then have boast'd himfelf the Master of the faireft and fift-made pair of Piétols in all Asia. The Vice-Roy admits no perfon whatever, no not his Children to fit at his Table. But there is a little partition in the Dining-room, where there is a Cloaft laid 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 defign'd to have visit'd the Inquifitor; but I understand'd by one of his Gentlemen that he was buff, writing into Portugal; there being two Ships ready to weigh Anchor, that only ftaid for his dispatches. 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 fai'd not to go thither at the time pre-fixed. 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 past through two Gallerie, and some Chambers I enter'd into a little Chamber, where the Inquifitor fitt 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 falsify'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 Afloat-Friars, follow'd by two Dominicans, two barefoot-Carmelites, and some other of the Clergy; whom the Inquisitor told who I was, and affir'd them I had brought no prohibited Books; for indeed, knowing their orders, I had left my Bible at Minagrela. 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 for me to dine with him at a fair House, about half a league from the City, which belongs to the Barefoot-Carmelites. It is one of the loveliest 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 this House, which might well have past for a most noble Palace. He had no mind to Marry, but being altogether addicted to his devotions, he very much frequented the Afloat-Friars, to whom he shew'd himself so 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-Altar, where he intended a sumptuous 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 Afloat-Friars. Thereupon they told him that the ground on the right-hand of the High-Altar was a place only fit for a Vice-Roy; 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 Afloat-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 proposal, that he never went more to the Afloat-Friars, but always went to perform his devotions among the Carmelites, who receive'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; so that the Carmelites having magnificently buri'd him, enjoy'd all his Estate, with this fame House, where we were splendidly entertain'd with Mufick all the time of Dinner.

I stay'd 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-Roy. I begg'd leave also of the Vice-Roy for a French-Gentleman, whose name was Bello, to go along with me: which was granted me, but through the impudence 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 himself as a private Soullier upon the accompt of the Holland-Company; and came to Batavia 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 beleige Negombo, a considerable Fort in the Island of Ceylan. They made two assaults, wherein the French-men behav'd themselves valiantly, especially St. Amant, and John de Rofe, 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 Batavia, a young Gentleman of kin to the General, and but newly arriv'd out of Holland, obtain'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. Amant incensed at such ill-usage, inveigles to his Party a matter of fifteen or twenty, most part French-Souliers, among whom were Monseur Belloy, Marfels, and John de Rofe, and revolts to the Portuguese. The Portuguese encourag’d by the reinforcement of such a stout, though small number of men, storm’d Negombo again, and took it at the second assault. At that time was Don Philip de Mascarenas Governor of Ceylan, and all the places belonging to it, under the jurisdiction of the Portuguese. He liv’d alo 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 decri’d him to come and succede in his place, he revolv’d to fee St. Amant and his Companions before his departure, to the end he might bestow upon them some proper reward. So soon as he saw them, he was revolv’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 stout men about him, by reason of the Malauxars who lay in wait for him with forty Vef- fels, whereas he had but twenty-two. But they were no sooner come to make Cape-Comorin, when the winds rofe, and such a tempest follow’d, that the Vef- fels were dispers’d, and many of them unfortunately cast away. They that were in Don Philip’s Vefiel did all they could to get to the Shore, but seeing they could not, and that the Ship was ready to split, St. Amant and his fix other Companions threw themselves into the Sea with cords and pieces of planks, and so befire’d themselves, that they made a shift not only to save themselves, but Don Philip also. Hereupon Don Philip coming to Goa, after he had made his entrance, gave to St. Amant the Command of Grand Master of the Artillery, and Superintendent-General over all the Forts which the Portuguese had in India. He marri’d him alo to a young Virgin, with whom he had twenty-thousand Crowns, whose Fa- ther was an Englishman, 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 decri’d leave of the Vice-Roy to return to Colombo, where, by his favour, he marri’d a young Widow, half Native, half Portuguese, by whom he had a fair fortune. Marfels the Vice-Roy made Captain of his Guards, the moft considerable Command in all his Court, being oblig’d to Marfels for his life, who was the perfon that bore him upon his shoulders to save him from drowning. Du Bellio decri’d leave that he might go to Macao, which was granted him. For he understood that the greatest part of the Portuguese-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 Bellio’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-thousand Crowns; but going to play again, he was so unfortunate as to lose it all, besides a good sum of Money which his friends had lent him. Being thus at a loss, and finding that no-body would lend him any more Money, he began to swear against a Picture that hung in the room, which was the Portraiture of fome Papitical Saint; laying in his paffion, that it was an usual thing with them that plaid, that if they saw 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 Inquisitor was inform’d of this, (for in every City in India under the Jurisdiction of the Portuguese there is one. However his power is limited; having no other authority than to seize the perfon of him that fays or acts any thing against their Religion, to hear the Witneffes, and to fend the Offender with the examinations to Goa in the firft Ship which is bound thither: where the Inquisitor-General has an abfolute Power either to abfolve him, or to put him to death. Thereupon Du Bellio was put a- board a small Vefiel of ten or twelve Guns loaded with Irons; with a fixth charge to the Captain to keep him safe, and some threats that he should be answerable for him if he escap’d. But fo soon as the Ship was out at Sea, the Captain, who was of a noble difpoftion, and knew Du Bellio to be of a good Family, took off his Irons, and made him fit at his own Table; giving him alo Linnen, and other convenient Apparel neceffary for the Voyage, which was to continue forty days. They put into Goa the nineteenth of February 1649; and the Ship was no sooner come into Harbour, but St. Amant 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 Du Belloy 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. Ne-
evertheless, in regard that St. Amau was a perfon of great credit, he obtain'd
of the Captain, that Du Belloy should go along with him into the City. As for Du Belloy
he immediately and for the nonce shifted himfelf into his old Cloaths, which
were all to tatters and full of Vermin; and St. Amau, who knew there was
no dallying with the Inquisition, took that fcefon to prefent him to the Inqui-
sitor; who feeing a Gentleman in fuch a sad condition, had fome compulfion upon
him, and allow'd him the whole City for his Prifon; on condition he fhould
surrender his body upon demand, when he underftood what was inform'd againft
him. In the interim St. Amau brings Du Belloy to my Lodging juft as I was
going to vifit the Arch-Bifhop of Mira, whom I formerly knew at Conflant-
nopole, when he was Prior of the Francifcans at Galata. I defir'd them to stay
a while and to dine with me, which they did; after which I proffer'd my Houfe
and Table to Du Belloy, who liv'd with me; and for whom I alfo bought two
new Suits of Apparel, and Linnen convenient. However, all the while that I
fay'd at Goa, which was ten or twelve days, I could not perfwade the Sieur
Du Belloy to put on those new Cloaths, not knowing the reafon, though he
promis'd me every day. But being upon my departure, I told him I was go-
ing to take leave of the Vice-Roy; whereupon he defir'd me to procure leave
for him alfo; which I did. We departed toward evening in the fame Veffel
wherein I came, and about midnight the Sieur Belloy began to fhift himfelf, and
when he had done he threw his old raggs into the Sea, fwear ing againft the In-
quifition like a mad man; I underftanding nothing all this while of the bufinefs.
When I heard him fwear 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 felves againft forty Sea-men that belong'd to the Ship. I ask'd him
then, why he swore fo lcantily againft the Inquisition; he reply'd, that he would
tell me all the circumftances of the fto ry; which he did when we came to Min-
grela, which was about eight a Clock in the morning. When we landed we
met certain Hollanders with the Commander, who were eating Oyfters and
drinking Sack upon the Shoar. Immediately they ask'd me who that perfon
was with me. I told them it was a Gentleman who attending the French Ambaffa-
dor into Portugal, had taken Shipping there for India, together with four or five
more whom he had left at Goa; but that neither the circumftation of the place,
nor the humour of the Portugals pleafing him, he had defir'd my afliftance in
his return for Europe. Three or four days after, I bought him an Ox to carry
him to Swart; and I gave him a Servant to afift him, together with a Letter
to Father Zenon, a Capuchin, wherein I defir'd him to fpeak to my Broker to
pay him ten Crowns a month for his fubftance, and to defire of the Englifh
President to embark him for Europe with the firft opportunity. But it fell out
contrary to my intentions; for Father Zenon carrid him back again alon with
him to Goa, where he had fome bufnefs to do for Father Ephraim his Com-
panion; of whom I fhall fpeak in the next Chapter. Father Zenon without
doubt believe'd, that Du Belloy making his appearance to the Inquisition, and
defiring his pardon, might have eafily obtain'd it. This very true he did obtain
it, but it was after he had been two years in the Inquisition, from which he
was not difcharg'd but with a Sulphur'd Shirt, with a St. Andrews Crofs upon
his Stomack. There was with him another Gentleman, call'd Lewis de Bar upon
the Seine, who was us'd in the fame manner; and they always put them to ac-
company those who were put to death. The Sieur Du Belloy did very ill to
return to Goa, and worfe to appear afterwards again at Mingela, where the
Hollanders, who underftanding he had formerly revolted out of their fervice,
by the intelligence they receiv'd from their Commander at Swart, feiz'd
his perfon, and fent him away in a Ship that was going for Batavia. They pre-
tended that they fent him to the General of the Company, to do with him as
he fhould think fitting. But I am in part affir'd, that asfoon as the Veffel 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 Belloy.
As for Sieur des Marefs, he was a Gentleman, born in the Dauphiné, near to Lorriol, who having kill'd his Adversary in a Duel, fled into Poland, where he so far signaliz'd himself, that he won the esteem and affection of the General of the Polonian Army. At that time the Grand Seignior kept in the Prison of the Seven Towers at Constantinople, two Noble Polishmen; 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 Caufy the French Ambassadors still'd the further examination of the business by some present; which the Turks is the most sovereign remedy upon all accidents of danger; telling the Visiter, that he was only a French Gentleman that travel'd for his pleasure, and one that was going for Peru; with the first opportunity. However it was not Marefs design 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 Peru, and at length he was constrain'd to go thither indeed. As for the Grand Seignior, 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 bethoot himself of Rope-Ladders to get over the two Walls; to which purpose it was necessary to have a correspondance 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 Dishes 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 Palfies, whereof they made Ladders. The business succeeded 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 fame gratitude proportionably was observ'd toward those who had contributed toward the liberty of the Princes, who amply acknowledg'd the services which they had receiv'd from every one of them.

In the mean time the Sieur Des Marefs arrives at Isphahan, and addressing himself to the Capuchin Fryars, they brought him to my Lodging, where he had the freedom of my Table, and a Chamber. He staid some time at Isphahan, during which he got acquainted with the English and Hollanders, who had a great esteem for him, finding him to be a perfon 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 Isphahan. 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 Vifapoor, during her stay at Isphahan, as the return'd home to Mecca, delighted to go and prattle with the French mens wives. The Sieur Des Marefs having a passionate desire to see what the women did, farisf'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 on a way without fide 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 Perza, and the Seraglios, 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 himself 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 Perches as high as the top of the Arch, to which they get up by a little Ladder. The woman seeing a man lying all along upon his belly, feiz'd upon his Hat, and began to cry out. But Marshefts, to get himself out of the mire, and to hinder the woman from making more noise, put two Tomans 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 præf't him to confefs what was the matter. He was loath at first, but at length he confész'd how he had been discover'd by a woman, and how he had stóp'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 imaginz'd. The Dutch President allo, 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 Bandar, and thence by Sea to Surat. 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 proffer which the Dutch President at Isphahan 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 Portugufes in Ceylan, any person of wit and courage, like the Sieur Des Marshefts, was very acceptable to them. Which made them very earnest with him, to take an employment among them; and to that end, they caref'd him, and presented him very nobly during his stay at Isphahan. But he told them, that not being of their Religion, he was unwilling to serve them against the Portugufes; which was the only reason that hinder'd him from accepting the offers which I had made him. Thesz particulars I wrote in his behalf to the English President at Surat; so that the Sieur Des Marshefts 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 proffer'd him, that his recommendation might be the more acceptable. Thereupon the Vice-Roy made him very welcome; and upon the Sieur Marshefts desire to be employ'd in Ceylan in the Portugul Army, he sent him away with the first opportunity, with Letters of Recommendation to Don Philip de Magalvanes, who was then Governor of Ceylan, and all those places that belong'd to it under the jurisdiction of the Portugufls. It happen'd three days after, that they loft Nagombe, and when they rétook it, the Sieur Marshefts 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 desèrv'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 Estate to a Priest, with whom 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 Churches.

While I stay'd at Goa, I was told a pretty story concerning a Caravel, or Portugul Velliel, 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 Tempet, as lasted five or six hours, and put the Marriners to fich a norplus, 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 beheld the shore cover'd with men, women, and children, that tell'd a strange amazement to see white people, and such kind of building as the Caravel. The michiet was, that they could not understand one another, but by signs. But after the Portugals had giv'n thofe Cafiers Tobacco, Bisket, and Water, the next day the people brought them a great quantity of young Oftriches, and other;
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 Portugues Mariners told me a large Cushion
-fill 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 Cafres one
thing or other every foot, as Knives, Axes, faltie Coral, and faltie Pearls, out
of hopes to have discou'er'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 Goa; 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 Cafres brought them little pieces of
Ambergreefe, some Gold, but very little; some Elephants teeth, but very small;
some Ostriches, and other Birds, some Venison; but for Fish, there was abund-
ance. The Portugals endeavou'rd 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 fell into the
Bay. At length after they had stay'd three weeks, the Portugals finding it impossible
for them to discover any thing more, because they underfooted not one an-
other, resolv'd to set sail with the first Wind. And because they had always
some of these Cafres 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 Portugues 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 Cafres saw that they
had carr'd two of their people away, who perhaps were no inconsiderable
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 Goa,
they could never be brought to learn any thing of the Portugues Language. So that
they could get 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 Cafres liv'd but six months, the other fifteen; but both languish'd and pin'd
to death for grief to be so trapann'd.

From Goa I pass'd to Mungrela, where there fell out an accident not to be
forgotten. An Idolater dying, and the Fire being ready prepar'd for the burn-
ing 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 burn'd 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 rofe, and went and knock'd at
the door of one of her Kinfmen's Houses, 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.

CHAP.
Travels

CHAP. XV.

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 Princefles of Golconda, not being able to persuade Father Ephraim to stay at Baghnaor, where he promis’d to build him an House and a Church, gave him an Ox and two Men to carry him to Madrepuram, where he flaid to embark for Pegu, according to the order of his Superiors. But finding no Vessel ready to let fail, the English drew him to Madrepuram, where they have a Fort call’d St. George, and a general Factory for every thing that concerns the Countreys of Golconda, Pegu and Bengal. They over-very’d him that he might reap a fairer Harvest in this place, than in any other part of the Indies; to which end they prentely built him a very neat House, and a Church. But in the conclusion, the English fought not so much the interest of Father Ephraim, as their own. For Madrepuram is but half a league from St. Thomas, a Sea-Town upon the Coast of Coromandel, indifferently well-built, as formerly belonging to the Portugals. In that place there was a very great Trade, especially for Calicuts, and a very great number of Merchants and Workmen liv’d there, the greatest part whereof desir’d to inhabit at Madrepuram 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 Portugueses 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 Monfter 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 seeing Father Ephraim in so high a reputation, and that he drew the greatest part of their Congregation to Madrepuram, were so enraged against him, that they resolv’d to ruin him. And thus they laid their plot. The English and Portugueses being near-neighbours, could not choose but have several quarrels one among another, and still Father Ephraim was appli’d to for the composing their differences. Now one day it happen’d, that the Portugueses quarrel’d on purpose with some English Mariners that were in St. Thomas-Road, and the English came by the worst. The English President resol’ving to have satisfaction for the injury, a War broke out between the two Nations: which had ruin’d all the Trade of that Country, 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 perfons 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 shipp’d him away in a Fregat that was bound at the same time for Goa. They fetter’d and manac’d him, and kept him two and twenty days at Sea, before they would let him once put his foot ashor: though the best part of the Mariners lay ashore every night. When they came to Goa, they flaid till night before they would land Father Ephraim, to carry him to the Inquisition-Houfe. For they were afraid, lest if they should land him in the day, the people should know of it, and rife in the reace of a perfon, 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 moft surpriz’d, and moft troubl’d at it was Friar Zenon, 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 shut up there, if any one have the boldness to speak to the Inquisitor, or to any of his Council in his behalf, he is prentely put into the Inquisition alfo,
also, and accounted a greater Offender than the other. Neither the Arch Bishop nor the Vice Roy themselves dare interpose; 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 fend those two great persons into Portugal.

Notwithstanding all these considerations, Father Zenon, taking along with him the Sieur de la Boulay, a decaid Gentleman, goes to Goa; where, when he arriv'd, he was visited by some friends, who advise him to have a care not to open his mouth in the behalf of Father Ebrain, unless he intended to bear him company in the Inquisition. Father Zenon seeing he could do nothing at Goa, advis'd the Sieur de Boulay to return to Surat: and goes himself directly to Madrespatam, more particularly to inform himself concerning the reason of Father Ebrain's being sent away. But when he understood how he had been betray'd at St. Thomas, he resolv'd to have satisfaction, and without acquainting the English President, communicates his design to the Captain that commanded in the Fort: Who being insens'd, as were all the Souldiers, at the injury done Father Ebrain, not only approv'd, but also promis'd Father Zenon to affift 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 Chappel upon a Mountain half a league from the City, dedicated to the Virgin Mary, he causes three Iron-Bars to be fix'd in the window of a little Chappel 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 Irish-man, and a very stout person; who with thirty Souldiers, and Father Zenon, issu'd out of the Fort about midnight, and hid themselves till day near the Chappel, 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 Pallequin, was immediately surpriz'd by the Ambuscade, and carri'd to Madrespatam, into the Chamber in the Covent which the Friar had provided for him. The Governor thus surpriz'd, made great protestations against Father Zenon, and threaten'd 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 believ'd that he was better us'd at Madrespatam, than Father Ebrain was us'd at the Inquisition at Goa, whither he had sent him: That if he would obtain liberty for Father Ebrain to return, he would leave him in the same place where they had feiz'd his perfon, with as much Justice, as he had to send Father Ebrain 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 releas'd 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 request which he easil'y obtain'd, but could not so easil'y keep his word. For the Drummer of the Garrison being a French-man, with a Merchant of Marseilles, call'd Roboli, then in the Fort, two days after came to the Governor, and promis'd him, for a good reward, to procure his escape. The agreement being made, the Drummer in the morning beat the Reveille 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 Madrespatam and St. Thomas being but half a league aunder, 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 dispatch'd 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 careis'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 Maffareñas; for he had a great parcel of Diamonds, all large stones, from ten Carats to forty. He shew'd me two when I was at Goa, one whereof weigh'd 57 Carats, the other 67 and an half; clean Stones, of an excellent water, and cut after the Indian manner. The report was that the Vice-Roy was poison'd in the Ship, and that it was a just punishment of Heaven, for that he had poison'd several others, especially when he was Governor of Ceylan. He had always most exquisite poison by him, to make use of when his revenge requir'd 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 Chateau des Bois his Brother complain'd to the Portuguese Embassador, who prefently wrote to the King his Master to send a positive command by the first Ships, that Father Ephraim should be discharged. 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 faid at Bagnagar. For the King was then at Wars with the King of Carnatica, and his Army lay round about St. Thomas's. Hearing therefore what a base trick the Portuguese had play'd with Father Ephraim, he sent Orders to his General Mirigmola 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 fowarm'd the Town, that they dispatch'd away Barque after Barque, to press 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 fitt, 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 fay several times, that nothing troubl'd him fo much all the while of his imprisonment, as to fee 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 Matife, who never fpoke 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 feize upon any perfon, they search him prefently; and as for his Goods and wearing Apparel, it is fet down in an Inventory, to be return'd him again in cafe he be acquitt'd; but if he have any Gold, Silver, or Jewels, that is never fet down; but is carry'd to the Inquisitor to defray the expences of the Proces. They search'd the Reverend Father Ephraim, but found nothing in his Cloack-pockets, unlefs it were a Comb, an Inkhorn, and two or three Handkerchiefs. But forgettins to search the little Pockets which the Capuchins carry in their Sleeves toward their armpits, they left him four or five black-lead pens. Thefe Pencils did him a great kindness. For the Matife calling for fuch a deal of Tobacco, which is always cut and ti'd up in white-paper, for the profit of the feller, who weights both Tobacco and Paper together: thefe Papers Father Ephraim kept very charily; and with his Pencil wrote therein whatever he had fu'd at any time: though he loft the fight of one of his eyes, through the darknes of the Chamber, which had but one window, half a foot square, and bar'd with iron. They would never fo 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 fulpur'd, and a St. Andrews-Crofs upon his ftomach, in company with those that are lead to the Gallows, and was then come in again.

Father Ephraim having faid 15 days in the Convent of the Capuchins to recover his strength after 20 months imprisonment, return'd for Madrifespan, and passing through Golconda, went to return his humble thanks to the King of Golconda and his Son-in-law, who had fo highly interef'd themſelves for his liberty. The King importun'd him again to stay at Bagnagar, but seeing him refolv'd to return to his Convent at Madrifespan, they gave him as before, an Oxe, two Servants, and Money for his journey.
The Road from Goa to Maslipatan through Cochin, here described in the story of the taking of that City by the Hollander.

After the Dutch had dispossef'd the Portugals of whatever they had in Ceylan, they cast their eyes upon Cochin, in the Territories whereof grows the Baffard Cinnamon, which hinder'd the utterance of Ceylan Cinnamon. For the Merchants seeing that the Hollander kept up their Cinnamon so dear, bought up that of Cochin, which they had very cheap; and that coming into request, was transported to Gemron, and distributed there among the Merchants that came from Persia, from Tartary, from Moscovia, from Georgia, Mingrela, and all the places upon the black Sea. It was also carried away in great quantities by the Merchants of Baffara and Bagdat, who furnih Arabi; as also by the Merchants of Mesopotamia, Anatolia, Constantine, 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 Hollander had a Fort made of Palm-Tree. It is near to Cranganor, a small City which the Hollander 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 march'd within Cannon-shot of the City, there being a River between them and the City. That part where the Hollander encamp'd, is call'd Belle-Epine, where after they had fortif'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 Governour of Amboyna arriv'd with two Ships more, and afterwards a Dutch Captain brought a great number of Chinglas, who are the Natives of the Island of Ceylan. For the Forces of the Hollander 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 signifie little. Those of Amboyna are good Soldiers, four hundred of which were left at Belle-Epine. The Body of the Army took Ship again, and landed near to Cochin, not far from a Church dedicated to St. Andrew; where the Portugals, with certain Malavares, seem'd to have stay'd ashore for the Hollander coming: But seeing the Enemy to land with so much resolution, they only gave them one Volly and retreated. In their March the Hollander defcry'd certain Companies of Portugueses near the Sea-shore, others somewhat farther up in the Land, in a Church call'd St. Johns. Thereupon they sent out some Horsecmen to discover their number; but the Portugals still retreated, after they had set fire to the Church. Thereupon the Hollander 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 Pannier ty'd at the end of a Cord, hanging over one of the Battions, ventur'd not-withstanding 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 languishing Infant, which the Mother had hung there, that she might not see 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, condemn'd him only to the Strappado.

The same day ten Soldiers out of every Company were commanded to go to one of the Hounies of the King of Cochin; but they found no body there, having
having plunder'd it the year before. At which time the Hollanders flew four Kings of the Country, and five hundred Blacks; nor did their escape only one ancient Queen, who was taken alive by a common Soldier, call'd Van Zee, whom the Commander of the Army made a Captain immediately, for his reward. They left one Company in that House; but the Queen stay'd there but six days, for they gave her into the custody of Duvares, one of the most potent of the petty Kings of that Coast, to whom the Hollanders had promised to give the City of Cranganor, if they took Cochin, provided he would be faithful to them.

Six weeks pass'd ere any thing considerable was done; but then the Hollanders, storming the Town by night, were repuls'd, and lost abundance of men, slain and taken Prisoners, through the Governour of Cranganor's fault, who commanded them, and was drunk when the assault was made. Two months after, the General of the Hollanders resolved 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 Cochin, not finding any other place convenient, and were all taken Prisoners by the Portuguese, 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, consisting each of a hundred and fifty men. The Hollanders lost abundance of men in this last assault, and so did the Portuguese, for they defended themselves stoutly, being seconded by two hundred Soldiers, who were all Dutch-men, but had sided with the Portuguese, because their Countrymen had bated them six months and a half pay for the loss of Tound. 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 Calicute side; and being Masters of the chief Bulwark, the Portuguese came to a Capitulation, and the City was surrender'd. The Portuguese by their Articles march'd out of Cochin 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 promised the Soldiers the Pillage of the Town, but not being able to keep his word, for several plausible reasons which he told, he promised them six months pay, which in a few days after was reduc'd to eight Roupies a man. Samarin also demanded 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 Extraclion, 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 somewheres 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 mutter'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 Cochin, 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 Misdame or Pirat, being led thither between three Captains of each side, fell upon his knees to receive the Crown from the Generals hand, and do homage for a petty Kingdom, that is to say, the little City of Cochin and its Territories, which
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 Pirat with those hands that had oft'ner handled a Ladle than a Sword.

In the mean time the Ships that carried the Inhabitants of Cochin to Goa, return’d laden with the spoils of those distressed people; for contrary to the Articles of Capitulation, the Hollanders were no sooner out at Sea, but they took from those poor Creatures whatever they had, rifing both men and women, without any regard to sex or modesty.

The General being return’d into Batavia, they sent a Gouvernor to Cochin, who to make the place the stronger, demolish’d a great part of the City. But this Gouvernor 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 Impofts which he laid upon them. (Sury is a drink which flows from the Palm-trees.) So that when the Portuguese kept Cochin, men might live better for five or six Sous, than under the Hollander for ten. This Gouvernor was fo severe, that he would banish a man for the smallest fault in the world, to the Island of Ceylan, to a place where they made Brick, sometymes for five or six years, sometymes as along as the party liv’d. For it is oftentimes observ’d, that when any one is banish’d thither, though the sentence be only for a term of years, yet the Exile never obtains his freedom afterwards.

CHAP. XVII.

The Passage by Sea from Ormus to Maslipatan.

I departed from Gomron to Maslipatan the eleventh of May, 1652, and went aboard a great Vessel of the King of Golconda’s, which is bound every year from Persia 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 those Vessels which belong to any of the Kings or Princes of India, a Pilot, and two or three Gunners; neither the Indians nor Persians 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 Persian Golf with a pleasing and favourable Gale; but we had not fail’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 boisterous; 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 furled. 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 waft the Planks that lye out of the water, they will be apt to gape, which causes the Ship to leak when she is loaden. For which reason the Hollanders waft the outside of their Ships morning and evening. We had in our Vessel five and fifty Horfes, which the King of Persia had sent as a Present to the King of Golconda; and about a hundred Merchants, Persians and Armenians together, who were Traders to India. One whole day and night together there rofe 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 Rushin Leather, besides four or five Sadlers that knew how to saw the Skins, who were very serviceable as well
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 Tempest continuing, there fell three Thunderbolts into the Ship. The first fell upon the Bolt-spirit, 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 Master, the Maisters Mate, and my self standing together near the main Mask. At what time the Cook coming to ask the Master 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 Robin, 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 endure'd.

The twenty-fourth of June in the morning, we discover'd Land; and making toward it, we found our selves before Fort de Galie, the first Town in the Island of Ceylan, which the Hollanders had taken from the Portugals. From thence to the Road of Majlipatan we had very good weather; where we arriv'd the second of July, an hour or two after Sun-Set. There I went a-shore, and was most civilly treated by the Dutch President, and Merchants, as also by the English.

The eighteenth and nineteenth of June, the Sieur Du Jardin and I, bought us two Palle's, and six Oxen to carry our selves, our Servants, and our Luggage. Our design was to have gone directly to Golconda, there to have sold the King a parcel of long Pearls, the least whereof weigh'd thirty-four Carats, and the biggest thirty-five, with some other Jewels, the most part whereof were Emrauds. But the Hollanders advis'ring 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 Mirigimola, his General and prime Minister of State, had view'd the Commodity; understanding therefore, that he was then at the Siege of Gandicot, in the Province of Carnatica, we resolv'd to go thither to him.

CHAP. XVi.

The Road from Majlipatan to Gandicot, a City and Garrison in the Province of Carnatica. And of the dealings which the Author had with Mirigimola, who commanded the King of Golconda's Army. With a discourse at large concerning Elephants.

We set forth from Majlipatan 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 travel'd six Leagues, to Womhir, another Village; crossing the River upon a floating Bridge, before we came thither.

The three and twentieth, after we had travel'd six hours, we came to Patemner, a pitiful Village, where we were contrain'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 stay four days, for the Rains had so swell'd the River which we were to cross, that the Ferryman could not govern his Boat against the violence of the Stream. There we also left the Horfes which the King of Persia lent ro the King of Golconda; which by that time were reduc'd to fifty.
While we stay'd at Bezant, 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 Domesticks, all the reft of the Inhabitants are Idolaters. The Pagod belonging to the Town of Bezant, is a very large one, but not clos'd with Walls; it conflits of fifty-two Pillars twenty foot high, that uphold a flat roof of Free-stone; they are adorn'd with several embos'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 fame Figures are cut in the Stone of the Roof, and between the Pillars fland the Statues of their Gods upon Pedefals. 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 fame Figures as the Pagod; and a Gallery upheld by fixty-fix Pillars, runs round the Wall, after the manner of a Cloyster. 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 Priefts of those Idolaters themfelves can hardly tell the meaning.

We went to see another Pagod, built upon a Hill, to which there is an ac-cent 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 fame embos'd Figures, as the Pagod of Bezant, round about the Walls. In the middle, there is an Idol fitting crofs-leg'd, after the manner of the Country; and in that fitting pofture it is about four foot high; upon the Head it has a Triple Crown, from which four Horns extend themfelves; 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, claff their hands together, and rear them up to their foreheads; then they advance toward the Idol, tolling their two hands fo claff together, and crying out feveral times Ram, Ram, that is to fay, God, God. When they come near, they ring a little Bell that hangs upon the Idol it felf; after they have befmeard the Face, and feveral parts of the Body, with feveral 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 add adding pieces of Sil-VER. There are fixty Priefts that belong to this Idol, and maintain themfelves, their Wives, and Children upon the Offerings brought to the Idol. But to the end the Pilgrims may believe the Idol takes them, the Priefts let them lye 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 diftemper, 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 reft do, after they have offer'd. Before the Gate of the Pagod, there is a flat Roof, upheld by fixteen Pillars, and right against it, is another upheld by eight; which ferves for the Priefts-Kitchen. On the South-fide there is a large Plat-form cut in the Mountain, where there is a pleafing 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 Priefts relieve them with what they receive from the rich, that come there out of devotion. The great Feaft of this Pagod is in the month of OHeber, at which time there is a great concoufe of peo-ple from all parts. While we were there, there was a Woman that had not fitt'd out of the Pagod for three days together; and her prayer to the Idol was, since she had loft her Husband, to know what fhe should do to bring up her Children. Thereupon asking one of the Priefts, wherefore fhe had no an-fwer, or whether fhe was to have any an-fwer or no; fhe told me, that fhe must wait the pleafure of their God, and that then fhe would give her an-fwer to what fhe expected. Upon this I mifftrued some cheat, and to dis-co-ver it, I resolv'd to go into the Pagod when all the Priefts were abfen at Dinner, there being only one that ftood at the Gate, whom I fent to fetch me fome water at a Fountain two or three Musket-shot from the place. During that time
time I went in, and the Woman hearing me, redoubt'ed 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 observ'd 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 presently prefent'd me with some of his _Betel._

The one and thirtieth, we departed from _Bezontarts_, and past the River which runs to the Mine of _Gami ou Couloir_. 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 travell'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 travell'd three leagues farther, and came to lie at another Town, call'd _Kab-Kali_, neer to which there is a small Pagod, wherein there stand five or fix Idols of Marble very well-made.

The first of August we came to a great City call'd _Contevir_, with a double-Moat, pav'd at the bottom with Free-Itone. 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 Fortrifes.

The second, we travell'd six leagues, and lay at a Village call'd _Copenour_.

The third day, after we had travell'd eight leagues, we came to _Addangoise_, 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 travell'd eight leagues, and came to lie at the Town of _Nofdreeper_. 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 _Condecomir_.

The sixth, we travell'd seven hours, and lay at a Village call'd _Dakije_.

The seventh, after three leagues journey we came to _Nelour_; where there are many Pagods, and having crost a great River, a quarter of a league farther, we travell'd fix leagues, and came to _Gandaron_.

The eighth, after a journey of eight hours we lay at _Serepele_, a small Village.

The ninth, we travell'd nine leagues, and lay at a good Town call'd _Pomer_.

The tenth, we travell'd eleven hours, and lay at _Senepgond_, another good Town.

The eleventh, we went no farther than _Policet_; which is but four leagues from _Senepgond_; and of those four leagues we travell'd above one in the Sea, up to the Saddles of our Horses in water. There is another way, but it is the farther about by two or three leagues. _Policet_ is a Fort that belongs to the _Hollanders_, that live upon the Coast of _Coromandel_; and where they have their chief Factory, where lives also the chief Intendent over all the rest that are in the Territories of the King of _Golconda_. There are usuallly 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 Countrey, so that _Policet_ is now as it were a little Town. Between the Town and the Castle there is a large distance of ground, left the Fort should be annoy'd by shot from the Town. The Baftions are well-fir'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
Town till the next day in the evening, where we observ'd, that when the inhabitants fetch their water to drink, they stay 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 Calicat, and the next morning about ten of the clock we came to Madrespatan, otherwise call'd Fort St. George, which belongs to the English, having travel'd not above seven or eight leagues that day. We lay at the Covent of Capuchins, at what time Father Ephraim, and Father Zenos were both there.

The fifteenth, we went to St. Thomas's Town, to see the Ausfin-Friars, and the Jesuits Church, in the first whereof is an Iron-lance, wherewith they say that St. Thomas was martyr'd.

The two and twentieth, in the morning we departed from Madrespatan, and after a journey of five leagues we arriv'd at a large Town call'd Sarravaron.

The three and twentieth, after 7 leagues travel, we came to Ondecat, the whole day's journey being over a flat sandy Countrey. On each side there are only Copies of Bamboo's that grow very high. Some of these Copies are so thick, that it is impossible for a man to get into them; but they are peeter'd with prodigious numbers of Apes: Those that breed in the Copies 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 stript.

Here we had good sport in setting 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 fold; and they that would see the sport, cause five or six Baskets of Rice to be set 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 Bamboo's, and advance toward the Baskets which are full of Rice: They are about half an hour fewing 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 throw one another in good earnest. The weakest are constrain'd to flee into the wood with their pates broken, and their limbs maim'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 Naraveron.

The five and twentieth, after a journey of eight hours, through a Countrey of the same nature, meeting at every two or three leagues end with Gates and Guards, we came in the evening to Castel.

The six and twentieth, we travel'd nine leagues, and came to lie at Convoa, where there was nothing to be found neither for Man nor Beast, so that our Castle were forc'd to be contented with a little Grafs, 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 Margimula'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 present'd him with a pair of Pocket-Pitols
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 Mirzimolna, General-fmon of the King of Golenda'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 escap'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 stra'v over with a little earth. Then the Hunters hoop-ing and hollowing, and beating up Drums, with Pikes that have Wild-fire tied to the ends of them, force the Elephant into these Walks, where he tummles into the holes, not being able to rise again. Then they fetch Ropes and Chains: and some they 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 escap'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 escap'd the snare, are very misfortu-nate 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 tree they go before, they set down their feet, to try whether there be any hole or no 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 escap'd. Had we been affur'd that we might have been eye-witnesses of this miraculous precaution of the Elephant, we would have itaid three or four days, what-er arguent business we had had. The Captain himself was a kind of a Brigadeer, 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 six men, with every one an Half-pike in their hands, and a lighted-Torch slav'n'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-Sucree, and Rice boil'd in water, with some few corns 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 thwack't him on the other side; so that the poor Elephant, not knowing what to do, was con-train'd to learn obedience.

Being thus fall'n into the Story of Elephants, I will add some other obser-vations, which I have made upon the nature of those Animals. Though the Elephant never meddles with the female, after he is once taken, yet he is sometimes feiz'd with a kind of luflful rage. One day that Sha-jehan was an Hunting upon one of his Elephants, with one of his Sons that fam'd by him to fan him, the Elephant became so furious by reason of his lirf, that the Governor who was by no means able to master him, declar'd to the King, that to allay the fury of the Ele-phant, 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 defir'd his Majesty to take care of those small Children which he must leave behind him: Having so said, he throw himself under the Elephant's feet, who had no sooner taken him in his trunk and squizz'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 advanc'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-ghee.

Elephants are brought from several parts of India; as from the Island of Cey-
lan, 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 Bontan near the Great-Tartarie. 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 Mo-
zambique. He told me that he had seen all along that Coast several Parks that
were empaf'd with nothing but Elephants-teeth, the least 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 tusses 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 covetous of
the male at the same time. Though she be tame, 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 set 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 Pegia, only that the Natives there mount the female-
Elephant, and go to find out the male in the Forests. 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 snares for the Elephant, who in a short time hastens
toward the female, hot for generation where her cries call him.

This is observable of the female-Elephant, that when she begins to be hot, the
gathers together a great heap of herbs and weeds, and makes herself 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 observable,
that the Ivory which comes from Achen when it is wrought, 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 efficac'd, and dearer
than any other.

When the Merchants bring Elephants to any place to sell; 'tis a pleasant 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 stopp'd
for the lucre 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 will 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 five-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, assure'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 fourcore, or four-score and ten at moft. The nobleft 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 Horfe-men that live upon the fame 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 thickets; where they feed upon the branches of Trees, Sucre-canes, and Millet, to the great detriment of the poor Country-man. But not a little to the profit of their Keepers; for the lefs they eat at home, the more they gain into their own purses.

The twenty-seventh of August, we travel'd six leagues, and lay at a great Town call'd Ragia-peta.

The twenty-eighth, after eight leagues journey we came to Ondecour.

The twenty-ninth, after nine hours travel we arriv'd at Ounteheda, 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 Embold's'd work. It is encompassed 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 Braman, who takes care that no stranger that is not of their superftition, shall come to wafh, or take any water out of the Lake. If any stranger defires any water, they bring it in earthen-pots: and if by chance their pot touches the stranger's Vefel, they break it immediately. They told me also, that if any stranger, not of their superftition, should happen by accident to wafh 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 paffes by no perfon in neceffity, or that begs of them, but they give them to eat and drink of fuch as they have. There are fcvral Women that fit upon the Road, whereof some of them always keep fire for Travellers to light their Tobacco by. Nay, they will give a Pipe to fome that have none at all. Others boil Rice with Quicheri, which is a grain somewhat like our Hemp-feed. Others boil Beans with their Rice, becaufe 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 thefe acts of Charity to strangers for seven or eight years, fome for more, fome for lefs, according to their convenience. And to every Traveller they give fome 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 Horfes, their Oxen, and their Cows, who have made vows never to eat but what they find indigested in the dung of thofe Beasts. Now in regard there is neither Barly nor Oats in that Country, they give their Cattel certain great crooked Peafe, which they bruife before between two Milh-stones: and then lay them in fleep for half an hour; for they are a very folid substance, and hard to be digefled. They give their Cattel thefe 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 Offlers or Grooms make little round Balls which they thrust down their throats; for otherwife they would never eat them. Afterwards they wafh their mouths, that are all over clam'm'd, especially their teeth, which makes them have fuch an aversion againft that fort of food. All the day long they pull up the grafs and weeds by the roots, and give their Cattel, being very careful of letting them eat any of the earth.

The thirty'th, we travel'd eight leagues, and lay at a place call'd Gonlapalé.
The one and thirtyth, after we had travell'd nine hours, we stoppt at Gogeron.

The first of September we travell'd but fix leagues, and came to lie at Gandicor. 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 for taken the Service of the Dutch-Company, by reason of ill-usage. They had also several English and Dutch-Cannoneers, with two or three Italians, which mainly forwarded the surrender of that place.

Gandicor 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, nor 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 hideous 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 encompast 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 fortified with three good Walls of Free-stone, with Moats pav'd at the bottom with Free-stone; so that the besieged had but only one quarter of the City to defend, containing about five-hunderd paces. 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 Bastion. So that until the Nabob had found the way to mount his Cannon upon a very high place near the City, he lost a great number of men by several fallings which the Besieged made. The Raja that was within, was esteemed one of the bravest and most experienced Captains that ever were amongst the Idolaters: whereupon, the Nabob finding that the place was not to be taken, unleas 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 unserviceable. At length, when they had beaten down good part of the Wall of the City, the Besieged 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 musted his Cavalry, and found them in a very good condition. An English-Cannoneer and an Italian seeing Mon- sieur Jardin and my self pass by, guess'd us to be Frangois; and because it was late, accosted us very civilly, and oblig'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 of Bourges, and that he was employ'd by the Nabob to cast some pieces of Cannon which the Nabob intend to leave in the City.

The next day we went into the City, and found out Maille's Lodging, having been acquainted with him at Baravio; who informing 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 presendt 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 Sebris, which is a rare thing in that Country.

The fourth day we wait'd upon him again, and carried along with us some Pearles of an extraordinary weight, beauty and bigness; the least whereof weighed twenty four Caratt. 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 fix'd 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 caus'd 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 Nabab had shew'n us all, he ask'd us whether they would fell in our Country. We made answer, 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 Golconda, 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 Nabab perceiving that they could find none but brown Stones, of a Water enclining much more to black than white, thought it but longs of time, and so sent all the people back to their Husbandry.

The eleventh, the French Canoeers came all to the Nababs Tent, complaining that he had not paid them the four months pay which he had promised them; threatening him, that if he did not discharge it, they would leave him; to which the Nabab promised to give them satisfaction the next day.

The twelfth, the Canoeers not failing to give him another visit, the Nabab paid them three months, and promised to pay them the fourth before the month was out; but so soon as they had receiv'd their Money, they fell a feasting another one, so that the Dancing Wenches carried away the greatest part of their Coin.

The thirteenth, the Nabab went to see the Guns which Maille had undertaken 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 Gandyar 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 Gandicor, though he melted all the rest. He try'd severall ways, but it was impossible for him to do it, whatever expence the Nabab was at; nay though the Nabab threaten'd to hang the Priests for having enchanted those Idols. And thus Maille could never make any more than only one single piece, and that slipit upon trial; so that he was forc'd to leave the work unfinished, and soon after left the Nababs service.

The fourteenth, we went to take our leaves of the Nabab, and to know what he had further to say to us, concerning the Commodities we had then seiz'd him. But then he told us, he was busie at present about the examination of certain Offenders which were brought before him. For it is the custom of that Country, never to put a man in Prison; but as soon as the Offender 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 Nabab was sitting according to the custom of the Country, bare-foot, like one of our Taylors, with a great number of Papers flipticking between his Toes, and others between the Fingers of his left hand, which Papers he drew sometimes from between hisToes, sometimes from between his Fingers, and order'd what answers should be given tovery 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 Messengers, others to Horsemen. For you must know, that all those Letters which are sent by Foot-Polts all over India, go with more speed than those which are carried by Horsemen. The reason is, because at the end of
Travels in India. Part II.

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 Messengers hands; but they must be thrown at his feet, and he must gather them up. It is to be observ'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 those Letter-Carriers may not mislaid 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 stand 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 submissiver 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 Houte, and had kill'd the Mother and three Children. He was condemn'd 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 rippt 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 leisure, 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 we might go to Golconda, and that he would write to his Son in our behalf, and that his Letter would be there sooner than we. And in order to our journey, he order'd us sixteen Horsemen to convoy us, and to provide us necessaries upon the Road, till we came to a River thirteen Leagues from Gandicot, which no perfons are to pass, unless they have the Nabab's Passport, to keep the Soldiers from running from their Colours.

CHAP. XIX.

The Road from Gandicot to Golconda.

The sixteenth in the morning, we set out of Gandicot, accompanied with the greatest part of the Canoeers, who brought us the first days journey upon our way; and that day having travel'd seven Leagues, we came to lye at Coteculi. The seventeenth, the Canoeers took their leaves of us; and we kept on our journey with our Horsemen; and having travel'd six Leagues, we lay at a Village call'd Coteen, on the other side of the River, which is very broad. So soon as we had cross'd it, the Horsemen took their leaves of us; and though we made them a present of Roupies, to buy them Tobacco and Betle, yet we could not persuade them to take it. Their Ferry-Boats wherewith they cross the River, are like broad bottom'd Wicker Flasks, cover'd without with Ox's Hides; at the bottom whereof they lay certain Faggots, over which they spread a piece of old Tapestry, to keep the Wares and Merchandize from the wet. As for their Coaches and Waggons, they halt them between two Boats, by the Wheels and the Pole; 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 broad pieces of Wood, made like Shovels. If they do not all strike their oars together, but that any of the four misses, 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 Sanejela.
The twentieth, we travel'd nine Leagues more, and lay at Goremeda.
The one and twentieth, after six hours travel, we spent the night at Kavan; a Frontier Town in the Kingdom of Golconda, till the Conquest of Carnatica by Mirogimola.

The two and twentieth, we travel'd seven Leagues, and came to lye at Emelipata. When we were about half the way, we met above four thousand persons, men and women; and above twenty Pallieki's, in every one whereof was an Idol. They were adorn'd with Coverings of Satin, purled with Gold, and Velvets with Gold and Silver Fringe. Some of these Pallieki'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 Pallieki, walk'd a man, with a large Fan in his hand, five Foot in compass, made of Ostriches 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 as a Target. It was adorn'd with Feathers of several colours, and little Bells of Gold and Silver, 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 presum'd to be a kind of Pastime to the Idol. All these people with their Idols came from Brampouër, and the adjacent parts, and were going to visit their great Ram, that is to say, their chief God, who stands in a Pagod in the Territories of the King of Carnatica. 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 Brampouër, 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 kindness among the Rabble. About two months after, he return'd again to us at Surat, and because he had faithfully serv'd Monsieur Jardin and myself, we made no scruple to take him again. Asking him some questions about his Pilgrimage, he related to me this following paffage: Six days after he left me, all the Pilgrims had made an account to go and lye at such a Village, 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 these Pilgrims, the River was swell'd in that manner, that it was impossible to pass it that day. Now because it is not necessary 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 Pulfe, besides Sugar, and Sweet-Meats, dry and moist. The people were very much surpris'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 extremity the chiefest of their Priests fat 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 multitude of four thousand Souls was fully satisfy'd. My Servant did not only tell me this story, but going several times afterwards to Brampoar, 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 crost several Torrênts.
The twenty-fourth, we travel'd four leagues, and came to Tripura, where there is a great Pagod upon a Hill, to which there is a circular ascent of Freestone 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 Mamli.
The twenty-sixth, we travel'd eight leagues more, and came to lye at Machele.
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 else 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 contrai'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 Dabir-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 Peridera.
The first of October, after we had travel'd ten leagues, we came to lye at Atenara. 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 Visapour, 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 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 Pulse, 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 Chirurgeon, 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-ache: for which reason the Phyffitans had order'd that he should be let blood in four places under the tongue; but there was no perfon 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-Chirurgion'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 Phyffitans 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 carry'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 Phyffitans, 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 satisfi'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 handsome 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 carry'd into a Chamber where the fame Old-women that had wait'd 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 fame 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 Nabab's Son, but were told we could not speak with him that day; the next day receiving the fame answer, we were advertis'd upon enquiry, that we might wait long enough in that manner; that he was a young Lord that never fir'd from the King; or that if he did leave the Court, it was only to keep his Miffes company in his own Haram. The young Chirurgion seeing us so delay'd, offer'd to speak to the King's first Phyffitan, 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 shewn us, inform'd himsclf of the cause of our coming; he defir'd us to fliw him our Pearls, which we did the next day. After he had view'd them, he made us feli them up again in our own bags: for all that is prefent to the King must be feli'd with the Merchants-Seal; and when the King has had a fight of the Commodity, it is feli'd up with his own Seal, to prevent any fraud. Thereupon we left the Pearls, fo feli'd up, in his hands, who promis'd to fliw 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 fowl'd himself sufficiently, the Master comes with a kind of a Pomice-tone, 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-cleans'd the one side, he commands the Elephant to turn the other, which the beast immediately does; and when both sides are well-waft'd, 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 fteaks the beet in the forehead, about the eyes, upon the breast, and all behind, rubbing him afterwards with Oil of Cocon's to strengthen the nerves; and some when all is done, he fuffens a gilt-Plate upon their foreheads.

The fifteenth, the chief Phylician fent for us, and return'd us our bags again, seal'd with the King's Signett, 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, wondring at the high-price of the Pears, told us that we took the King of Golconda's Courtiers for perfon's that had neither knowledge nor judgment; and that he faw every day things of greater value brought to the King. I briskly retorted upon the Eunuch, that he was better skill'd in the price of a young Slave, than the value of a Jewel; and fo faying, we put up our Pears, and return'd to our Lodging. The next day we let out from Golconda for Surat, in which Road there is nothing confiderable but what I have already defcrib'd, only this is to be remember'd, that we vvere not gone above five days journey from Golconda, but the King, who had not heard, or five days after we were gone, what I had retorted upon the Eunuch, fent four or five Horfe-men after us with Orders, if they overtook us, to bring us back: but in regard we were got one days journey into the Territories of the Mogul, before one of the Horfe-men overtook us, (for the red flaid upon the Frontiers of the two Kingdoms;) I, 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, Monfieur de Jardin dy'd of an overflowsg of choler: And I made a full account to have gone to Agra to Sha-jeban whos then reign'd. But at the fame instant the Nabab, Sha-Elf-Kan, the King's Brother-in-Law, and Governor of the Province of Gouerat, fent one of the principal Officers of his Houfe to me from Amadabat, to tell me he understood I had fome extraordinary Jewels to fell; for which reafon he would be glad to fee me, and that he would pay me as much for them as the King should do. I receiv'd this Meflages threelf while Sieur de Jardin lay fick, and the ninth day after his death I got to Amadabat, and fpoke with the Nabab. Novv in regard he was a man that understood Jewels perfectly well, we prefently came to an agreement: fo that we had no dispute together, but about the quality of the Coin to be paid. He allow'd me two forts to choofe, Roupies of Gold, or Roupies of Silver: but the Prince feeimg to intimate to me that he should not be well pleas'd to let fuch a Sum in Silver be feen to go out of his Houfe, he wifh'd I would rather accept my payment in Roupies of Gold, that made not fuch a great heap. I contended to his defire; and he shew'd me very fair Gold, and many Roupies, that had not feen the Sun in a long time. But in regard the price current of a Roupy 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 leaft for fourteen and a quarter, it had like to have spoil'd our bargain; for I gave him to understand, that in fo large a fum, it would not quit cost to lose a fourth part in every Roupy of Gold. At length to pleafe 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 felling, would needs approye himself to be a good Husband. While I stay'd at Amadabat, he fent me every day to my Lodging four Silver Plates of Pifion, and other excellent Dyet; and one day that the King had fent him as many Apples as ten or twelve men could carry, he fent 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 thoufand Roupies; and refolving alfo to give me a Horfe, 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 defir’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 Holland 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 Golconda, 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 proclaim’d between the English and the Hollanders, and the latter would send no more Ships into Persia. The English also gave out the same refolutions; 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 arriv’d 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 Diu 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 Scindi, 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 Comrom the seventh of March.

The End of the First Book.

* P TRA-
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 late 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 Persia, and the Usbeg Tartars. Southward upon the Kingdoms of Golconda and Visapow. Northward it runs up as far as the Mountain Caucasian. North-Eastward the Kingdom of Bantam, whence comes our Musk, parts it. North-Westward it borders upon the Country of Chegathay, or the Usbegs.

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.

Aureng-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 Aureng-zeb has at this time under his Dominion, the Territories of Guzerat, Deccan-Delby, Multan, Labor, Kassemire, Bengal, and many other Territories; not to mention several Rajas, 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 Chegathay, or the Usbeg Tartars, being the place of his Nativity.

2. Miram-
2. Miram-Cha, the Son of Temurleng.
3. Sultan Mahomet, the Son of Miram-Cha.
4. Sultan Aboufaid-Mirza, the Son of Mahomet.
5. Hamath-Sheek, the Son of Sultan Aboufaid.
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 Fera 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 Patso, that is, the Victorious Emperor of the World, succeed'd Akabar his Father, and dy'd 1627. He had four Sons, the eldest nam'd Sultan Kofron, the second Sultan Konrom, the third Sultan Perviz, the fourth Cha-Daniel.
10. Sultan Konrom, the second of the four, succeed'd Jehan-guir his Father; and was acknowledg'd by all the Nobility, at the Castle of Agra, by the Name of Cha-Bedin Mahomed, but he would be call'd Cha-jeban, 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 name'd. The biggest, in the middle, was Cha-jeban'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 Monarch of Asia; the Territories which he poiffesses, being his own Hereditary Poiffession; 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 Exchequer.

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 his Subjects, but rather as a Father over his Family and Children. Infomuch, 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 occasion to put any man to death for Robbery. In his declining years he fanci'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 satisfi'se his passion, he took certain provocatives, which were so hot, that he fell thereupon into a delirium 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 moft.

Cha-jehan had six Children, four Sons and two Daughters. The Name of the eldest was Dara-Cha, the second was call'd Sultan Suja[h, the third Aurengzeb, and the fourth Morad-Bakebe. The eldest of his two Daughters was called Begum-Sabe, and the name of the second was Rauhenara Begum.

Cha-jehan lov'd all his four Sons alike, and had made them Governors or Vice-Rois 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 Sandi, into which he put a Deputy. Sultan Suja[h had for his share the Government of Bengal. Aurengzeb was Vice-Roy of the Kingdom of Deccan; and Morad-Bakebe of the Kingdom of Guzarat. But though Cha-jehan endeavour'd to give equal content to his four Sons, their Ambition was not satisfi'd 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 Womens quarter, 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 secure the Empire. True it is, that the King believing he should dye, commanded Dara-Cha to call together all the Omrah or Lords, and to feat himself upon the Throne, which belong'd to him, as the eldest of his Brothers. He also teftifi'd the desire he had to fee him quietly settled in the peaceable possession of the Empire. And this intention of his was look'd upon as the more just, in regard the other three Brothers had been for some time observ'd to have less respect for their Father, than Dara-Cha. Dara-Cha, who honour'd and respect'd the King with a real tenderness, made answer to the King, that he defir'd of Heaven nothing more than the preservation of his Majesty's life, and that so 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 occasions,
sions, he lay by his Fathers Bed-side, upon a Tapestry spread upon the ground.

During the false report of the death of Chah-Jehban, his three other Sons immediately rebelled, every one laying claim to their Fathers Crown. Morat-Bakche 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 Indies. The City made no resistance, for the Walls are very weak, and broken down in several places. But they defended the City, where the Treasure was, very stoutly; though the young Ambitious Prince did all he could to make himself Master of it. Chahats-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 Castle by main force, caus'd it to be undermined in two places, by the assittance 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 damage and slaughter of Morat-Bakche's Army. Chahats-Kan, provok'd at such a vigorous resistance, sought for all the Wives and Children, Parents and Kindred of the Canoneers that were within the Castle, 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 receiving the Resolution of the Governour, 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 Chahats-Kan, who seiz'd upon all the Treasure, and carried it to Amadabat, where Morat-Bakche was busily employ'd in squeezing the people to get Money.

The news of the taking Swarat being brought to this Prince, he presently provided himself a Throne, and sitting 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 Chah-Jehban 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 feiz'd would have relieved Swarat; but it was impossible. For besides that he was busied in the assistance of his Father the King, his second Brother Sultan-Sujah, more powerful than Morat-Bakche, found him far more work to do. He was already advance'd into the Kingdom of Lohor, having absolutely reduc'd the Kingdom of Bengal. All that Dara-Cha could do, was to send Sollman Chirouc his eldest Son, with an Army against Sultan Sujah. The young Prince having defeated his Uncle, and driven him back into Bengal, the Frontiers whereof he secur'd with good Garrisons, return'd to Dara-Cha his Father. In the mean time Morat-Bakche, 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 Agira or Jehanabad.

While these things pass'd, Anreng-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 feign'd to lay no claim to the Empire, but liv'd a private life, like a Derwisch, or Religious Hermit. And the better to act his part, he declar'd to his younger Brother Morat-Bakche, whom he saw to be too ambitious, how willing he should be to assist him in his designs; telling him, that because he merited the Empire by his Valour, he would aid 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 believ'd Anreng-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 Battle was as imprudently manag'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 Minister of State, and faithful to him; thought himself sure of the Victory, by falling on before his Brothers had time to repose themselves. The first onset was very rude and bloody, where Morat-Bakhche, full of fire and courage, fighting like a Lyon, was shot with five Arrows into the body. The Victory leaning to Dara-Cha, Aureng-zeb retreated; but soon turn'd head again, when he saw those Traytors advancing to his aid, who were in the Army of Dara-Cha, and who had treacherously deferted him, after he had left his best Officers and his General. With this assurance Aureng-zeb renewes the fight against Dara-Cha; who seeing 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 advis'd his Son to retire to the Fortres of Dehly, and to carry the Treasure that was in Agra with him; which he did without delay. Thus the Victory fell entirely to Aureng-zeb and Morat-Bakhche, 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 drest. Now it was an easie thing for Aureng-zeb to gain those Traytors, as well by reason of the vast Treasures which he had, as also for that the Indians are very inconstant, and want generosity. Besides, the Commanders are generally Fugitive Persons, persons of little worth, who are altogether for them that give most. Cha-El-Kan, who was Uncle to these four Princes, whose Mother was the King's Sister, went over to Aureng-zeb with the greatest part of the principal Commanders that had adher'd to Dara-Cha, and Morat-Bakhche, and had forfaken their Masters. Morat-Bakhche then began to see his Error in having trusted Aureng-zeb, who seeing himself favour'd by Fortune, lost no time to accomplish his ends. Thereupon Morat-Bakhche sends to his Brother for the half of the Treasure that he had seiz'd; that he might retire to Guzerat. But Aureng-zeb for answer affirm'd him, that he had no other design than to advance him to the Throne, to which purpose he desired to confer with him by word of mouth. Morat-Bakhche in order to that, finding himself indiscreetly well recover'd of his wounds, goes to visit his Brother, who kindly welcom'd him, extoll'd his courage, and told him he deserv'd the best Empire of the world. The young Prince was charm'd by the melody of such sweet language, while his Eunuch, Shabus-Kan, did all he could to make him sensible of the shares that were laid for him. But when Morat-Bakhche should have taken the Eunuchs advice, it was too late; for Aureng-zeb had already laid his plot to destroy him. He invites Morat-Bakhche to a Feast; and the more the one excuses himself, the more the other presses him to come. The young Prince perceiving he would take no denial, resolv'd to go, for fear of discovering the misfortune he had, although he verily believ'd that that day would be the last of his life, and that some deadly poyson was brew'd for him. However, he was deprev'd in that particular, for Aureng-zeb not aiming at his life then, contented himself only to deprive him of his liberty, and so instead of advancing him to the Throne, sent him away, to be safely kept in the Castle of Ga-valetor.
CHAP. III.

Of the Imprisonment of Cha-jechan, and how he was punished 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 Acbar, and Grandchild to Housmajon, 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 raised a powerful Army near Labor, with an intention to have surpriz'd his Father, and to have possesse'd himself of the Throne by force. The King incens'd at the influence of his Son, resolved to chastise 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 Boulaki 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, resolved 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 submission 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 him from his sight, an object that could not chuse but be so afflicting 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 secrecy 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-jechan, 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 incens'd as well at the death of his Son, as at the attempt against his own person, sent a considerable Army to chastise 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 Ganges, 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-jechan arbiter to pursue his own designs. However before he expir'd, the good King had time to recommend his Grandchild Boulaki to Afsuf-Kan, his Generalissimo and prime Minister of State, who was Protecor of the Empire. He commanded also all the Officers of the Army to acknowledge him for King, as being the lawful Heir; declaring Sultan Komrom a Rebel, and incapable of the Succession. Moreover he made Afsuf-Kan to swear in particular, that he would never suffer Boulaki to be put to death, which way ever affairs went; which Afsuf-Kan swore upon his Thigh; and as religiously observ'd as to the Article of not publish...
putting him to death; but not as to that of helping him to the Crown, which he design'd for Chaj-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 preiently all the Grandees of the Kingdom set themselves to execute the King's Will and Testament, acknowledging Sultan Boulaki for Emperor, who was very young. That Prince had two Cousin-Germans, who were both of them by the Kings consent turn'd Christians, and made publick profession thereof. These two young Princes, being very apprehensive, perceived that Asouf-Kan, Father-in-Law to Chaj-jeban, and Father of Cha-Eff-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 Asouf-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 set up his Uncle against him or no. Asouf-Kan immediately accus'd the Reporters of falsity and impiudence, and protest'd 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 fearing 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 Chaj-jeban 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 Chaj-jeban was dead; and because he had design'd to be buried near his Father Gehan-guir, the body was to be brought to Agra. This Stratagem being cunningly manag'd, Asouf-Kan himself give advice of the reign'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 Chaj-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 carry'd under a moving Tent, all the principal Officers who were of the plot with Asouf-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 Asouf-Kan finding it feasable to execute his design, caus'd the Coffin to be open'd, and Chaj-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 Cure ready; so that the name of Chaj-jeban running in a moment from one mans mouth to another, the Acclamation became publick, and the Empire was fetled upon him. The young King hearing the news by the way, was so surpris'd, that he thought of nothing but how to save himself by flight, being upon a sudden foraken by all his followers. And Chaj-jeban not believing it any way necessarry to pursuie him, suffer'd him to wander a long time in India like a Fakir. At length he retir'd into Persia, where he was magnificently receiv'd by Cha-Sei, who allow'd him a pension fit for so great a Prince, which he still enjoys.

Chaj-jeban having thus usurp'd the Crown, the better to secure himself, and to stifle all Factions that might arife during the life of the lawful Prince, whom he had so unjustly depsoiled 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 lef 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 Fortres of Agra.

For after Dara-Cha had loft the Battel against his two Brothers, Aureng-zeb and Moor-e-Bakeb, in the Plain of Samoungir, and was treacherously abandoned by the principal Officers of the Army, he retir'd into the Kingdom of Labin, with all the Treasure which the confusion of his affairs would suffer him to get together. In the
the King to reftit the violence of his victorious Sons, that himself up in the Castle of Agra, to the end he might not be surpriz'd, but have time and leisure to observe how far the infolence of his children would transport them. As for Aureng-zeb, who had Morat Bakhe safe enough; he enters Agra, feigning to believe a report that Cha-jeban was dead, that he might have liberty to get into the Fortrefs, where he said one of the Omer's would make it out. The more he reported the death of Cha-jeban, the more did the King endeavour to let the people know he was alive. But finding both Power and Fortune had taken Aureng-zeb's party; and being also in great need for want of water, he sent Fazel-Kan, grand Father of his Household, to affure 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. Aureng-zeb, firm 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 secure the Crown to himself, which he thought he deserved, 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 displease 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 Aureng-zeb more cunning than Cha-jeban, affirm'd Fazel-Kan that he would not set his foot in the Castle, till the Garrison which 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 Fortrefs where he was not absolute Matter himself, left they should feize his person, of which the King being apprehensive, confented to his proposal, not being able to do better at that time. Thereupon the Garrison which belong'd to Cha-jeban was sent out of the Castle, and another of Aureng-zeb's enter'd, commanded by Sultan Mahomet 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 Astrologers did not presently think it seasonable, he retir'd into the Country, to a House about two or three leagues from Agra, which very much displeas'd 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 Aureng-zeb, who was in no great hate to see his Father, took up another resolution, which was to feize upon all his Fathers treasure, which Dara-Sha had not time to carry away. He also shut up in the same Fortrefs Begum-Sabeh his Sister; to keep the King company, by whom she was entirely belov'd: and took into his own hands all the wealth she had got, by her Father's liberality.

Cha-jeban 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'd him; which caus'd Aureng-zeb more strictly to confine him. In the mean time it was a wonderful thing to see that not one of the Servants of so great a King so much as offer'd to help him; that all his Subjects should forfake him, and turn their eyes upon the risingSon; acknowledging only Aureng-zeb for King, while they seem'd to have forgotten Cha-jeban, though still alive. Thus this great Monarch sadly ended his days in Prison, and dy'd in the Fortrefs of Agra in the year 1666 the last 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 desir'd to see it once more before he dy'd; but Aureng-zeb would not give him leave, unless he would be content to go and come back by water, or else to be confin'd to the Castle of Jehanabad, as he was at Agra, which refual of his Son did so torment him, that it hasten'd his end. Which as soon as Aureng-zeb heard of, he came to Agra, and seiz'd upon all the Jewels, which he had not taken from his Father while he liv'd. Begum-Sabeh 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 Careles upon his Sitter, and taking her along with him to febanabad. 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.

C H A P. 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 rais'd an Army in a short time to have ftopt the proceedings of his Brother. His most faithful Servants and Friends had always accompani'd him in his misfortune. And as for his Eldest Son, Soliman Chekour, he went, with the Raja Roup, into the Territories of that Raja's own dominions, to levy 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 Roup's eyes, he molt treacherously and infamously feiz'd upon it; whereupon Soliman Chekour, fearing he should proceed farther, and make some attempt upon his perfon, fled in all halt into the Kingdom of Sireneguher, under the protection of the Raja Nakji-Rani, who more foully and basely deliver'd him up sometime after to Aureng-Zeb.

Dara-cha having notice of the Raja Roup's treafon, and seeing all his friends had forfook him, and were revolting to Aureng-Zeb; quitted Labor, and retir'd into the Kingdom of Scindi. Before he left the Fortrefs, he lett all the Gold, Silver, Jewels and Wealth that was in the Fort, away by water to Bakur, a Fort in the middle of the River Indus. To guard all that Wealth, he left an Eunuch, and fix-thoufand men, with all provisions neceffary 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 Kachnagad, who made him mountainous promises to no effect; 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 Surnat, where he appointed a Governor; but the Governor of the Fortrefs, who was left there by Morat-Bakur, refus'd to submit to Dara-cha, fo that he was forc'd to let him alone.

In the mean time Dara-cha receiv'd news at Amadabat, that Jeftonfeing, one of the most potent Raja's in all India, was fall'n off from Aureng-Zeb. The same Raja also sollicits him to advance with his Army. Dara-cha confiding in his words, follow'd his counfel, and march'd to Emir, which was the place of Rendez-vous appointed. But Raja Jeftonfeing being regain'd by the perfuafions of Raja Jeftonfeing, more potent than himself, to favour Aureng-Zeb, never met according to his promise; nor did he come till the last push; and then onyly with a design 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 Fights, Jeftonfeing shewing an apparent treachery, went over to Aureng-Zeb; upon which Dara-cha's Soldiers immediately fled. Dara-cha having thus lost all his hopes, and finding Fortune contrary to all his expectations, fled awaylikewise with his Wives, some of his Children, and his most faithful Servants, in an equipage that drewe commifion. But coming to Amadabat, the Governor having declar'd for Aureng-Zeb, deny'd him entrance. Thereupon he difcam'p'd in the middle of the night, and took the road for Scindi.

He arriv'd at Scindi, with an intention to pafs into Persia, where Cha-Abas the Second expected him with a magnificent Retinue, and a resolution to have allified him.
him with Men and Money. But not daring to trust him by Sea; as he pass'd through the Country of the Patanes, in the way to Candabar, he was unworthily betrayed by one of the Lords of the Country, call'd Gion-Kan; who had been an Officer under the King his Father, and who having been condemn'd for his crimes by the mouth of his Father, and ready to be thrown under the Elephant's-feer, had been pardon'd at the intercession of Dara-cha. For an addition to his affliction, before he came to Gion-Kan's House, he receiv'd the news of the death of that particular Wife which he lov'd most entirely, and which had always accompany'd him in his misfortunes. He understood that the dy'd through heat and drought, not being able to get a drop of water in the Country to refresh her thirst. The Prince was so mov'd at the news, that he fell down, like one that had been struck quite dead; and when he came to himself, he tore his clothes in the excess of his grief: an ancient custom still continu'd in the East. He had always shew'd himself insensible upon all other occasions of misfortune, but this fatal stroke so deeply pierc'd him, that he would receive no consolation from his friends. After this, he clad himself according to his misfortune; and instead of a Turban, he only put upon his head a piece of coarse Calicut. In this miserable equipage he enter'd into the House of the Traytor Gion-Kan, where being laid down to rest himself upon a Field-bed, a new subject of sorrow awak'd him. For Gion-Kan having a design to seize Sepper-Shekorr, Dara-cha's second Son, the young Prince, though but a Youth, made a bold resistanice, and with his Bow and Arrows laid three men upon the ground; but not being able to resist a multitude, he was at length taken. Dara-cha waken'd with the noise, faw before his eyes his Son, whom they were leading toward him, with his hands ty'd behind him. Then the miserable Father of the young Prince, no longer misgoverning the horrid treafion of Gion-Kan, could not refrain from letting fall in his passion these expressions. Finish'd, said he, ingratitude and infamous Villain are thou art, finish the work thou hast begun; we are become Victims to bad Fortune, and Aureng-zeb's unjust Ambition. But remember that I only desire death for having sav'd thy life; for never Prince of the Royal Blood had his hands ty'd behind him before. Gion-Kan in some measure mov'd at these words, caus'd the little Prince to be unbound, and only fet guards upon Dara-cha and his Son. At the same time he also sent express to Raja Jefomfeing, and to Abdulla-Kan, to give them advice that he had feiz'd upon Dara-cha and his Train. Thereupon they made haste to share in the spoils of that poor Prince. But they could not be so swift, but that Gion-Kan had feiz'd upon all that Dara-cha had of most precious in the World; using as inhumanly both his Wives and his Children. The Raja and Abdulla being arriv'd, provided Elephants for the Prince, his Son, and his Wives, and carr'd them away immediately to Jehanabat; the people crow'ded to behold them, every one being desirous to fee the Prince whom they so earnestly deify'd to have had for their King. Aureng-zeb caus'd them to be shewn in all the Streets and Market-places of Jehanabat, that no man might question hereafter their being taken; and as if he had glor'd in his treachery toward his Brother, he presently condemn'd and sent them away to the Castle of Affer. But of all that crow'ded to behold, not one would stir to affift or succour their lawful Prince. Only some few generous Souleiers who had serv'd him, and had receive'd some kindness from him, seeing themselves not able to delivery their Prince, yet desirous to shew him some proofs of their acknowledgment, fell with all their fury upon the Traytor Gion-Kan, who though they were refus'd from them at that time, yet soon after met with the reward due to his crime; for he was kill'd as he was crossing a Wood in his return home.

In the mean time Aureng-zeb, like a good Politician, and an extraordinary Dif- femler, gave it out, that it was by no order of his that Dara-cha was seiz'd; only he deign'd him to retire out of the Kingdom, which he refusing to do, Gion-Kan, unknown to him, had unworthily seiz'd his person; and without respect to the Royal-Blood, had shamefully ty'd the hands of the young Sepper-Shekorr behind him: which being a crime and an indignity done to his Majesty, had been punisht by the death of Gion-Kan and his accomplices. But this was only publish'd to abuse the people; for had it been true, Aureng-zeb would never have given order to have his Brother's head cut off.
For Dara-Cha being sent from Jehanabat with a Guard to the place of his imprisonment; when he came to a fair place where he thought to repel himself, they dress'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. Must 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 affisted 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 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 Gouldeoer, 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 declar'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 seat himself upon the Throne; there was not much time require'd to prepare one, in regard that Cha-jeban before his imprisonment had finish'd that which the Great Tannerlane 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 Mahomet 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 belong'd after the death of Cha-jeban 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 slinger 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 persisted 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 twentieth of October, 1660. This Proclamation being made in the Mofique, Aureng-zeb seated 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 appoin-ted for his Lieutenant the Emir-jemila, one of the greatest Captains that ever came out of Persia into India. His great Conduct and Courage had render'd him a perfon to be reverence'd by all posterity, 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 he 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 to be a tedious War, affifted by the Counfels 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 fo earnestly solicits them to come over to Aureng-zeb's party, whom he call'd the Pillar and Protecor of Mahomet's Law, that he gain'd the principal, to whom he sent considerable Prefents, to confirm them in their resolutions. This was a mortal blow to Sultan-Sujab, against which he could not provide. For they that adhear'd to him being a mercenary generation, that serves whoever gives mon, 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 late Battel, seeing himself abandon'd by all his Soldiers, was for'd to save himself by flight, with his Wives and Children. The Traytors abham'd of their treachery, did not to smar'tly pursue the unfortunate Prince as they might have done, but prefently fell to plund'ring his Tents and Baggage; which Emir-Feftla suffer'd them to do, in recompence of their Treazon. 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 Chckour, 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 Conduct 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 pensive and melancholy, he then absolutely believ'd that his Son was practising mischief againft him; for the better discovery whereof, he wrote to Emir-Feftla. But the Letter unhappily miscarrying, was taken by Sultan Mahomed's Guards, and giv'n to the young Prince; who being a perfon of a quick apprehension, conceal'd the business from Emir-Feftla; and fearing lett he should receive other Orders more pre'cife 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 pafling 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 prefence, threw himfelf at his feet, begging his pardon for having taken Arms againft 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 lend his Son as a Spy to discover his condition; yet being a vertuous and generous Prince, and feeing his Nephew prostrate at his feet, he could not but rai.se him up; after which, embracing him, he affur'd him of his protection againft Aureng-zeb. Some days after, these, two
two Princes made an attempt, and passing Ganges, and fetching a compass thought to have surpriz'd the Enemies Army, who dreamt not of their coming. They made a vigorous onset, 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 repassed the Ganges, for fear of being surrounded by number.

Emir-jemla had already given intelligence to Aurenz-zeb of the flight of his Son; which sensibly grie'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 heart of youth, and the inconstancy incident to his years. The confidence which Aurenz-zeb seem'd to put in Emir-jemla incited the General to use all his endeavours to get Mahomet out of Sultan Suajab'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, so that he would but make good use of his Residencie with Sultan Suajab, which he might pretend was done for the advantage to his Father, and for which his Father would have rather caus'd to extol his prudence and affection than otherwise. The young Prince easily suffer'd himself to be perfus'd, and the same way he went to his Uncle's, the same way he return'd to his Fathers Camp; where Emir-jemla receiv'd him honourably, and with all the demonstrations of joy. He advis'd him also, to tell his Father when he saw him, that he did not go over to Sultan Suajab, but only with a design to observe 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 Aurenz-zeb, that his Son should be sent to him; so that Mahomed, whether by constraint, or willingly, set forward for Iebandat, attended by the Guards which Emir-jemla 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-Chekour, after he had been betray'd by the Raja Rang, had continu'd under the protection of Natli-Rani in the Province of Sirenger. 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 Aurenz-zeb, nor could he with all his Forces do him any harm in that place. Beside Natli-Rani 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, than that Aurenz-zeb should do the least violence to that protection which he afforded him. This was done upon the Banks of a River, which paffes through his Country, where he wash'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-Chekour, never to forfake him, taking his Gods to Witness of the sincerity of his intentions. Upon this, Soliman-Chekour never took any farther care, but every day went to divertifie himself with hunting. While he gives up himself to his pleasure, Aurenz-zeb marches his Army toward the Mountains, thinking to force the Natli-Rani to surrender Soliman-Chekour into his power. But the Raja with a thousand men being able to defend the Avenues of his Country against a hundred thousand, Aurenz-zeb finding he could do no good that way, recours'd to policy. He undertakes at first to treat with the Raja, but in vain, for the Raja would not violate his Oath; and his Priezts affur'd him besides, that Aurenz-zeb should e're long be depos'd, and that Soliman Chekour should Reign in his room.

Aurenz-zeb thus prevent'd, 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-Chekour; and at length they publicly cry'd out, that it was to the prejudice of the publick. Their Priezts also, thus alarm'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 of Jessaminie who had betrayed Dura-Cha, wrote privately to Nalki-Rani, that it was for the safety of his Person and Dominions, to submit to Aureng-zeb; and to surrender his kinsman up into his hands. This advice of Jessaminie put him to a very great plunge, dreading on the one side the breach of his oath, on the other, the revolt of his people. Uncertain what course to take, he consults the Brahmins, who gave their opinions that it was his duty rather to preserve his People and his Laws, which would be both destroyed, should they fall into the hands of Aureng-zeb, than to keep his Faith with a Prince from whom he could never expect any advantage. These consultations being kept private from Soliman Chekour, his ruin was concluded upon, while he thought himself most secure. Thereupon Nalki-Rani, with a Salvo, as he thought, to his Honour and his Conscience, return'd for answer to Jessaminie, that he could not consent to betray the Prince; but that Aureng-zeb might take his opportunity to seize his person, yet preserve his reputation too: in regard that Soliman Chekour was wont to go a Hunting upon certain Mountains in his Country with a small retinue, and that it would be an easy thing for him to fend a number of Souldiers sufficient to apprehend him.

So soon as Jessaminie had receiv'd this answer, he gave order to his Son to see the business effectuated as the plot was laid. So that Soliman Chekour one day going a Hunting to the usual place, was shapt by a strong party that lay in Ambuscade. The Prince presently apprehended the treason, and defended himself with the assistance of his Attendants, who were all slain: he himself flew nine, but at length over-number'd, was taken and carri'd to Othamabat. When he came into Aureng-zeb's presence, the King ask'd him how he did? As well as a Prisoner of yours can do, said he, who expects no better usage from you, than his Father receiv'd before. The King bid him not to be afraid, that he had no design to put him to death, but only to secure his person. Aureng-zeb after that, demanding of him what was become of all the Treasure which he had carri'd away, the Prince made answer that he had spent a great part in raising Souldiers against him to have ruin'd him, if it had been his good fortune: That a good part was in the hands of Raja Roup, whose avarice and perfidioseness was sufficiently known. And that Nalki-Rani had got the remainder to deliver him to his enemies, to the prejudice of his word and honour. Aureng-zeb was surpriz'd and touch'd at the boldness of his Nephew, but ambition heightening his eyes, and stifling all thoughts of justice, which the just remorse of Conscience might excite within him, he gave order that Sultan Mahomet his Son, and Soliman Chekour his Nephew should both be committed to the Fort of Gondeor to keep Murat-Bakche company, which was done the 30th of Jan. 1661.

Sultan Sejah, who was yet alive, but still liv'd miserably, was the last born in Aureng-zeb's foot; and the person that drew it out for him, and rid him of his last pain, was the King of Arakan, whither the unfortunate Prince was at length forc'd to retire. Who finding all his hopes to be lost, began to think of a Pilgrimage to Mecca, and from thence to go into Persia, and implore a Sanctuary under the protection of that Prince. To this purpose he thought he might obtain a Veil 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 Veils, 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 greatest occasion of friendship between the Son-in-law and the Father-in-law, was the greatest reason of their hatred and falling-out. For some Lords of the Country, who began to be jealous of Sultan Sejah, buzz'd the King of Arakan in the ear, as if he had an intention by virtue of his Marriage, to dispossession his of his Throne, and to leave it to his own Son. The Pagan King easily believ'd what they said. Nor were these fuditions ill-grounded, for Sultan Sejah having good store of Gold and Jewels, easily corrupted several Mahommets who liv'd in the Kingdom of Arakan, and with those and about two-hunder'd men more that had follow'd him after the rout of his Army, he undertook a most bold enterprise, which was yet a mark rather of despair than courage. He appointed a day to those of his party to
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 Sujeb*, 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 impaillage, and through thick Forrefts 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 Affailants, but at length being overpower'd by number, he was taken together with his two little Brothers, his Mother and his Sisters, 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, not sparing the young Prince's his Wife, though she were big with Child.

As for *Sultan Sujeb*, who was for most 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 those Forrefts are full.

---

**C H A P. VII.**

*Of the beginning of Aurang-zeb's Reign, and the Death of Cha-jehan 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-jehan* 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 excess of his 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 *Begum-Sabeb*, his eldest Daughter, never forlook 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 herself, than for her Brother, to whom she had always been a mortal enemy. For this reason, when *Aurang-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 *Aurang-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 *Aurang-zeb* was settl'd in the Empire, several Embassadors came to * jpeg-nabat* to congratulate him, on the behalf of the Kings their Masters, as from the King of the Oibek Tartars, the Sheriff of Mecca, the Prince of Baffara, and the Kings of Arabia Felix, and Ethiopia. The Hollanders also sent *Menheir Adrian*, chief of their Factory in Surat, who was kindly receiv'd, and first dispatch't. For *this* is a piece of State, to keep the Embassadors a good while at Court before they have Audience. All these Embassadors presented *Aurang-zeb* with the rarities of their Countrey; who to get him self a good name in *Ajia*, sent them away very well furnish'd.

Some months before the death of *Cha-jehan*, *Aurang-zeb* sent an Embassador into *Persia*, who was magnificently receiv'd. For a month together he was nothing but feattled and careft'd with all manner of divertisements. The day that he was
to make his Present from the Great Mogul, the King of Persia sate 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-
ning for himself 3 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 Seet of
the Turks? To which the Embassador returning an answer, and letting some words fall
against Haly, the King ask'd him what his name was? He reply'd that Cha-jeban had
given him the Name of Baubec-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 necellity,
having receiv'd so many favours from him, and to serve a Tyrant, that keeps his
Father in Prisoin, and has maffac'd all his Brothers. How dares he, pursu'd the
King, take upon him the arrogant Title of Alem-quir Aureng-sha, or King of all of
the World, who never conquer'd any thing, but poxifie's all he has by treachery
and parricide? Halt thou been one of those that counfell'd him to shed so much
blood, to be the Executioner of his Brothers, and to keep his Father in Prisoin?
Thou art not worthy to wear a Beard; and with that immediately caus'd it to be
shav'd off; which is the greatest indignity that can be put upon a man in that Coun-
try. 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, Gloat of Gold, rich Shaffes,
and other Stuffes, to a vatt value. When Baubec-kan was come back to Agra,
where the King then was, Aureng-zeb incens'd at the affront which the Sophy
of Persia had giv'n him in the perfon of his Embassador, he took the Horfes and sent
some of them into the great Piazza, others to the corners of the Streets, caus-
ing it to be proclaim'd that the followers of Haly could not ride those Horfes without
being Niges, that is to say, unclean, as coming from a King that did not obey the
true Law. After that he caus'd the Horfes to be kill'd, and all the rest of the
Prezent to be burn't; uttering many reproachful words against the King of Persia,
with whom he was mortally offended.

At length Cha-jeban happ'n'd to dye toward the end of the year 1666. Aureng-zeb
found himself rid of an object that every hour reproach'd his Tyranny; and began to enjoy himself with more delight. Soon after he receiv'd his Sifter Begum-Sahib into favour, restored to her all her Governments, and giving her the Name of Cha-Begum, that is to say, Prince's 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 counsel at the beginning of the War, Aureng-zeb had never been King. As for Rauchena Begum his Sifter, she had always
taken his side, and when she heard he had taken Arms, she lent 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 Cha-Begum, and that she should sit 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 Genanabat: but then they were not so good
friends, upon this occasion. The Princess having cunningly stole'n into her Apartment a handsom young fellow, could not so privately let him out again after she had quite tir'd him; but the King was advertiz'd thereof. Thereupon the Prin-
cess, to prevent the flame and reproach, ran to the King in a great pretend-
s'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 rob'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. Prefently the King ran in person with a great number of Eunuchs, so that
the poor young man had no way to escape 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.
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 fears 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 send him their Presents also, as likewise do the Governours of Provinces, and others in great Employments. The Presents consist of Jewels, Tiffues, Carpetts and other Stuffs; besides Camels, Elephants, Horses, 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 Masts 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 Ducket. 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 Portico’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 Dish of Meat out of the Kings Kitchen. When he fees it coming afar off, he makes three obeysances, 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 Horses, 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 Horse; but if he be a Prince of the Blood, he commands six 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, fix foot long, and four broad. The Cushion at the back is round like a Bolster; the Cushions on the sides are flat.

I counted about a hundred and eight pale Rubies in Collets, about this Throne, the least 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 three-score, some thirty Carats.

The under-part of the Canopy is all embroidery’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 sorts of Flowers, all of beaten Gold enamel’d. When the King feats himself upon the Throne, there is a transparent Jewel, with a Diamond Appendant, of eighty or ninety Carats, encompas’d with Rubies and Emraulds, so hung that it is always in his Eye.
Book II.  

Travels in India.  

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 Car-

rats apiece. At the distance of four feet, upon each side of the Throne, are 

placed two Parasols, or Umbrello's, the handles whereof are about eight foot 

high, cover'd with Diamonds; the Parasols themselves are of crimson Velvet, 

embroider'd and fring'd with Pearls.

This is the famous Throne which Tamerlane began, and Cha-jehan finish'd; 

which is really reported to have cost a hundred and fifty Millions, and five 
hundred-thousand Livres of our Money.

Behind this stately and magnificent Throne there is another less, 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, Ernmauls, and Pearls, the Bits whereof are of pure Gold. Every Horse 
wears between his Ears a rich Plume of Feathers, with a little Cushion upon 
his Back, ty'd on with a Surcingle; both being embroider'd with Gold; and 
about his Neck hung some fair Jewel, which was either a Diamond, a 

Ruby, or an Ernmauld. The worst of those Horses cost three thousand, some 
five thousand Crowns, and some there were, that were never bought under 
eten 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 stout Elephants 
bred up for War, are brought out. One of those Elephants has his Seat fix'd 
on his back, if the King should have a mind to ride out. The others are 
cover'd with Cloaths richly embroider'd, with Chains of Gold and Silver about 
their Necks; and there are four that carry the Kings Standard upon their Crup-

pers, fasten'd to a Half-Pike, which a man seated on purpose close by, holds 
upright with his hand. These 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 cafe. 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 esteems, is a great furious Creature, 
that has five hundred Roupies allow'd him every month. He is fed with good 

Vituals, 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 Horiëback. 

And when he rides on Horieback, the Omrahs follow him on foot.

After the King has seen his Elephants, he rises up, and goes into his Haram 
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 middle-
most of the five Thrones, where the Omrahs come, as long as the five days of 
the Festivals last, and make their Presents to him.
CHAP. IX.

Some other Observations upon the Court of the Great Mogul.

After Aureng-zeb had fetled himself in the Empire, which he usurped from his Father and his Brothers, he impos'd 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 lasted in the year 1665, which appeared very great in the Indies, where I then was, Aureng-zeb drank nothing but Water, and eat nothing but Bread made of Millet; which fo 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 purpose 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 Embralds, 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 Vifier, and his Uncle by marriage of his Wife, invited the King to fee a new Palace which he was building, which went accordingly, and it was the greatest Honour his Majesty could do him; in retaliation whereof, Giafer-Kan and his Wife prefented 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 moft magnificent and liberal Woman in all India, and spends more her felf 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 Palleki to the Mosque, one of his Sons follows him a Horfeback, and all his Officers of his Houfhold come behind him a foot. Thofe that are Mahometans fway for him at the top of the acent 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 Glafs of ferveral 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 man's Arm, which will carry the Half-Pike five hundred paces. The King is also attended by three or four hundred Mufquaters; 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 thousand Indians; but they would hardly accuftom themfelves to live fuch fober 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 Quiberry, which is Rice boil'd in Water and Salt, with a Grain ofカル. When they eat it, they flir it with the ends of their Fingers in melted Butter, which is the usual food of the Soldiers and poor people. Befide, 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 miferably 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 lye waste, the Natives being forc'd to fly, by reafon of the cruelty of their Governors. Under the pretence of being Mahometans they pericute the poor...
Idolaters beyond all measure; and if any of them embrace Mahometism, 'tis only because they would not work any longer. For then they turn Souldiers or Faquirs, 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 80000 of these Mahometan Faquirs, and twelve hundred-thousand Idolaters.

Once in fifteen days the King goes a Hunting, mounted upon his Elephant, and so continues during the chase. All the Game he takes is brought within Musket-shot of his Elephants. Which consists generally of Lions, Tigers, Harts, 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, saying 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 Princefles, as well the Wives, Daughters and Sifters of the King, they never stir out of the Palace, unleas it be to spend a few days in the Countrey for their pleasure. Some of them go abroad, but very rarely, to visit some great Noble-mens Wives, as the Wife of Giafer-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 visits only by night, and with a 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 Princefles are carried in Palleki's cover'd over with Embroider'd Tapestry, and a little Coach to hold one single person that follows the Palleki, drawn by two men, the wheels not being above a foot in diameter. The reason why they carry that Coach along with them, is, because that when the Princefles arrive at the House where they intend to alight, the men that carry the Palleki, not being permitted to go farther than the first Gate, they then take their Coaches, and are drawn by their female-Slaves to the Women's Apartment. I have also observ'd, that in all the Houses of great Noble-men, the Women's Apartment is at the farther-end of all. So that you must cross two or three great Courts, and a Garden or two, before you can come at it.

When the Princefles 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, to soon as the Princefles 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. Insomuch that being at Patna in the year 1666, Cha-Eff-Kan's Chirurgeon assur'd me, that the Wife of Cha-Eff-Kan had procur'd the miscarrying of eight Women, because she would suffer no other Women's Children but her own.
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 Vila-
pour, and other neighbouring Territories.

It will be necessary for the Reader to take notice what I have already said con-
cerning the Weights and Measures in use among the Indians, where I spake con-

The Cobis is a measure for all Commodities that are measured by the Ell, of
which there are several forts, as in Europe there are several forts of ells. The
Cobis is divided into 24 Tafots: and in regard the greatest part of the Commo-
dities of India are utter’d at Surat, I have given you a description in the margin
of the fourth part of a Surat-Cobis, divided into six Tafots.

Of their Silk.

Kafembafar, a Village in the Kingdom of Bengala, sends abroad every year
two and twenty-thousand Bales of Silk; every Bale weighing a hunder’d
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 six 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 refk the Natives keep to make their Stuffes. This Silk is all brought into the
Kingdom of Guzerat, 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 Worsted Carpets are made at Vetapot, some
twelve leagues from Agra.

In the second place they make Satins with streaks of Gold and Silver; others
plain: with Taffata’s after the same fashion.

In the third place they make Patoles, 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 Lyce made of the ashes of a Tree which they call Adam’s Fig-tree; which
makes it as white as the Palifine-Silk. The Hollanders fend away all their
Merchandise which they fetch out of Bengal, by water, through a great Canal that
runs from Kafembafar into Ganges, for fifteen leagues together: from whence
it is as far by water down the Ganges to Oungely, where they lade their Ships.

Of the Calicuts and first of the painted Calicuts, call’d Chites.

Chites or Painted Calicuts, which they call Calmendar, that is to say, done with
a Pencil, are made in the Kingdom of Golconda; and particularly about
Mysiparan. 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 finesse of the Linen.
Those which are made at Labor, are the coarfeft, and consequently the cheapest of
all. They are fold by Corges, every Corfe consisting of twenty pieces, which coft
from 16 to 30 Roupies.
The Chites which are made at Suronse are sold from 20 to 50 Roupies the Corse, or thereabouts.

These Chites serve for Coverlets for Beds, for Sofra's or Table-cloaths after the Countrye-fashion, Pillow-bears, Handkerchiefs, but more especially for Waffcoats as well in the men as women in Perfia.

The fine Calicut-Chites are made at Brampoor; and are us'd for handkerchiefs by tho't that fruit Tobacco.

The women also, over all Asia, make Veils of these Calicutts, to wear over their heads, and about their shoulders, which Veils are call'd Ormis.

The Basfe or Calicuts painted red, blue, and black, are car'd white to Agra, and Amadabat, in regard tho'fe Cities are nearest to the places where the Indigo is made that is us'd in colouring. They cost 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 some of these Calicuts in a certain water that makes them look like Water'd-Chamlets, which adds also to the price.

That fort which is fold for two Roupies, and so onward till ye come to twelve, is transported to the Coast of Mozambique, and it is the greatest Trade the Governor of Mozambique drives, who sends them to the Cafes, that vend them again among the Abyssins, and into the Kingdom of Saba: for those people not understanding the ufe of Soap, need no more but to waft thefe Calicuts in water. That fort which is valud' from 12 Roupies upward, is transported to the Philippine-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.

VW The white Calicuts come partly from Agra, and about Labor, part from Bungala: some from Brouda, Baroche, Renonfari, and other places. They are brought out of the Loom to Renonfari, and Baroche, where they are white'd by reafon of the convenience of their Meadows, and the great store of Limons that grow thereabouts. For the Calicuts are never so white as they should be, till they are dip in Limon-water.

The Calicuts that come from Agra, Labor, and Bengal, are sold by the Corse, and they are of several prices, from seventeen 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.

Those of Brouda twenty cubits from the Loom, and shrink in the whitening to nineteen and a half.

All the Calicuts or Basfe's that come from these three Cities, are of two sorts: for some are broad, some are narrow. The narrow are those I have already mention'd, the prices whereof are various, from two Mamoudi's to fix.

The broad Basfe'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.

Mahamed Alibeg returning into Perfia out of India where he had been Embaffador, presented Cha-Sef the second with a Coco-nut, about the bignefs of an Aufrich-egg, all befet with Pearls: and when it was open'd there was taken out of it a Turbant that had fixty cubits of Calicuts 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 leat it seems to be but a Cobweb.
Twisted-Cotton.

Cotton twisted and untwisted comes from the Provinces of Brampour and Guzerat. Untwisted Cotton is never transported into Europe, being too cumbersome, and of little value; only they send it to Ormus, Balsara, and sometimes to the Philippine-Islands, and the Islands of Sinde. As for the twisted Cottons, the English and Hollanders transport a good quantity, not of the finest, but of that sort which is prized from fifteen to fifty Mamonds: 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, Indona, and Corsa, a day or two's journey from Agra: which is esteemed the best of all. It is made also eight days journey from Surat, in a Village call'd Sarques, two leagues distance from Amadabat. Here the flat Indigo is made. There is also Indigo little inferior in goodness 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 valued from 15 to 20 Roupies. They make as good as this at Bareto. That which is made up about Agra is made up in half Balls, and is the most sought for in all India. It is sold by the Mein, which in those places contains 60 Servis, or 51 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 Kount, and round about the neighbourly Towns in the road to Surat: Of which the Natives usually make above a hundred-thousand Roupies.

There comes Indigo also from Bengal, which the Holland-Company transports for Mussipatan. But they buy this Indigo, and that of Brampour and Amadabat, cheaper by 24 in the hundred'd, than that of Agra.

Indigo is made of an Herb which they grow 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 last. The second cutting is worse than the first by ten or twelve in the hundred'd, and the third worse than the second by twelve in the hundred'd. The difference is found by breaking a piece of the Bark, and observing the colour. The colour of that Indigo which is made of the first cutting, is a Violer-blue, but more brisk and lively than the other two: 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 fourfoor or a hundred'd paces in circuit; and being half full of water, they fill them quite up with the Herb. Then they bruise and jumble it in the water till the leaf, for the flalk 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 customs for an unnecessary weight, before they transport their Indigo out of Asia into Europe, are very careful to cause it to be sifted, to separate the dust from it; which they fell afterwards to the Natives of the Country to dye their Calicuts. They that sift this Indigo must be careful to keep a Linnen-cloth before their faces, and that their nostrils be well-stopt, 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
Standing all this caution, they that have sifted Indigo for nine or ten days, shall spit nothing but blew 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 blew within.

As they take the Paste out of the Baskets with their Fingers dipt 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 peeces 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 deceit.

Salt-Peter.

Great store of Salt-Peter comes from Agra and Patna; but the refin'd costs three times more than that which is not. The Hollanders have set up a Ware-House fourteen Leagues above Patna, and when their Salt-Peter is refin'd, they transport it by Water by Ongli. A Mein of refin'd Salt-Peter is worth seven Mamoudi's.

Spice:

Cardamom, 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 Visapur, 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 Asia, 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 Amadabur, where there grows more than in any other part of Asia; and it is hardly to be imagin'd how much there is transported candited into Foreign parts.

Pepper is of two sorts. There is a sort which is very small, another sort much bigger; both which sorts are distinguished into small and great Pepper. The larger sort comes from the Coast of Malavares, and Tutticorn and Calicut are the Cities where it is brought up. Some of this Pepper comes from the Territories of the King of Visapur, being vended at Rejapur, a little City in that Kingdom. The Hollanders that purchase it of the Malavares, 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 Europe. As for the little Pepper that comes from Bantam, Affchen, and some other parts toward the East, there is none of it carried out of Asia, 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 thirteen or fourteen Mamoudi's the Mein; and so much I have seen the English give for it, to transport it to Ormus, Bafara, and the Red Sea. As for the great Pepper which the Hollanders fetch from the Coast of Malavares, five hundred pound in truck brings them in not above thirty-eight Reals; but by the Commodities which they give in Barter, they gain Cents. 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 liv'd 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 besmear'd with a viscid 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. These Birds being very greedy after Nutmegs, come in flights to gorge themselves with the pleasing Spice, at the seafon, like Fuffires 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's Projects, you may buy Cloves at Macaffar without purchasing them of the Hollander; in regard the Islanders buy them of the Dutch Captains and Soldiers, which the Hollander have in those places where the Cloves grow, giving them in exchange Rice, and other necessaries for the support of life, without which they would starve, being very sadly provided for.

When the Natives of Macaffar are thus furnish'd of Cloves, they barter them in Exchange for such Commodies as are brought them; sometimes they give Tortoife-Shells in exchange, and Gold Duit; by which the Merchant gains six 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 Amboyna, Elias, Saram, and Boro.

The Islands of Banda also, in number fix, viz. Nero, Lontour, Poucaig, Rosegain, and Grenapuis, bear Nutmegs in great abundance. The Island of Grenapuis is about fix Leagues in compass, and ends in a sharp point, where there is a continual fire burning out of the Earth. The Island Damme, where there grows great store of Nutmegs, and very big, was discover'd in the year 1649, by Abel Tasman, a Dutch Commander.

The price of Cloves and Nutmegs, as I have known them sold to the Hollander at Surat, was as follows.

The Mein of Surat contains forty Serres, which make thirty-four of our Pounds, at sixteen Ounces to the Pound.

A Mein of Cloves was sold for a hundred and three Mamoudi's and a half.

A Mein of Mace was sold for a hundred and fifty-seven Mamoudi's and a half.

Nutmegs for fifty-six Mamoudi's 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, other wise call'd King of Candy, from the name of his principal City, being a sworn Enemy to the Hollander, sends 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 consumed. 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 Cochin.
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 wafli'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.

Saffron of Surat, which is good for nothing but for colouring, four Mamoudi's and a half.

Cumim 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 Mira Giles, thirty Mamoudi's.

Myrrh Bohi, which comes from Arabia, fifteen Mamoudi's.

Caffia, two Mamoudi's.

Sugar Candy, eighteen Mamoudi's.

Asfetnar, a sort of Grain, very hot, one Mamoudi.

Annife-Seed Gros, three Mamoudi's and a half.

Annife-Seed small and hot, one Mamoudi and a half.

Oupelote, a Root, fourteen Mamoudi's.

Cointre, five Mamoudi's.

Auzerour, from Persia, a hundred and twenty Mamoudi's.

Aloes Succotine, 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-Cabouli, a certain Root, twelve Mamoudi's.

There is a sort of Lignum Aloes 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 Hollander buys it, and carry it into Persia for the same 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 Pifmires foul it, as in Bengal, where it grows in a healthy place, full of Shrubs, where those 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 cleansing 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 Chefs. The price is about ten Sous per pound.

Powder'd Sugar is brought in great quantities out of the Kingdom of Bengal; it caueth also a very great Trade at Ongeli, Perna, 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. Loaf-Sugar...
is also made at Avasabad, where they are perfectly skill'd in refining it; for which reason it is call'd Sugar Royal. Their Sugar-Loaves usually weigh from eight to ten pound.

Opium is brought from Brampore, a Town of good Trade between Agra and Surat. The Hollander's buy great quantities, which they truck for their Pepper.

Tobacco also grows in abundance round about Brampore; sometimes there has been so much that the Natives have let vat quantities rot upon the ground, for want of gathering.

Coffee grows neither in Persia nor in India, where it is in no request; but the Hollander's 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 Schek-Siadic, 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 it self 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 gilding 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 wov'n with Silver. As for Tafita'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 Indias 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 Brooker 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 Stuff's 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 fix or ten, left fine, or left white, shorter or narrower than according to the finantling 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 practise 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 finantling. When the number fails, it is either more transparent, more narrow, or more coarse. The difference is sometimes so difficult to be perceiv'd, 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. Thofe that whiten these Calicuts, to save charges of a few Linions, 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 sleek; 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 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 thrufhing 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 failure, 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 wind, to the end that the wind fickling 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 wind 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 meet 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.
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 most precious of all Stones, and it was in that fort of Commodity wherein I most 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 purpose I travel'd to four Mines; of which I will give you a description; and of one of the Rivers where I have also been.

The first of these Mines, where I was, is in the Territories of the King of Visapour, in the Province of Carnatica; and the place is call'd Raolconda, five days journey from Golconda, and eight or nine from Visapour. This Mine was discover'd not above two-hunder'd years ago, as I was inform'd by those of the Country.

Round about the place where the Diamonds are found, the ground is sandy, full of Rocks, much resembling the parts near Fountain-Bleau. There are in the Rocks several veins, some half a finger, some a whole finger-wide: And the Miners make use of Irons with hooks at the end, with which they pick out the earth or sand, which they put into tubs, and among that earth they find the Diamonds. But because these veins do not run always straight, but sometimes downward, sometimes upward, the Miners are constrain'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 sand, then they wash it two or three times over to look for the Diamonds.

In this Mine it is that they find the clearest Stones, and of the whitest water. But the mischief is, that to fetch the sand out of the Rock, they are forc'd to strike such terrible blows with a great Iron-leaver, that they flaw the Diamond, and make it look like Crystal. Which is the reason there are found so many soft Stones in this Diamond-Mine, though they make a great flaw. If the Stone be clean, they only give it a turn or two upon the wheel, not caring to shape it, for fear of losing 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 ridge of one of the Foflets, to hide the defect.

Now because a Merchant desires 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 understood so well, that when I saw any Stones in them that came from the Mine made into Foflets, especially very finall ones, I was certain there was either some speck or some flaw in the Stone.

There are several 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, casting water continually upon the Mill, to find out the grain of the Stone; which being found, they pour on Oil, (not sparing for powder of Diamonds, though it be very dear,) to make the Stone slide the fuffer; and they lay on more weight than we do. I have seen them lay upon one Stone an hunder'd and fifty pound of Lead. I must confess 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 same opinion that we are; for they do not believe that the weight gives any lutter to the Stones. If theirs be not subject to take their lutter, 'tis because there is always a Boy that stands with a thin wooden-flice in his hand, and waters the Wheel continually with Oil and Powder of Diamonds. Besides, their Wheel does not go so falt as ours, because the Wooden-wheel that turns the Steel-wheel, is not above three foot in Diameter.

They cannot give that lively polishment to Stones, as we give to ours in Europe; and I believe the reason to be, because their Wheel does not run so flat as ours. For in regard it is of Steel, to rub it upon the Emeril, as must be done every four and twenty hours, the Tree must 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 necessity 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 finooth 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 stay, 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 Indian 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 set at work sometimes fifty, sometimes an hunder'd Miners, as they are in halt 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 these 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 15 Carats, they presently carry it to the Master of the work, who gives him in recompence the Sarpo, which is a piece of Calliut 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 when they know the Merchant to be sufficient, they will choose to take a Bill of Exchange for Agora, for Golconda, or Vizaporn, but more especially for Sarat, 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 sit 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 fix-hunder'd Pagods in Gold in it. There they sit expecting when any perfon will come to sell them some Diamonds. If any perfon brings them 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 cleanness. 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 hunder'd 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 one half in the hunder'd, 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 Governor, 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 hunder'd 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-hunder'd; if but one finger, one-hunder'd. 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 perfon on purpose paid by the King, without any benefit from particular persons, whose place it is to weigh the Diamonds; and when he has spoken the weight, the buyer and seller are satisfy'd in his words, as not being a perfon any way oblig'd to favour any perfon.

Having dispatch'd all my business at the Mine, the Governor appointed me six Horfemen to convoy me through the Territories under his Government, which extends to a River that separates the Kingdom of Vifapur from that of Golconda. 'Tis a very difficult thing to cross that River, it being deep, broad and rapid; besides that, there are no Boats. But they carry over Men, Carriages, Oxen and Coaches upon a round Vessel, 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 Bridg; 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 ferri'd 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 seal'd with two Seals, one being the Cadi's or chief Justice's, the other the Sha-Bunder'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
Officer hearing of my arrival, went and gave notice to the Cadi and Sha-Bander, who sent for me. The Cadi presently ask'd 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 also giv'n farther order, that if the Banker paid me in Silver, he should change the sum into Gold. Thereupon the Bankers were sent for, who affirning the payments accordingly, the Cadi sent his Deputy to op'n the Chamber door; nor would he leave me, till I had counted over my Money, and had affirm'd him it was right. After that I return'd to the Cadi and the Sha-Bander, and signifi'd as much to them; and having paid them some 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 shew the justice of the Country.

C H A P. 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 Persian tongue Contour. It is near a great Town, by which the fame River runs, which I cross'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 mow Miller, found therein a pointed Stone that weigh'd above twenty-five Carats; he not knowing what the Stone was, but seeing it glister, 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, admir'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 noife in the Country; infomuch that the Mony'd men in the Town fet themselves to work, and caufing the ground to be search'd, they found, and still 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 sometimes bigger; among the reft that large Stone that weigh'd nine hundred Carats, which Marginola prefented to Aureng-Zeb.

But though this Mine of Contour be fo considerable for the quantity of great Stones which are there found, yet the milkfief is, the Stones are not clean; the Waters having fomething of the quality of the Earth where they are found. If the Ground be merfy, the Water enclines to black; if it be red, there is a rednefs in the Water; in other places the Stones appear somewhat greenifh, in others yellowifh; 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 greafe moifure, which muff 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 examine the rough Stones, and to judg of their Water, and the specks that are found therein, the Indians do all that in the night-time, setting up a Lamp with a large Wiek, in a hole which they make in the Wall, about a foot square; by the light whereof they judg of the Water and cleareness of the Stone, which they hold between their Fingers. The Water which they call celestial is the worst of all, and it is impossible to difcern it fo long as the Stone is rough. The moft infallible way to find out that Wa-
travels, 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 blewhif 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 plac'd upright upon the ground, they all prostrate themselves three times before it, while their Prieft 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 wash'd 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 Bramin; for an Idolater may eat any thing from the hands of one of their Priefts. 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-mention'd, the men, women, and children with Pitchers throw the water which is in the drains upon the Earth, letting it soak for two or three days, according to the hardnes 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 losing any of they Earth, the look for the Diamond.

Formerly they were wont to pound the Earth with great Flint-stones, instead of wooden Rammers; which made great flaws in the Diamonds, and is therefore now left off.

Hherefore 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 nicé; for there was a Mine discover'd between Coulou and Raddenda, which the King caus'd to be dug 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.
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 Sonamelpoor, which is the name of the Town next to the place where the Diamonds are found; or rather Golol, 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 retir'd into the Mountains with his Subjects. Upon his refusall, Sha-jehan believing, he would find it out, sent a great Army against him, perfwading himzelf that he should find great store of Diamonds in his Country. But he found neither Diamonds, nor People, nor Victuals, the Raja having burnt all the Corn which his Subjects could not carry away; so that the great part of Sha-jehans Army perifh'd for hunger. At length the Raja return'd into his Country, upon condition to pay the Mogul some ilht Tribute.

The Way from Agra to this Mine.

From Agra to Halabas, costes 130
From Halabas to Banarous, costes 35
From Banarous to Safiron, costes 4
From Agra to Safiron you travel Eastward; but from Safiron to the Mine you must wind to the South, coming first to a great Town, costes 21
This Town belongs to the Raja I have spoke of. From thence you go to a Fortrefs call'd Rodas, costes 4
This is one of the strongest places in all Asia, seated upon a Mountain, fortified with six Baftions, 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 sow 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 Mirmolais, 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 Horfe; the third poiffles his Fathers Territories, paying the Mogul a small Tribute.

From the Fortrefes of Rodas to Sonamelpoor, costes 30
Sonamelpoor is a great Town, the Houfes whereof are built of Earth, and cover'd only with Branches of Coco-trees. All thefe thirty Leagues you travel through Woods, which is a very dangerous paffage, as being very much pefter'd with Robbers. The Raja lives half a League from the Town, in Tents fett upon a fair rising ground, at the foot whereof runs the Golol, 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 ufually in December, they flay all January till the River be clear; by reafon 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 sand 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 Carnaticca, which Mangelina 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 Borneo, the largest Island in the World, another River call'd Succadan, 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 Borneo was, because I understood that the Queen of the Island would not permit any Strangers to carry away any of those Diamonds out of the Island. Thofe few that are exported, being carry'd out by stealth, and privately sold at Batavia. I flay the Queen, and not the King, because in that Island the Women have the Sovereign Command, and not the Men. For the people are so curious 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.

CHAP. 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 Raolonda they weigh by Mangelins, a Mangelin being one Carat and three quarters, that is seven Grains.

At the Mine of Ganis or Colour 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 Vizapow, 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 the two Mines about Golconda in the Kingdom of Vizapour, 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 correpondence 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 Vizapour's. But sometimes you are for'd to give four in the hunder'd more, by reason they are better Gold, and besides, they will take no others at the Mine. These Pagods are coin'd by the English and Hollanders, who, whether willingly or by force, are privilègd 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 chuse them before the other. But in regard the Merchants are prepoffefs'd that the Miners are a rude and savage fort of people, and that the ways are dangerous, they stay at Golconda, where the Workmasters keep correpondence with them, and send them their Jewels. There they pay in old Pagods coin'd many ages ago by several Princes that reign'd in India before the Mabumetans got footing therein. Those old Pagods are worth four Roupies and a half, that is to say, a Roupie 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 annuallly a very great Sum, by reason they get very much by it. For the Merchants receive none of those Pagods without a Changer to examin them, some being all defic'd, others low-metal, others wanting weight: so that if one of these Bankers were not prent at the receipt, the Merchant would be a greater lofer, sometimes one, sometimes five, sometimes fix i'th hunder'd: for which they alto pay them one quarter in the hunder'd for their pains. When the Miners are paid, they alto receive their Money in the preference of Bankers, who tells them which is good, and which is bad; and has for that alto one quarter i'th hunder'd. In the payment of a thousand or two-thousand Pagods, the Banker, for his fee, puts them into a bag, and deals it with his Seal; and when the Merchant pays for his Diamonds, he brings the Seller to the Banker, who finding his bag entire, assures 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 Raoleonda, 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 Parquel, two Gos and a half.
From Parquel to Cakenol, one Gos.
From Cakenol to Canal-Candaror, three Gos.
From Canal-Candaror to Setapour, one Gos.
From Setapour to the River, two Gos.
That River is the bound between the Kingdoms of Golconda and Vizapour.

From the River to Alpour, three quarters of a Gos.
From Alpour to Canal, three quarters of a Gos.
From Canal to Raoleonda, 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 reckond 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 Sarviren, one Gos.
From Sarviren to Mellaferon, one Gos.
From Mellaferon to Ponocour, two Gos and a quarter.
At Ponocour 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-squared, 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.

\[
\begin{array}{c}
12 \\
12 \\
144 \\
150 \\
7200 \\
144 \\
21600 \text{ livres.}
\end{array}
\]

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 shown 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 125, by the value of the Stone of one Carat, which we will grant to be 80 Livres, the product whereof is 10000 Livres, the price of a Diamond of 15 Carats.
The Example.

\[
\begin{array}{c}
15 \\
15 \\
75 \\
15 \\
125 \\
80 \\
10000
\end{array}
\text{livres.}
\]

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 was worth 170 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 47128 Livres, 14 Sous, and 3 Liards.

The Great Duke of Tuscany’s Diamond weighs 139 Carats, clean and well-shaped, cut in facets every way: but in regard the water inclines 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 Irí, which the Turks, Persians and Arabians call Almas.

CHAP. XVI.

Of Colour’d Stones, and the Places where they are found.

There are but two places in all the East where Colour’d-Stones are found, within the Kingdom of Pegu, and the Island of Ceylon. The first is a Mountain twelve days journey, or thereabouts, from Siren, toward the North-east; the name whereof is Capelan. In this Mine are found great quantities of Rubies, and Espinels, or Mothers of Rubies, yellow Topazes, blew and white Saphirs, Jacinths, 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 efteme.

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-Barks, 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 fee one of three or four Carats
Travels in India.

Part II.

Rats that is absolutely clean, by reason that the King strictly enjoins 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 call'd Ratis; that is, three grains and a half, or seven sixths 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 sixth, Pagods 85

A Ruby of 3 Ratis and one fourth, Pagods 185

A Ruby of 4 Ratis and five sixths, Pagods 450

A Ruby of 5 Ratis, Pagods 525

A Ruby of 6 Ratis and a half, Pagods 920

If a Ruby exceed fix Ratis, and be a perfect Stone, there is no value to be set 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 fiercely 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 Baffard-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 Bigness, some as big as eggs, some as big as a man's fist, which being broken, contain a Ruby within as hard and as clean as those of Pegu.

In Hungary there is a Mine of Opals, which Stone is nowhere 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 Meched, toward the North-west, near a great Town which goes by the name of Michabourgh. 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 esteemed, 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 Hilt's 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 Emerald 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 produc'd 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 send them into Spain through the North-Sea.
In the first place, there is a Fithery for Pearls in the Persian Gulf, round about the Island of Bakren. 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. Fresh water costs 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 waifts, which they fill, and stop it well; and then giving the Rope a twitch, are hald'd up again by their Companions.

Every one that fishes pays to the King of Persia five Abafis, whether he get any thing or no. The Merchant alfo pays the King fome small matter for every thoufand Oyfters.

The fecd Fithery for Pearls is right againft Bakren upon the Coast of Arabia the happy, near the City of Catifa, 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 fomewhat to a Gold colour, are more brik, and never change colour; but that the white ones will change in thirty-years years time, through the very heat of the weather and the heat of the perfon that wears them, feandaully yellow.

There is a wondrous Pearl in the poiffeiion of an Arabian Prince, that took Mafcafe from the Portugals. He then call'd himfelf Iminheft Prince of Mafcafe; being known before only by the name of Acep Ben-Ali Prince of Nevenat. It is but a small Province, but it is the best 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 fixteenth, nor for its perfect roundnefs, but becaufe it is fo clear and fo transparent that you may almoft fee through it. The Great Mogul oilier'd him by a Banian forty thousand 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 efeem'd.

There is another Fithery 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 fairest that are found in any other Fithery; but they rarely weigh above three or four Carats.

There are excellent Pearls, and of a very good water, and large, which are found upon the Coast of Japan; but there are few fift'd for, in regard Jewels are of no efeem among the Natives.

There are other Fitheries in the Weft Indies; in the first place all along the Island of Cubagna, three Leagues in compafs, 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 second Fithery is in the Island of Manguerita, or the Island of Pearls, a League from Cubagna, but much bigger. This Fithery is not the moft plentiful, but it is the moft efeem'd of all thofe in the Weft Indies, by reafon the Pearls are of moft excellent water, and very large. I fold one Pear-fafion'd to Shu-Eff-Kan; the Great Mogul's Uncle, that weigh'd fifty-five Carats.
The third Fishery is at Camogee, near the Continent.  
The fourth at Rio de la Hacha, all along the same Coast.  
The fifth and last, at St. Martha's, sixty Leagues from Rio de la Hacha. All these three Fisheries produce very weighty Pearls; but they are generally ill-shaped, 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 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 waters; 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 ozy 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 stay fourteen or fifteen days till the Oysters lose their water, the Oysters wait and begin to smell; for which reason the Pearl grows yellow by infection, which appears to be a truth, in regard that where the Oysters preserve their liquor the Pearls are white. Now the reason why they stay till the Oysters open of themselves, is because that if they should force them open, they might perhaps injure 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 Diamonds; the whitest bread, and the fairest women.

C H A P. 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 produc'd 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 observ'd, 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 bigness; 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 stick to such a one as merely keeps them alive. But the Land is so barren, that you may travel twenty Leagues before you meet with one blade of Grasfs; 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
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 Fishing 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 fift 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 Malavar, those Pearls being fit for little else but to be fold by the Ounce, to powder. Sometimes a thousand Oysters amounts to seven Fano's, and the whole Fishery to a hundred thousand Piafters. The Hollanders take of every Diver eight Piafters, in regard they always attend the Fishery with two or three small Men of War, to defend them from the Malavares Pyrates.

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 t'y'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 t'y'd to the great Toe of him that dives; the end of the Rope that fastens it being also held by them in the Vefiel. The Diver has beside a Sack made like a Net, the mouth whereof is kept open with a Hoop. Thus provided, he plungs into the Sea, the weight of the Stone pretently sinking him; when he is at the bottom, he flips 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 pretently half'd up again. Thole of Malavar are better Fishers, and stay longer in the water than thole of Baken and Catifa; for they neither put Pincers upon their Noses, nor Cotton in their Ears, as they do in the Perjan Gulf. After the Diver is draw'n 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-raffled and unsavoury.

To conclude the discourse of Pearls, you are to take notice, that in Europe they fell them by the Carat weight, which is four Grains. In Persia they fell them by the Abas, and one Abas is an eighteenth less than our Carat. In the Dominions of the Magni, the Kings of Vijapour 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.
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.

CHAP. XIX.

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 weight'd 907 Ratis, which make 793 Carats.

Num. 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.

Num. 3.

Is a Stone that weighs 176 and one 8th Mangelines, 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 valu'd at 50000 Roupies, or 75000 Livres of our Money: I offer'd 40000 Roupies, but could not have it.

Num. 4.

Is the figure of a Diamond which I bought at Amadabat; and it weight'd 178 Ratis, or 157 Carats and a quarter.
Page 348. A Representation of 14 of fairest Diamonds chosen out among all those which Travels in India. Monsieur Tavernier sold to his King at his last return from the Indies, upon which Consideration, and for several services done the Kingdome His Majesty honored him with the Title of Noble.

---

A. Is a Diamond clean of a faire white.
B. C. Are two of a pale rose Colour.
D. Is one of an Extraordinary faire.

All ye rest are white and Cleare and were Cutt in India.

The three below marked 11.11.
Is the figure of the fore-mention'd Diamond, after it was cut on both sides; there remaining 94 Carats and a half; the water being perfect. The flat-side where there were two flaws below, was as thin as a sheet of brown-paper: 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 Baman would venture upon it. At length an Hollander bought it, and cutting it in two, found in the middle of it eight Carats of filth 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 rigo 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 Baman refuses.

Cha. 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, boar'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 950000 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 Shajeban, the most skilful in Jewels of any person in the Empire, Aurung-zeb compell'd the Merchant to take it again, and to restore the Money back.

Numb. 3, and 4.

Is 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 Beazil.
Beazil. It weighs fourteen Mangelins, or seventeen Carats and a half; a Vifsapour Mangelin being but five Grains. It cost the King 14200 new Pagods, or 74550 Livres.

Numb. 5.

Is the Figure of a Ruby that a Banian shew'd me at Banarons; 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 see 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 cost 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 Fishery of Cattifa in Arabia. It cost him 32000 Tomans, or 140000 Livres of our Money, at forty-six Livres and six Deniers to a Toman. It is the fairest and most perfect Pearl that ever was yet found to this hour, having no defect.

Numb. 2.

Is the Figure of the biggest Pearl that ever I saw 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 sold to Cha-Ef-Fan; the Water is somewhat faint, but it is the biggest 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 Breast.

Numb. 5.

Is a Pearl perfectly round, the biggest I ever saw, and belongs to the Great Mogul. The like could never be found; for which reason the Great Mogul lays it up very charitably, and never uses it. For if it could be match'd, both would make a Pair of Pendants for the Ears, set between Rubies or Emraulds, according to the custom of the Country; there being no person of any quality that does not wear a Pearl between two colour'd Stones in his Ear.
The form of three Balair Rubies belonging to his Majesty, transparent quite through.

![Image of Rubies](image_url)
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 Arguerrel is the fairest of all. The second place is called Boza; and the third is near the Island of St. Peter. There are two other places upon the Coast of France, the one near the Batillon of France, the other at Toulbargue. There is also another Fishery upon the Coast of Sicily, near Treposo, but the Coral is small, and ill-colour'd. There is another upon the Coast of Catalonia, near Cape de Louers; 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 Corfoa. 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 or three tips of wood a-croos, fastening a great piece of Lead in the middle to make it sink; after that they wind carefully about the tip a good store of tufted Hemp, and fasten the wood to two Cords, one end whereof 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 Rock, the Hemp twists itself among the Coral, so that sometimes they stand in need of five or six Boats to pull up the wood again: and if one of the Cables should chance to break with the stress, all the Rowers are in danger to be lost. 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 oozy, 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 wasted.

This puts me in mind of one thing that I saw at Marseilles 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 to cut, there was a worm that stirs, 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 spongy-matter, like our honey-combs, where these worms live 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-substance; and this perhaps may be a kind of feed, which falling upon any thing that 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 twin'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 freight, so that there are no Galleys 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 them through the nimbleness of their Vessels.

I have one observation to make concerning Coral, in respect of the Eastern people. The Buddhists make little account of Jewels or Pearls; valuing nothing so much as a good grain of Coral, wherewith they pull down the fitings that fastens their Purfes, 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 Purfes. 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 Portuguese
have assur'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 defpising 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 some-
times eight, somewhat elevated, with another in the middle; in the form of a
Rosé. They make Scabberds for Swords of the Skin; and the more those holes
grow in the form of a Rosé, the higher value they put upon them; having giv'n
ten-thousand Crowns for a Skin. To conclude the difcourfe of Coral, you must
know that the smaller part of people use it for Bracelets and Necklaces all over
Afgia, especially toward the Northern Territories of the Great Mogul; and all
along the Mountains as you go to the Kingdom of Afgan and Bountan.

Yellow-Amber is only found upon the Coast of Prussia in the Baltic-Sea, where
the Sea throws it upon the Sand when such and such winds blow. The Elec
tor of Brandenburgh, who is Sovereign of that Coast, farms it out for 20000 Crowns
a year, and sometimes 22000. And the Farmers keep guards on both sides of
the floar, in regard the Sea casts it up sometimes upon one side, and sometimes
upon the other, to prevent the stealing of it.

Amber is nothing but a certain congelation made in the Sea, like a certain Gum;
for you shall find in several pieces, Flies, Gnats, and other insects congel'd therein.
I saw seven or eight Flies so congel'd in one piece.

In China, when any great Lord makes a Feast, it is for his Grandeur and Mag-
nificence to cause three or four several forts of Perfuming-pots to be set upon the
Table, and to throw into every one of them a vast quantity of Amber; for the
more it burns, and the bigger the pieces are, the more magnificent is the Entertain-
ment accounted. The reason of this custom is, because they adore the fire;
and besides, that the Amber casts forth a scent pleasing to the Chinefses, there is
a kind of Oil in it, that flames after a more unusual manner than other materials of
fire. This waft of Amber makes it the best Commodity that could be imported
into China, if the Trade were free for Strangers. At present the Hollanders have
engrofs'd all this Trade to themselves, and the Chinefses come all to Batavia to
buy it.

As for Amber-grife; there is no person in the World that knows either what it
is, or where, or how it is produc'd. But the fairest probability is, that it must be
only in the Eastern-Sea: though some parcels have been found upon the Coast of
England, and in some other parts of Europe. The greatest quantity is found upon
the Coast of Melinda, especially in the mouth of a River call'd Rio de Sena. 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 considerable pieces. In the year
1627 a Portugal being sail'd from Goa to the Manilles, after he had paft the
Strait of Malacca, was by tempest 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 weigh'd thirty-three pounds; but falling together by the ears
about their shores, the Captain, to reconcile them, told them 'twas pitty to deface
it, in regard it was a Present fit for the King; and therefore advis'd them to preuent
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 preenting it to the
Vice-Roy, got a reward for himself; and the Party that found it: but the rest had
nothing at all.

In the year 1646 or 1647, a Middleburgher of good quality found a piece of
forty-two pounds upon the Coast of the Island of St. Maurice, where he com-
manded for the Holland-Company, East of the Island of St. Lawrence, and sent it
to Batavia: but there being a mark, as if some piece of it were broken off, the
Zealander was accus'd to have taken half, and turn'd out of his Command, what-
ever he could say to justify himself.

CHAP;
C H A P. XXII.

Of Musk and Bezoar; and some other Medicinal Stones.

The best fort, and the greatest quantity of Musk, comes from the Kingdom of Boutan, from whence they bring it to Patna, the chief City of Bengal, to truck it away for other Commodities. All the Musk that is fold 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 clottered-blood. When the Natives would adulterate their Musk, they stuff the bladder with the liver and blood of the Animal flic’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 waft. Others, so 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 left 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 fow 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 rye 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, fo that it must be qualify’d to render it acceptable, or rather lefs hurtful to the brain. The Scent of the Beast which I carri’d to Paris, was fo frong, that I could not keep it in my Chamber; for it made all peoples heads ache that came neer 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 65 degrees, but in 60 there are vast numbers, the Country being all over cover’d with Forrefts. True it is, that in the months of February and March, after these creatures have endured 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; shooting some with Bows, and knocking others o’the heads. Some have affur’d me that they are so 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 Boutan fearing that the cheats and adulterations of Musk would spoil the Musk-Trade, order’d that none of the Bladders should be fow’d up, but that they should be all brought to Boutan, 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, which 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 ordures 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
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 sell the Goat according to the quantity. This they will find out by flinging 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 bigness; though the small Bezoar has the same vertue 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 bigness of the Stone, with a certain Patte 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 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 caueth it to fly, there is a mixture. Bezoar is dearer according to the bigness of the Stones, advancing in price like Diamonds. For if five or fix Bezoars weigh an ounce, an ounce will be worth fifteen or eighteen Franks; but if it be a Stone of one ounce, that very ounce is well worth 100 Franks. I have sold 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 reft, having oblidged 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 six Goats by stealth 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 those 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 Macaffar. 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 hundred Crowns. The Portugues make great account of this Bezoar, standing always upon their guard for the fear of being poison'd.

There is another Stone in great esteem, that is call'd the Porcupine's-Stone, which that creature is fix'd 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 fo 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 exchang'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 presented to a friend.
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 vertue to drive away venom out of those that are bit by venomous creatures. If the perfon 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 clean it, you must steep it in Woman’s-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 Apotheomated matter. The Arch-Bifhop of Goa carrying me to his Cabinet of Rarities, shew’d me one of these Stones: and after he had alford me of the rare qualities it had, he gave it me. Once as he crofs’d a Merth in the land of Saltet where Goa stands, one of the men that carri’d his Pallequix, being half naked, was bit by a Serpent, and heal’d at the fame time. I bought several; but there are none but the Bramines that tell them, which makes me believe that they compound them. There are two ways to try whether the Serpent-Stone be true or falso. 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 glafs 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 Glafs.

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 represent’d in the Figure. And it is behind this hood that the Stone is found, many times as big as a Puller’s-egg. There are some Serpents both in Asia and America of a monstrous bigness, 25 foot long; as was that, the skin whereof is kept in Saravi, 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 flime, which being drank in water by the perfon that has the poison in his body, powerfully drives it out. These Serpents are no-where to be found but upon the Coafts 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.

Japen, which consists of several Islands Eastward of China, bending to the North; some people believing that Nippon, which is the biggest, is in a manner join'd 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 Japen. 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 Asiatick Gold.

The Island of Celebes or Macassar produces Gold also, which is drawn out of the Rivers, where it rolls among the Sand.

In the Island of Achen or Sumatra, after the rainy season, when the Torrents are wait'd, they find veins of Gold in the Flints, which the waters wash down from the Mountains that lie 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 Thibet, which is the ancient Caucasus, in the Territories of a Rajah, beyond the Kingdom of Cachemir, 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 Tipur, 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 Chepen-Goura. The first of these two Governments lies upon the River Sene, sixty 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 Portuguez. The Portuguezes have been Masters of this Country for many years, where they take upon them like Lords, and make War one upon another for the flightest occasions in the World; some of them having under them five-thousand Caferes, which are their Slaves. The Governor of Mozambique furnishes them with Calcutts, 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 Calcutts dy'd black. His Correspondents also in Goa send him every year two Vessels, which he sends to Sofala, Chepen-Goura, and even as far as the City of Monomotapa, the chief City of a Kingdom of the same name, otherwise call'd Vouwebaran, distant from Chepen-Goura fifty leagues, or thereabouts. He that commands all that Country, affumes the name of Emperor of Monomotapa, extending his Dominions as far as the Confines of Præfert John's Country. From this Country of Monomotapa 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 Swaz, I went to visit the Embassador of the King of the Abyssins. He shew'd us the Prefent which his Master had sent to the Great Mogul, consisting of fourteen stately Horifes, the remainder of 30, the rest dying by the way; and a great number of Slaves of both Sexes. But what was most remarka-
remarkable, was a natural Tree, all of Gold, two foot and four inches high, and six inches about in the flock. 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 refemb’ld 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, trusting 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 dropscial; 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 Monkaran, and is under the Jurisdiction of a certain King, beginning a hundred leagues, or there-abouts, above Chepon-Goura. The people of that Country find great store of dull-Gold in the Rivers that fall into the Sene; but it is much coarser than the other, though they bring it to Chepen-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 Monkaran, 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 so abound, that you may see them in herds in the fields; and that all the Pallido’s of their Fortresses, and the Pales of their Parks, are made of Elephants-teeth. Their usual Diet is Elephants-flesh; which four Cafres will kill with their Age-gaves, or a sort of Half-pikes. The water of their Country is very bad, which is the reason that their thighs are fivel’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 Beroe. 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 taft of it is very bitter upon the tongue.

As for Silver-Mines, there are none in all Asia but only in Japan; but some years since, at Delegora, Sangara, Bordelon and Bata, have been discover’d plentiful Mines of Tin, to the great damage of the English, there being now enough in Asia of their own befits.

---

**Chapter XXIV.**

The Relation of a Notable piece of Treachery, whereby the Author was abuse’d when he Embark’d at Gomrom for Surat.

In the Month of April 1665, being ready to depart from Gomrom for Surat, in a Vessel 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 Cafembrot, a Holland, who inform’d another Dutch-man, whose name was Wawmuck, of it. Thereupon they presently contriv’d
contriv'd a design to seize this Packet, upon the report that ran of the rupture between England and Holland. Cafembrot having seen the bignefs of the Packet, gives Wauwiek a defcription of it, and fo both together they contrive another of the fame form and bignefs as neer as they could. When I came a-board, I took the English Packet, and lock'd it up in my Bocacha, which is the fort of Cloak-bag that is us'd in that Countrey, and laid it behind my Bolster. There were two Shallops fein a-board us, wherein there were fixty bags of Silver, containing fome fifty, fome a hunder'd Tomans a piece. These bags they unladen very leisurely to gain time, watching when I would be gone to bed. But when they faw that I did not go to reft, the Dutch consulted together, and agreed to let fall a bag of Tomans into the Sea; and fo came all a-board, fending away a Shallop to Comorun for a Diver. When I found that the Veffel would not fet Sail till two or three hours after day-light, I went to reft, my Bocacha lying in the fame place, half out, and half with in-fide of my Boliter: But when my Servants were gone, and I alone and a-fleep in the Cabin, they cunningly stole my Bocacha, 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 fift of May following, I gave the Packet, as I thought, which I had receiv'd from the English Agent at Comorun, 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 sorrow, I underfood the villainous trick that Van-Wuck had put upon me. I wrote a fmart Letter of complaint to the Dutch-General in Batavia, but finding no redrefs, I was fore'd to undergo the hard cenfure of the English, who would not permit me to juftify my felf. However, as it is rare to fee treachery go unpunifh'd, the Complotters all dy'd miserably. Van-Wuck fell into a violent Fever, and being charg'd with the theft; thinking to defend himself with an equivocation, that if he took the Cloak-bag, he would fay 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 imprecat upon himfelf. Bezan his Lieutenant, after a great debauch, going to fleep upon the Terrafs 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 jealous 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 flabb'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.
When the Mahometans, with all his Court, follows the Sect of the Sunnis; the King of Golconda, that of the Chais. In the King of Vifapour's Territories the Sunnis and Chais are mingled together, which may be laid aloft of the Court of the Great Mogul, in regard of the great numbers of Persians that flock thereto to serve in his Armies. True it is, that though they abhor the Sunnis, yet they adhere to the Religion of the Prince; holding it lawful for the preservation of their Estates to conceal their belief. As for what concerns the Kingdom of Golconda, Koutoub-Cha, the present King, very zealously maintains the Law of the Chais; in regard the Grandees of his Court are almost all Persians.

Andrew-Zeb testifies above all things an extraordinary devotion for the Sect of the Sunnis; of which he is so zealous an observer, that he surpasses all his Predecessors in outward profession; which was the Cloak under which he usurped the Crown. When he took possession 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 Gehan-guir his Grandfather; and to shew himself more zealous to the Law, he turn'd Faquir or Dervish, 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 Hiczen and Henfin, the two Sons of Ali, who were put to death by the Soverains; 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 daze 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 forts of Mahometan Faquirs. The one fort go almost naked, like the Idolatrous Faquirs, having no certain abode in the world, but giving themselves up to all manner of uncleannesses. 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 ty'd 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 accompany'd 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 publick place. There he causes 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 secretes 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 Faqir, to shew his humility reaches out his hand to kiss; that done, he caueth them that come to consult him, to fit down by him, and hears every one apart. They boast themselves to have a prophetick 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 repose in any place.

The third fort of East Indian Faquirs, are those that being born of poor Parents, and defirous to understand the Law, to the end they may become Moulls, 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 withall, they come to be chief of the Mosques, and to the dignity of Moullabs, and Judges of the Law. Thofe 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; to be followers of their Laws.
BOOK III.

Travels in India.

CHAP. III.

Of the Religion of the Gentiles, or Idolatrous Indians.

The Idolaters among the Indians are so numerous, that they are reckoned to be five or six 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 these Idolaters are not in union among themselves; for Superstition 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 Cafe; 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 Cafe among the Idolaters, is very near the fame thing which was anciently call'd a Tribe among the Jews. And though it be vulgarly believe'd, that there are seventy-two Cafes, yet I have been inform'd by some of their most ingenious Priests, that they may be all reduc'd into four principal ones, from whence all the rest drew their Original.

The first Cafe is that of the Brammins, who are the Successors of the ancient Brahmins, or Indian Philosophers, that study'd Astrology. You may also meet with some of their ancient Books, in reading whereof the Brammins spend all their time; and are so vers'd in their observations, that they never fail a minute in the Eclipses of the Sun and Moon. And to preserve this knowledge among themselves, they have a kind of Univerfity, 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 strictly 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; those that go for the most refin'd Wits, being the greatest Sorcerers.

The second Cafe is that of the Rapsontes or Kervis, that is to say, 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 so often mention'd, are of this Cafe. These are so many petty Kings, whom their diffion has render'd Tributary to the Great Mogul. But in regard that the greatest part of them are in his service, they are highly recompen'd by the large Salaries they receive for the small Tribute which they pay. These Raja's, and the Rapsontes their Subjects, are the chiefeft support of the Dominions of the Great Mogul; for indeed the Raja's peffeing and pelfomfing were those that lifted up Aunveg-zeb to the Throne. But you must take notice, that all of this second Cafe are not Warriors; for they are the Rapsontes only that go to War, and are all Horfemen. But for the Kervis, they are degenerated from their Anceftors, and of Soldiers are become Merchants.

The third Cafe is that of the Banfiuns, who are altogether addicted to Trade; of whom some are Sheriffs or Bankers, others broakers, employ'd between Merchant and Merchant for buying and felling. Those of this Cafe are so 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 Arithmetic; which they are fo perfect at, that without making ufe either of Pen and Ink, or Counters, but only of their memories, they will in a moment caft 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 paflion 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 paflion may be over. They never eat any thing that has life; nay they would rather dye.
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 Rapsom, because they kill the Victuals they eat, all but Cows, which they never touch.

The fourth Case is that of the Charadas or Soudras; who go to War as well as the Rapsom, but with this difference, that the Rapsom serve on Horseback, and the Charadas on Foot. Both of them take it for an Honour to dye in Battle; and let him be Horse or Foot, that Soldier is accounted infamous that retreats in Fight; 'tis an eternal blor 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 confideration of the grief which it would occasion to his Wife, should he leave her a Widow. When he knew the reafon of his flight, as soon as he came to the door, the fhut it against him, and order'd him to be told, that he could never acknowledg that man for a Husband, who had preferr'd the Love of a Woman before his Honour; that he did not defire to fee him any more, as being a stain to the Reputation of her Family; and that he 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 Cowardife, the door of his Houfe was again fet 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 Cafes, are call'd Panzecon. 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 fo rich, nor marry either Son or Daughter, but to one of his own Craft. By the fame rule, when a Taylor dies, all tho' of his own Trade accompany the Corps to the place where it is burn'd; and the fame practice is observ'd in all other Trades.

Among the particular Cafes, there is one that goes by the name of Alacors, whose employment is only to clean Housés; for which every Family pays him something once a month, according to their proportion and quality. If a perfon of quality in the Indies keeps fiftty Servants, let him be Mahometan or Idolater, there is not one of them will take a Befome in his hand to sweep the Houfe; for he would think himself 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 busines; whether it be to carry the pot of Water to drink by the way, or to give his Mafter his Pipe of Tobacco when he calls for it; fo that if the Mafter fhou'd bid one to do that which the other was appointed to do, that Servant would stand like a Statue, and never make him any anver. But for the Slaves, they are oblig'd to do what ever the Mafter commands them. These Alacors having no other busines but only to make clean the Houfes, eat the scraps of all the other Cafes; and fo without fcruple feed upon any thing. There are none but tho' of this Tribe make use of Ales, to carry away the filth of the Houfes into the Fields; for which reafon none of the rest of the Indians will fo much as touch that Animal; which is quite otherwife 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.
Book III.  

Travels in India. 163

CHAP. IV.

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 Tonquin. 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 meaner sort of people, as well in the Territories of the Great Mogul, Kings of Golconda and Vizapour, as in the Isles of Aboan, 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 Jobw, being call'd before the Emperor Prapender. But as soon as he had embrac'd the Christian Faith, the Princes and Priestis 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 affign'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 Motiom, 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 defir'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 testifi'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 as Jesus Christ had taught; but only he wonder'd 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 convertor of others.
CHAPTER 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 Permeffer, in others Permael, and Wefnon among the Bramins 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 Gauges, and worship as a God. They are so obstinately wedded to this foolish imagination, that the wife of the Bramins 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 Abysses of Idolatry. There is one Tribe so superstitious, in reference to that Article, that they carry those Oval Flints 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 assign 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 vertuous of all his Children, which he had by two lawful Wives. He was particularly belov’d by his Father, who design’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 Houfe, and all his Territories; upon whose exclusion the Son of that Wife was declar’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, stray’d from the Company, and was missing a long time; insomuch that Sita fearing that fame disfater 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, shou’d she be left to her Jelf. Nevertheless Lokeman being over perswaded 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 Faqrer, and beg’d an Alms of her. Now Ram had order’d Sita, that she should not stay out of the place where he left her, which Rhevan well knowing, would not receive the Alms which Sita present’d 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 stay’d for him. Ram at his return missing Sita, fell into a swoon 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 Bramins 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 swam over the Sea at one Leap, and coming into Rhevan 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 Commissiou 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 to great a Miracle, as that Ram her Husband should make a Beast speak, to bring her the news of his health, and to teetle, as he did, the marks of his affection. But the Ape Harman wrought Miracles himself, for being taken for a Spy by some of Rhevans Servants, who therefore would have burnt him, he made use of the fire which they had prepar’d to burn him, to set Rhevans Palace on fire, which he almost consum’d to the ground, with all the tatters and rags which were ty’d to his tail and his body. When the Ape had thus done, the better to escape out of Rhevans hands, he took the same way he came, and repassing the Sea again at one jump, he came and gave Ram an account of his adventures; and told him in what a sorrowful condition he had found Sita, who did nothing but mourn by reason of her absence from her Husband. Ram touch’d with his Wives affection, resolv’d to deliver her out of Rhevans hands, whatever it cost him; whereupon he rais’d Forces, and being guided by the Ape, at length he came to Rhevans Palace, that still smok’d, the fire had been so great; and by reason that Rhevans Servants were dispers’d, Ram had an easy opportunity to see his belov’d Sita again, whom Rhevan abandon’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 Harman, who had done him so eminent service.

As for Rhevan, he spent all the rest of his days like a poor Faquir, seeing 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 Faquirs, that swarm all over India, first took their Original.

C H A P. VI.

Of the Faquirs, or poor Volunteers among the Indians, and of their Pennances.

The Original of the Faquirs, as I said before, came from that Rhevan, whom Ram dippold of his Kingdom; at which he receiv’d such an unspakeable sorrow, that he resolv’d to lead a Vagabond life, and to wander about the world, poor, stript of all, 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 Faquirs wander generally in Troops, every one of which has a Super- rior. And in regard they are quite naked, Winter and Summer lying upon the hard ground, when it is cold, the young Faquirs, 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 breed 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 fort of living Creature. The young Faquirs having got together a good quantity of dung, mix’d with dry turf, make several fires, according to the bigness of the Company; round about every one of which the Faquirs eat themselves. When they grow sleepy, they lay themselves upon the ground, spreading the Ashes abroad, which serve them for a Mattres; without any other Canopy than that of Heaven.

As for the Faquirs that do Pennance, when they are laid down in the same posture as you see them in the day time, they kindle a good fire on each side of them, for otherwise 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 Faquirs for their Guests, which the more auttare 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 Faquirs many time join together to go in Pilgrimage to the Principal Pagods, and publick Waterings, 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 Vifapour. Some of the most auttare Faquirs live in little pictui-ful Huts near their Pagods, where they have once in four and twenty hours something to eat below'd upon them for God's fake. The Tree whereof I have given the description, is of the fame sort as that which grows neer Gomun, which I have describ'd in my Persian Relations. The Franks call it the Bramins-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 Mamanoua; thi- ther great numbers of Idolaters every day resort: neer to which there is some Bramin or other always appointed to be ready to say Prayers, and receive the Alms of Rice, Miller, and other Grains which the charitable bestow upon them. The Bramin marks the forehead of all, Men and Women, that come to pray in the Pagod, with a kind of Vermillion, wherewith he also bends 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 Mamanoua, Sita, Madeina, and others; whereof they have a great number.

Numb. 2, is the figure of Mamanoua, which is in the Pagod.

Numb. 3, is another Pagod neer the former. There stands a Cow at the door, and within stands the figure of their God Ram.

Numb. 4, is another Pagod, into which the Faquirs, that do Penance, often re-tire.

Numb. 5, is another Pagod dedicated to Ram.

Numb. 6, is a Hut into which a Faquir 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 believ'd, had I not seen it. My curiosity carri'd me to see one of those Penitents, with the President of the Dutch Company, who let a Spy to watch night and day whether any body brought him any victuals. But he could not discover any relief the Faquir 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 sorts of Penance out-doing this, might be thought incredible, were there not so many thousand witnesses thereof.

Numb. 7, is the figure of another Penitentiary, over whose head several years have past; 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.

Numb. 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 caus-es certain Carnoties 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 recei-
The Figure of a Penitent as they are represented in little under the Basniams great Tree.
necessities they have other _Faquirs_ in their company always ready to affist them.

_Numb. 9_, is the posture of another Penitent, who every day for several hours stands upon one foot, holding a Chafing-dish in his hand, into which he pours Incense, 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 sitting with their hands rais'd above their heads in the air.

_Numb. 12_, is the posture wherein the Penitents sleep, without ever resting their arms; which is certainly one of the greatest torments the body of man can suffer.

_Numb. 13_, is the posture of a Penitent, whose arms, through weaknes, hang flagging down upon his shoulders, being dry'd up for want of nourishment.

There are an infinite number of other Penitents; some who in a posture 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 so much as speaking one word, or looking any person in the face. And indeed there is such an infinite variety of them, that would render the farther discourse of them more then tedious.

True it is, that I have hid those parts which modesty will not suffer to be expos'd to view. But they both in City and Countrick 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 tho're parts which modesty forbids to name; yet shall you not observe in them any motion of sensuality; rather quite contrary, seeing them never to look upon any person, but rowling their eyes in a most frightful manner, you would believe them in an extaefie.

---

**CHAP. VII.**

**Of the Idolaters belief touching the estate of the Soul after death.**

'Tis an Article of the Idolaters Faith, that the Souls of Men departing out of the body, are presented to God; who according to the lives which they lead, orders them another body to inhabit. So that one and the fame person is born several times into the World. And that as for the Souls of wicked and vicious persons, God disposeth them into the bodies of contemptible Beasts, such as Asles, Dogs, Cats, and the like; to do Penance for their crimes in those infamous Prisons. But they believe that those Souls that enter into Cows are happy; presuming that there is a kind of divinity in those creatures. For if a man dye with a Cowe-tail in his hand, they say it is enough to render him happy in the other World.

The Idolaters believing thus the transmigration 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 some of their kindred or friends doing Penance in those bodies.

If the Men in their life-time are famous for their vertuous deeds, they hold that their Souls pass into the bodies of some Potent Raja's; where they enjoy the pleasures of this life in those bodies, as the reward of those good works which they did.

This is the reason why the _Faquirs_ put themselves to such horrible Penances. But because that all are not able to endure so 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 Prayers, their God may affign them the body of some Noble Personage.
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 purification 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 the Soul departs out of the Body, both Body and Soul may be cleans’d from all defilements: 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 Pagan. There are some perfons 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 Caste or Tribe assemble together at the Houfe of the deceas’d, and laying the Body upon a Beer cover’d with clean fine Linnen according to his Quality and Estate, they follow the Beer, which is car’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 Beer, founds a little Bell, to advertize the living to pray for the dead. The Body being set 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 deceas’d 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 her arms and legs the Bracelets which her Husband put on when he espous'd her, in token of her submisson, and her being chain'd to him: and all the rest of her life she lives flighted and depeis'd, and in a worse condition than a Slave in the very House where she was Miftrefs before. This unfortunate condition caufes them to hate life, so that they rather choose to be bui'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 re- vive again with him in another World, with more honour and more advantages than they enjoy'd before. These are the motives that perfwade the Women to burn with their Husbands; besides that, the Priests flatter them with a hope, that while they are in the midit of the flames, before they expire, Ram will appear, and reveal wonderful visions to them; and that after their Souls have tranfmigrated 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 the inhabitis, who being a Mahometan, and abhorring that execrable custom of Self-murder, is very thry to per-mit them. Besides, there are none but Widows that have no children, that lie 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. Those 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 busines to fit upon the Road to boyl certain Pulfe in water, and to give the liquor to Travellers to drink. Others fit with fire always ready for them to light their Tobaco. Others make vows to eat nothing but the un-digested grains which they find in Cow-dung.

The Governor finding no perfwasions will alter the Woman's resolution, but more especially perceiving by the fign which his Secretary makes him, that he has receiv'd the Coin, in a furly 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 perfon that is to be burnt, 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 Cafe the is of receives by her generous resolution, the dreffes her self as she were going to be marri'd, and she is conducted in triumphant to the place of execution. For the noife 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 stupify 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 rack for them among the ashes when the party is burn'd.

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 Dehli, they set up a little Hut about twelve foot 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 plac'd in the middle of the Hut, in a half-lying-down posture, leaning her head upon a kind of a wooden Bolster, and resting her back against a Pillar, to which the Bramin aye her about the middle, for fear she should run away when she feels the fire. In this posture she holds the body of her deceas'd Husband upon her knees, chewing Betul all the while: and when she has continu'd in this posture about half an hour, the Bramin 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 deceas'd Husband to the Ganges to wash his Body, and to wash her self before she is burn'd. I have seen dead Carkasses brought to the Ganges above twenty days journey off from the place, and smell 'em to boot; for the scent of them has been intolerably noyson. There was one that came from the Northern Mountains near the Frontiers of the Kingdom of Bentan, with the body of her Husband car'd in a Wagon; the travel'd twenty days a-foot, and neither eat nor drink for 15 or 16 days together till she came to the Ganges, where after she had wash'd the body that stank abominably, and had afterwards wash'd her self, she was burn'd with him with an admirable constancy. Before the Woman that is to be burn'd, goes the Mufick consisting 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-crois her the body of her Husband. When that is done, her kindred and friends, fome bring her a Letter, fome a piece of Calicut, another pieces of Silver or Copper, and defire her to deliver them to their Mother, or Brother, or some other Kinman or Friend. When the Woman fees they have all done, she asks the Standers-by three times, if they have nothing more of fervice to command her; if they make no anfwer, she ties up all she has got in a piece of Taffata, which she puts between her own belly, and the body of her Husband, bidding them to set fire to the Pile, which is presently done by the Bramin and her Kindred. I have observ'd, because there is fearcity of Wood in Bengal, that when these poor Creatures are half gridd'l'd, they cast 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 fall'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 pick out of their heads: which is the reason that in Bengal you shall fee 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, the poor Infants are not so exposed to the Crows; for where the Ape discovers a Neft of thofe Birds, he climbs the Tree, and throws the Neft one way, and the Eggs another. Sometimes some charitable people among the English, Hollanders, and Portugals, compassionating the misfortune of thofe Children, will take them away from the Tree, and give them good education.

All along the Coaft 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 fet the body of the man upon the brink; and then prefently up comes the Woman dancing and chewing Betel; accompany'd by her Friends and Kindred, with Drums beating, and Flutes founding. Then the Woman takes three turns round the hole, and every time she has gone the round, the knife her Friends and Kindred. After the third time the Bramins cut the Carcals of her Husband into the flame; and the Woman standing with her back to the fire, is puff'd in by the Bramins alfo, 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 confum'd.

In most places upon the Coaft of Coromandel, the Women are not burnt with their deceas'd Husbands, but they are buried alive with them in holes which the Bramins make a foot deeper than the tallnefs of the man and woman. Usually they choose a Sandy place; fo 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 furface of the ground, after which they jump and dance upon it, till they believe the woman to be stiff'd.

When some of the Idolaters upon the Coaft of Coromandel are upon the point of death, their Friends do not carry them to the fide of a River or Lake to cleanse their Souls, but they carry them to the fittest Cow they can find; and laying the sick party juft behind the Cow, they lift up her Tail, and provoke her to pifs. If the pifs, fo that it falls upon the face of the sick party, all the Company are overjoy'd, faying, that his Soul is happy. But if the Cow do not pifs, to wash the fick parties face, they burn him with a great deal of tallnefs. If a Cow be fick, the owner muft be careful to lead her to a Pond or River; for should the dye at his Houfe, the Bramins would fine him.

CHAP. X.

Remarkable Stories of Women that have been burnt after their Husbands deceafe.

The Raja of Velou having loft his City and hislife, through the lossof a Battel gain'd against him by the King of Vifaipour's General, he was extremly lamented at Court. Eleven of his Wives also were no lesse concern'd for his death, and resolv'd to be burnt when his Body was burn'd. The General of Vifaipour's Army understanding their resolution, thought at firft to divert them, by promising them all kind usage. But finding perfwations 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 purpofe 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 Pearson entrusted, laugh'd at their threats; but the Keeper of thofe 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 halten'd their own deaths.

Two of the most potent Raja's of India came to Agra in the year 1642, to do homage to Sha-toban, who then reign'd; who not having acquitted themselves as they ought to have done, in the judgment of the Grand Matter of the Kings Houshold, 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 15 or 16000 thousand Horic, was nett'd at the bold reproof which the Grand Matter gave him, and drawing out his Dagger, flew him upon the place, in the presence of the King. The Grand Matter falling at the feet of his own Brother, who stood close 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 athwart his Brothers Body. The King, who beheld these two murthers one upon the neck of the other, retir'd into his Haram for fear. But presently the Omrabs and other people fell upon the Raja's, and cut em to pieces. The King incens'd at such an attempt committed in his House 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 Housles, came dancing and leaping, and presently got upon the Funeral pile, holding one another by hands, and being presently after stif'd with the fmoak, fell together into the fire. Presently the Bramins threw great heaps of Wood, pots of Oil, and other combustible matter upon them, to dispatch them the sooner.

I obier'd a strange passage at Patna, being then with the Governour, a young Gentleman of about twenty-four years of age, in his own House. While I was with him, in came a young woman, very handsomely, and not above two and twenty years old, who deffir'd leave of the Governour to be burn't with the Body of her deceas'd Husband. The Governour compassionating her youth and beauty, endeavour'd to divert her from her resolution; but finding he could not prevail, with a furly countenance, he ask'd her whether she understand what the torment of fire was, and whether she had ever burn't her fingers? No, no, answ'er'd she more floutly than before, I do not fear fire, and to let you know as much, fend for a lighted Torch hither. The Governour abominating her answ'er, in great passion bid her go to the Devil. Some young Lords that were with the Governour, deffir'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 saw the lighted Torch coming, she ran to meet it, and held her hand in the flame, not altering her countenance in the least; still fearing her arm along up to the very elbow, till her fleth look'd as if it had been broil'd; whereupon the Governour commanded her out of his sight.

A Bramin coming to Patna, and assembling all his Tribe together, told them, that they must give him two thousand Roupies, and twenty-seven Ells of Calicut. To which the chief among them made him answ'er, that they were poor, and could not possibly raise such a sum. However he perliifted 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 climbe'd a Tree, and sitting in the fork between the boughs, remain'd there without eating or drinking for several days. The noise of this extra-gance coming to the ears of the Hollanders where we lay, we set Sentinels to watch whether it were true, that a man could set so long without victuals, which he did for thirty days together. The one and thirtieth day of such extraordinary Fatt, the Idolaters fearing to kill one of their Priests for want of granting him his demand, club'd together, and brought him twenty-seven Ells of Calicut, 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 fix 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 disappear’d 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 allô, 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 Chinese 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 deceased; 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 Chinese perceiv’d it, they pay’d the victuals to spoil the Dutchmen fasting. The Townsmen of Batavia taking the Souldiers part, accus’d the Chinese for poymoning several of the Dutch. But the Chinese pleaded, that if the Souldiers had over-eat themselves, or surfeited themselves upon what was left for the dead to eat, it was 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 hush’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, whereon 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 Pagrane, Banaros, Maura, and Tri- peti.

Pagrane is one of the mouths of Ganges, whereupon is built the Great Pagod, where the Arch Bramin, or chief Priest 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 thofe 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 Refo-ra. 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 long, stole a Diamond out of one of the Idols 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 sins. That which makes it so rich (for it maintains above twenty thousand Cows) is the vast Alms that are continually bestowed on it. And 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 Priest;
Priest, who before he gives them leave to have 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 Bramin causes 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 Earthen pots of different bigness; and at the hour when the Pilgrims come for their meat, the chief Bramin orders another Bramin to take a pot of boiled 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 fall together, and a certain kind of a Bason, 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 Pagrenate: It is cover'd from the Shoulders downward with a great Mantle that hangs down upon the Altar. This Mantle is of Tiffue 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 building 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 op'n but his hands and feet; the head and body being of Sandel-wood; round about the Dvom, 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 less, where the Pilgrims make their lesser Offerings. And some that have in sickness, or upon business made any Vows to any Deity, bring thither the remembrance thereof in remembrance of the good which they have received. They rub this Idol every day with sweet Oils, that make it of a black colour. And at the right hand of this Idol fits his Sister, who stands upon her feet, and is well clad, being call'd by the name of Sotera; upon his left, stands his Brother, cloath'd all over also, whom they call Balbader. Before the Idol, somewhat toward his left hand, stands the Idols Wife upon her feet, all of maffy Gold, by the name of Remi; whereas the other three are only of Sandal-wood.

The two other Pagods are appointed for the residence of the chief Bramin, and other Bramins that officiate in the great Pagod. All these Bramins go with their heads bare, and for the most part shav'd; having no other Cloathes but only one piece of Calicuc, 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 Bramins, appointed for that service by the chief Bramin.

Next to that of Pagrenate, 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 descent all of Stone; near to which are certain Platforms, and small blind Chambers, some for the Bramins lodging, others where they drefs their victuals;
vi\ntuals; for so soon as the Idolaters have said their Prayers, and made their Of\nferings, they dress their food, not suffering any perfon to touch it but themselves, for fear left any unclean perfon should come near it. But above all things, they pu\nlionately desire to drink of Ganges water; for as often as they drink it, they are w\nsh’d, as they believe, from all their fins. Great numbers of thee Bramins go every day to the ceafeat part of the River, where they fill their little round ear\nthen-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 Pri\eft, who covers them with a fine piece of flame-colour’d Calicaut, three or four\ntimes doubl’d, to which he sets his Seal. The Bramins carry these pots, some\nfixed of them ty’d together with fix little cords fatten’d to the end of a ftick as\nbroad as a lafh, shifting their shoulders often, travelling fometimes three or four\nhunder’d leagues with thofe precious burthen’s up into the Country. Where they fell it, ro prefent it, but that is only to the rich, from whence they expect great rewards. There are fome of thee Idolaters, who when they make any great Feast, efpecially when they marry their children, will drink four or five\nhunder’d Crowns in this water. They never drink of it till the end of their meals;\nand then a glafs or two according to the liberality of the Mafter of the Feast. The\nchief reafon why they efteem the water of Ganges fo highly, is, becaufe it never\nputrifies, nor engenders any vermin; though I know not whether they may be\nbelieve’d, condering the great quantity of dead bodies which they fling into the
Ganges.

The body of the Pagod of Banarous is made like a Crofs, as are all the reft of the Pagods, the four parts whereof are equal. In the midft there is a Cupola rais’d very high, the top whereof is pyramidal; at the end alfo of every four parts of the Crofs there is a Tower, to which there is an afcent on the out-side. Before you come to the top, there are feveral Balconies and Niches wherein to take the fresh air: and round about are figures of all sorts of creatures, but very ftrong work. Under the Duomo, 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 serve for a foot-toll, which is cover’d sometimes with a rich Tapeftry, fometimes with Silk, fometimes with Cloath of Gold or Silver, according to the folemnity of their Festival. Their Altars are cover’d with Cloath of Gold or Silver, or else with fome painted Calicuts. Approaching the entry of the Pagod, you fee the Altar right before ye, together with the Idols which are upon it. For the Wo\nen 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 fome five or fix foot high; but you can fee neither arms, nor legs, nor body: nothing appears but the head and neck, all the reft being cover’d down to the Altar with a Robe that spreads it felf below. Sometimes you fhall fee the neck fet out with fome rich Chain either of Gold, Rubies, Pearls, or Emralds. This Idol was made in honour and likenefs of Bhima-don, who was heretofore a very great and holy Perfomage among them, whose name they oft’hen have in their mouths. Upon the right-fide of the Altar stands the figure of a Chimera, part Elephant, part Horfe, part Mule. It is of mahilive Gold, and they call it Garon, not fuffering any perfon to approach it but the Bramins. They fay it is the refemblance of the Beast which carried that holy perfon when he liv’d upon earth. And that he travel’d long journeys upon his back, to fee 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 stands an Idol of black Marble fitting crofs-legg’d, about two foot high. While I was there, a little Boy who was the Son of the High-Priest stood upon the left-fide of the Altar, and all the people threw him certain pieces of Taffita, or embroider’d Calicaut, 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 threw him fruits and flowers; whatever they threw him, he rubb’d it upon the Idol, put it to his lips, and then reftor’d it to the people. This Idol is call’d Morti-Ram, that is to fay God-Morti, and was the Brother of him that stands upon the great Altar.
Under the Portal of the Pagod fits one of the principal Bramins with a great Bason 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 sent for it from the River, they do not believe to be perfectly purif’d, and by consequence 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 leaf defil’d. For when they are necessitated to the deeds of nature, some think it not enough to wash the part defil’d; 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.

Near to this great Pagod upon the Summer-west, stands a kind of a Colledg, which the Raja Josing, the most Potent of all the Idolaters in the Mogul’s Empire, built for the education of the youth of the better sort. I saw two of the children of that Prince there at School, who had for their Masters several Bramins, 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 Colledg, and casting my eyes up, I discover’d two Galleries that went round the Court, where I saw the two Princes fitting, attended by several petty Lords and Bramins, who made several Mathematical Figures upon the ground with chalk. The two Princes seeing me, sent to know who I was; and understanding that I was a Frank, they sent for me up, and ask’d me several questions touching Europe, and particularly touching France. Whereupon there being two Globes in the room which the Hollanders had given the Bramins, I shew’d the Princes where France lay upon one of them. After I had taken leave, I ask’d one of the Bramins 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 Bramins, four of each side of the Gate, with every one a Censer in his hand, follow’d by a rabble of other Bramins that made a hideous noise with Drums and other Instruments. The two eldest of the Bramins sing a Song; and then all the people, falling into the tune, fall a singing and playing, with every one a Peacock’s-tail, or some other kind of label, to drive away the flies, that the Idol may not be annoyed when they open the Pagod. This fasting, and the Mufick, lasted a good half hour. Then the two principal Bramins made a great noise three times with two little Bells, and with a kind of a Mallet knock’t at the Pagod-door. Which was presently open’d by fix Bramins 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 La-kemin, and in her left-arm a little Girl, which they call the Godde’s Sita. So soon as the Pagod was open, and that a great Curtain was drawn, the people, who perceive’d the Idol, fell upon the ground, laying their hands upon their heads, and prostrating themselves three times. Then rising up, they throw great quantities of Notiçays and Garlands to the priests; with which the Bramins touch’d the Idol, and then restore’d them again. Before the Altar stood a Bramin, who held in his hand a lamp of nine weeks lighted, upon which he cast Incence every hour, and then held it to the Idol. All these ceremonies lasted above an hour; after which the people departed, and the Pagod was shut. They presented the Idol with great store of Rice, Meal, Butter, Oil, and Milk-mears, of which the Bramins lose nothing. Now in regard this Idol is the representation of a Woman, the Women all invite it, and call her their Patronès: 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 Bramins, as in alms to the poor, above five Lacies 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 Richomardas, 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 Gopaldas, the Brother of Richomardas. 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 caused to be set there, with a Collar 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 Countrie; but which sometimes op's it fell 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 ruine of the people of that Countrie, is the vast number of Elephants that breed there, and devour their Harvest. If a Caravan pafs through any part of that Countrie where there are no Inns, in regard the people are forc'd to lye in the open Fields, they have much ado to defend themselves from the Elephants that will come to take away their provisions. To scare them, the people make great fires, shoot 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 repreffarions of Maids and Women; so that Men are seldom known to repair thither for devotion's fake; and therefore it is call'd the Women's Pagod. There is an Altar in the middle, as in other Pagods; and upon the Altar an Idol of mally Gold, four foot high, repreffenting a Maid standing upright, which they call Ram-Marnion. At her right-hand stands a Child of mally 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 instruct'd 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 Countrie long'd for her company; so that being stoll'n from her one night, she was never seen afterwards. Upon the left-hand of this Idol stands another Idol, repreffenting an old Man; who, as they say, was the fervant of Ram-Marnion and the Infant: for which reafon 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 the Pagod till the full of the Moon. During those fifteen days, the Pilgrims, as well Men as Women, falt from time to time, and waft themselves three times a day, not leaving a hair in any part of their bodies, which they take off with a certain earth.

C H A P. XII.

A Continuation of the description of the principal Pagods of the Indian Idolaters.

Next to the Pagods of Itugrenate and Banarous, the most considerable is that of Matura, about eighteen leagues from Agra, upon the way to Dehly. It is one of the most fumptuous Edifices in all India, and the place to which the greatest number of Pilgrims was wont to refort: But now there are very few or none; the Idolaters having infenfibly loft the reverence which they had for that Pagod, since the River of Gemena, that formerly ran by that Pagod, has chang'd its courfe; above half a league from it. For it requires so much time to return to the Pagod, after they have waft'd in the River, that they were many times defi'red again before they could reach it. Though this Pagod stand in a bottom, yet you may difcover it five or six 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 like our Slaters, some of them being fifteen foot long, and nine or ten foot broad, yet not above six fingers thick, especially when you cleave them as you would have them for use: They also make very fair Pillars. The Fortresses of Agra, the Walls of Jehan- 

The Pagod is built upon a great Platform of an Octagonal Figure, pav'd with Free-stone; being adorned round about with the figures of all sorts of creatures, especially Apes. There is an ascent 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 ascents 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 Piazza before it. The Structure is in the form of a Cross, like the rest of the Pagods, in the midst whereof a great Duomo, with two others of each side somewhat less, advance themselves above the rest 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 forts of Monsters. From one foot below every one of these Duomo's, to the Roof, as such and such spaces, are Windows, some five, some six feet high, and to every Window belongs a Balcony, where four persons may stand. Every Balcony is cover'd with a little Arch, supported by four Pillars, others by eight, every two touching one another. Round about the Duomo's are Niches fill'd with the figures of Demons. Some with four arms, some with four legs. Some with men's 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 sight to behold so many deform'd spectacles. There is but one great door to the Pagod, upon each side whereof there are Pillars and Figures of Men and Monsters. The hinder-part is close with a close Baluster of Stone-Pillars five or six inches in Diameter, into which, as into a kind of Sanctum Sanctorum, none but the Bramins are permitted to enter: but for Money, I got in, and saw a square Altar some 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 Ram, Ram. You see nothing but his head, which is of a very black Marble, with two Rubies instead of eyes. All the body, from the shoulders to the feet, is cover'd with a Robe of Purple-Velvet, with some small embroidery. There are two other Idols on each side of him two foot high, apparel'd in the same manner; only their faces are white, which they call Bebchur. There I also saw a Machine sixteen foot square, and between twelve and fifteen foot high; cover'd with painted Calicuts, representing the shapes of Devils. This Machine running upon four Wheels, they told me, was a moving Altar, upon which they carry'd their great God in Procession to visit the other Gods, as also to the River, whither all the people went upon their great Festival.

The fourth Pagod is that of Tripeti, in the Province of Carnatica, toward the Coast of Coromandel, and Cape Comorin. I saw it as I went to Masulipatan. It is a Pagod to which there belong a great number of little lodgings for the Bramins: so that altogether it seems to be a great Town. There are several Ponds round about it; but their superlition is so great, that no Passenger dare take any water out of them, but what the Bramins gives him.
**CHAP. 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 nam’d; but most generally to that of Pugrenate, 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 covered with Tiffues, they travel 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 Kirchin 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 Tiffue of Gold and Silver, fring’d as richly; the Mattress and Bolster being of the same stuff under the head, feet, and elbows. The Bramins also distribute Flabels to the most considerable of the Company, the handles whereof being eight foot long, are plate’d with Gold and Silver. The Flabel being three foot in Diameter, of the same Tiffue 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 tinging. There are fix of these Flabels usually employ’d to keep off the Flies from their God; the better sort taking it by turns, that the honour of waiting upon their God may be more equally shar’d.

**CHAP. XIV.**

Of divers Customs of the Indian Idolaters.

The Bramins are well skill’d in Astrology; and will exactly foretell to the people the Eclipces of the Sun and Moon. The second of July 1666, about one a 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 Fih 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 noife altogether.

Every Bramin has his Magick Book, wherein are abundance of Circles and Semicircles, Squares, Triangles, and several sorts of Figures. 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 fih. Then there ensues a most horrible din of Drums, Bells, and great noife of founding Mettal, which they twang one against another. And as soon as the vicuitals are thrown into the River, the people are to go in and wash and rub themselves till the Eclipse be o’ver. 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 Bramins, they stay aghore to receive the richer sort, 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, Pulle, Milk, Butter, Sugar, Meal, and Wood. Before the Chair the Bramin makes a place very clean about five foot square; then with Cow-dung steep’d in a kind of yellow Bason, 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 Cows-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 smoke which rises, 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 also colour the Horns; and if they have a particular Kindness for the beast, they hang them with Leaves of Guided Tin. Every morning they worship the Idol, and the Maid’s dance about it for an hour, to the noise 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 else their Malomem Governor would not suffer them to make Wine, nor to sell any which might be brought out of Persia.

Their strong Water is thus made: They take a great Earthen pot, well glaz’d within, which they call Martawane; into one of these Vessels, that holds three hundred Paris pints of Palma-wine, they put in fifty or sixty 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 lets the Palma-wine a bubbling and working just like our new wines, for five or six days together, till it becomes of a sweet Liquor, as fowre as our Crabs. Then they ditell it, and according to the taste they would give, they either put into a Cauldron full, a little Bag of Mace, or three or four handfuls of Annife-feed. They can make it also as strong as they please.

Being at Agra in the year 1642, an Idolater, whose name was Voldas, Broker to the Hollander, about seventy years of age, receiving news that the chief Bramin of the Pagod of Matura was dead, went to the Hollander and defir’d him to even all accounts; for said he, the chief Priest 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 some of his Kindred; but having neither eaten nor drank from the time he receiv’d the news, he dy’d by the way; having famish’d himself for grief.

The Indian Idolaters have a custom, that when any person gives a thing, they snap their fingers, crying out, Gi-Narami, remember Narami, who was a great Saint among them, for the fear the Evil Spirit should enter into the body of him that gives.

Being at Swat in the year 1653, a Ralphone being demanded Custom for three or four pieces of Calicut, boldly ask’d the Governor, whether a Soldier that had serv’d the King all his life-time, ought to pay Custom for two or three pitiful pieces of Calicut, not worth four or five Roupies; telling him it was only to cloath his Wife and Children. The Governor sett’d at his fawcinis, call’d him Bethico, or Son of a Whore; adding, that if he were Prince he would make him pay his Customs. Whereupon the Soldier incens’d at the afront, making as if he felt for Money to pay his dues, bearing up to the Governor, stab’d him in the belly, so that he dy’d immediately. But the Soldier was presently 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 wishing and in two pieces, with a hinge in the middle to open them. According to the quality of the Bride those 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 Plates or Fig-leaves several fots of Meats, Calicuts, and Stuff; 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 Fire-works, 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 Ingratitude fills himself with the purest Water of the River, and then seals with his own Seal. They never drink this water till the end of the Feast, and then they give their guests three or more glasses 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 call'd Malda, the Idolaters made a great Feast, according to the particular Custom of that place; they all go out of the City, and fasten 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 nor 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 Plaisters 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 Penance, 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 sort of Penance, as I crost 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
every day for a month together before he either eat or drank he was oblig'd to this poulter 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 stolen 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 Nangroos, 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 absurdities, whereof the Author whose name is Baudou gives no reason. These Raja's are the Great Moguls Vassals, 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.

CHAP. XV.

Of the Kingdom of Boutan, whence comes the Musk, the good Rhubarb, and some Furs.

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, whither 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 Wormfeed; and good store of Furs. As for the Rhubarb, the Merchants run a great hazard which way forever 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 than that.

As for the Musk, during the heats the Merchant looses by it, because it dries and loses its weight. Now in regard this Commodity pays twenty-five in the hundred Customs at Gorrochepour, 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 going to Boutan to buy Musk or Rhubarb, and how much they intend to lay out; all which the Officer Regifters, 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 refuses a handfom composition, then they go another way, over Devars and Mountains cover'd with Snow, tedious and troublesome, till they come to Caboul, where the Caravans part, some for great Tartary, others for Bals. Here it is that the Merchants coming from Boutan barter their Commodities for Horfes, Mules, and Camels; for there is little Money in that Country. Then those Tartars transport their Commodities into Perfia, as far as Ardevile and Tartis; which is the reason that some Europeans have thought that Rhubarb and Wormfeed 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 Perfia Silks of small value, which are made in Tartis and
Travels in India.

and Ardenvile, and some English Cloth brought by the Armenians from Constantinople and Smyrna. Some of the Merchants that come from Caboul and Bountan go to Candahar, and thence to Isphahan; 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 store of Cornelian and Chrital Beads. Those that return through Gorrocbepour, and are agreed with the Officer of the Cutoff-Houfe, carry from Patna and Daca, Coral, yellow Amber, Bracelets of Tortois-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 Bountan, return'd from Dantzick, where they had made certain Figures of yellow Amber, representing the shapes of several Creatures and Moniters, which they were carrying to the King of Bountan, who is an Idolater, as are all his people, to set up in his Pagods. For the Armenians for Money will fell any thing of Idolatry; and they told me besides, that if they could but have made the Idol which the King of Bountan bespoke of them, they should have done their business. Which was to have been a Monitors 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 Bountan. 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 suffers very much hardship, for the Country is nothing but wild Forrests, full of wild Elephants. So that the Merchants, instead of taking their refts, 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 elfe 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 thofe Mountains in Pallekis. But generally they ride upon Oxen, Camels, or Horfes, bred in the Country. Thofe Horfes are generally fo 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 elfe with a very small one. Some of thofe Horfes cait two hundred Crowns; for indeed when you come to crofs the Mountains, you can make use of no other fort of carriage but them, in regard of the narrowness and ruggedness of the Paffes, which many times put the Horfes very much to it, as strong and as low as they are.

Five or fix Leagues beyond Gorrocbepour you enter into the Territories of the Raja of Nepal, which extend to the Frontiers of the Kingdom of Bountan. This Raja is a Tributary to the Great Mogul, and pays him every year an Elephant for his Homage. He refides in the City of Nepal, from whence he derives his Title; but there is little either Trade or Money in his Country, which is all Woods and Forrests.

The Caravan being arriv'd at the foot of thofe Mountains, which are call'd at this day by the name of Naugrooet, 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 crofs the Mountains, which is eight days journey more.

The women carry upon each shoulder 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. Thofe that will ride, are in many places forc'd to have their Horfes 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 Horf which they lead. After
After you have pass’d the Mountains, you may travel to *Boutan* upon Oxen, Camels, Horses, or Pallek’s, which you please. The Country is good, abounding in Rice, Corn, Pulfe, and store of wine. All the people both men and women are clad in the Summer with a large piece of Fuitian, 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 Tortois-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 writ to the elbow. The women wear them frair, 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 fides, their Girdles are button’d with Beads of the fame. Though they be Idolaters, yet they feed upon all sort of food, except the flefh of Cows, which they adore as the common Nurfes of all men; they are besides great lovers of strong water. They obferve also some Ceremonies of the Chinefes, burning Amber at the end of their Feasts, though they do not worship fire like the Chinefes. For which reafon the Merchants of *Boutan* will give at *Patna* for a *Serce* of large pieces of yellow Amber, as big as a Nut, bright and clean, thirty-five and forty Roupies. The *Serce* of yellow Amber, Muske, Coral, Ambergrifs, Rhubarb, and other Drugs, containing nine Ounces to the pound. Salt-peter, Sugar, Rice, Corn, and other Commodities, are also fold by the *Serce* in Bengal; but the *Serce* contains seventy-two of our Pounds, at sixteen Ounces to the Pound; and forty *Serce* make a Mein, or 2824 Pounds of Paris.

To return to yellow Amber, a piece of nine ounces is worth in *Boutan* 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 make it as they please themselves.

The Women and Maids are generally the Artifts among them, as to thefe toys: They also make Beads of Crystal and *Agar*. As for the Men, they make Bracelets of Tortoise-shell, and Sea-shells, and polifh thofe little pieces of Shells which the Northern people wear in their ears, and in their hair. In *Patna* and *Daca* there are above two thoufand Perfons that thus employ themselves, furnifhing the Kingdoms of *Boutan, Asem, Siam*, and other Northern and Eastern parts of the Mogul’s Dominions.

As for Worm-feed, the Herb grows in the Fields, and muft dye before the Seed can be gather’d: but the miſchief is, that before the Seed is ripe, the wind fcarces the greatest part, which makes it fo fcarce. 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 fo 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 *Boutan* as much art in killing the Martin as the *Muscovites*, they might vend great foare of thofe rich Furs, confidering what a number of thofe Beasts there are in that Country. No fooner does that creature peep out of his hole, but the *Muscovites*, who lye upon the watch, have e’m prefently, either in the nofe or in the eyes; for fhould they hit e’m in the body, the blood would quite fpoyl the skin.

The King of *Boutan* has conftantly seven or eight thoufand Men for his Guard. Their Weapons are for the moft part Bows and Arrows. Some of them carry Battel-axes, and Bucklers. *Tis a long time ago* since they had the firft ufe of Muskets and Cannons: their Gun-powder being long, but of an extraordinary force. They allur’d me that some of their Cannons had Letters and Figures upon them, that were above five-hunder’d years old. They dare not fir 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
raffers 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 embos'ed Wires, with certain Flowers of Gold and Silver inlaid between; and it carri'd a Bullet that weigh'd an ounce. But I could not prevail with the Merchant to sell it me, not 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 Cannoner that manages and levels the Guns as he pleases.

There is no King in the World more fear'd and more respected by his Subjects than the King of Bountan; 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 preserve 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 recompence them for their kindnes: that those people also carry it home, as a great rarity, and when they feast their Friends, strew it upon their meat. Two Bountan Merchants swear'd me their Boxes, and the Powder that was in them.

The Natives of Bountan are strong and well proportion'd; but their noses and faces are somewhat flat. Their women are said 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 fain'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 Raja's near them, they are Princes of little force.

There is certainly some Silver Mine in the Kingdom of Bountan, for the King coins much Silver, in pieces that are of the value of a Roupy. The pieces are already describ'd. However the Bountan Merchants could not tell me where the Mine lay. And as for their Gold, that little they have is brought 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 compleat 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 continued in their resolution, they were dismis'sd 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 Taurus and Isphahan, where I overtook them, of a woman of fourscore and two years of age, who at those years was brought to bed in one of the Cities of Muscovy, of a Male Child, which was carry'd to the Duke, and by him brought up at the Court.
CHAP. XVI.
Of the Kingdom of Tipra.

Of people have been of opinion till now, that the Kingdom of Pegu lies upon the Frontiers of China; and I thought for myself, till the Merchants of Tipra undeceive'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 called 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 Stelleer; though the Beam were not of Iron, but of a certain Wood as hard as Brazile; nor was the Ring that holds the weight, and is put through the Beam to mark the weight, of Iron, but a strong Silk Rope. And thus they weight'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 sighed. These Merchants travel'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 West. They told me also, that it was about fifteen days journey to crofs 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 Palleckies, or upon their Elephants of War. They are no les subject to Wens under their throats, than those of Boutan; infomuch that the women have those Wens hanging down to their Nipples; which proceeds from the badness 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 sort of very coarse 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 lends 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 also makes thin pieces of Gold, like the Alpers of Turkey; of which he has two forts, four of the one fort making a Crown, and twelve of the other.
Chapter XVII.

Of the Kingdom of Asem.

It was never known what the Kingdom of Asem was, till Mirgimola had setl'd Asem-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 Asem-zeb's Army, and powerful in the Kingdom, where he had great store of Creatures, to preferve the Authority he had, resolv'd to undertake the Conquest of the Kingdom of Asem; where he knew he should find little or no refilance, that Kingdom having been at peace above 500 years before. 'Tis thought these were the people that formerly invented Guns and Powder; which spread itself from Asem to Pegu, and from Pegu to China, from whence the invention has been attributed to the Chinese. However certain it is, that Mirgimola 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.

Mirgimola embark'd his Army in one of the mouths of Ganges, and sailing up one of the Rivers that comes from the Lake Chianmay, to the twenty-ninth or thirtieth Degree, he landed his Army, and came into a Country abounding in all humane necessaries, still finding the least refilance because the people were surpriz'd. Being a Mahometan, he spair'd not the very Pagods, but burn'd and sack'd all where-ever he came to the thirtieth Degree. There he understood that the King of Asem 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 Mirgimola 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.

Mirgimola 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 Asem; and all of 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 Mirgimola 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 storr'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 needfull in this, might be needfull for him in the world to come. But that which favours most of Barbarism is, that when he dies, all his best beloved Wives, and the principal Officers of his House poyon themselves, to be burri'd with him, and to wait upon him in the other world. Besides this, they bury one Elephant, twelve Camels, fix Horfes, and a good number of Hounds, believing that all those Creatures rife again to serve their King.

The Kingdom of Asem is one of the beft 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,
and which lives all the year long under the trees. The Silks which are made of this Silk gilt'tn very much, but they fret prefently. The Country produces also great store of Gum Lake; of which there is two forts, one grows under the trees of a red colour, whe'rewith they paint their Linnen and Stuff; and when they have drawn out the red juice, the remaining substance serves to varnish Cabinets, and to make wax; being the belt Lake in Asia for those ufs. 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 preserve 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 effeem 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 Vitæ. As for Salt they have none but what is artificial, 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 moist in ufe is to take the leaves of Adams Fig-tree, which they dry and burn; the ashes whereof make a Salt fo tart, that it is impoffible to eat it until the tarts are burn'd away; which they do by putting the ashes in water, where they stir 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 Lyce, 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.

Knumroof is the name of the City where the King of Asen keeps his Court; twenty-five or thirty days journey from that which was formerly the Capital City, and bore the fame name. The King requires no Subsides of his people; but all the Mines in his Kingdom are his own; where for the cafe of his Subjects, he has none but slaves that work; fo that all the Natives of Asen 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 fuch a thing; to the other, I appoint thee to do fuch business; fo that every one of the Wives knows what she has to do in the Houfe. The men and women are generally well-complexion'd; only thofe that live more Southerly are more fwarzhy, and not fo fubje& to Wens in their throats; neither are they so well-featur'd, besides that the women are somewhat flat No'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 Swines teeth. They pierce holes in their ears, that you may thrust your thumb in, where they hang pieces of Gold and Silver. Bracelets alfo of Tortoife-shells, and Sea-shells as long as an egg, which they saw into Circles, are in great efeem among the meaner forts; as Bracelets of Coral and yellow Amber among thofe 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.
CHAP. XVIII.

Of the Kingdom of Siam.

The greatest part of the Kingdom of Siam lies between the Gulf of Siam and the Gulf 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 Isphaham, from Isphaham to Ormus, from Ormus to Swat, from Swat to Golconda, from Golconda to Maliputam, there to embark for Denonferin, which is one of the Ports belonging to the Kingdom of Siam. From Denonferin 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 hoist up their Boats with Engines.

All the Country of Siam is very plentiful in Rice and Fruits; the chiefest whereof are Mangos, Durians, and Mangufians. The Forests are full of Harts, Elephants, Tigers, Rhinocero's, and Apes; where there grow also large Bambous in great abundance. Under the knots of these Bambous are Emets nefts as big as a mans head, where every Emet has his apartiment by himself; but there is but one hole to enter into the neft. They make their nefts in these Canes to preserve themselves from the rains which continue four or five months together.

In the night time the Serpents are very bifie. 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 rest. The water is very wholesome; but it is very full of Crocodiles of a monstrous bigness, that devour men if they be not very careful of themselves. These Rivers overflow their banks while the Sun is in the Southern Tropic; 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 well 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 Siamers have thirty-three Letters in their Alphabet. But they write from the left to the right, as we do, contrary to the custom of Japon, China, Cochinchina, and Tunglin, 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 perfon 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 styles 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 gilded round both within and without. There are three Idols between fix and seven foot high, which are all of mufle 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 Priests. 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 styles himself King of the White Elephant.

The second time the King appears in publick, is when he goes to another Pagod five or six Leagues above the Town, up the River. But no person must enter into this Pagod, unless it be the King and his Priests. As for the people, so soon as they see the Door open, 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 Rovers belonging to every one of the Gallies; most of them being guided 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 Priests 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 Skain; thereby commanding it to retire back into the Sea.

The King also goes, but incognito, to a Pagod in an Island where the Hollander have a Factory. There is at the entry thereof an Idol sitting cross-legged, with one hand upon his knee, and the other arm akimbo. It is above sixty foot high; and round about this Idol are about three hundred others, of several forts and sizes. 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. Those Pagods have Steeples and Bells, and the Walls within are painted and guided; but the Windows are so narrow that they give but a very dim light. The two Pagods to which the King goes publicly, are adorn'd with several tall Pyramids, well guided; and to that in the Hollander Island there belongs a Cloyfter, which is a very neat Structure. In the middle of the Pagod is a fair Chappel, all guided within side; where they find a Lamb, and three Wax Candles continually burning before the Altar, which is all over cover'd with Idols, some of maffe Gold, others of Copper gilt. In the Pagod in the midst of the Town, and one in of those to which the King goes once a year, there are above four thousand Idols; and for that which is six Leagues from Siam, it is surround-ed with Pyramids, whose beauty makes the industry of that Nation to be admir'd.

When the King appears, all the Doors and Windows of the Houses must be shut; and all the people prostrate themselves upon the ground, not daring to lift up their eyes. And becaufe no person is to be in a higher place than the King, they that are within doors, are bound to keep their lowest 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 passionate 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 sick, the Lords of the Court are mighty careful to please 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 Manofoleum, or Tomb of Reeds, cover'd with Paper; in the midst whereof they lay as much sweet wood as the body weighs, and after the Priests have mumbl'd certain Orifons, 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 Priests, which they call Bonzes, which are highly reverenc'd as well at Court as among the people. The King himself has such a value for some of them, as to hum-ble himself before them. This extraordinary respect makes them so proud, that some of them have aspir'd to the Throne. But when the King discovers any
any such design, he puts them to death. And one of them had his head lately
struck off for his Ambition.

These Bonzes wear yellow, with a little red Cloath 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 Houses with good Revenues. While they wear the
Habit of Bonzes, they must not marry; for if they do, they must lay their Hab-
it aside. They are generally very ignorant, not knowing what they believe.
Yet they hold the transmigration of Souls into several Bodies. They are forbidd to kill
any Creature; yet they will make no scruple to eat what others kill, or that
which dies of it self. They say 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 say, he vanish'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 hardship, going all quite naked, except their private
parts; all the rest of their body, looking as if it had been capt, is carv'd into
several shapes of beads and flowers. When they have cut their skins, and
flanch'd the blood, they rub the cut-work with such colours as they think
most proper. So that afar off you would think they were clad in some kind
of flower'd Satin or other; for the colours never rub out. Their weapons
are Bows and Arrows, Pike and Musket, and an Azagaya, or Staff between
five and six foot long with a long Iron Spike at the end, which they very
dextrously darr 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 fortifi'd with
very good Bulwarks, according to Art; for which reason the King gave him
leave to live in the City, where he has a House and a little Church.

C H A P. XIX.

O f t h e K i n g d o m o f M a c a s s a r ; a n d t h e E m b a s s i o n d o r s w h i c h t h e
H o l l a n d e r s s e n t i n t o C h i n a .

T h e Kingdom of Macassar, otherwise call'd the Isle of Celebes, begins
at the fifteenth Degree of Southern Latitude. The heats are excessive
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 situated upon the Sea. The Fort is free;
for the Vessels that bring great quantities of goods from the adjacent Islands,
pay no Customs. The Illanders have a custom to poyfon their Arrows; and
the most dangerous poyson which they use, is the juice of certain Trees in the
Island of Borneo; which they will temper so as to work swift or slow, as they
please. They hold that the King has only the secret Recept to take away the
force of it; who boats that he has the most effectual poyson 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
Macassar's Subjects; and though the King had pardon'd him, yet both English,
Hollander, and Portugals fearing if the English man should go unpunish'd, left
the Illanders should revenge themselves upon some of them, besought the King
to put him to death; which with much ado being confent'd to, the King un-
willing to put him to a lingering death, and desirous to shew the effect of his poyson,
refolv'd to shoo the Criminal himself; whereupon he took a long Trunk, and
shot him exactly 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 on purpose, immediately cut off the member; but for all that, the poyfon had diifer'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 poyfons. And I remember that the chief of the Dutch Factory and I try'd several poyfon'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 Macassar 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 Macassar. 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 Parifh Church, which was under the Government of the fecular Friets, stood full, till the Hollanders attack'd Macassar, 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 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 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 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 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 out of his Dominions.

Now as to the busines 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 Mandarins, 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 so incend'd them, that they resolv'd to be reveng'd. For by the Deputies accounts, the Embaffy had cost them above fifty thoufand Crowns; for which they consulted how to make the Portugals pay double. Understanding therefore the trade which the Jesuits drove in the Iland of Macao, and to the Kingdom of Macassar, whither upon their own account they sent seven Veffels, 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 Sall before the Port of Macassar. The King thinking himself oblig'd to make defence against fo potent an Enemy, endeavou'rd to fustain the brunt of the Hollander with the Portugals Ships in the Road; but the Hollander dividing their Fleet, part of them fought the Portugals, the other half batter'd the Royal Fortrefs fo furiously, that they carry'd it in a short time. Which fo terrify'd the King, that he commanded the Portugals not to fire any more for fear of farther provoking his Enemies. The Prince Patinfafoa was fair in the fight, which was a great loss to the King of Macassar, who was become formidable to his neighbours by the good Conduct of that Miniiter. As for the Hollanders, they took, burn'd, and funk all the Portugals Veffels, and sufficiently re-imburse'd themselves for their China Expenfes.

The thirteenth of June the King of Macassar, whose name was Sumbaco, hang'd 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 defire peace, which was granted, upon condition he should fend an Embaffador to Batavia, expel the Portugals out of the Iland, and not permit his Subjects to have any more to do with them. Thereupon the King of Macassar sent eleven of the greatest Lords of his Court, with a train of seven hundred men; the Chief of the Embaffy being the
the Prince of Patansala. The first thing they did, was to pay two hundred Loaves of Gold to redeem the Royal Fortrefs again; and then submitting to the Con-
ditions which the Dutch Admiral had propos'd, the General of Batavia sign'd the Articles, which were punctually observ'd. For the Portugals immediately
quitted the Country, some departing for Siam and Cambaye, others for Macao
and Goa. Macao, formerly one of the most famous and richest Cities of the
Orient, was the principal motive that enclin'd the Hollanders to send an Em-
bfalboud into China; for being the beft station which the Portugals had in all
those parts, the Dutch had a design to win it wholly. Now, this City, lying
in twenty-two Degrees of Northern Latitude, in a small Island next to the
Province of Kanton; which is a part of China, has very much loft its former
luftner.

But this was not all which the Jesuits and the Portuguese Merchants suffer'd.
The Chief of the Dutch Factory at Mingrela, which is but eight Leagues from
this City, underftanding the bad success of the Dutch in China, had a contri-
vance by himself to be reveng'd. He knew that the Jesuits of Goa and other
places, drove a great trade in rough Diamonds, which they sent into Europe,
or else 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 Faquir, which confifts of a
Tygers Skin to cover their back-parts, and a Goats Skin to cover the
breaf, reaching down to the knees. Thereupon the Chief of the Factory of
Mingrela taking his opportunity, and having notice that two of the supposed
Faqirs were gone to the Mines, to lay out 40000 Pardo's in Diamonds, gave
order to two men, which he had fend for the purpofe, that as soon as the
Fathers had made their purcrafie, he should give notice to the Officer of the
Custom-Houfe at Bicholi.

Bicholi is a great Town upon the Frontiers of those Lands that part the
Kingdom of Bifapour from the Territories of the Portugals; there being no
other way to pafs the River, which encompasses the Island where the City
of Goa is built.

The Fathers believing that the Customier knew nothing of their purchase,
went into the Boat to go over the River; but as soon as they were in, they
were strictly search'd, and all their Diamonds confifcated.

To return to the King of Macaffar; you must know, that the Jesuits once
endeavour'd to convert him; and perhaps they might have brought it to pafs,
had they not negligence one proposall which he made them. For at the fame
time that the Jesuits labour'd to bring him to Chritianity, the Mahometans us'd all their
endeavours to oblige him to flick to their Law. The King willing to leave his
Idolatry, yet not knowing which part to take, commanded the Mahometans
to fend for two or three of their moft able Moulla's, or Doctors from Mecca; and
the Jesuits he order'd to fend him as many of the moft learned among them,
that he might be instrufted in both Religions; which they both promis'd to
do. But the Mahometans were more diligent then the Christian's, for in eight
months they fetch'd from Mecca two learned Moulla's; whereupon the King
feeling that the Jesuits fend no body to him, embrac'd the Mahometan Law.
True it is, that three years after there came two Portugal Jesuits, but then it
was too late.

The King of Macaffar being thus become a Mahometan, the Prince his Bro-
ther was fo mad at it, that when the Moula, which the King had caus'd to
be built, was finifh'd, he got into it one night, and caus'd the throats of two
Pigs to be cut, he all bein'mard the walls of the new Moula, and the place
which was appointed for the Moula to perform Divine Service with the blood;
fo that the King was forc'd to pull down that, and build another. After which
the Prince with some Idolatrous Lords stole out of the Island, and never since
appear'd at Court.
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.

I Departed from Mingrela, a great Town in the Kingdom of Visapour, eight Leagues from Goa, the fourteenth of April, 1648, and embark'd in a Dutch Vessel bound for Batavia. The Ship had orders to touch at Banyum, 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 fanning him with Peacocks Feathers, others giving him Betel; others filling him his Pipe of Tobacco. The most considerable persons 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 fresh air. There we were presented with Tari or Palm-wine; but being new, and not boil'd, it caus'd the head-ach in all that drank it, insomuch 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 loft all our Anchors; and at length came safe to Port in the Haven of Ponte de Galle, the twelfth of May.

I found nothing remarkable in that City; there being nothing but the ruins made by the underminings and Canon-shot, when the Hollanders besieged it, and chased 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 finisht the design which they undertook, the place cannot but be very considerable.

The Hollanders, 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 lost themselves in all other places thereabouts.

The Hollanders 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 Colombo, Negambe, Mannar, or any other places which they possessed upon the Coast. In consideration whereof the Hollanders, when they had taken Ponte 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 defray the expences of the war. But they knew, that if he had had three Kingdoms more, such as his own, he could never have pay'd so great a sum. I must confess indeed the Country is very poor, for I do not believe that the King ever pay'd 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
will tell you hardly to be believ'd, but that which is a certain truth, which is, that when any other King or Raja has one of these Elephants of Ceylan, if they bring him among any other breed in any other place whatever, so soon as the other Elephants behold the Ceylan Elephants, by an instinct of nature, do they reverence, laying their trunks upon the ground, and raising them up again.

The King of Achen, with whom the Hollander also broke their word, had more opportunity to be reveng'd upon them than the King of Candy. For he deni'd them the transportion of Pepper out of his Country, without which their trade was worth little. His Pepper being that which is most covered by the East. So that they were forc'd to make a composition with him. The King of Achen 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 distemper, 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 stopple of coarse hair, as big as a nut; after which he pretently recover'd. At his departure the King gave him a Flint about the bigness 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.

C H A P. XXI.

The Authors departure from Ceylan, and his arrival at Batavia.

The twenty-fifth of May we set sail from Ponte Galle. The second of June we pass'd the Line. The sixth we saw the Island call'd Nazaco'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, th'ewn me here, was to be prosecuted by the City Council, for being suspected to have bought a parcel of Diamonds for Moun- fieur Confant, my very good Friend, and President of the Dutch Factory at Gomcon; but when they could make nothing of it, they ceas'd their suit, as sham'd of what they had done,
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 hire'd for our selves; we went first and visit'd the English President, who kindly entertain'd 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 Achen had serv'd the Sieur Renand. 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 desired, and cheaper by twenty in the hundred then he sold it to the Hollanders. 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, Nutmegs, 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, must needs run 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 a-shore. Moreover he sent to those that stay'd aboard; great store of excellent cheer, and a good quantity of Spirit 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 'twas easie 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 conjecturing the ground and Authors of the treachery, beholding the company with an undaunted courage; Come, come, cry'd he, let's 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 for'th with sent to their relief. After that, the General of Batavia made them great offers, which they refused, 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 English, and to share the Money among themselves, every one according to their condition.

But the trick which they put upon the English was far more bloody. The English were the first that found out the danger of falling from Surat, Malippatam, 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 loss of several Vessels, but also brought them in great gain. The Hollanders mad that the English 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, bethought them-
themsehves of a Statagem; to which purpose they sent away two Ships, where-
in they stood 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 Mafts by
the board, their Sails scatter'd, and their Seamen seemingly sick. The English
compassionate their miseries, which was only in outward appearance, invited
the chief of them to come ahoire 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 a quar-
rel with the Commander of the Fort, and drawing their Swords, which they
had hidden under their Coats for that purpose, they easily surpriz'd and cut
all the throats of the Souldiers in the Garrilion; 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 Renand; he hav-
ing got a good Elilate 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 Renand shew'd
him, but he bid him fifteen thousand Crowns for them; but Renand would
not bate of eighteen thousand. Now because they could not agree, the Sieur
Renand carry'd them away with him, which very much displeas'd the King;
however he sent for him the next day. Whereupon Renand 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 murther'd 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 be-
ing in Rose Diamond Rings, some consisting 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. Af-
ter I had compleated the King, and present'd him with a Diamond Ring,
a blew Saphir Ring, and a little Bracelet of Diamonds, Rubies, and blew Sa-
phis, he commanded me to fit down, and order'd me a glass of strong Wa-
ter to whet my appetite. The glass held a quarter of a pint, and therefore I
refus'd 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 glass of
Sack.

After that he rose up, and seated himself in a Chair, the Elbows whereof
were guelded. His feet and legs were bare, having a Persian Carpet of Gold
and Silk to tread upon. He was clad with a piece of Calicut, part whereof
cover'd his body from his waffe 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 embroide'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 Fillet. His hair also, which was very
long, was twifled 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 Pelle of Gold, to beat his Beil'd in; where-
with he mix'd the Kernel of the Nut of Araquil, and Seed Pearl disolv'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 Beil'd, and ta-
ten so much Tobacco, that his teeth were all fall'n out of his head.

The King of Banam'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 sev-
feral 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 Punities 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 Mahometaus, 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 Torky 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 believe'd 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 sitting in the same place where he sate before. There was a Monilla 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 Dag-ger and the Haft which was of Gold. The top of the Handle was already fixt with Diamonds, and upon the upper part of the crofs Bar was cut in Fa-cets, which could not be less worth than fifteen or sixteen thousand Crowns. The King told me, it was present'd to him by the Queen of Borkee, 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 fix 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 first 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 oblig'd me to carry the Dagger to Batavia; whereupon I took my leave of the King, and departed.
About eleven 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 eleven the next morning. There I stay'd twenty days for the King of Bantam's sake, to make him believe I had sought for that which I knew was impossible to 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 Cantdy'd, one of the Indian Counsellors, who was sumptuously bur'd 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 refolv'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 cause'd us to be lodg'd in one of his own Houfes in the City, which was made of Bamboo's. Thither in lefs then a quarter of an hour, the King sent us some Pateches, or sweet Water-Melons, red within like Scarlet. We had also Mango's, and a certain large Fruit call'd Pompon, 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 Besib with her fingers. There were fitting about the Hall five or six of his Captains, viewing a certain parcel of Fire-works, as Grando'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 into his Haram; 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 fold 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 Chirurigion, 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 Rascally Bantamois had hid himself; one of those that was newly come from Mecca, and was upon the design of Mogua; that is, in their Language, when the Rascality of the Mahumetans return from Mecca, they presently take their Cric in their hands, which is a kind of Poniard, the Blade whereof is half paydon'd; with which they run through the streets, and kill all those which are not of the Mahumetan Law, till they be kill'd themselves. These Furies think that in so doing they do God and Mahomer good service, and shall be fav'd thereby. If any of these madmen be kill'd, the Rabble of Mahumetans buries them as Saints, and every one contributes to make them a fair Tomb. Sometimes you shall have an idle Rogue, in the Habitt of a Dervieh, that will build him a Hut near the Tomb, which he undertakes to look to, and strew with Flowers. And as his Alms increafe, he adds some other ornament to it. For the fairer and better set out the Tomb is, the more devoutly is worship'd, and the more Alms it brings in. I remember in the year 1642, that at Soudi, which is the Port of Surat, it happen'd that a Vessel of the great Moguls return'd from Mecca, with a great number of Faquiers or Derviehs. For,
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 Moguls 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 unloading 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 Faqir. That Villain lying, as I said, behind the Pales, as my Brother and I, and the Dutch Chirurgeon came toward him, all three a-breaat, 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 Faqir thorough. Whereupon several Chinefes, 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 flain, knowing them to be Defperado's, not fit to live.

The next day, coming to take my leave of the English Prefident, he shew'd me two strings of Diamonds, and two Services of Silver, which came from England. He would have fold them all, but I only bought one of the strings 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 Oor Indian Compagnie, for the East Indian Company. Which they did for the sake of the Chinefes, who loving Silver better than Gold, carri'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.
HAVING taken my leave of the English President, I return'd to Batavia; where having little to do, I resolv'd to give a visit to the King of Japar, otherwise call'd the Emperor of Java. This King was formerly King of all the Island, till the King of Bantam, who was only Governor of a Province, rebelled against him; and the Hollanders being made by the divisions of those two Princes, for when the King of Japar besieged Batavia, the King of Bantam reliev'd the Hollanders; and when they were attack'd by the King of Bantam, the King of Japar came to their assistance. And when those two Kings were together by the ears, the Hollanders always ait the weakest.

The Hollanders always ait the weakest.

The King of Japar keeps his Court in a City of the same name, distant from Batavia some thirty Leagues. You may coast along the shore to it by sea; but the City stands above eight Leagues up in the Land. From the City there is a fine Walk to the Sea, where there is a handsome Port, and fairer Houses than any in the City. And the King would live there if he thought it safe.

The day before I departed, I went to take my leave of one of the Indian Councilors, and telling him I was going to wait upon the King of Japar, he stood amazed, in regard the King and the Hollanders were mortal Enemies; of which he gave me this account: The deceas'd King, Father to the King that now reigns, since the Hollanders built their Fort of Batavia would never have any peace with them. And though that during the war the Hollanders took ten of his Subjects, for one of theirs, and offer'd ten for one in exchange, yet he would never exchange one upon any condition whatsover, and charg'd his Son upon his death-bed never to receive one. This obstinacy very much troubled the Dutch General, and all the rest in Batavia, and oblig'd them to consult upon ways how to right themselves. Now it is the custom when a Mahometan King dyes, that his Successor sends certain great Lords of his Court to Mecca with Presents, as well to engage them to pray for the Soul of the deceas'd; as also to give thanks to God and Mahomet for the coming of a new King to the Throne without any impediment; and to pray for the blessing of Victory over all his Enemies. But the new King and his Council were at a loss how to accomplish this Voyage; for first the King had none but little Vessels, that were wont only to sail along by the shore, by reason of the inexperience of his Seamen; and in the second place the Dutch were always pair-wise and fro about the mouths of his Havens, to surprize his Subjects if they thirt'n forth. For the safety therefore of his Pilgrims, the King at last concludes upon making an agreement with the English. For which reason he dispatched away an Envoy to Bantam, to the English President and his Council, who promise'd to lend him the biggest Vessel and the best mounted which the Company had in the Indies. In lieu whereof the English were to pay but half Customs for ever, for all Commodities exported or imported out of his Country. Which Treaty being ratify'd, the English furnish'd him with three stout Vessels, Mann'd and Gunn'd beyond an ordinary rate. Thereupon nine of the principal Lords of the Court, and most of the Blood Royal, with a Train of a hundred persons, embark'd themselves in the great Vessel. But all these preparations could not be carr'd on privately, but that the Dutch had intelligence of it by their Spies. Thereupon the General of the Dutch makes ready three Ships, and lying just in the streight of Bantams mouth; so soon as the English came up, (for they had no other way) they fly at them so roundly, that the English were forced their Vessels would be sink'd, struck Sail; which the Javan Lords seeing, call'd the English Traytors, and drawing their pistol, they dur'd a Mecca upon the English, killing a great number of them before they had time to put themselves into a posture of defence. And perhaps there would not one of them have escap'd, had not the Hollanders come aboard as they did. Some of the Javan Lords, and about twenty
The Author buries his Brother; and is again quarrel'd withal by
by the General and his Council.

While I stay'd at Batavia, my Brother dy'd; and it was pretty to con-
consider what the Dutch made me pay for his Funeral. The first expence
is for the Fees of those that beg leave for the Corps to be bur'ld ;
of whom the more there are, the more honourable the Funeral is estem'd.
I sent six, and paid them to my wonder for that seventy-two Crowns. The fee
for the Pall is a right that belongs to the poor, for which I paid two Crowns. There
was a Veil of Spanish Wine drank out, that cost me two hundred Piasters. I
gave twenty-six more for three Wellphala Hams, and some Neats-tongues, and
twenty-two for Baked Meats. To the Bearers I gave twenty Crowns, and six-
teen for a place in the Church-yard, for they ask'd me a hundred to bury
him in the Church. And all these are Fee's demanded. So that my Brothers
Funeral cost me twelve hundred and twenty three Livres of French Mon-

Being thus put by the two Voyages which I intended to Japan and Sumatra,
I was advis'd to lay out my Money in Requantings or Debentures of the Servants
of the Holland Company; which they that have no mind to return into their
own Country, as being feted in the Indies, will sell at an easie rate; insomuch,
that for sixty or seventy you may buy a hundred Piasters; the Act and Ac-
quittance of the Seller being made and registred by the Publick Notary. There-
upon I bought of one of the publick Notaries, who had Bills in his hands, to
the value of about eleven thousand Guelders, at fourscore and two for the hun-
dred. After that, I bought by means of the Advocate of the Treasury; six
thousand Guelders more, at seventy-nine for the hundred. But some few days
after, meeting with the same Advocate again, he paid a Complement upon
me, and told me, he was very much troubl'd for those that had bought De-

bentures, in regard that the General and the Council had commanded him to
recall all Debentures that had been sold; for they had consid'rd, how sad a
thing it would be, for the poor men to lose so much of their Salaries. I ans-
wer'd him, that for my part I was willing to return mine, provided I might
have my Money again. About six or seven hours after, I was sent for by the
General and his Council. When I came there, they ask'd me why I had not re-

turn'd the Debentures, which I had bought, to the Advocate, who had demand-
ed them by their order. I ansver'd them, that they were at Bantam, whither

* D d 2

I had
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 answer’d me, that the Dutch Ships were as good as the English, and very courteously allow’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 flirrt’d; assuring me, that they would give me a Bill to be re-imburse’d my Money by the Company in Holland. I thought it very hard, for I knew not how to trust ’em; but seeing the Merchants, Commanders, and all other persons clapt up, and their Papers taken from them by force, that had bought Debentures; I thought it the best way to deliver mine, and stand to their courtse. I often pres’d the General and the Council for my Bill, but after many delays the General a certain’d me, that my Bill should be in Holland as soon as I. Thereupon desiring the Vice-Admiral and some others to be my Winesses 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 discover’d the Islands of the Prince. From thence being in the Altitude of the Cocos Islands, 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 carrying 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 she not been a found flanch Ship (for the Provinces were so accounts) she could never have endure’d so terrible a shock. At length we clear’d our selves, by cutting off the Yards of the Masts right that hung in our Cordage.

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 extream 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 hideous nor so brutish as the Comonkes, of which I have spoken in my Persian Travels; and those of the Cape of good Hope, whom they call Caffres, or Hefenotes. When they speak, they make a noise with their tongues, like the breaking of wind backward; and though they hardly speak articulate, yet they easily understand one another. They cover themselves with the Skins of wild Beasts, which they kill in the Woods; in Winter wearing the hairy part innermost, and in Summer outermost. But there are none but the best sort 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 Testicle, 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 Ostriches, which were boil’d for some sick people that we had aboard.
board. After that they brought great store of Tortoise-Shells, and Ostriches Eggs, and other Eggs as big as Goose Eggs; which though they had no Yolk, tasted 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 Fish than Fleths. The women seeing our Cook throw away the Guts of two or three Fowl which he was dressing, took them up, and squeezing out the Ordure, eat them as they were; being hugely pleas'd with the \textit{Aqua Vite} which the Captain gave them. Neither men nor women are ashamed to shew their nakedness, for indeed they are but a sort of human Beasts.

So soon as the Ship arrives, they bring their Bees to the shore, with what other Commodities they have, to barter for strong Water and Tobacco, Crystal or Agar Beads; or any sort of old Iron work. If they are not satisfied with what you offer them, away they fly; and then giving a whistle all their Cartel follow 'em; nor shall you ever see 'em again. Some, when they saw 'em fly, would shoot and kill their Cartel; but after that for some years they would never bring any more. 'Tis a very great convenience for the Vessels that touch there, to take in fresh Victuals; and the \textit{Hollanders} did well to build a Fort there. It is now a good handsome Town, inhabited by all forts, that live with the \textit{Hollanders}; and all forts of Grain, which are brought out of Europe or Africa and low'd there, come to better perfection there then in other parts. The Country lies in thirty-five Degrees, and some few Minutes over, so that it cannot be said that either the heat or scintuation of the Climate makes these \textit{Cafres} to black. Being desirous to know the reason, and why they stunk so terribly, I learnt it from a Girl that was bred up in the Fort, who was taken from her Mother, as soon as she was born, and was white like our women in Europe; she told me, that the reason why the \textit{Cafres} are so black is, because they rub themselves with a Grease or Ointment compos'd of several sorts of Drugs; wherewith should they not anoint themselves very often, and as soon as they were born, they should become Hydropial, as the Blacks of Africa, and the \textit{Abyssins} are; or like the people of \textit{Saba}, that never live above forty years, and are always troubled with one Leg twice as big as the other. These \textit{Cafres}, as brutish as they are, have yet some knowledge of Simples, which they know to apply to several Diseases; which the \textit{Hollanders} have several times experienced. Of nineteen sick persons that we had in our Ship, fifteen were committed to the care of these \textit{Cafres}, being troubled with Ulcers in their Legs, and old wounds which they had receiv'd in the wars; and in less then fifteen days they were all perfectly cur'd. Every one of these had two \textit{Cafres} to look after him; and according to the condition of the wound or Ulcer, they went and fetch'd Simples, which they bruised between two Stones, and applied to the sore. As for the other four, they were so far gone with the Fox, that they would not trust the \textit{Cafres} with them, having been given over at Batavia, and so they all dy'd, between the Cape and St. He\-lens.

In the year 1661, a Gentleman of \textit{Britanny} being at Batavia, was so bit by the Gnats in the night, that his Leg exulcerated presently in such a manner, as to puzzle all the art and skill of the Chirurgeons in that Town. When he came to the \textit{Cape} of \textit{good Hope}, the Captain of the Ship finding him ahaore, the \textit{Cafres} came about him, and after they had beheld him, they told him if he would trust to them they would cure him. The Captain thereupon committed him to their care, who cur'd him and made him a sound man in less than fifteen days.

When a Ship comes to an Anchor in the \textit{Cape}, it is the fashion for him that commands the Ship, to give leave to some part of the Mariners and Souldiers to go ahaore to refresh themselves. The sickly have first leave by turns, and go to the Town, where they are dyetred and lodg'd for seven or eight Sous a day, and are very well us'd.

It is the custom of the \textit{Hollanders}, when they stay here, to fend out parties of Souldiers upon the discovery of the upland Country, and they that go farthest are best rewarded. With this design a party of Souldiers, under the Command of a Serjeant, far advanced 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 so lay down to sleep round about it. Being asleep, 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 Caffres 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 Horfic which the Caffres had kill’d; it was white, crois’d with black fireaks, spotted 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 flesh. So that it was judg’d, that the Porcupine had kill’d the Lion. The Skin, with the Quils 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 Hollanders 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 sorts of Herbs, and Pulfe, and as much Rice, and as many Grapes as they can desire. They have also young Olridges, Beef, Sea-fish, and sweet water. To catch the Olridges 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 impossible 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 so far from permitting him, that they took away above a hundred Livres of the Maid’s wages from her, to punish her for the middlemeaneur, which was somewhat hard.

There are great numbers of Lions and Tigers, which the Hollanders have a pretty invention to take; they faffen a Carbine to a flake, driv’n into the Earth, and lay meat round about the Gun, which meat is faffen’d with a firing to the Trigger. So that when the Beast snatch’s the meat, the firing pulls the Trigger, and the Gun going off, hits the Lion either in the thorat or the breast.

The Caffres feed upon a Root like our Skerrets, which they roast and make bread of. Sometimes they grin’d it into flour, and then it tastes like a Walnut. For their food they eat the fame Root raw, with raw Fife; 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 those Beasts which their Husbands kill, which they look upon as a kind of Ornament. They alfo feed upon Tortoises, when they have so far heated them at the fire, as to make the Shells come off. They are very expert in darting their Azagaya’s; and those that have none, make use of pointed ficks, which they will lance a great way. With these they go down to the Sea-side, and as soon as ever they fpy a Fife 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 Country, that in a Bay about eighteen Miles from the Cape, you may knock them on the head with a fick.

The Hollanders once carried a young Caffe to the General at Batavia, who bred him carefully up, teaching him to understand the Dutch and Portuguese Languages perfectly well. At length being defirous to return into his Country, the General gave him very good Cloaths, and good Linnen, hoping that he would have liv’d among the Hollanders, and bin serviceable to them in the discovery of the Country; but so soon as he got home, he flung his Cloaths i’ the Sea, and return’d wild among his fellow Natives, eating raw flefh as he did before, and quite forgetting his Benefactors.

When the Caffes go a hunting, they go a great number together, and make such a prodigious howling and yelling, that they fright the very Beasts them- selves, and in that affright with cafe destroy them; and I have been affur’d, that their cries do terrifie 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 sailed 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 conftant, and carries you in fifteen 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-Malt 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 casting 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, Geefe, Ducks, and Pullets aboard, to feed upon that Sorrel, which purges them in fuch a manner, that in a few days they became fo fat, that by that time we came to Holland they were hardly to be eaten. That Sorrel has the fame operation upon the men, who boiling their wild Swines flesh, Rice, and Sorrel together, make thereof a kind of Potage fo excellent, that it keeps their bodies open by an infensible 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 belt 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 handfome plain, where you may sow or plant whatever you please. There are great store of Citrons, and some Oranges, which the Portugals had formerly planted there. For that Nation has that vertue, 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 Souldiers, 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 there arriv'd a Portuguese Vessel from Guing, full of Slaves, which were bound for the Mines of Peru. Some of the Hollanders that understood the language of the Negros'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 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 fome that are made free by their Malters, 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 advise 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 spent; 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 crost the Line, but we found the wind quite contrary to what the Mariners expected; so that we were forc'd to steer to the sixty-fourth Degree of Altitude with the Island, and so return by the North into Holland.

CHAP. 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 dully to prayers morning and evening; though all the time we stay'd in the rode, 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 Iland, and then the Island of Fereba, where we join'd with the Holland Fleet that stay'd for us. Here it is that the Commander in chief calls to account all the Mariners for their midde-means during the whole Voyage.

Our Ship was bound for Zeeland; but we were forc'd to lyce out at Sea seven days before we could get into Flesbing, because the Sand had chang'd its place. Coming to an Anchor before Flesbing, two of the Company came aboard to welcome us home, and to advise us to lock our Chests, and put our marks upon them; for all Chests are carry'd into the East Indies House, where when the owners come for them, they are order'd to open them, lest they should have any counterband goods therein. Thereupon I set a mark upon my Chefs, 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 Chefs; 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 Chefs 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 ungentle than the Southern.

As for the 17000 Florins which the General of Batavia promis'd should be paid me upon my arrival in Holland, I receiv'd fo 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 Proteft, 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 any thing. And as for my first Travels, I perform'd them all by Land, from Paris through Germany and Hungary, as far as Constantinople; whither I return'd again in the year 1669. From Constantinople I went to Smyrna, thence I sail'd for Ligorn; from Ligorn I travel'd by Land to Genoa, thence to Turin, and fo to Paris.

The End.
THE
INDEX
TO THE
Indian Travels.

A.
Abdou-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 Mir-gimola.
Abdul Feta, Gelul Eddin Mahomert, 107.
Aceph Ben Ali takes Mafcote 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.
Apes, their antipathy against the Crows, 40. The danger of killing one, ibid. Hospitals for them, 48. How set together by the ears, 94.
Asem, the Kingdom, 187.
Aft-Kan's Policy, 112. Assists Sha-Jehan, ibid.
Aft-Kan, 60. Takes Dultabat, 60, 61.
Arck, 44.
Ava, 143.
Augans, a strange sort of people, 44.
Aureng-Abat made a City, 61.
Aureng-Zeb his cruelty at Cal-labas, 33, 35. His Dominions, 106. His Power, 108. His Ambition and craft: he joys with his Brother, Morad-Backlhe, 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 Perlia, 121. His State when he sits upon his Throne, 123.

B.
Agnagar, see Golconda, pag. 61.
B e Bana-
INDEX.

Banarou, 52.
Banniens 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.
Barache, 36.
 Begum Saheb, 108, imprisoned by Aurengzeb; deprived of her wealth; her death suspected, 113, 114; restored to favour; her wit, 121.
Bengala, the Revenue of it, 51.
Beizor, 153, &c.
Boutan, a Kingdom; the Commodities thereof, 182, 183, &c.
Bramans, a strange story of one, 172.
Brampour, 31; a Tumuli there, and the occasion, ibid.
Brokers Indian, 133.
Buildings publick in India, how year'd, 35.

C.
Aboul, pag 44.
Callabas, 55.
Callecruts, where made, 31, 32, 40, 43, 52.
Cambaya, 36.
Caravafera's Indian, the method therein, 32.
Cardamoms, where had, 73.
Carriages Indian, 27.
Carriers; the Order and Government among them.
Calle, the signification and kinds, 161, 162.
Cattel, how fed in India, 97.
Chalour, 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.
Cherassis Indian Bankers, 22, subtiler than the Jews, 23.

Chinches poison the Dutch Soldiers, 173.
Chutes, 40.
Chitpourt, ib.
Cifters Indian, 22.
Cochin Besieg'd 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.
Cottons, where made, 31, 35.
Where whiten'd, 36.
Coulour, the Diamond-Mine, 137, 141.
Coins Indian, representing the twelve signs, 10. Coins Indian, 22.
Coins made by the Portugals, 12.
Coins Muscovian, 13.
Coins European, their value in India, 21, 22.
Cranganor, 89, promised by the Dutch to Samarion, ib. Demolish'd, ib.
Crocodiles may be wounded, 55. How they dye, ib.
Culfons Indian, 17.
Customs asfroented by an English Captain, 17. Exacted by the Persians from the English, 75.

Daca,
D

Daca, pag. 55.  
Daman besieged by Apurengzeb, 72.

Dara-Sha his duty to his Father, 108. Defeated by his Brother, 110.  
He flies into Scindi, he fights a second Battle with Apurengzeb: He is betrayed by Jetoomfeing, 114, then by Gion-Kan, 115. His death, 116.

Dehly, 45.

DeLAN, a Dutch Surgeon, lets the Mogul, his Mother and Wife Blood, 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.

Dulatabar, 60, 61.

Dutch send an Ambassador to China, 192. Their revenge upon the Jesuits, 193.

Dutch break their word with the King of Caudi, 194; with the King of Achen; at War with the King of Java, 202; they quarrel with the Author.

E

Elephants destroy the Bannian's Idols, pag. 34; the Woods of Mirda, 43, affrighted; the loss of Apurengzeb's Army, 72; how taken, 95; how taken, ib. Their fury, ib. The difference between them, 96. Eaten by the Natives, ib.

How taken in Ceylon, ib. The tasks due to the Lord, ib. How the female receives the male, ib. A remark peculiar to Ceylon Elephants, ib.

Their age, ib. The number kept by the Great Mogul, and his Expenditures, 97; how was it, 103.

Emir-jemla, 116, 118.

Emvalds, the vulgar error concerning them, 114.

Eunuchs, covetous of Monuments, 5.

Exchange Indian, 26, 27.

F

Faquirs; their manner of travelling, pag. 41; their Habit and Arms, ib. The respect given them, ib. Their Religion, 160: their Penances, 165, &c. Their extravagancies returning from Mecca.

Feast; the Great Mogul's great Feast when he is weighed, 122.

G

Anges, pag. 51, an ordinary River, ib. and bad water, 52.

Gani; see Coulour.

Gate, what manner of place, 34.

Gehanabad, 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 described, 61. The Policy and Government of the City, 64.

Gold, where found, 156, &c.

Gomron-Road heat excessive, injures the Ships, 90.

Gondicot taken by Mirgimola, 93. Described, ib.

Govaleor, 33. The Prison for the Indian Grandees, ib.

Guards, how relieved at Golconda, 64.

H

Alabas, pag. 52. The Governor a great Person, ib. The cruelty of his Physician, ib.

Hameth-Sheck, 107.

* E c 2 Java,

Justice 102. ib. 168. 161. Their 

Bramin, 

212 

JA.van, after 

gens, 

114. Their 

bargains, 136, 1 

1 

gods 

Idolaters belief touching a Deity, 164. Of the state of the Soul after death, 167. Of their burning their dead, 168. Their several customs, 179. 


K. 

Kemercuf, a City, pag. 188. 

L. 

Ahor, pag. 45. Letter-Carriers, 110. Lions, how tam'd, 40. 

M. 


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,
125.

Onrabs, 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 celebra-
ted among the Indians, 173, &c.

Palicat, 93.

Passage by Sea from Ormus to
Mallipatan, 90.

Passes, where required, 44, 52.

Patna, 53.

Pearls plentiful, 37. How
caught, ib.

Pearl, how bred, how fished for, 145.

How bred, how fished for, and at
what time, 146, &c.

Perca, a petty Indian King, 89.

Physiognomies, now in India, but
such as attend Princes, 102.

Pilgrimages of the Indians, 179.

Ponte Galle, 194.

Portugals, their power in Goa,
74, 75. Their excessive proneness to
revenge, ib. discover a strange
Country, 83, 84.

Priests Indian, how maintain'd,
Presents given by the Author at
the Great Mogul's Court, 59.

R
Age-Mehide, 54.

Kaoelonda, Diamond-Mine,
134.

Raufchenara-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 Idolat-
rious Indians, 161.

Roads from Ispahan to Agra
through Gomron, 15; from Surat
to Agra through Brampour and
Sronge, 30, through Amadabat, 36.

From Ispahan to Agra, through Can-
dahar, 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 Gol-
conda, 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.

Roujies, the difference of them;
20.

Rubies, the forms of several,
149, 150.

Rule to know the price of Di-
amonds, 142, 143.

S
Allpeter, where refrain'd, 53.

Samarin, an Indian King, 89.

Safcron, 53.

Say-pieces Indian, 25, 26.

Sapper-chekour, 115, sent to Go-
valeor, 116.

Sera, the signification of the
word, 32.

Sronge, 33.

Serpents, their vast bulk, and
deadly venom, 34.

Seva-gi continues the revolt, 73.

He finds vast Treasures, ib.

Sha-Efl-Kan, 20, 24, 56; buys
the Authors' jewels, 104; his kind-
ness to the Author, ib. revolts to
Aurengzeb, 110.

Sha-Jehan first called Sha-Bedin-
Mahomet, 107. His good Gover-
ment, 108. He marries a young
Lady, ib. His children, ib. His love
to his children, ib. He rebels against
his Father, is disfiherited, 111. He
is advanced 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.

Sodo-
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.


T.

Amurleng, 106.

Tari, what, 65.

Tavernier abused 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.

Vifapour describ'd, 72.

W.

Ays; High-ways in India, 100.

Weights Indian for Gold and Silver, 18. Other weights, 27. Of Diamonds, 140. Of colour'd Stones, 144.

Of Pearls, 148.

Winds hot, their flaming nature, 44.


Woods of Bambous, 94.
COLLECTIONS
OF
TRAVELS
THROUGH
TURKY into PERSIA, and the EAST-INDIES.

Giving an Account of the

Present State of those Countries.

AS ALSO

A Full Relation of the Five Years WARS, between

Aureng-Zeb and his Brothers in their Father's Life-time, about the
Succession. And a Voyage made by the Great Mogol (Aureng-Zeb)
with his Army from Debl to Labor, from Labor to
Bember, and from thence to the Kingdom of Kachemire,
by the Mogols, call'd, The Paradise of the Indies.

TOGETHER

With a Relation of the Kingdom of JAPAN and TUNKIN,
and of their particular Manners and Trade.

To which is added

A New Description of the GRAND SEIGNIOR'S SERAGLIO,
And also of all the Kingdoms that encompass the Euxine and Caffian Seas,

BEING

The TRAVELS of Monsieur TAVERNIER BERNIER,
and other great Men: Adorned with many Copper Plates.

The Second Volume.

LONDON,
Printed for Moses Pitt at the Angel in St. Pauls Church-yard;
M.DC.LXXXIV.
AN EXTRACT OF A LETTER WRITTEN TO Mr. H. Ouldinburgh, FROM Monsieur DE MONCEAUX:

Giving a Character of the BOOK here Englished, and its Author.

Virtue sometimes is no less interested than Affection: Both, Sir, are glad to receive from time to time pledges mutually answering for those that have united themselves in a close correspondence. Yours indeed should demand of me such, as might be a security to you for the advance you have been pleased to make me of your Friendship. But since at present I have nothing worth presenting you with; and yet am unwilling to give you any leisure to be diffident of my realness, or to repent for having so easily given me a share in your esteem, I here send you a Relation of India; in which you will find such considerable Occurrences, as will make you confess, I could not convey to you a more acceptable Present, and that Monsieur Bernier, who hath written it, is a very Gallant Man, and of a mould, I wish all Travellers were made of. We ordinarily travel more out of Unsetledness than Curiosity, with a design to see Towns and Countries rather than to know their Inhabitants and Productions; and we stay not long enough in a place, to inform ourselves well of the Government, Policy, Interests and Manners of its People. Monsieur Bernier, after he had benefitted himself for the space of many years by the converse of the famous Gaffendi, seen him expire in his arms, succeeded him in his Knowledge, and inherited his Opinions and Discoveries, embarked for Egypt, stay'd above a whole year at Cairo, and then took the occasion of some Indian Vessels, that Trade in the Ports of the Red Sea, to pass to Suratte; and after Twelve years abode at the Court of the Great Mogol, is at last come to seek his rest in his native Countrey, there to give an Accoumt of his Observations and Discoveries, and to pour out into the bosom of France, what he had amassed in India.

Sir, I shall say nothing to you of his Adventures, which you will find in the Relations that are to follow hereafter, which he abandons to the
An Extract of a Letter to Mr. H. Ouldinburgh.

greediness of the Curious, who prefer their satisfaction to his quiet, and do already persecute him to have the sequel of this History. Neither shall I mention to you the hazards he did run, by being in the Neighbourhood of Mecca; nor of his prudent Conduct, which made him merit the esteem of his Generous Fazelcan, who since is become the first Minister of that Great Empire, whom he taught the principal Languages of Europe, after he had translated for him the whole Philosophy of Gafendi in Latin, and whose leave he could not obtain to go home, till he had got for him a select number of our best European Books, whereby to supply the loss he should suffer of his Person. This, at least, I can assure you of, that never a Traveller went from home more capable to observe, nor hath written with more knowledge, candour, and integrity; that I knew him at Constantinople, and in some Towns of Greece, of so excellent a Conduct, that I proposed him to myself for a Pattern in the Design I then had, to carry my Curiosity as far as the place where the Sun riseth; that I have often drowned in the sweetness of his entertainment the bitterness, which else I must have swallowed all alone, in such irksome and unpleasant passages, as are those of Asia.

Sir, You will do me a pleasure to let me know the sentiment, your Illustrious Society hath of this Piece. Their Approbation begets much emulation among the Intelligent, who all have no other Ambition than to please them. I myself must avow to you, that if I thought I could merit so much, I should not so stiffly oppose, as I do, the Publication of the Observations and Notes I have made in the Levant. I should suffer my Friends to take them out of my Cabinet, where from the slight value I have for them, they are like to lie imprisoned, except the King my Master, by whole Order I undertook those Voyages, should absolutely command me to set them at liberty, and to let them take their course in the world. Mean time, Sir, you will oblige me, to allure those Great Men, who this day compose the most knowing Company on Earth, of the Veneration I have for the Oracles that come from their Mouth, and that I prefer their Lyceum before that of Athens; and lastly, that of all their Admirers there is none, that hath a greater Concern for their Glory, than

Paris, July 16.
1670.

De MONCEAUX.

THE
The Heads of the Principal Contents of this History.

Added by the English Interpreter.

1. What depth of Policy and Craft was used by Aureng-Zebe, the Heros in this History, and the Third of the Four Sons of Chah-Jehan the Great Mogol, to supplant all his Brothers, and to settle himself in the Throne: And how the first Foundation thereof was laid by the Vizier of the King of Golconda, and the sickness of Chah-Jehan the Father of Aureng-Zebe.

2. A mixture of Love-Intrigues, practised by the Princess Begum-Saheb, one of the two Daughters of the Great Mogol, Chah-Jehan.

3. How Aureng-Zebe having overcome all his Brothers, did secure his Father and others, whom he had cause to be jealous of.

4. How the Neighbours of the Empire of Mogol demeaned themselves towards the new Emperor, Aureng-Zebe; and what Embassies were dispatched to him, first by the Usbec-Tartars (where a description of that Country and People;) then the Dutch of Suratté; as also from Mecca, from Arabia Felix, from Ethiopia and Persia; together with an Account of their respective Instructions, Receptions, Entertainments and Dismissions; particularly of that of the Hollanders, securing and improving their Trade by this their Embassie.

5. Aureng-Zebe's singular prudence, and indefatigable pains, in managing the Government himself; and how he treated him that endeavoured to persuade him to take his cafe and pleasure, now he was established.

6. Aureng-Zebe's dislike against his Favourite-Sister, Rauchenara-Begum, occasioned by some Love-Cabals.

7. His great Care in appointing a Governour and Tutor to his Third Son Sultan Ekbär.

8. With what wisdom and severity Aureng-Zebe received and treated his Pedantick Tutor, who expected to be made a great Lord for his former service; together with a Model for the suitable Education of a Great Prince, prescribed by Aureng-Zebe on this occasion.

9. In what credit Judiciary Astrology is over all Asia.

10. How the Kings of India make themselves Heirs of all the Estate of those that die in their service.

11. Of the Reciprocal Appearance of Kindnesses between Aureng-Zebe and his Imprison'd Father and Sister.

12. What passed between Aureng-Zebe and Emir-Jemla, who had laid the first Ground work to Aureng-Zebe's Greatness.

13. What in these Revolutions was transacted about the Bay of Bengale and the Heathen Kingdom of Rakan.

14. How Aureng-Zebe carried himself towards his two Eldest Sons, Sultan Mahmoud and Sultan Mahum: And how, for a Trial of the Obedience and Courage of the latter, he commanded him to kill a certain Lion, that did great mischief in the Country; together with the success thereof.

5. Divers Particulars, shewing the Interest between Indostan and Persia, supposed by this Author to be unknown, or at least not well known hitherto.

6. How generously Aureng-Zebe recompensed those that had faithfully serv-ed him in these Revolutions.

17. Some
The Heads of this History.

17. Some Account of that small Kingdom of Kachimere, or Callimere, represented as the Paradise of the Indies, concerning which the Author affirms, that he hath a particular History of it in the Persian Tongue.

18. A considerable Relation of Suratte's being strangely surpriz'd and plunder'd, by a stout Rebel of Visapour; and how the English and Dutch saved themselves and their Treasure in this bold Enterprise.

19. A particular Account both of the former and present State of the whole Peninsula of Indostan; the occasion of its Division into divers Sovereignties, and the several Arts used to maintain themselves one against another; particularly of the present Government and State of the Kingdoms of Golconda and Visapour, and the Interests in reference to the Great Mogol.

20. Of the Extent of Indostan, and the Trade which the English, Portuguese, and Hollanders, have in that Empire; as also of the vast quantities of Gold and Silver, circulated through the World, and conveyed into Indostan, and there swallowed up, as in an Abyss.

21. Of the many Nations, which in that vast Extent of Country cannot be well kept in subjection by the Great Mogol.

22. Of the Great Mogol's Religion, which is Mahumetan, of the Turkish, not Persian Seal.

23. Of his Militia, both in the Field and about his Person; and how the same is provided for, employed, punctually paid, and carefully distributed in several places.

24. Of the Omrahs, that is, the Great Lords of Indostan; their several Qualities, Offices, Attendants.

25. The Artillery of the Mogol, great and small, very considerable.


27. Of his Seraglio.

28. Of his vast Revenues and Expences.

29. What Prince may be said to be truly Rich.

30. An important State-Question Debated, viz. Whether it be more expedient for the Prince and People, that the Prince be the sole Proprietor of all the Lands of the Country over which he Reigns, yea or no?
The Heads of the Chief Contents of the Third Tome, being the Continuation of the Great Mogols History.

A Relation of a magnificent Voyage, made by the Great Mogol, Aureng-zebe, attended by his whole Army, from Delhi to Lahor; from Lahor to Bember, and from thence to the Kingdom of Kachmir, the reputed Paradise of the Indies. Where is a Description of the greatness of the Mogolian Army, Provision, Artillery, Encampment, Discipline; among all which is inserted a particular way of keeping their Water fresh for drinking, p. 112. Then the number and pomp, the order and disposition of the great Mogols Tents in the Field; and the number of Elephants, Camels, Mules, and Porters necessary to carry them, p. 115. The disposition of the Royal Markets in the Camp, p. 117. The particular Quarters of the Mogolian Lords, and of the rest of the Army, ibid. The Extent of the whole Army, p. 118. The Confusion, there met with, and how it may be avoided, ibid. the different manners of the March of the King, the Prince and the whole Scraglio, p. 119. the great danger there is in being too near the Women, p. 120. The several ways of the Royal Hunting, ibid. Especially that of the Lion, p. 121. The vast number of People there is in the Army, and the method of providing for them all, p. 122.

The Heads of the Fourth Tome.

A N Accurate Description of the two famous Cities of Indostan, Dehli and Agra, p. 1, and 91. and a Comparison between them and Paris, p. 92. together with divers particulars interspersed up and down, discovering the Court and Genius of the Mogols and Indians; as also the Effects of the Christian Missionaries in those parts, with some strictures and reflections upon the indiscretion and scandalousnes of some of them. p. 92.

An ample and very particular Narrative of the Superstitions, Strange Fashions and Doctrines of the Native Indians, or Gentiles of Indostan; manifesting, that there are no Opinions so extravagant and so ridiculous, which the Spirit of Man is not capable of, p. 96. The odd Beliefs and behaviour of that People concerning Eclipses, ib. The abominable Impostures of their Priests, p. 98. Divers very notable Relations of the Baniyan Women burning themselves alive with the Corpus of their dead Husbands, ib. and of others of them, suffering themselves to be buried in the ground alive up to the very Neck, p. 101. The variety and abundance of Religious and Monkish Men among those Heathens, together with their extraordinary Strictures and cruel Austerity exercised upon themselves. p. 102. The reputed Saints, and many Enthusiasts that are amongst them, ib. The Books of Law and Sciences received there, p. 104. Their Doctrine of the Transmigration of Souls, ibid. Of the Creation, Preservation and Destruction of the World, p. 105. Of a kind of Trinity, and strange Incarnations said to be believed by them, 105. as also of an odd Manifestation of the third Person of their Trinity, p. 106. The Language of the Brachmans, altogether different from the common Indian, p. 107. together with their pretended extraordinary Antiquity, ibid. Their Philosophers, continuing chiefly for different Setts, ibid. Whereof some approach to the Epi-curean principles; others reduce all to Matter and Form; others to Four Elements; others to Light and Darkness, &c. ibid. Their Method of Philosophy very different from ours; and what Principles 'tis grounded upon, p. 108. and how successful, ibid. Their Ignorance in Anatomy, ibid. Their Extravagant Tenets in Astronomy, ibid. and in Geography, p. 109. A Description of that famous School of all the Indian Gentility at Bazaar, ibid. Their Chronology, making the World in effect Eternal, ibid. Their Opinion concerning Plants and Animals, importing, that the Seeds of both those kinds are not form'd anew, but were contriv'd in the first production of the World; as also, that they are (not only potentially, but) actually the very entire Plant and Animal, p. 110. Their Doctrine about the Soul of the World, and Creation, ibid.
The Heads of this History.

A Description of Lahor, p. 123. The excessive Heats between Lahor and Bember, and its peculiar cause, p. 124. The Excellency of the waters of the Indian River Tegenau, ibid. Of the excessive Sweats men are subject to in those parts, and the harmless drinking of those Waters in very great quantity. p. 125.

An exact Description of the Kingdom and Paradise of Kachemire; its ancient State, p. 126. Its present condition and excellencies, for Soy, Corn, Trees, Saffron, Honey, as also for Springs, Rivers, Lakes; Castle of all sorts, and wild Deer, without wild Beasts; the Wise and Industry of the Inhabitants, in making Stuffs softer than any Cafters; in making good Vermish; the European Complexion of the people, and particularly the great beauty of their Women. p. 126.

Considerable Observations about the Mountains there, one side of them being imperiously hot, and of the temper of the Torrid Zone, and yielding Indian Plants; the other very tolerable and of the nature of the Temperate Zone, and affording none but European Plants. p. 130.

Remarks about the generation and corruption of Trees there, ibid. Strange Cachetara's of Water, ibid. Odd changes of Winds, p. 104. A rare Fountain flowing and leaping regularly three a day, at a certain time of the Year; and at other times flowing regularly, p. 131. With some Reflections thereon, ibid. Other not ordinary Fountains. p. 132.

The Description of an House of pleasure, of the ancient Kings of Kachemire, p. 133. And of two Royal Gardens. ibid.

The Discovery, made by the Author, of an Impofture practifed by the Mullah's, (a sort of Religious Heavens) pretending to be able to lift up a big Stone with the end only of their eleven fingers. p. 133.

A great Lake, having Ice in Summer. The Condition of the neighbouring Mountains and Valleys of Kachemire, as to the Commodities of Wool, Leather, Corn, Fruits, &c. p. 134.

An Account of some of the ancient Kachemirian Kings posterity, and of an odd way of theirs in preferring their Family. ibid.

The Situuation of the Kingdoms of the little and great Tibet, and the Commodities they afford, of Crystal, Messt, and Wool, and a certain bleffed Stone, of an Adamantine hardness, highly esteemed. p. 135.

The Embassy of the King of the Great Tibet, to Autung-zebe, ibid. Where is related a pleasant story of a Physician of that Country, touching the Transmigration of Souls. ibid.

A considerable account of Voyages made by Caravans from Kachemire, through the Mountains of the great Tibet into Tartary, and Cataja, p. 136. And the Commodities brought back by these Caravans, as Musk, China-wood, Rubarb, Mamiron. ibid.

An Account of the Kingdom of Kacheguer or Kafcar, its situation, together with directions how to travel thither from Kachemire, p. 136. As also, how to pass from Kacheguer to Katay. ibid.


A Memorandum for perfecting the Map of Indostan, and for knowing the Revenue of the Great Mogul. p. 146.
THE HISTORY OF THE
Late Revolution
OF THE
DOMINIONS
OF THE
GREAT MOGOL.

The desire of seeing the World having made me Travel into Palestine and Egypt, would not let me stop there; it put me upon a resolution to see the Red Sea from one end to the other. I went from Grand Cairo, after I had stayed there above a year; and in two and thirty hours, going the Caravan-pace, I arrived at Suez, where I Embarked in a Gally, which in seventeen days carried me, always in fight of Land, to the Port of Gidda, which is half a days Journey from Mecca. There I was constrained (contrary to my hopes, and the promise which the Beig of the Red Sea had made me) to go ashore on that pretended Holy Land of Mahomet, where a Christitian, that is not a Slave, dares not set his foot. I laid there four and thirty days; and then I Embarked in a small Vessel, which in fifteen days carried me along the Coast of Arabia the Happy to Mokai, near the Streight of Babel-mandel. I resolved to pass thence to the Isle of Masowa and Arkik, to get as far as Gonder, the Capital Town of the Countrey of Atebeb, or the Kingdom of Ethiopia; but I received certain information, that, since the Portuguese had been killed there by the Intrigue of the Queen-Mother, or expelled, together with the Jefuit Patriarch, whom they had brought thither from Goa, the Roman Catholicks were not safe there; a poor Capuchin having lost his head at Snaken, for having attempted to enter into that Kingdom: That indeed, by going under the name of a Greek, or an Armenian, I did not run so great hazard, and that even the King himself, when he should know, that I could do him service, would give me Land to Till by Slaves, which I might buy if I had money; but that undoubtedly they would forthwith oblige me to Marry, as they had lately done a certain Frier, who had passed there under the name of a Greek Phlytian; and that they would never suffer me to come away again.

These considerations, among others, induced me to change my resolution. I went aboard of an Indian Vessel; I passed those Streights, and in two and twenty days arrived at Suratte in Indoftan, the Empire of the Great Mogol, in the Year 1655. There I found, that he who then Reigned there, was call'd Chab-Jeban, that is to Say, King of the World; who, according to the History of that Countrey, was Son of Jeban-Guyre, which signifieth Conqueror of the World, Grandchild of Ekhar, which is Great, and that thus ascending by Houmayons, or the Fortunate, Father of Ekhar, and his other Predecessors, he was the Tenth of those that were descended from that Timur-Lenghe, which signifieth the Lame Prince, commonly and corruptly call'd Tamerlan, so renowned for his Conquests; who married his near Kinftwoman, the only Daughter of the Prince of
The History of the Late Revolution

the Nations of Great Tartary, call'd Mogols, who have left and communicated their Name to the Strangers, that now govern India, the Country of the Indians, though those that are employ'd in publick Charges and Offices, and even those that are fitted in the Militia, be not all of the Race of the Mogols, but Strangers, and Nations gather'd out of all Countries, most of them Persians, some Arabians, and some Turks. For, to be esteem'd a Mogol, 'tis enough to be a Stranger of either, and a Mogolmen; in distinction as well to the Indians, who are brown, and Pagans, as to the Christians of Europe, who are call'd Frangius.

I found also at my arrival, that this King of the World, Chab-Jeban, of above seventy years of Age, had four Sons and two Daughters; that, some years since, he had made thefe four Sons Vice-Kings or Governors of four of his most considerable Provinces or Kingdoms; that it was almost a year that he was fallen into a great fickness, whence it was believed he would never recover: Which had occasioned a great division among thefe four Brothers (all laying claim to the Empire) and had kindled among them a War which lasted about five years, and which I design here to describe, having been present at some of the most considerable Actions, and entertained for the space of eight years at that Court, where Fortune and the small stock of Money (left me after divers Encounters with Robbers, and the Expences of a Voyage of six and forty days from Suratte to Agra and Debl, the Capital Towns of that Empire) obliged me to take a Salary from the Grand Mogol in the quality of a Physician, and a little after from Danemend-Kan, the most knowing Man of Asia, who had been Bakhit, or Great Master of the Horfe, and was one of the most powerful and the most considerable Omars or Lords of that Court.

The Eldest of thefe four Sons of Chab-Jeban was call'd Dara, that is Darius. The Second was call'd Sultan-Sujab, that is, the Valiant Prince. The name of the Third was Aurenge-Zebe, which signifies the Ornament of the Throne. That of the Fourth was Morad-Bakebe, as if you should say, Desire accomplished. Of the two Daughters, the eldest was call'd Begum-Sabe, that is, the Mistress Princess; and the youngest Rau-chenara-Begum, which is as much as Bright Princess, or the Splendor of Princesses.

'Tis the Custom of the Country, to give such Names to their Princesses and Princesses. Thus the Wife of Chab-Jeban, so renowned for her Beauty, and for having a Tomb, which much more deferred to be reckoned among the Wonders of the World, than the unshapen Maffes, and those heaps of Stones in Egypt, was called Tag-Mehalle, that is to say, the Crown of the Seraglio; and the Wife of Jeban-Guyre, who hath so long govern'd the State, whilst her Husband minded nothing but Drinking and Divertiments, was first called Nous-Mehalle, and afterwards, Nous-Jeban-Begum, the Light of the Seraglio, the Light of the World. The reason, why they give such kind of Names to the Great Ones, and not Names from their Land or Dominion (as is usual in Europe) is, because all the Land being the Kings, there are no Marquises, Earldoms and Dutches, of which the Grandees might bear their Names; all consilts in Penions either of Land or ready Money, which the King giveth, increaseth, retrencheth, and takes away, as seems good unto him: And 'tis even for this reason, that the Omars have also no other but such Names; one (for example) being called Rauz-Audaze-Kan; i.e. a Thunderer; another, Safe Choken-Kan, a Breaker of Ranks; a third, Bare-Audaze-Kan, a Man of Lightening; others, Dianat-Kan, or Danemend-Kan, or Fazel-Kan, i.e. the Faithful Lord, the Intelligent, the Perfect, and the like.

Dara, the Eldest Son, wanted not good Qualities. He was Gallant in Conversation, Wittily in Repartees, exceeding Civil and Liberal, but entomated too good an Opinion of his person, esteeming himself alone capable of all, and thinking it scarce possible that any Body was able to give him counsel; insomuch, that he would give reproachful Names to those who pretended to advise him in any thing; whereby it came to pass, that even those, who were most affectionate to him, were fhe to discover to him the most secret Intigues of his Brothers. Besides, he was apt to be transported with passion to menace, to injure, to afront, even the greatest Omars or Lords; but all paffed over like a flash of light. Though he was a Mogol, and publickly expressed in the ordinary Exercises of Religion to be so, yet, in private, he was Heathen with the Heathen, and Christian with the Christians. He had constantly about him of those Heathen Doctors, to whom he gave very considerable Penions, and who (as was said) had inflihted into him Opinions contrary to the Religion of the Land; of which I may touch something hereafter, when I shall come to speak of the Religion of the Indians or
or Gentiles. He also hearkened of late very willingly to the Reverend Father Baze; a Jesuit, and began very well to relish what he suggested. Yet there are some who say, that at the bottom he was void of all Religion, and that whatever he pretended in it, was only for curiosity, or, as others say, out of policy, to make himself beloved by the Christians, who are pretty numerous in his Army; but above all, to gain the Affection of the Rajas, or Soveraign Gentiles, that were Tributary to the Empire, and to make them of his party upon occasion. Mean time, this hath not much furthered his Affairs, on the contrary, it will appear in the sequel of this History, that the pretence used by Aureng-Zebe, his third Brother, to cut off his head, was, that he was turned Raper, that is to say, an Inidhel, of no Religion, an Idolater.

Sultan Suzeb, the second Brother, was much of the humor of Darz, but he was more close and more fated, and had better conduct and dexterity. He was fit to manage an Intrigue well, and he made, under-hand, Friends, by the force of Prefents, which he heaped upon the great Omnhbb, and principally upon the most powerful Rajas, as Raffoneigne, and some others; but he did somewhat too much indulge his pleasures, in entertaining an extraordinary number of Women, among whom when he was, he spent whole days and nights in drinking, singing, and dancing. He made them Presents of very rich Apparel; and he encreased or flefted their Penfions according as the fancy took him: By which kind of life his Affairs did languish, and the Affections of many of his People cooled. He call himself into the Religion of the Persians, although Chab-Jeban, his Father, and all his Brothers, were of the Turks. 'Tis known that Mahometaism is divided into several Sects, which made that famous Cheek-Sady, Author of the Guiltian, lay in Verfe, which is to this effect in Profe; I am a Dutch Drinker, I seem to be without Religion, and I am known of sixty two Sects. But of all those Sects there are two principal ones, whose Partifans are mortal Enemies to one another. The one is of the Turks, whom the Persians call Ofmanteus; that is, Sectators of Ofman; they believing that tis he that was true and lawful Successor of Mahomet, the Great Caliph or Soveraign Priet, to whom alone it did appertain to interpret the Alcoran, and to decide the Controversies to be met with in the Law. The other is of the Persians, whom the Turks call Chias, Rafezys, Aky-Merdars, that is, Sectaries, Hereticks, Partifans of Aky, because they believe, contrary to the belief of the Turks, that this Succession and Pontifical Authority, which I just now intimated, was due only to Aky the Son-in-law of Mahomet. It was by reason of State that Sultan Suzeb had embraced this latter Sect, considering that all the Persians being Chias, and most of them, or their Children, having the greatest power at the Court of Mogul, and holding the most important Places of the Empire, he had most reason to hope, that, when occasion served, they would all take his part.

Aureng-Zebe, the third Brother, had not that Gallantry, nor surprizing Prefence of Darz, he appeared more feros and melancholy, and was indeed much more judicious, underftanding the World very well, and knowing whom to chufe for his service and purpofe, and where to betow his favour and bounty most for his interest. He was referved, crafty, and exceedingly verfed in diflimbling, insomuch that for a long while he made pretention to be Fakire, that is, Poor, Devout, or Devout, renouncing the World, and reigning not to pretend at all to the Crown, but to defire to pass his life in Prayer, and other Devotions. In the mean time he failed not to make a Party at Court, especially when he was made Vice-King of Deean; but he did it with so much dexterity, art, and secrefie, that it could hardly be perceived. He also had the skill to maintain himself in the affefion of Chab-Jeban his Father, who although he much loved Darz, could yet not forbear to fhew that he esteemed Aureng-Zebe, and judged him capable to Reign; which caufed jealousie enough in Darz, who began to find it, insomuch that he could not hold from saying to his Friends in private, Of all my Brothers I apprehend only this Nemace, that is, thus Bogat, this great Praying-man.

Morad-Bazbe, the youngest of all, was the leaft dextrous, and the leaft judicious. He cared for nothing but mirth and patience, to drink, hunt, and flhoot. Yet he had some good qualities, for he was very civil and liberal; he gloried in it, that he kept nothing secret; he defpifed Cabals; and he bragged openly, that he trusted only in his Aim and Sword: Insomuch, he was very Brave, and if this Bravery had been accompanied with fome conduct, he would have carried the Bell from all his Brothers, and been King of Indol, as will appear in what is to follow.

Concerning the two Daughters, the Eldef, Begum-Sabe, was very beautiful, and a
great Wit, passionately beloved of her Father. It was even rumoured, that he loved her to that degree as is hardly to be imagined, and that he allledged for his excuse, that, according to the determination of his Muftibs, or Doctors of his Law, it was permitted a Man to eat of the fruit of the Tree he had planted. He had not a great confidence in her, that he had given her charge to watch over his safety, and to have an eye to all what came to his Table: And the knew perfectly to manage his humor, and even in the most weighty Affairs to bend him as she pleased. She was exceedingly enriched by great Pensions, and by costly Prefents, which she received from all Parts, for such Negotiations as the employed her self in about her Father: And the made also great Expences, being of a very liberal and generous disposition. She stuck entirely to Dara, her eldest Brother, espoused cordially his part, and declared openly for him; which contributed not a little to make the Affairs of Dara proper, and to keep him in the affection of his Father; for the supported him in all things, and advertised him of all occurrences: Yet that was not so much, because he was the eldest Son, and the the eldest Daughter (as the People believed) as because he had promised her, that as soon as he should come to the Crown, he would marry her; which is altogether extraordinary, and almost never practic'd in India.

I shall not scruple to relate here some of the Amours of this Prince's, although flush up in a Seraglio, and well kept, like other Women. Neither shall I apprehend, that I may be thought to prepare matter for a Romance; for they are not Amours like ours, followed by Gallant and Comical Adventures, but attended with Events dreadful and Tragical.

Now 'tis reported, that this Prince's found means to let a young Gallant enter the Seraglio, who was of no great Quality, but proper, and of a good Mean. But among such a number of jealous and envious persons, the could not carry on her business so privily, but she was discover'd. Chab-Jehan, her Father, was soon adviz'd of it, and resolved to surprize her, under the pretence of giving her a Visit, as he used to do. The Princes seeing him come unexpected, had no more time than to hide this unfortunate Lover in one of the great Chaudrons made to Bath in; which yet could not be done, but that Chab-Jehan suspective it. Mean time he quarrelled not with his Daughter, but entertained her a pretty while, as he was wont to do; and at length told her, that he found her in a careless and lefs neat posture; that it was convenient the should wash her felt, and bath other; commanding presently, with somewhat a stern countenance, that forthwith a Fire should be made under that Chaudron, and he would not part thence, before the Eunuchs had brought him word, that that unhappy Man was dispatched. Some time after the took other measures, the chose for her Kan-Jewran, that is, her Steward, a certain Persian called Nazarkan, who was a young Omrah, the handsomest and most accomplished of the whole Court; a Man of Courage and Ambition, the Darling of all, inomuch that Chab-Hifikan, Uncle of Aurenj-Zeeb, proposed to marry him to the Princess; But Chab-Jehan receiv'd that Proposition very ill, and besides, when he was inform'd of some of the secret Intrigues that had been form'd, he resolv'd quickly to rid himself of Nazarkan. He therefore preten'd to him, as 'twere to do him honour, a Betel, which he could not refuse to chew presently, after the custom of the Country. Betel is a little knot made up of very delicate leaves, and some other things, with a little chalk of Sea-Cockles, which maketh the mouth and lips of a vermillion colour, and the breath sweet and pleasing. This young Lord thought of nothing less than being poi'oned: He went away from the Company very jocund and content, into his Pakeky; but the Drug was so strong, that before he could come to his house, he was no more alive.

Kanehewrad-Begun never pass'd for so handsom and spiritual as Begun-Sabeh; but she was not lefs cheerful, and comey enough, and hated pleasures no more than her Sister. But the addic'ted her self wholly to Aurenj-Zeeb, and consequmently declared her self an Enemy to Begun-Sabeh and Dara. This was the caufe, that the had no great Riches, nor any considerable share in the Affairs of the State: Nevertheless as she was in the Seraglio, and wanted no Wit and Spices, she could not but discover many important matters, of which she gave secret advertisement to Aurenj Zeeb.

Chab-Jehan, some years before the Troubles, finding himself charg'd with these four Princess, all come to Age, all Married, all pretending to the Crown, Enemies to one another, and each of them making secretly a Party, was perplex'd enough, as to what was fittest for him to do, fearing danger to his own person, and foreseeing what afterwards
wards betell him: For, to shut them up in Goualow, which is a Fortrefl where the Princes are ordinarily kept clofe, and which is held impenetrable, it being situated upon an inacceflible Rock, and having within it fell good water, and profition enough for a Garifon; that was not fo eafe a thing. They were too potent already, each of them having a Princely Train. And again, he could not handifomly remove them far off without giving them fome Government fit for their Births wherein he apprehended they would Cantonize themselves, and become little independent Kings, as actually they afterwards did. Neverthelefs, fearing left they should cut one another Throat before his Eyes, if he kept them till at Court, he at laft concluded to fend them away. And fo he fend Sultan Syjah, his second Son, into the Kingdom of Bengal; his third, Aurang-Zebe, into Decan; and the youngest, Morad-Bakeh, to Guzaratt; giving to Dara, the eldeft, Cabal and Multan. The three firft went away very well content with their Government, and there they acted each the Sovereign, and retained all the Revenues of their respective Countries, entertaining great Troops, under the pretence of bridling their Subjects and Neighbours. As to Dara, becaufe the eldeft, and defigned to the Crown, he furrend red not from the Courf; which that he should not do, femed alfo to be the intention of Chab-Jeban, who entertained him in the hopes of fucceeding him after his death. He even permitted then, that Orders were iffued out by him, and that he might fit in a kind of Throne, beneath his, among the Omrabs; fo that it femed, as if there were two Kings together. But as 'tis very difficult for two Sovereigns to agree, Chab-Jeban, though Dara th'ud him great Oberwance and affection, always harbour'd fome difidence, fearing above all things the Mofes; and besides, for as much as he knew the parts of Aurang-Zebe, and thought him more capable to Reign than any of the reft, he had alway's (as they fay) fome particular correfpondence with him.

This it is, what I thought fit to preface concerning thefe four Princes, and their Father Chab-Jeban, becaufe 'tis neceffary for the understanding of all that follows. I felfem, that I was not to forget thefe two Princes, as having been the moft confiderable Actors in the Tragedy; the Women in the Indies taking very often, as well as at Conffantinepole, and in many other places, the beft part in the moft important Transactions, though men take feldom notice of it, and trouble their heads of reckoning for other-caufes.

But to deliver this History with clearnesf, we muft rife somewhat higher, and relate what paffed, fome time before the Troubles, between Aurang-Zebe, the King of Golconda, and his Viifier Emir-Jemla; becaufe this will discover to us the character and temper of Aurang-Zebe, who is to be the Hero of this Piece, and the King of the Indies. Let us then fee, after what manner Emir-Jemla proceeded, to lay the firft foundation of the Royalty of Aurang Zebe.

During the time that Aurang-Zebe was in Decan, the King of Golconda had for his Viifier and General of his Armies this Emir-Jemla, who was a perfan by Nation, and very famous in the Indies. He was not a man of great Extraction, but beaten in Bui- nefs, a perfon of excellent parts, and a great Captain. He had the wit of amazing great Treafures, not only by the adminiftration of the affairs of this opulent Kingdom, but alfo by Navigation and Trade, fending Ships into very many Parts, and cauing the Diamond Mines, which he alone had farmed under many borrowed names, to be wrought with extraordinary diligence. So that people discoursed almoft of nothing but of the Riches of Emir-Jemla, and of the plenty of his Diamonds, which were not reckon'd but by Sacks. He had alfo the skill to render himself very potent and conliderable, enter-taining, besides the Armies of the King, very good Troops for his particular, and above all a very good Artillery, with abundance of Frangufy or Christian's to manage it. In a word, he grew fo rich, and fo puiffant, effentially after he had found a way to enter into the Kingdom of Karnata, and to pillage all the ancient Churches of the Idols of that Country, that the King of Golconda became jealous of it, and prepared himself to unfeal him; and that the more, becaufe he could not bear what was reported of him, as if he had used too great familiarity with the Queen his Mother, that was yet beauteous. Yet he difcover'd nothing of his deign to any, having patience, and wait- ing till Emir came to the Court, for he was then in the Kingdom of Karnata with his Army. But one day, when more particular News was brought him of what had paffed between his mother and him, he had not power enough to diftemble any longer, but was transported by choler to fall to invective and menace: Whereof Emir was foon made acquainted, having at the Court abundance of his Wives Kindred, and all his nearest
The History of the Late Revolution

nearrel Relations and best Friends appertaining the principal Offices. The King's Mother also, who did not hate him, had speedy information of the same. Which obliged Emir, without delay, to write to his only Son, Mahomet Emir-Kan, who then was about the King, requiring him to do the best he could to withdraw with all speed from the Court, under some pretence of Hunting, or the like, and to come and join with him. Mahomet Emir-Kan failed not to attempt divers ways; but, the King cauting him to be narrowly observed, none of them all would succeed. This very much perplexed Emir, and made him take a strange resolution, which caft the King in great danger to lose his Crown and Life; so true 'tis, that he who knows not to Distinguish, knows not how to Reign.

He writ to Aureng-Zobe; who was then in Daultet-Abad, the Capital of Deccan, about fifteen or sixteen days Journey from Golconda, giving him to understand, that the King of Golconda did intend to ruin him and his Family, notwithstanding the signal Services he had done him, as all the World knew; which was an unexampled Injustice and Ingratitude: that this accerbrated him to take his refuge to him, and to intreat him, that he would receive him into his protection; that, for the rett, if he would follow his advice, and confide in him, he would fo dispose Affairs, that he would at once put into his hands both the King and Kingdom of Golconda. This thing he made very caiie, using the following Discourse: You need but take four or five thousand Horse, of the best of your Army, and to march with Expedition to Golconda, spreading a rumor by the way, that 'tis an Ambassador of Chab-Jeban that goes in haste, about considerable matters, to speak with the King at Bag-naguer. The Dabir, who is he that is first to be addressed unto, to make any thing known unto the King, is allied to me, and my creature, and altogether mine; take care of nothing but to march with Expedition, and I will fo order it, that without making you known, you shall come to the Gates of Bag-naguer; and when the King shall come out to receive the Letters, according to custom, you may easily seize on him, and afterwards of all his Family, and do with him what shall seem good to you; in regard that his House of Bag-naguer, where he commonly resides, is unwalled and unfortified. He added, that he would make this Enterprise upon his own charges, offering him fifty thousand Roupies a day (which is about five and twenty thousand Crowns) during the whole time of the March.

Aureng-Zobe, who looked only for some such occasion, had no mind at all to lose so fair an one. He soon undertook the Expedition, and did so fortunately manage his Enterprise, that he arrived at Bag-naguer, without being otherwise known than as an Ambassador of Chab-Jeban. The King of Golconda being advertised of the arrival of this pretended Ambassador, came forth into a Garden, according to custom, received him with honour, and having unfortunately put himself into the hands of his Enemy, ten or twelve Slaves, Gurgis, were ready to fall upon and to seize his person, as had been projected; but that a certain Omrab, touched with tenderness, could not forbear to cry out, though he was of the Party, and a creature of Emir, Dalh not your Majesty see that this is Aureng-Zobe? Away, or you are taken. Whereat the King being alarmed, flies away, and gets hastily on horseback, riding with all his might to the Fortres of Golconda, which is but a short League from thence.

Aureng-Zobe seeing he was defeated in his design, yet was not therefore discompos'd; but seiz'd at the same time on the Royal House, taketh all the rich and good things he finds there; yet sending to the King all his Wives (which over all the Ladies is very religiously observed) and goeth to rejoice him in his Fortres. But as the Siege, for want of having brought along all Neceffaries, held on long, and lasted above two months, he received order from Chab-Jeban to raise it, and to retire into Deccan again; so that, although the Fortres was reduced to Extremities, for want of Victual and Ammunition of War, he found himself obliged to abandon his Enterprise. He knew very well, that it was Dara and Beigum that had induced Chab-Jeban to send these Orders, from the apprehension they entertained, that he would become too powerful; but in the mean time he never discovered any repentment of it, saying only, that he ought to obey the Orders of his Father. Yet he withdrew not, without causing under-hand payment to be made to him of all the Charges of his Expedition: Besides, he married his Son Sultan Mahmod to the eldest Daughter of that King, with a promise, that he would make him his Successor, cauing him also to give him for a Dowry the Fortres and the Apparrelures of Langnurse. He also made the King content, that all the Silver Money that should be Coined for the future in that Kingdom, should bear on one side the Arms of Chab-Jeban; and that Emir-Jemla should withdraw with his whole Family, all his Goods, Troops, and Artillery.
These two great Men were not long together, but they framed great designs: On the way they besieged and took Bider, one of the richest and most important Places of Vifapour; and thence they went to Danjel-Abad, where they contracted to intimate a friendship together, that Aureng-Zobe could not live without seeing Emir twice a day, nor Emir without seeing Aureng-Zobe. Their Union began to cause a new Face in all the Affairs of those Parts, and laid the first foundations of the Royalty of Aureng-Zobe.

This Prince having used the Art to make himself to be called to the Court divers times, went with great and rich Presents to Agra to Chab-Jeban, presenting him his service, and inducing him to make War against the King of Gallynda, and him of Vifapour, and against the Portuguese. At first he pretented to him that great Diamonds, which is efeem'd matchless; giving him to understand, that the precious stones of Gallynda were quite other things, than those Rocks of Kandabar; that there it was, where the War ought to be made, to get the possession thereof, and to go as far as Cape-Country. Chab-Jeban, whether it were that he was dazzled by the Diamonds of Emir, or whether he thought it fit, as some believe he did, to have an Army in the Field, somehow to refrain Daras, whom he found active in making himself potent, and who with insolence had ill treated the Vifier Sallab-Kan (who Chab-Jeban paitionately loved, and considered as the greatest Statesman that had been in the Indies) causing him even to be made away with Poison, as a Man not of his Party, but inclined to Sultan Syjib; or rather, because he found him too powerful, and in a condition to be the Umpire of the Crown, if Chab-Jeban shou'd decease; or lastly, because being neither Persian, nor of Persian Extraction, but an Indian, there were not wanting envious persons, who spread abroad, that he entertained in divers places numerous Troops of Patans, very gallant men, and well paid, with a design to make himself King, or his Son; or at least to expel the Moguls, and to restore to the Throne the Nation of the Patans, of whom he had taken his Wife. However it be, Chab-Jeban resolved to send an Army towards Deean, under the conduct of Emir-Jemla.

Dara, who saw the consequence of this Affair, and that the sending of Troops for those Parts, was to give strength to Aureng-Zobe, opposed it exceedingly, and did what he could to hinder it. Nevertheless, when he saw that Chab-Jeban was resolute for it, he at last thought it best to consent; but with this condition, that Aureng-Zobe should keep in Danjel-Abad, as Governor only of the Country, without medling at all in the War, or pretending to govern the Army; that Emir should be the absolute General, who for a pledge of his Fidelity was to leave his whole Family at the Court. Emir struggled enough within himself, whether he should agree to this last condition, but when Chab-Jeban deíèr'd him to give that satisfaction to Dara, and promised him, that after a little while he would send him back his Wife and Children, he consented, and marched into Deean towards Aureng-Zobe with a very gallant Army, and without any stop entered into Vifapour, where he belied a strong place called Kalion.

The Affairs of Indokian were in that condition, as I have been relating, when Chab-Jeban fell dangerously sick, I shall not speak here of his sickness, much less relate the particulars of it. I shall only say this, that it was little suitable to a man of above Seventy years of Age, who should rather think on preserving his strength, than to run it, as he did. This sickness did soon alarm and trouble all Indokian. Mighty Annies were levied in Délby and Agra, the Capitals of the Empire. Sultan Syjib did the like in Bengale, and Aureng-Zobe in Deean, and Mord-Baghe in Guzaratté: All four assem-bled to themselves their Allies and Friends; all four write, promise, and form divers Intrigues. Dara having surprized some of their Letters, they'd them to Chab-Jeban, and made great noise about them; and his Sister Begum failed not to make use of this occasion, to animate the King against them. But Chab-Jeban was difsatisfied with Dara, and fearing to be poisened, gave order, that particular care should be had of what was brought thro' this Table. 'Twas also said, that he wrote to Aureng-Zobe; and that Dara being a man of great name, could not forbear to menace, and to break into very passionate expript. In the mean time the distemper of Chab-Jeban lingered, and 'twas bruited every where, that he was dead. Whereupon the whole Court was disforder'd, the whole Town arm'd, the Shops for many days shut up; and the four Sons of the King made openly great Preparations, each for himself: And to say truth, it was not without reason, that they all made ready for War; for they all very well knew, that there was no hopes of Quarter, that there was no other way, than to vanquish or die, to be King or undone,
undone, and that he that should be Conqueror would rid himself of all the rest, as formerly Chab-Jeban had done of his Brothers.

Sultan Suja\(\text{b}\), who had heaped up great Treasures in that rich Kingdom of Bengal, ruining some of the Rajas or petty Kings that are in those Parts, and drawing great Sums from others, took the Field first of all with a puissant Army; and in the confidence he had of all the Persian Omars, for the Scet of whom he had declared himself, he boldly marched towards Agra, giving out openly, that Chab-Jeban was dead, that Dara had poison'd him, that he would revenge the death of his Father, and, in a word, that he would be King. \(\text{Dara}\) desired Chab-Jeban to write himself to him, and to forbid him to advance further; which he did, affuring him, that his sickness was not at all dangerous, and that he was already much better. But he having Friends at Court, who assured him that the sicknes of Chab-Jeban was mortal, he dissembled, and ceased not to advance, saying still, that he knew very well Chab-Jeban was dead; and if he should be alive, he was defirous to come and kifs his feet, and to receive his Commands.

Aureng-Zebe immediately after, if not at the same time, taketh the Field also in Deca\(\text{r}\), maketh a great noife, and prepareth to march towards Agra. The same prohibition was made to him also, as well from Chab-Jeban, as from Dara, who threaten'd him. But he dissembleth, for the same reason that Sultan Suja\(\text{b}\) had done, and giveth the like answyer. Mean time, finding that his Treasure was low, and his Soldier very inconsiderable, he devised two Artifices, which succeeded admirably well; the one, in regard of Morad-Bak\(\text{b}\)e; the other, in respect of Emir-Jemla. To Morad-Bak\(\text{b}\)e he writes with speed a very fair Letter, importing, that he had always been this true and intimate Friend; that, as for himself, he laid no claim at all to the Crown; that he might remember, he had all his life-time made profession of a Fakir, but that Dara was a perfon incapable to govern a Kingdom; that he was a Raiser, an Idolater, and hated of all the greatest Omars; that Sultan Suja\(\text{b}\) was a Rafezy, an Heretick, and by consequence an Enemy to Islam, and unworthy of the Crown: So that, in a word, there was none but he (Morad-Bak\(\text{b}\)e) that could reasonably pretend to the Succession; that the Crown did expect him; that the whole Court, which was not ignorant of his Valor, would be for him; and that for his particular, if he would promise him, that being King, he would give him leave to live quietly in some corner or other of his Empire, there to serve God the remainder of his days; he was ready to make a conjunction with him, to assist him with his Council and Friends, and to put into his hands his whole Army, to fight Dara and Sultan Suja\(\text{b}\); that in the mean time he sent him an Hundred thousand Rupees (which make about Fifty thousand Crowns of our money) and prayed him to accept thereof as a pledge of his friendship; and that he would advise him to come with all possible speed to feize on the Caffle of Surat, where he knew to be the Treasure of the Land.

Morad-Bak\(\text{b}\)e, who was neither too rich, nor too powerful, received with much joy this Proposition of Aureng-Zebe, and the Hundred thousand Rupees sent by him; and shew'd Aureng-Zebe's Letter to every body, thereby to oblige the Flower of that Country to take up Arms for him, and the substantial Merchants to lend him the more willingly such Sums of money as he demanded of them. He began in good earnest to act the King, made large promisses to all, and, in short, did so well, that he set a good Army on foot, of whom he finged out some Three thousand, who, under the conduct of Chab-Abis, one of his Eunuchs, but a valiant man, should go to besiege Surat.

Aureng-Zebe sent his eldest Son, Sultan Mabmoud (him whom he had married to the Daughter of the King of Golkonda) to Emir-Jemla, who was yet employed in the siege of Kaliane, to persuade him to come to him to Danilet-Abad, pretending to have matter of the greatest importance to communicate to him. Emir, who soon suspected his intentions, excused himself, saying openly, that Chab-Jeban was not dead, that he had fresh News of his being alive, and that besides, all his Family being at Agra in the hands of Dara, he could by no means assist Aureng-Zebe, nor declare himself for him. Whereupon Sultan Mabmoud return'd to Danilet-Abad, without effecting any thing, and very much disaffected with Emir. But Aureng-Zebe lost no courage for all that, but sent the second time to Emir, yet not Sultan Mabmoud, but Sultan Maxum his second Son, who presented to him his Fathers Letter, and handled him with that dexterity, sweetness, and pretention of friendship, that it was not possible to resist him. Emir therefore pressed the siege of Kaliane, forced the besieged to surrender upon composition, took the choice
choice of his Army, and with all diligence went away with Sultan Mazum. At his arrival, Aureng-Zebe courted him in the highest degree, treating him no otherwise than with the name of Baba and Mahab, that is, Father, Lord-Father; and after an hundred Embraces, he took him somewhat aside, and told him (according to what I could learn from persons who knew of it) That it was not just, that having his Family at the Court, he should adventure to do any thing in his behalf that might come to be known; but that, after all, there was nothing so difficult but an Expedition might be found. Give me leave therefore, said he, to propose to you a Design, which at first will possibly surprize you; but, since you apprehend the danger of your Wife and Children that are in Hidage, the best way of providing for their security would be, to suffer me to seize on your person, and to put you in Prison. It is out of doubt, that all the World will believe it done in earnest: For who would imagine, that such a person as you would be content to let your self be laid in Prison? In the interim, I could make use of part of your Army, and of your Artillery, as you shall judge most proper and convenient: You also could furnish me with a Sum of money, as you have frequently offered it; and besides, methinks I might tempt Fortune further, and we might together take our measures, to see in what manner I had best to demean my self, if you would also permit, that I might cause you to be transported into the Fortres of Daulat-Abad, where you should be Master; and that there I might have you kept by my own Son, Sultan Mazum, or Sultan Mahmoud; this would yet better palliate the matter, and I see not, what Dara could justly say of it, nor how he could reasonably treat your Wife and Children ill.

Emir, whether it were by reason of the friendship he had sworn to Aureng-Zebe; or for the great promisses made to him, or the apprehension he had, of seeing near him Sultan Mazum, who stood by, very penive and well armed, and Sultan Mahmoud, who looked grim upon him for his coming away at the solicitation of his Brother, not at that of his, and had at his very entrance lift up his foot, as if he would have hit him; whatever of these Considerations might induce him, contented to all what Aureng-Zebe desired, and approved of the Expedition to suffer himself to be imprison'd; so that Aureng-Zebe being no noofer gone, but the great Master of the Artillery was fen to approach with some ferenees to Emir, and to command him in the name of Aureng-Zebe to follow him, locking him up in a Chamber, and there giving him very good words, whilst all the Soldiery that Aureng-Zebe had thereabout, went to their Arms. The report of the detention of Emir-Jemla was no sooner spread, but a great Tumult arose; and thofe, whom he had brought along with him, although althonih'd, yet put themselves into a posture of restricting him, and with their Swords drawn ran to force the Guards, and the Gate of his Prison, which was eafie for them to do: For Aureng-Zebe had not with him sufficient Troops to make good so bold an Enterprize, the only name of Emir-Jemla made all tremble. But the whole matter being altogether counterfeited, all these Commotions were prefently calmed, by the intimations that were given to the chief Officers of Emir's Army, and by the presence of Aureng-Zebe, who there appeared very resolute with his two Sons, and spoke now to one, then to another; and at laft by Promises and Prefents, literally bestowed on thofe that were concerned. So that all the Troops of Emir, and even most of thofe of Chab-Jeban, seeing things troubled, and being without their General, and believing Chab-Jeban to be dead, or, at laft, desparately fick; considering also the ample promisses made to them of augmenting their Stipend, and of giving them at that very time three months Advance, soon Lifted themselves under Aureng-Zebe; who having seiz'd on all the Equipage of Emir, even his very Camels and Tents, took the Field, resolved to march to the Siege of Suratte, and to haften the taking it in; where Morad-Bakhe was exceedingly embarrassed, because that his belt Troops were employed there; and that he found more refilience in that place than he imagined. But Aureng-Zebe, after some days March, was inform'd, that the Governor had surrendered the Place; for which he sent Congratulations to Morad-Bake, acquitting him withal of his Transactions with Emir-Jemla, and affuring him, that he had Forces and Money enough, and very good intelligence at the Court; that nothing was wanting; that he was directly going to Benpooor and Agra; that he had expected him on the way, and therefore defir'd him to join with him.

'Tis true, that Morad-Bakhe found not so much money in the Fortrefs of Suratte as he had imagined, whether it were that really there was not so much as was reported, or whether the Governor had diverted a part of it, as some believed: Yet notwithstanding that little he found there was useful to him, to pay the Soldiers that had Lifted
themselves in hopes of the advantages, they should make of the imagined vast Treasure of Suratte. 'Tis not less true, that he had no greater reason to boast of the taking of this Place, in regard there was not any Regular Fortification about it; and yet his Army had lain before it above a month, and would never have reduced it without the Hollanders, who furnished them with the Invention of Springing a Mine, which ruining a great side of the Wall, cast the besieged into such a Confirmation, that it made them immediately surrender. The reduction of this Town did much advance his Design, Fauze proclaiming immediately throughout these Countries, that Morad-Bakbe had taken Suratte, that he had sprung a Mine, which founded very big among the Indians, who as yet do little understand that practice; and that there he had found a vast Treasure. Notwithstanding this great noise, and all the first advantages, joyed to all those frequent Letters and great Promises of Aureng-Zebe, the Eunuch, Chab- Abas, a Man of good Sense, of a great Heart, and exceedingly affectionate to the Service of his Maiter, was not of opinion, that Morad-Bakbe should so much rye him self in Interest to Aureng-Zebe, or precipitate his conjunction with him, but advised, that he should amuse him with words, and let him advance alone towards Agra; so that in the mean time there would come certain News of the fickness of Chab-Jeban; that he should first see what Channel Affairs would run in; that he should Fortify Suratte, as a very good Pofi, able to render him Master of a very large and rich Country; and that perhaps in time he might seize Brampour, which is a very considerable Passage of a River, and as were a Bar of Decay. But the continual Letters and Proclamations of Aureng-Zebe, joyed to the small Forces, Artillery, and Treasure of Morad-Bakbe, blinded with an excessive ambition to Reign, made him regardles of all other considerations; so that he went away from Amadewed, abandoned Guzarate, and took his way through the Woods and Mountains, with all Expedition, to be at the Rendez vour, where Aureng-Zebe had looked for him these two or three days.

Great Solemnities of Joy were made at the conjunction of the two Armies, the Princes visited one another, Aureng-Zebe made a hundred Proclamations and no less Promises to Morad-Bakbe, assured him afooth, and solemnly, of his not caring for the Crown, as also of his being there for no other end than to affit him against Dara, their Common Enemy, and to place him in the Throne, which expected him.

Upon this Enteriview, and confirmation of Friendship, both Armies marched together, Aureng-Zebe continuing always, during the March; in the Proclamations of Friendship, and in his Courtship to Morad-Bakbe, treating him never otherwise, whether in publick or private, but with the Title of Hazaret, that is, King and Majesty: So that Morad-Bakbe was fully perfwaded, that Aureng-Zebe meant sincerely, from an excess of affection towards him, whence he even willingly, and without Ceremony, suffereth the submissions and respect he shewed him instead of remembering what had lately passed at Golconda, and of considering, that he, who had thus hazarded himself with so much boldnesses to usurp a Kingdom, was not of a temper to live, and dye a Fakire.

These two Armies thus joyed made a Body considerable enough; which beget a great noise at Court, and gave cause of thoughts and noises, not only to Dara, but to Chab-Jeban himself, who knew the great parts and subtle Conduct of Aureng-Zebe, and the Courage of Morad-Bakbe; and who forefaw very well, that a fire was a kindling, which would be very hard to quench. It was to no purpose to write Letters upon Letters, signifying that he was well, and giving Order that they should turn back to their respective Governments, and expressing also, that he would forget all that had passed hitherto. All his Letters were not able to hinder their Advances; and as the fickness of Chab-Jeban did still pass for mortal, there being no perfons wanting to bring and spread such News, they still continued to diffemble, giving out, that they were Letters counterfeited by Dara; that Chab-Jeban was dead indeed; but that, in case he were alive, they would go to kifs his Feet, and deliver him from the hands of Dara.

What then should Chab-Jeban, this unfortunate King, do, who feeth, that his Sons have no regard to his Orders; who is informed at all hours, that they march space towards Agra in the head of their Armies, and who in this conjunction finds himself sick to boot in the hands of Dara, that is, of a man who breatheth nothing but War; who prepareth for it with all imaginable carences; and with all the marks of an enraged resentment against his Brothers; but what could he do in this extremity? He is constrained to abandon to them his Treasures, and to leave them to their disposal. He is forced to fend for his old and most truly Captains, whom he knows for the most part to be not
of the Empire of the MOGOL.

very affectionate to Dara; he must command them to fight for Dara, against his own Blood, his own Children, and those for whom he hath more effeem than for Dara; he is obliged for to send an Army against Sultan Sujaib, because ’tis he that is most advanced s and he is to send another against Aureng-Zebe and Morad-Bakebe, who no less are marching towards him.

Soliman Cheskoub, the eldest Son of Dara, a young Prince of about five and twenty years of Age, very proper of Body, and of good Parts and Conduct, generous, liberal, and universally beloved, especially of Chab-Jeban, who had already enriched him, and who considered him rather for his Successor than Dara, was he, that was made General of this Army against Sujaib. Nevertheless, Chab-Jeban, who wished much rather, that Sujaib were returned to Bengal, than that the Matter should be tried by a bloody Combat, which could not be but very Tragical, and wherein he run the hazard of losing one or other of his Sons, gave him for Companion an Ancient Raja, called Jeejeigne, who is at present one of the powerfullcft and richest Rajahs of all Indiagen, and one of the ableft in the whole Kingdom, with a Secret Order not to fight, except it were altogether unavoidable; as also to endeavour by all means to induce Sujaib to retire, and to reserve his Forces for a better occasion; that is to say, after they should have been the victors of the Eftreefs of Chab-Jeban, and the Succes of Aureng-Zebe, and of Morad-Bakebe. But this young Prince, Soliman Cheskoub, full of heat and Courage, breathing after nothing but to signalize himself by some great action, and Sultan Sujaib fearing left Aureng-Zebe gaining a Battle should first make himself Master of the Capital Towns of the Empire, Agra and Delhi; it was impossible for the Raja Jeejeigne to keep them from a Combat. The two Armies are no sooner in fight of one another, but they prepare to fall on, and they were not long from giving some Volleys of Cannon. I shall not relate the particulars of this Fight, for, besides that the narration of it would be too long and tedious, in the sequel of this History we shall be obliged to describe more considerable ones, by which the Reader will be able to judge of this. It is fufficient to know in general, that the first Onfet was very sharp and obfinate on both Sides, but that at length Soliman Cheskoub did urge Sujaib with that force and vigour that he disordered him, and made him fly: So that it Jeejeigne, and the Patan Delik-han, who was one of the Chief Captains and a valiant Man, but an intimate friend of the Raja, and did not act but being moved by him, had seconded him in good earnest, thought that the whole Army of Sujaib would have been defeated, and himself in danger of being taken: But that was not the design of the Raja to destroy him, no more than it was that of Chab-Jeban, who had given him order to the contrary. Thus then had Sujaib time to retreat, and that without losing any considerable number of his Men; yet because Soliman Cheskoub kept the field, and brought away some pieces of Artillery, it was presently bruited at Court, that Sujaib had been totally overthrown. This Defeat purchased great reputation to Soliman Cheskoub,cffected much the esteem of Sultan Sujaib, and cooled exceedingly all the Perfants that had an inclination for him.

After that some days were fpent in the purfuit of Sujaib, the Prince Soliman Cheskoub, who every day received News from the Court, and who learned that Aureng-Zebe and Morad-Bakebe did approach with great resolution, well knowing, that his Father Dara had no great stock of Prudence, but good store of secret Enemies, resolved to quit the purfuit of Sultan Sujaib, and with all speed to return to Agra, where in all appearance Dara was to give Battel against Aureng-Zebe and Morad-Bakebe. This was the better counsel he could take; for no man doubts, that if he could have been there in good time, Aureng-Zebe would not have had the Advantage; and ’tis even believed, he would never have hazarded the Combat, the Party being too unequal; but the bad fortune of Dara did not permit it.

Whilft all that was thus tranfacted towards Elbaf, which is the place where the Gemma is joyned to Ganges; the Scene was very different on the fide of Agra. At the Court they were much surprized to hear, that Aureng-Zebe had passed the River of Brampouer, and all the other paffages that were most difficult between the Mountains; fo that with all that they sent away some Troops to dispute with him the paffage of the River Eugenes, whilft the whole Army was making ready. For what purpose there were chosen two of the moft considerable and the moft powerful of the Kingdom to command it; the one was Kajom-Kan, a Renowned Captain and very affectionate to Chab-Jeban, but one that had no great inclination to Dara, and who went not but to oblige Chab-Jeban, whom he faw in the hands of Dara: The other was Jeflamfeigne, a
putcrat Raja, not inferior to Jaffigne, and Son-in-law to that Raja Rana, who was at the time of Ekbar to puiffant, as it he had been the Emperor of the Raja's. Dara at their farewell expressed to them great kindness, and presented them nobly; but Charh-Jeban took his time, before their departure, to charge them in secret, as he had done the Raja Jaffigne, when he went away in the Expedition against Sultan Suja with Solomon Chobae. Neither were they wanting, in their March, to send fcteral times to Aureng-Zebe and Morad-Baksh, to perfuade them to turn back: But this was in vain; their Envys came not again, and the Army advanced with that diligence, that they saw it much sooner than they thought upon a rifing ground, not far remote from the River.

It being then Summer, and the scifo of the greatest heats, the River was fordable, which was the caufe, that at the fame time Kaiser-Kan and the Raja prepared themselves to give Battle; besides that, they soon knew the reolution of Aureng-Zebe, that he would force them, since that, although his Army was not all come up, he gave them some Vollies of Cannon; his design being to amufe them, fearing left they themselves should pass the River, not only to prevent his passage, but also to hinder his Army from repoling, and from taking an advantageous poift; which was indeed in great disorder, and fo tired by their March, and fo fain by the heat, that if at the very first it had been assaulted, and kept from passing the Water, it would doublefes have been routed without much relifiane. [I was not by in this firl Encounter, but thus it was generally difcourfeof, and it agreef with the after-relation of many of our Frenchmen, who served Aureng-Zebe in the Artillery.] But they were content to fray at the River-fide, to keep Aureng-Zebe from passing it, according to the Order they had reçoived.

After that Aureng-Zebe had let his Army rifetwo or three days, and by amufing the Enemy, had fitted it to pass the River, he made his whole Artillery play, which was very well placed; and he commanded, that under the fave of the Cannon they should pass the River. Kaiser-Kan and the Raja, on their part, difcharged theirs also, and did what they could to repule the Enemy, and to keep him from passing. The Combat was sharp enough at first, and very oblinitely maintained by the extraordinary Valour of Jaffigne. For as to Kaiser-Kan, although a great Captain, and a ftrong Man, he gave no great proof of his Valour in this occasion; yea, some accufe him of Treachery, charging him that he had in the night caufed the Bullets and Paffes to be hid under the Sand, there being no more of them to be found after two or three difcharges. However it be, the Combat for all that was, as I faid, very refolutely carried on, and the Paffage long difputed. There were Rocks in the Bed of the River, which did much embarafand the Banks in many places were very high and difficult to climb up. But at laft, Morad-Baksh call himself into the water with fo much resolution and force, and throve fo much valour and boldness, that there was no refifting of him. He paffed over, and with him a good part of the Army, which made Kaiser-Kan to give back, and call Jaffigne into great danger of his Perfon. For by and by he found the whole Body of the Enemy upon him, and without the extraordinary reolution of his Ragipous, who almost all were killed about him, he had been a dead man. One may judge of the great danger he was in upon this occafion, by this, that after he had difengaged himself as well as he could, and was come back to his own, not daring to return to Agra, because of the great losfs he had fuffered, of seven or eight thoufand Ragipous he had but five or fix hundred of them remaining.

These Ragipous, who take their name from the Raja, that is to fay, the Children of the Raja, are from Father to Son fuch Men as make the Sword their Profeflion. The Raja, whole Subjects they are, do affign them Lands for their subsiftence, on condition to be always ready to go to War when summoned. So that one might fay, that they were a fort of Pagan Nobles, if the Raja gave them their Lands in propriety for them and their Children. They are great takers of Opium; and I have fometimes wondcred at the quantity I have feen them take: They accuftom themfelves to it from their youth. On the day of Battle they double the Dofe, this Drug animating, or rather infubratiing them, and making them infeftible of danger; infomuch that they call themfelves into the Combat like fo many furious Beasts, not knowing what it is to run away, but dying at the feet of their Raja, when he stands to it. They want nothing but Order, Revolution they have enough.

'Tis a pleafure thus to fee them, with the fume of Opium in their Heads to embrace one another, when the Battel is to begin, and to give their mutual Farewells, as men refol-
ved to dye. And that they do for this reason; that the Great Mogol, though a Mahometan, and by consequence an Enemy of the Heathen, yet for all that entertains always a good number of Raja in his service, whom he considers as his other Omrah, and employs in his Armies as if they were Mahometans.

I cannot forbear to relate here the fierce reception, which the Daughter of the Rani gave to her Husband Jaffusinge, after his defeat and flight. When the heard that he was nigh, and had understood what had past in the Battle, that he had fought with all possible courage; that he had but four or five hundred Men left; and that at last, not being able to retreat any longer the Enemy, he had been obliged to retreat: She, in stead of rending one to receive him, and to condole in his misfortunes, commanded in a dry mood to shut the Gates of the Castle, and not to let this infamous Man enter; that he was not her Husband; that she would never see him; that the Son-in-law of the Great Raja, could not have to low a Soul; that he was to remember, that being grated into so illustrious an House, he was to imitate the Virtue of it; and, in a word, that he was either to vanquish, or to dye. A moment after the was of another humour; the commands a Pile of Wood to be laid, that she might burn her self, that they abud'd her, that her Husband must needs be dead; that it could not be otherwise. And a little while after this, she was seen to change her countenance, to fall into passion, and to break out into a thousand reproaches against him. In short, she remained thus transported eight or nine days, without being able to resolve to see her Husband, till at last her Mother coming in, brought her in some degree to her self, and comforted her, offering her, that as soon as the Raja had but a little refresh'd himself, he would raise another Army, to fight Aureng-Zeb, and repair his Honour at any rate.

By which story one may see a pattern of the Courage of the Women in that Country: To which I could add something I have seen some of them do, who burned themselves alive after the death of their Husbands; but we must reserve this Discourse for another place, where I shall also shew, that there is nothing which opinion, prepossession, custom, hope, and the point of honour, &c. may not make Men do or suffer.

Dara having understood what had past at Eugener, fell into that choler against Raja Ram, that it was thought he would have cut off his Head, if he had been upon the place. He was also transported against Emir-Jemla, as the Person that was the first and principal cause of the Misfortune, and who had turn'd Aureng-Zeb with Men, Money, and Cannon. He is ready to kill his Son Mahomet Emir-Kan, and will lend his Wife and Daughter to Bafar, or the Market-place of prostituted Women; and 'tis past doubt, that he would have done some such thing, if Chab-Jeban, with much art and prudence, had not moderated the excess of his passion, in remonstrating to him, that Emir-Jemla had not so little conduct, nor so great a friendship for Aureng-Zeb, as to hazard, and in a manner to sacrifice his Family, for the advancing of his Interest; that Aureng-Zeb must needs have gull'd and enframed him, by his usual artifice and cunning.

As for Aureng-Zeb and Morad-Bakche, the happy success of this first Encounter did so swell their hearts, and gave such Courage to their whole Army, that henceforth they believed themselves invincible, and capable to compass any thing. Before, Aureng-Zeb, the more to animate his Soldiers, bragged openly, that he had Thirty thousand Mogols at his devotion in the Army of Dara, and there was something in it, as appeared by the fceul. Morad-Bakche was for nothing but fighting, and would march with all diligence. But Aureng-Zeb represented to him, that it was necessary the Army should refresh themselves for some time, upon the Banks of this sweet River; that in the mean time he would write to all his Friends, and get a full and certain information of the state of the Court, and of the condition of all Affairs. So that he marched not towards Agra, 'till he had rested some days, and after that he marched but slowly, to inform himself of all, and to take his time and measures.

Concerning Chab-Jeban, when he plainly saw the resolution of Aureng-Zeb and Morad-Bakche, and that there was no hope left to make them turn back, he was in such a perplexity, that he knew not what to resolve, and foreseeing some great calamity, he would fain have hindred the last decisive Battle, for which he saw Dara preparing himself with great eagerness. But what could he do to oppose it? He was yet too weak of his tickets, and faw himself still in the hands of Dara, whom, as I have said, he trusted not much: So that he found himself obliged to acquiesce in his Will, and to com-
The History of the Late Revolution

mit to him all the Forces of the Empire, and to command all Captains to obey him. Immediately all was in Arms: I know not, whether there was ever a more gallant Army seen in Indostan. 'Tis said, that there were little less than an Hundred thousand Horse, and Twenty thousand Foot, with Four thousand pieces of Cannon, without reckoning the incredible number of Servants, Followers, Victuallers, whom Historians, methinks, do often put into the number of the Combatants, when they speak of those formidable Armies of Three or four hundred thousand men, of which their Books are full. Though this Army was very brave, and strong enough to cut in pieces two or three of such as Aureng-Zebe had, in which there were no more than Thirty Five or Forty thousand men in all, and these tired and harassed by a very long and irksome march, during the height of the Heats; and but a small number of Cannon, in respect of that of Dars. Mean time (which seems hard to believe) there was scarce any Body that prefigured well for Dars, all knowing, that most of the chief Omars had no affection for him, and that all the good Soldiers that were for him, and whom he might confide in, were in the Army of Soliman Chekoub, his Son. And 'twas for this reason, that the most prudent and the most faithful of his Friends, and Chab-Jeban himself, counselled him, not to hazard a Battel: Chab-Jeban offering, as firm as he was, that he would go into the Field himself, and be carried before Aureng-Zebe, to interpose; which was looked upon as a very good Expedition for Peace, and for accommodating the Affairs of Chab-Jeban. For 'tis certain, that Aureng-Zebe and Morad-Bakebe, would never have had the boldness to fight against their own Father; and if they should have attempted it, they would have vanquished it, because, besides that the match was not equal, and all the great Omars were so affectionate to Chab-Jeban, that they would not have failed to fight resolutely, if they had seen him in the head of the Army; besides this, I say, the Captains themselves of Aureng-Zebe and Morad-Bakebe, bore great affection and respect to this Prince, whose Creatures they most were; and the whole Army, in a manner, was his. So that in all appearance, not one of them would have presumed to draw his Sword against him, nor been at the pains of drawing his.

Then they advised Dars, that if he would not hearken to this Expedient, he should at least not precipitate the busines, but delay, 'till Soliman Chekoub, who made all haste to join, were come in. Which was also very good counsel, in regard that that Prince was beloved of all, and was lately come home victorious, and had the most faithful and the bravest Soldiers with him. But Dars would never hearken to any Proposition that could be made to him, and he thought on nothing else but to give Battel presently, and to go against Aureng-Zebe in person. And possibly he did not amiss, as to his own Honour and particular Interest, if he could have commanded Fortune, and made things succeed as he contrived them. For the Considerations he had (as he could not forbear now and then to discover) were some such as these:

He looked upon himself as Matter of the person of Chab-Jeban; that he could difpofe of him as he pleased; that he was also Possessor of all the Treasures and Forces of the Empire; that Sultan Sujab was half ruined; that his two other Brothers, with a weak and tired Army, were come to cast themselves into his hands; that, if he gained the Battel, they could not escape him; that he should all at once be absolute Matter, and at the end of all his troubles, and at the height of his wishes, so as no body could contradict him in any thing, or dispute the Crown with him. Whereas if Chab-Jeban should take the Field, all Affairs would be accommodated, his Brothers would return to their Governments, Chab-Jeban, who began to recover his health, would resume the Government as before, and all things would return into their first Channel: That, if he should stay for Soliman Chekoub, his Son, Chab-Jeban might take some delign to his disadvantage, or contrive something with Aureng-Zebe; that whatever he could do for gaining the Victory, the Reputation which Soliman Chekoub had purchased, would still give him all the honour of it. And after that, what would not he be capable to undertake, swelled with so much glory and successes, and especially being supported as he was, by the favour and affection of Chab-Jeban, and of the greatest part of the Omars? What did he know, whether he would keep any modesty, or any respect for him, and whether his Ambition might not carry him?

These Considerations made Dars resolve to stand out against the counsel of all, and to pursue his Point. And for that purpose, he commanded immediately the whole Army to take the Field, and thereupon came to take Leave of Chab-Jeban, who was in the For-
tres of Agra. This good old Man was ready to melt in tears, when he embraced him; but withal failed not to reprehend to him, with a very grave countenance: Well, Dara, since thou art resolv’d to follow thine own Will, Go, God blest thee, but remember well these few words: If thou losst the Battle, take heed of ever coming into my Presence. But this made no great impression upon him; he went forth briskly, taketh Horife, and feizeth on the Paffage of the River Ichenbel, which is about twenty miles from Agra; where he fortified himself, expecting his Enemy. But the futile and crafty Fakire, who wanted no good Spies, and People that gave him intelligence of all, and who knew that the Paffage was there very difficult, took good heed to attempt the forcing it. He came to encamp himself near it, so that from the Camp of Dara one might discover his Tents. But what doth he in the mean time? He inveigles a certain Rebel of Raja, called Chompet, presents him richly, and promiseth him a thousand fine things, if he would let him pass thorough his Territories, that so he might go with speed to gain a certain place, where he knew that the River might be passed on foot with ease. Chompet agreeth, and offers of his own accord, that he would himself attend him, and drow him the way through the Woods and Hills of his Country. Aureng-Zebba raiseth his Camp the fame night, without any noise, leaving some of his Tents to amuse Dara, and marching night and day, made fuch haste, that he was almost as soon on the other side of the River, as Dara could have notice of it. Which obliged Dara to abandon the River there, and to leave all his Fortifications, and to follow his Enemy, who, he was told, did advance with great diligence towards Agra, to gain the River of Genna, and there without trouble, and at his cafe, to enjoy the water, to fortifie, and to fix himself well, and so to expect Dara. The place where he encamped is but five Leagues from Agra, it was formerly called Sambunger, and now Fatehbad, which is to say, Place of Victory. A little while after, Dara also came to encamp there, nigh the Bank of the fame River, between Agra, and the Army of Aureng-Zebba. The two Armies were there between three and four days in sight of one another, without fighting. Mean time Chab Jehban wrote several Letters to Dara, that Soliman Choubamb was not far off; that he should not precipitate; that he should come near Agra, and chufe an advantageous place to fortifie himself ’till he came. But Dara answered, that before three days were paffed, he would bring to him Aureng-Zebba and Morad-Bakche tyed hand and foot, to do with them what he should think fit. And without expecting any longer, he began at that very hour to put his Army in Battle-Array. He placed in the Front all his Cannon, caufing them to be tyed the one to the other with Chains, to flout the paffage to the Cavalry. Behind these Peces of Cannon, he placed also front-wife a great number of light Camels, on the forepart of the Bodies, whereof they fatten a small Pece, of the bignefs of a double Mufquet; a Man fitting on the hind-part of the Camel, being able to charge and difcharge without lighting. Behind these Camels ftood the greatest part of the Musquetiers. Of the reft of the Army, which chiefly confifed in Cavalry, furnifh’d with Bows and Arrows, (as ordinarily are the Mogals, that is, at prefent, White Men, Mahumetans, strangers, as Persians, Turks, Arabians, and Usbecks;) or with a Sword, and a kind of Half-pike, as commonly are the Ragipus: Of all thefe, I fay, there were made three different Bodies. The right Wing was committed to Cadil-ulhads-Kan, with thirty thoufand Mogals under his Command; for he was made Great Bajheb, that is, Great Master of the Cavalry, in the place of Dinehmand-Kan, that was afterwards my Agaba, who voluntarily resigned this Office, feeing that he was not well-beloved of Dara, for having always highly maintaine’d him the Inteét and Authority of Chab Jehban. The left Wing was given to Kafliam-Kan Dakhy, a very renowned and very valiant Captain, together with the Raja Chaffri-Jale, and the Raja Kamfsnege Roufté. On the other fide, Aureng-Zebba and Morad-Bakhe put also their Army almost into the fame Order; except that in the midit of the Troops of fame Omars, they had bid fome small Field-Peces, which was, as was faid, after the Way and Art of Entr-Jouls, and with no ill effect. They hardly made ufe of any more Art, than what hath been now related; only they placed here and there fome Men calling Banner, which is a kind of Granado fatten’d to a thiek, that may be call very far through the Cavalry, and which extremely terrifyeth Horifes, and even hurts and kills fometines. All this Cavalry turns about very caftly, and they draw their Arrows with marvellous
twiftness; one Man being able to draw fix of them, before a Mufqueteer can twice discharge his Mufquet. The fame Cavalry keeps also very close in several Troops under their respective Officers, especially when they are going to fight hand to hand. But after all, I fee not, that this way of putting an Army in Array, is any great matter, in comparison of our Armies, when in good order.

All things being thus disposed, the Artillery began to play on both sides; for 'tis always the Cannon that makes the prelude amongst them; and the Arrows were now seen to fly through the Air, when unexpectedly there hapned to fall a Storm of Rain, so violent, that it interrupted the Combat. The Rain ceasing, the Cannon began afresh to roar; and then it was that Dara appeared, who being mounted upon a proud Elephant or Celatu, commanded that an Onset should be made on all sides; and himfelf advanced into the midit of the Body of the Cavalry, directly towards the Enemies Artillery, who received him warmly, kill'd fcore of Men about him, and put into disorder, not only the main Body which he commanded, but also the other Bodies of the Cavalry that followed him. Yet notwithstanding, because he was fen to keep firm upon his Elephant, without any appearance of giving back, and was obferved to look every where about him with anundaunted look, and to make figns with his hands to advance and follow him, this disorder foon ceafed, every one turning his Rank, and advancing in the fame place with Dara. But he could not reach the Enemy, without receiving another Volley of Cannon-shot, which caufed a second and great disorder in his Men, and made a good part of them recoil; yet he, without any change in his Countenance, fnot to it, encouraging his Troops, and gave fill figns, that they fhould follow him, and advance with fpeed without any los of time. Thus prefing vigorously forward, he forced the Enemies Artillery, broke the Chains, entered into their Camp, and made a Rout in their Camels and Infantry, and in every thing he met with on that fide; opening also a good paftage to the Cavalry that followed him. Then it was, that the Enemies Cavalry facing him, a fore Combat began. A fhower of Arrows flied the Air from both fides, Dara himfelf putting his hand to that work: But, to fay truth, these Arrows do but little Execution; more of them are loft in the Air, or broken on the ground, than hit. The firft discharges of Arrows being made, they fought hard to hand with their Sables, paffe mife, and the Combat was ftofly maintained on both fides. Dara is fhall fen to continue firm on his Elephant, encouraging, making a noise, and giving figns on all fides; and at laft advancing with fo much resolution and force, againft all that oppofed him in his March, that he overthrew the Cavalry, and made them to retire and run away.

Aureng-Zebe, who was not far from thence, and mounted alfo on an Elephant, fee- ing this great disorder, was in great trouble, and laboured with all his might to remedy it's but to no purpofe. He made the main Body of his belt Cavalry advance, to try whether he could make head againft Dara but it was not long before this Body alfo was forced to give back, and to retreat in great disorder, whatever Aureng-Zebe could fay or do to hinder it. Mean time let us take notice of his courage and resolution: He faw that almost the whole Body of his Army was difordered, and in a flying posture, infomuch that he had not a thousand Men about him that kept their flanding; (fome told me, that there were scarce five hundred: ) He faw, that Dara, notwithstanding the difficulty of the way, which was uneven, and full of holes in divers places, made as if he would rush in upon him: Yet, for all this, he lof no courage, and was fo far from being thrus with fear, or from retreating, that he ftood firmely to it, and called by name most of his Captains that were about him, crying out to them, Defirane Kodabe, (thee are his own words,) that is, Courage my dear Friends, God is: What hope is there in flying? Know you not, where is our Dean? Kodabe, Kodabe, God is, Go. And that none might doubt of his being undaunted, and that he thought on nothing les than running away, he commanded before them all (oh strange extremity!) that forthwith, with Chains should be fainted to the feet of his Elephant; and was going to fatten them in good camelf, but that they all declared their courage and resolution, to live and dye with him.

Dara in the interim endeavoured to advance upon Aureng-Zebe, though he was yet at a good diftance from him, and though the difficulty of the way embarrafed and retarded him much; he meeting alfo with fome reftifence, even from thofe difordered Horie of the Enemy, that covered all high and low places where he was to march. And this Encounter with Aureng-Zebe was looked upon as the thing, that was to affoce Dara of the
the Victory, and to decide the Battel. And doubtless, he would have overcome all these difficulties, and Aureng-Zebe, with the small number left him, would not have been able to bid head to this Victorious Army, if Dara had known how to profit of the prize he had in his hands. But here he failed of which I shall now shew the occasion, and how thereby the Scale was turned to Aureng-Zebe's advantage.

Dara perceived that his left Wing was in great disorder, and he was informed, that Kutiam-Kan and Chatresfale were killed; that Ramfeigne Routle had too far advanced, that he had indeed forced the Enemy, and made way through the midst of them; but that now he was surrounded every way, and in very great danger. This it was, which made Dara desist from his design of making directly towards Aureng-Zebe, that he might go to succour his left Wing. There at first the Battel was allo very sharp, but Dara at last carried it, forcing and routing all, yet so, as that there still remained something that resisted and stopped him. Mean time, Ramfeigne Routle fought with so much courage and vigour as was possible. He wounded Morad-Bakke, and came so near him, that he began to cut the Girdles of his Elephant, to make him fall down; but the valour and good fortune of Morad-Bakke gave not time enough for it. In short, never any Man fought and defended himself more bravely, than Morad-Bakke did on this occasion: All wounded as he was, and pressed by the Ragious of Ramfeigne Routle, who were round about him, he was not daunted, nor gave way in the least, but knew so well to take his time, that although he was, besides defending himself, to cover with his shield a Son of his, but of seven or eight years of Age, who was sitting on his side, he made an Arrow-shot so luckily at Ramfeigne Routle, that it made him fall dead to the ground.

Dara soon heard the sad News of this Accident; but at the same time he understood also, that Morad-Bakke was in very great danger; the Ragious fighting furiously, and like Lions, to revenge the death of their Master. And though he saw, on that side the way was very difficult, and that he still found some small Body opposing and retarding him; yet he was determined to rush through to Morad-Bakke: And doubtful this was the first he could do, and that, which was capable to repair the fault he had committed in not doing his business thoroughly with Aureng-Zebe. But his bad fortune kept him from it, or rather, one of the blackest Treacheries that ever was imagined, and the greatest oversight that was ever committed, did cause the entire loss and ruin of Dara.

Calil-ullah-Kan (he that commanded the thirty thousand Mogols,) which made the right Wing, and were alone able to defeat the whole Army of Aureng-Zebe) did, whilst Dara and his left Wing fought with so much courage and success, keep off, as idle as if he were not concerned in the fray, not permitting any one of his Horfemen to shoot an Arrow, with a pretence, that they were for a Reserve, and that he had express Order not to fight but in the last extremity. But the true cause was, that he reserved in his breast the rancour of an old Affront, done him by Dara, when he commanded him to be struck. But after all, this Treachery would have done no great mischief, if this infamous Man had contented himself with this first Effect of his Sentiment: Behold, how far he carried his rage, and revengefulness! He cut himself off from his main Body, and taking only a few men with him, rid with all possible speed towards Dara, at the same time when he was turning to fall on Morad-Bakke, and being come so near as to make himself be heard, cried out with all his forces; Mobbar-ee-kul, Hazareet, Salamee, Elbamlul-ella; God save your Majesty, you have obtained the Victory; what will you do any longer upon your Elephant? Is it not enough, that you have expossed your self so long? if the least of those shots, that have been made into your Dair, had reached your Person, what would have become of us? Are there Traitors wanting in this Army? In the Name of God come down quickly and take Horfe. What remains more to be done, than to pursue those Run-aways. Let us do so, nor let us suffer that they should escape our hands!

If Dara had had wit enough to discover the cheat, and to consider upon a sudden the consequences of his not appearing any more upon the Elephant, and being no more seen by the whole Army, always crying him, or rather, if he had presently commanded to cut off the Head of this Paralitical Traitor, he had been Master ot all. But the good Prince suffered himself to be blinded by these sweet words: He hearkened to this advice, as if it had been very true and very sincere; he defended from his Elephant; and
and took Horae. But I know not whether there passed one quarter of an hour, but he perceived the Treachery of Calil ullab Kan, and repented himself extremely of the great fault he had committed. He looks about him, he seeketh, he asketh where he is; he faith, he is a Traitor, he will kill him. But the peridious Villain is by this time at a good distance; the occasion is lost. Would it be believed, that as soon as the Army perceived Darth to be no more upon the Elephant, they imagined that there was Treason, that Darth was killed; and all were struck with such a terror, that every one thought on nothing; but how to escape the hands of Aurang-Zebé, and to save himself? What shall I say? All the Army disbands and flyeth. A sudden and strange revolution! He that saw himself just now Víctorious, finds himself in a few moments vanquished, abandoned, and obliged to fly himself to save his life. Aurang-Zebé, by holding out him a quarter of an hour upon his Elephant, feeth the Crown of Indostan upon his Head; and Darth for having come down a little too soon, feeth himself precipitated from the Throne, and the most unfortunate Prince of the World. Thus Fortune taketh pleasure, to make the gain or loss of a Battle, and the decision of a great Empire, depend upon nothing.

These great and prodigious Armies, 'tis true, do sometimes great things; but when once terror seizeth, and disorder comes among them, what means of stopping the Commotion? 'Tis like a great River broke through its Dams; it must overrun all, without a Remedy. Whence it is, that as often as I consider the condition of such Armies, destitute of good order, and marching like flocks of Sheep, I persuade myself, that, if in these parts one might see an Army of five and twenty thousand men, of those old Troops of Flanders, under the conduct of Monsieur le Prince, or de France, I doubt not at all, but they would trample under foot all those Armies, how numerous soever they were. And this it is, that now maketh me not find it any longer strange or incredible, what we are told of ten thousand Greeks; and of fifty thousand Men of Alexander, overcoming fix or seven hundred thousand Men of Darics; (if it be true, that there were so many, and that the Historian did not reckon the Servants, and all those numbers of Men, which were to follow the Army, to furnish it with Forrage, Cattle, Corn, and all other necessaries.) Bear only the first burst, which would be no very difficult thing for us to do; and behold, they are all allotted: Or, do like Alexander, set vigorously upon one place, if that hold not out, (which will be very hard for them to do,) you may be sure the work is done; all the rest presently take fright and flight together.

Aurang-Zebé, encouraged by such a wonderful success, is not wanting to turn every stone, to employ skill, dexterity, subtlety, craft, courage, to profit by all the Advantages, which so favourable an occasion puts into his hands. Calil ullab Kan is presently with him, offering him his Service, and all the Troops he could be Master of. He, on his side, wants not words of thanks and acknowledgments, nor a thousand fair Promises: But he was very cautious to receive him in his own name; he carried him presently and presented him to Morad-Bakeh, who, as we may easily think, received him with open Arms; Aurang-Zebé in the mean time congratulating and praising Morad-Bakeh, for having fought so valiantly, and ascribing to him all the honour of the Victory; treating him with the title of King and Majesty before Calil ullab Kan, giving him uncommon respect, and doing subjinitions to him becoming a Subject and Servant. In the interim, he labours night and day for himself, he writeth round about to all the Omras, making lure to day of one, and next day of another. Chab-bajt Kan, his Uncle, the great and old Enemy of Darth, by reason of an Affront he had received from him, did the same for him on his part; and as he is the Person who writeth best and subtil-left of the Empire of Indostan, so he contributed not a little by his Gabals to the advancement of the Affairs of Aurang-Zebé, making strong Parties every where against Darth.

In the mean time let us still observe the artifice and dissimulation of Aurang-Zebé. Nothing of what he doth, treating, proclaiming, is for himself, or in his own Name; he hath still (forsooth) the design of living as a Fakire: all is for Morad-Bakeh, 'tis he that commands; Aurang-Zebé doth nothing; 'tis Morad-Bakeh doth all, 'tis he that is designed to be King.

As for the unhappy Darth, he comes with all speed to Agra, in a desperate condition, and not daring to go see Chab-bajt Kan, remembering, doubting, those severe words which he
let fall, when he took leave of him before the Battel, viz. That he should remember not to come before him, if he were overcome. Yet, for all that, the good old Father sent secretly a truly Eunuch to him, to comfort him, to assure him of the continuance of his affection, to declare to him his trouble for his misfortune, and to remonstrate to him, that the case was not yet desperate, considering that there was a good Army with Soliman Chekouba, his Son, that he should go to Debl, where he should find a thousand Horse in the Royal Stables; and that the Governor of the Fortresses had Order to furnish him with Money and Elephants; for the rest, that he should not go further than he needs must; that he would often write to him: And lastly, that he very well knew how to find out and chastise Aureng-Zobe.

I have been informed, that Dara was then in such a confusion, and sunk so low, that he had not the power to answer a word to the Eunuch, nor the courage to send any one to Chab-Jeban's but that, after having sent several times to Begum-Sabeb, his Sister, he went away at midnight, taking with him his Wife, his Daughters, and his Grand-child Sepo-Chekouba; and that (which is almost incredible) he was attended with not above three or four hundred persons. Let us leave him in his Voyage to Debl, and stay at Agra, to consider the dexterity and craft, wherewith Aureng-Zobe proceeded to manage Affairs.

He well knew, that Dara, and those of his Party, could yet place some hopes in the victorious Army of Soliman Chekouba, and therefore he resolved to take it from him, or to make it useless to him. To this end, he wrote Letters upon Letters to the Raja Jesigne, and to Delil-Kan, who were the chief Heads of the Army of Soliman Chekouba, telling them, that there was no hope left for Dara and his Party; that he had left the Battel; that his whole Army had submitted to him; that all had abandon'd him; that he was fled alone towards Debl; that he could never escape him, and that Orders were distributed every where to seize on him. And as for Chab-Jeban, that he was in a condition hopelesly of recovery; that they should take good care of what they had to do; and if they were Men of understanding, and would follow his fortune, and be his Friends, they should seize on Soliman Chekouba, and bring him to him. Jesigne found himself perplexed enough, what he should do, still much apprehending Chab-Jeban and Dara, and more, to lay hands upon a Royal Person, well knowing, that some mischief might therefore fall on him, sooner or later, even from Aureng-Zobe himself. Besides, he knew that Soliman Chekouba had too much courage to let himself be taken after that manner, and that he would rather die in defending himself. Behold therefore, what he at last resolved! After having taken counsel with Delil-Kan, his great Friend, and after they had renewed to one another the Oath of mutual Fidelity, he went directly to the Tent of Soliman Chekouba, who with great impatience expected him, (for he also had heard the News of the Defeat of Dara his father) and had already divers times sent for him. To him he frankly discovered all things; showed him the Letter of Aureng-Zobe, told him what course was best for him to take, represented to him the danger he was in; that there was no reason he should trust in Delil-Kan, or in Daoud-Kan, or in the rest of his Army; but that, as soon as he could, he should gain the Mountains of Serengie; that that was the best Expedition he could take; that the Raja of that Country being in unaccissible places, and not apprehending Aureng-Zobe, would doubtles receive him gladly; and, for the rest, he would foon see how things would go, and be always in a condition to come down from the Mountains, when he should think good.

The young Prince understood well enough by this kind of discourse, that there was no ground to truft henceforth in this Raja, and that there was no more safety for his Person; and that the rather, because he knew that Delil-Kan was altogether devoted to him, and he saw well enough, that there was a necessity to take this course fuggefted. Whereupon he foon commanded, that his Baggage should be put up to march towards the Mountains. Some of his most affectionate Friends, as a good number of Manjeb-Dars, of Sajeks, and others, put themselves in order to attend him; the rest of the Army, altogether aflonified, remained with the Raja. But that, which was very mean for a great Raja, and a very ferdid barbaroufnes, was, that he and Delil-Kan went under hand fome to fall upon his Baggage, who also took other things, and among them an Elephant laden with Rupies of Gold, which caufed a great disorder among thofs small Troops that followed him; and which was an occasion, that many of them returned
Three or four days after the Battle of Surnanghai, the Victorious Aurung-Zebe, together with Mura-Babulee, came directly to the Gate of the Town into a Garden, which may be a little League distant from the Fortres, and sent from thence an able Eunuch, and one of those whom he most confided in, to Chab-Jeban, to salute him with a thousand fair Protections of his affection and submission; that he was exceedingly sorry for what had passed, and for having been obliged, by reason of the ambition and evil designing of Dara, to proceed to all those extremities; that, for the rest, he rejoiced extremely to hear, that he began to find himself better, and that he was come thither for another end than to receive his Commands. Chab-Jeban was not wanting to express to the Eunuch much satisfaction, as to the proceedings of Aurung-Zebe, and to receive the Submissions of this Son with all possible appearances of joy; though he saw very well, that matters had been carried too far, and sufficiently knew the referred and crafty humour of Aurung-Zebe, and his secret passion for Reigning; and that therefore he was not much to be trusted, for all his fair words. And yet notwithstanding he suffers himself to be circumvented, and instead of playing the surest Chart, by using his utmost power, by flattering, by appearing, by casing himself to be carried through the Town, and by assembling all his Omrahs, (for it was yet time to do all this,) he goes about to outwit Aurung-Zebe, him that was his Crafty-Master, and attempts to draw him into a snare, wherein he will be found taken himself. He then sends also an Eunuch to this Son, to let him know, that he well understood the ill conduct, and even the incapacity of Dara; that he could not but call to mind the particular inclination he always had and expressed towards him, that he could not doubt of his affections and laity, that he should come to see him, and to advise with him what was fit to be done in these disorders; and that he passionately wished to embrace him.

Aurung-Zebe, on his side, saw also well enough, that he was not to trust too much to the words of Chab-Jeban, knowing especially, that Begums-Sabebs, his Enemy as well as Siler, was night and day about him, and that it was very probable, he acted nothing but by her motion. And he apprehended, that if he should come into the Fortres, he might be seized on, and ill-treated; as it was said, that the resolution was indeed taken to do so, and several of those lusty Tartarian Women, which serve in the Seringlio, were armed to set upon him as soon as he should enter. Whatever it be, he would never hazard himself, and yet spread a rumour abroad, that the next day he would go to see his Father Chab-Jeban. But when the day was come, he put it off till another, and so he delayed it from day to day, without ever making the Visit. In the mean time he continued his secret Negotiations and Cabals, and founded the mind of all the greatest Omrahs, so far, that at last, after he had well and closely laid his Design, and politically disposed all things for the success thereof, all were amazed to see, that one day, when he had sent Sultan Mahmoud, his eldest Son, to the Fortres, under a pretence of seeing Chab-Jeban in his name; this young Prince, bold and undertaking, falls presently on the Guards that were at the Gate, and vigorously driveth all before him, whilst a great number of Men appointed, who were there all ready, did enter with fury, and made themselves Masters of the Walls.

If ever a man was astonishe, Chab-Jeban was, seeing, that he was fallen into the snare which he had prepared for others, that himself was imprisoned and Aurung-Zebe Master of the Fortres. 'Tis said, that he presently sent to round the mind of Sultan Mahmoud, promising him upon his Crown and upon the Atevraus, that if he would be faithful to him, and serve him in this conjuncture, he would make him King; that he should come presently to see him within, and not lose this occasion: Besides, that it would be an action that would accumulate on him the blessings of Heaven, and an immortal Glory; in regard it would be paid for ever, that Sultan Mahmoud had delivered Chab-Jeban his Grandfather out of Prison.

And certainly, if Sultan Mahmoud had been resolute enough to give this stroke, and Chab-Jeban could have come abroad to show himself to the Town, and to take the Field,
no man doubts, but all his great Omars were followed by him; nor would Aurung-Zebe himself have had the boldness nor the savageness to fight against his own Father in Perfed, especially since he must have apprehended, that all the world would have abandoned him, and pellibly Murad-Beghe himself. And 'tis indeed the great fault which Chab-Jeban is observed to have committed after the Battle, and the flight of Daras, not to have come out of the Fortresses. But yet I have conversed with many, who maintained that Chab-Jeban did prudently retire. For this hath been a question much agitated among the Politicians, and there are no reasons wanting to countenance the Sentiment of the latter fort; who also add, that Men almost always judge of things by the Event; that often very foolish Enterprises have been observed to succeed, and which therefore are approved by all; that if Chab-Jeban had prospered in his design, he would have been esteemed the most prudent and the most able Man in the World; but now being taken, he was nothing but a good old Man, that suffer'd himself to be led by a Woman, his Daughter Begum, which was blinded by her passion, and had the vanity to believe, that Aurung-Zebe would come to see her, that the Bird of it self would fly into the Cage, or at least, that he would never be so bold as to attempt the seizure of the Fortresses, nor have the power to do so. These famous Reasoners maintaining also Julie, that the greatest fault that Sultan Mahrond could possibly commit, was, that he knew not how to take the occasion to assure himself of the Crown, by the rarest and the most generous Action that ever was, to put his Grandfather at liberty, and thus to do himself Right and Justice, as the Sovereign Empyre of Affairs; whereas, as things now stand, he must one day go and dye in Guentor. But Sultan Mahrond (whether it was that he feared his Grandfather would not keep his word with him, or that he should be himself detained within, or that he durst not play tricks with his Father Aurung-Zebe) would never hear to any thing, nor enter into the Apartment of Chab-Jeban, answering very closely, that he had no order from his Father to go and fee him, but that he was by him commanded not to return, without bringing him the Keys of all the Gates of the Fortresses, that fo he might come with all safety to kis the Feet of his Majesty. There passed almost two whole days before he could resolve to surrender the Keys; during which time, Sultan Mahrond said there, unalterable in his resolutions, keeping himself upon his Guard night and day, with all his Troops about him; till at length Chab-Jeban, seeing, that all his people that were upon the Guard at the little Gate, little by little disbanded, and that there was no more safety on his side, gave him the Keys, with an order to tell Aurung-Zebe, that he should come presently if he were wise, and that he had most important things to discourse with him about. But Aurung-Zebe was too cunning to commit so gross a fault: On the contrary, he made his Eunuch Ekbercan Governor of the Fortresses, who presently shut up Chab-Jeban, together with Begum-Sabbage, and all his Women; causing divers Gates to be walled up, that so he might not be able to write or speak to any body, nor go forth out of his Apartment without permission.

Aurung-Zebe in the mean time writ to him a little Note, which he shewed to every body before he sealed it; in which, among other things, he told him with dry expections, that he knew from good hands, that notwithstanding those great proterations of eftrem and affection he made to him, and of contempt he made of Daras, he had, for all that, sent to Daras two Elephants charged with Rupiess of Gold, to raise him again, and to re-commence the Wars; and that therefore, in truth, it was not he that imprisoned him, but Daras, and that he might thank him for it, as the cause of all these misfortunes; and if it had not been for him, he would have come the very first day to him, and paid him all the most dutiful respects he could have looked for from a good Son: That, for the rest, he begged his pardon, and a little patience; as soon as he should have disenabled Daras from executing his evil deliigns, he would come himself and open the Gates to him.

I have heard it said concerning this Note, that Chab-Jeban in very deed, the same night that Daras departed, had sent to him these Elephants laden with Rupiess of Gold, and that it was Ranbebara-Begum that found a way to discover it to Aurung-Zebe; as the also had detected to him that Plot, which was laid against him with those Tartarian Women; and that Aurung-Zebe himself had intercepted some Letters of Chab-Jeban to Daras.
The History of the Late Revolution

I have conversed with others, that maintain there is no such thing, and that this Writing, which Aureng-Zebe shewed to all, was only to call Sand into the Eyes of the People, and to labour, in some degree, to justify himself in to从事 an action, and to devolve the Cause of it upon Chab-Jeban and Dara, as if he had been forced to such proceedings. They are things, which are difficult enough well to discover. However it be, as soon as Chab-Jeban, was put up, almost all the Omrihs were in a manner necessitated to go and make their Court to Aureng-Zebe and Morad-Bakhe; and (which is almost incredible) there was not one that had the Courage to stir, or to attempt the least in the behalf of his King, and for him that had made them what they were, and raised them from the dust, and perhaps from slavery it fell ( which is ordinary enough in that Court ) to advance them to Riches and Honour. Yet some few there are, as Darchomend-Kan, and some others, that took no side; but all the rest declared for Aureng-Zebe.

'Tis notwithstanding to be noted what I said, that they were necessitated to do what they did. For 'tis not in the Indies, as in France, or other States of Christendom, where the Grandees and Nobles have large Positions of Land, and great Revenues, which enables them for a while to subdue of themselves. There they have nothing but Penions ( as I have already touched above ) which the King can take away from them at all hours, and thus ruin them in an instant; so that they shall be considered no more than if they never had been, nor have any credit to borrow a farthing.

Aureng-Zebe therefore having thus assuaged himself of Chab-Jeban, and of all the Omrihs, took what Sums of Money he thought fit out of the Treasury; and then having left Chab-Jeban-Kan, his Uncle, Governor of the Town, he went away with Morad-Bakhe to pursue Dara.

The day that the Army was to march out of Agra the particular Friends of Morad-Bakhe, especially his Eunuch Chab-Ahas, who knew, that the exccs of civility and respect is ordinarily a sign of impudence, counselled him, that since he was King, and every body treated him with the Title of Majesty, and Aureng-Zebe himself acknowledged him for such, he should let him go to pursue Dara, and pay himself with his Troops about Agra and Dehli. If he had followed this counsel, 'tis certain, that he would have embarrassed Aureng-Zebe not a little; but 'twas fatal, that he should neglect so good advice: Aureng-Zebe is too fortunate; Morad-Bakhe entirely confident in his promises, and in the Oaths of Fidelity they had sworn to one another upon the Alcoran. They went away together, and went with the same pace towards Dehli.

When they were come to Maturas, three or four small days Journey from Agra, the friends of Morad-Bakhe, who perceived something, endeavoured again to persuade him, that he should beware; advising him that Aureng-Zebe had evil designs, and that beyond all doubt some mischief was upon the Anvil; that they had notice of it from all parts, and that by no means, for that day at least, he should go to see him; that it would be much better to prevent this stroke the sooner it might be; that he was only to forbear going to visit him that day, excepting himself with some Indisposition. But whatever could be said to him, he believed nothing of it, his Ears were stopp'd to all the good advice that was given him, and as it he had been enchanted by the friendship of Aureng-Zebe, he could not hold to go to him that very night, and to stay at Supper with him. As soon as he was come, Aureng-Zebe, who expected him, and had already prepared all things with Mirkan, and three or four of his most intimate Captains, was not wanting in embraces, and in redoubling his Courtship. Civilities and Submissions, infornuch as gently to pass his hankerschief over his face, and to wipe off his sweat and dust, treating him still with the title of King and Majesty. In the mean time the Table is serv'd, they sip, the conversation grows warm, they discourse of various things as they use to do; and at last there is brought a huge Bottle of excellent Chiras Wine, and some other Bottles of Caboul Wine, for a Debauch. Then Aureng-Zebe, as a grave furious Man, and one that would appear a great Mahumctan, and very regular, nimbly rifich from Table, and having with much kindness invited Morad-Bakhe, who loved a Glass of Wine very well, and who relieth the Wine that was serv'd, inscrupled not to drink of it to excels. In a word, he made himself drunk, and fell asleep. This was the thing that was wished; for presently some Servants of his that were there, were commanded away, under a pretence, to let him sleep without making any noise; and then his Zable and Ponyard were taken from about
about him: But Aureng-Zebe was not long, but came himself and wakened him. He entered into the Chamber, and roughly hit him with his foot, and when he began to open a little his Eyes, he made to him this short and surprising Reprimand: What means this, said he, What shame and what ignominy is this, that such a King as you are, should have so little temper, as thus to make himself drunk? What will be said both of you and me? Take this infamous Man, this Drunkard, tye him hand and foot, and throw him into that room to fleep out his Wine. No sooner said, but it was executed; notwithstanding all his appeal and out-cry, five or six persons fall upon him, and fetter his hands and feet. The things could not be done, but some of his Men that were thereabout had news of it. They made some noise, and would enter forcibly; but Mubh-Conly, one of his chief Officers, and the Master of his Ar- tillery, that had been gained long before, threatened them, and made then draw back. Without any delay, Men were sent through the whole Army to calm this first Commotion, which also might have proved dangerous; they made them believe it was nothing, they having been present, that Mubh-Bakebe was only drunk, that in that condition he had railed at every body, and Aureng-Zebe himself, informeth that there had been a necessity, seeing him drunk and furious, to keep him apart; that the next day they would see him abroad, after he had digested his Wine. In the mean time, the Prefents walked about all night amongst the chief Officers of the Army, their Pay was forthwith encreased, they had great Promises made them; and as there was none, that had not long since apprehended some such thing, there was no greater wonder to see almost all things quieted the next morning; so that the very next night this poor Prince was shut up in a little close houfe, such an one as is wont to be placed on Elephants to carry Women, and he was carried directly to Dehli into Slimager, which is a little old Fortrefs in the midft of the River.

After that all was thus appeased, except the Eunuch Chab-Alas, who caused difficulty enough, Aureng-Zebe received the whole Army of Mubh-Bakebe into his Service, and went after Dara, who marched space towards Labor, with an intention well to fortifie himself in that place, and thither to draw his Friends. But Aureng-Zebe followed him with so much speed, that he had not time to do any great matter, finding himself necessitated to retreat, and to take the way of Multan, where also he could do nothing considerable, because that Aureng-Zebe, notwithstanding the great heat, marched night and day; inofmuch, that to encourage all to make haste, he sometimes advanced almost all along two or three Leagues before the whole Army, finding himself often obliged to drink ill water like others, to be content with a crust of dry bread, and to fleep under a Tree, laying for his Army in the midft of the high-way, laying his head on his Shield like a common Souldier. So that Dara found himself constrained to abandon Multan also, that he might avoid being near Aureng-Zebe, whom he was not able to encounter. Here s this the State-men of this Country have reasoned very diversely: For this said, that if Dara, when he went out of Labor, had cast himself into the Kingdom of Caboul, as he was advised, he would there have found above ten thousand warlike Men, delignt against the Angars, the Perfians, and the Usbeers, and for a Guard to that Country, the Governor whereof was Mubhabet-Kan, one of the most potent and the most ancient of Indostan, and that had never been Aureng-Zebe's Friend; that, besides, he would have been there at the Gate of Perfia and Usbeer; that he was likely, that there being no want of Money, all that Militia and Mubhabet-Kan himself, would have embraced his Party; and that further, he might have drawn allience, not only from Usbeer, but also from Perfia, as well as from Huns-myn, whom the Persians had restored to his Country against Zuber-Kan, King of the Pathans, who had driven him thence. But Dara was too unfortunate to follow so good advice. Instead of that he went towards Seimly, to cast himself into the Fortres of Tashbaker, that strong and famous place, fleated in the midft of the River Indus.

Aureng-Zebe seeing him take this way, found it not fit to follow him further off, being extremely glad that he had not taken the way to Caboul. He contented himself to fend after him seven or eight thousand Men, under the Conduct of Mir-bibs, his Foller-brother, and turned back with the fame expedition to the place whence he was come, much apprehending left any thing should fall out about Agra's left home or other of those potent Rajab's, as Jefseigne, or Jejmondigne, should make an attempt
in his absence, to free Chab-Jeban out of Prifon; or left Soliman Chekeb, together with the Raja of Serenagur, should defend from the Hills; or left also Sultan Sujob should approach too near Agra. Behold a little Accident, which one day befell him, for too great precipitation.

When he thus returned from Multan towards Labor, and marched his ordinary twit pace, he saw the Raja Jeffeigne come against him, accompanied with four or five thousand of his Rapeous, in a very good equipage; Aureng-Zebe, who had left his Army behind, and who also knew that this Raja was very affi Diane to Chab-Jeban, was sufficiently furprized, as may easily be imagined, tearing left this Raja should make use of this occasion, and do a Maffer-piece of State, by leaping on him, to draw Chab-Jeban out of Prifon, which at that time was very eafe to do. Neither is it known, whether this Raja had not some fuch design; for he had marched with extraordinary speed, infomuch that Aureng-Zebe had no news of it, believing him yet to be at Delhit. But what may not revolution and preference of mind do? Aureng-Zebe, without any alteration of his Countenance, marched directly towards the Raja, and as far off as he could fee him, maketh signs to him with his hands; importing that he ought make halt to a nearer approach, crying out to him with a loud voice, Salamed Bached Rajaj, Salamed Bached Babagi, treating him with the Titles of Lord Raja, and Lord Father. When the Raja was come to him; I expected you, said he, with great impatience; the work is done, Dara is loot, he is all alone; I have lent Mir-baba after him, from whom he cannot escape: And for an excess of kindness to him, he took off his Neck-lace of Pearls, and put it about the Neck of this Raja: And the sooner to rid himself handfomely of him, (for he wished him far enough.) Go, faith he, with all the expedition you can to Labor, my Army is somewhat tyred; go quickly to attend me there; I apprehend that else something finifter might fall out there; I make you Governor of that place, and put all things into your hands. For the rest, I am exceedingly obliged to you for what you have done with Soliman Chekeb: Where have you left Delhit-Kan? I shall find my revenge of him. Make all possible dispatch, Salamed Bached, Farewell.

Dara being arrived at Tata-baker, made Governor of that place a very understanding, gallant, and generous Eunuch, with a very good Garrison of Patans and Sayeds; and for Cannoners, a good number of Franguis, Portugals, English, French, and Germans, who had followed him out of great hopes he had given them, (for, if his Affairs had prospered and he were become King, we must all have resolved to be Omabrars, as many Franguis as we were.) He there left also the great part of his Treasure; he wanted as yet no Gold nor Silver; and staying there but a very few days, he marched away with two or three thousand Men only, descending along the River Indir towards Seindy, and from thence crossing with an incredible celerity all those Territories of the Raja Kutche, he arrived in Guzaratte, and came to the Gates of Amadavat. The Father-in-law of Aureng-Zebe; called Chab-Nazaee-Kan, was Governor there, with a very good Garrison, able to resist. Yet notwithstanding, whether it was that he was surprized, or that he wanted courage (for although he was of those ancient Princes of Machtate, yet he was no great Souldier, though a Man of a very obliging and civil conversation) he did not oppose Dara, but rather received him very honourably, and even managed him afterwards with so much dexterity, that Dara was so fimpie as to trust himself with him, and to communicate to him his Designs; incomprehensible as he should have done in the Letters which he received from the Raja Jeffeigne, and of many other of his Friends, which prepared themselves to come to him; although it proved too true, what every body told him, and his Friends confirmed by Letters, that certainly this Chab-Nazaee-Kan would betray him.

Never was any man more surprized than Aureng-Zebe, when he heard that Dara was in Amadavat: For he well knew, that he wanted no Money, and that all his Friends, and all the discontented Party, which was numerous, would not fail to betake themselves by little and little to him: And on the other side, he found it not safe to go and find him out himself in that place, by removing himself so far from Agra and Chab-Jeban, to go and embarace himself in all those Countries of the Raja’s Jeffeigne, Jeffeigne, and others, that are in those Provinces. Besides, he apprehended, left Sultan Sujob should advance with a strong Army, which was already about Elabas, and left the Raja of Serenagur should descend from the Hills with Soliman Chekeb: So that he
he was sufficiently perplexed and troubled, not knowing which way to turn. At last he believed it best to leave Dara for a time quiet where he was, and to go thither where his presence and Army was most necessary, which was towards Sultan Sujah, who had already passed the River Ganges at Elabar.

This Sultan Sujah was come to entamp in a little Village called Cadjone, and had conveniently seized himself of a great Talab, or Reservoir of Water, which is there in the way; and Aureng-Zebe came to place himself on the Side of a small Torrent, at the distance of a mile and an half from thence, on Agra’s side. Between both was a very fair Campagne, very proper for a Battel. Aureng-Zebe was no sooner arrived, but being impatient to end this War, at break of day he went to face Sujah, leaving his Baggage on the other Side of the Torrent. He fell upon Sujah with an effort unimaginable. Emir-Jemla, Prisoner of Deccan, and who arrived just on the day of the Combat, fearing Dara no more, because his Family was more in safety, did there also lay out all his force, courage, and dexterity. But seeing that Sultan Sujah had well fortified himself, and was accompanied with a very good Artillery, advantageously placed, it was not possible for Aureng-Zebe to force him, nor to make him retreat from thence, so as to make him lose those Waters. On the contrary, he was obliged himself to draw back several times, and vigorously he repulsed, insomuch that he found himself in great perplexity. Sultan Sujah not being willing to advance too far into the Campagne, nor to remove from that advantageous place where he was, pretending only to defend himself, which was very prudently done. For he foresaw, that Aureng-Zebe could not stay there long, and that in that hot season he would be absolutely obliged to turn back towards the Torrent for the Water; and that, when he should do so, he would fall upon his Rear, Aureng-Zebe also foreflew well enough the same thing, and that was the reason why he was so forward and pressing; but beheld another more troublesome accident.

In this very time he received intelligence, that the Raja Joffonseigns, who in appearance had accommodated himself with him, was fallen upon his Rear, and plundered his Baggage and Treasure. This News astonished him much, and the more, because he perceived that his Army which had heard of it was thereby frightened, and fallen into disorder. Yet he loses not his judgment for all this; and being well aware, that to turn back was to hazard all, he resolved, as in the Battle of Dara, to bear up the belt he could, and to expect with a steady foot all Events. In the mean time, the disorder grew worse and worse in his Army: Sujah, who was resolved to profit of the occasion, taketh his time, and presereth him vigorously. He that led Aureng-Zebe’s Elephant is killed with the shot of an Arrow; he leads the Beast as well, as he can himself, till another could be had in that Leaders place. Arrows rain upon him; he returns many himself, his Elephant begins to be frighted, and to go back. Behold him now in great extremity, and brought to that point, that one foot of his was out of the seat, as if it meant to cast himself to the ground; and no man knews what in that trouble he had not done, if Emir-Jemla being nigh, and performing like a great Man as he was, beyond imagination, called to him, in holding up his hand Decan-ky, Decan-ky, where is Decan? This seems to have been the greatest extremity, to which Aureng-Zebe could be reduced. One would have said, ’twas now and here that Fortune had abandoned him, and there is almost no appearance of a possibility to escape. But his good Fortune is stronger than all that: Sultan Sujah must be routed, and take flight, like Dara, to save his life: Aureng-Zebe must remain Victorious, carry away the Bell, and be King of the Indies.

We are to remember the Battel of Samungruer, and that, in appearance, flight accident which ruined Dara: ’Tis the same over-light, or rather the same Trefaron, which is now destroying Sultan Sujah. One of his chief Captains, Allah-verdi-Kan, who (as some say) had been gained, uteth the same Artifice that Calli-ullah-Kan had employed towards Dara; though there were some who believed, that there was no malice in the cafe, and that it was a mere piece of Flattery. For seeing that the whole Army of Aureng-Zebe was in disorder, he ran towards Sultan Sujah, telling him the same thing, that Calli-ullah Kan did to Dara, and begging of him with folded hands, that he would stay no longer in so great danger upon his Elephant. Come down, said he, in the name of God, mount on Horse-back, God hath made you Sovereign of the Indies, let us pursue those Fugitives, let not Aureng-Zebe escape us.
But not to stay long from declaring the strange Fortune of Aurong-Zeb, and the incredible conjunction that recovers his desperate condition; Sultan Sujab, not more considerate than Dara, commits the same Fault; and he was no sooner come down from his Elephant, but his Army seeing him no more, was struck with a terror, believing there was Tрезion, and that he was either taken or slain. Whereupon they disbanded, without any more ado, as Dara's Army did in the Battle of Somnagar; and the Defeat was so great, that the Sultan was fortunate in that he could save himself.

Jesamfignge hearing this unexpected News, and perceiving it was not very safe for him to carry there, contented himself with the Spoil he had got, and with all diligence marched freight to Agra, thence to Pass to his Country. The Noise was already in Agra, that Aurong-Zeb had left the Battel; that he was taken, together with Emir Jemla, and that Sultan-Sujab brought them both Prisoners. Intomuch, that Chab-Jeban, who was Governor of the Town, and Uncle to Aurong-Zeb, seeing Jesamfignge, whose Treachery he had heard of, at the Gates, and despairing of his Life, had taken into his hand a Cup of Poison to make himself away, and had, as they say, in very deed swallowed it, if his Women had not fallen upon him, and hindered him: So that 'tis thought, if Jesamfignge had had the wit and courage to stay longer in Agra, if he had threatened boldly, and promised and acted vigorously for the freedom of Chab-Jeban, he might have drawn him out of Prison so much the more surely, because all Agra was for two whole days in that belief, that Aurong-Zeb was overcome. But Jesamfignge, who knew how all things went, and who durst not long stay there, nor attempt any thing, did nothing but pass, returning with all speed homewards.

Aurong-Zeb, who apprehended mischief from Agra, and fear'd left Jesamfignge should undertake something for Chab-Jeban, was not long in the pursuit after Sultan Sujab; he turn'd short for Agra with his whole Army, where he stay'd a good while, giving order for all things. Mean time he received intelligence, that Sultan Sujab had not lost many Men in his being routed, for want of farther pursuit; that also from the Lands of the Raja's, which are in those quarters, on the right and left of Ganges, he raised great Forces, upon the score of the reputation he had of being very rich, and very liberal, and that he fortified himself in Ehelor, that important and famous Passage of Ganges, which, with its Forttrefs, is the first Inlet into Bengal. And then he considered also, that he had about him two Persons, which indeed were very capable to serve him, Sultan Mahmoud his eldest Son, and Emir Jemla; but he well knew, that those who have done good Service to their Prince, grow often insolent, in the belief, that all is due to them, and that they cannot be recompens'd enough. He perceived already, that the former of them began very much to emancipate himself, and that every day he became more arrogant, for having feiz'd on the Fortresses of Agra, and by that means had broken all the Designes which Chab-Jeban could have formed. And as to the latter, he knew indeed the force of his Understanding, his Conduct, and Valour; but that was the very thing which made him apprehend him the more: For knowing that he was very rich, that his Reputation was great, that he pas'd for the First Move in Affairs, and for the ablest Man in all the Indies, he doubted not, but that after the Example of Sultan Mahmoud, he entertain'd himself with big hopes. All this certainly would have been able to perplex an ordinary Spirit, but Aurong-Zeb found a Remedy to all. He knew to remove them both with so much prudence, and even with so much handomnes, that neither of them found any cause to complain of it. He sent them both against Sultan Sujab with a puissant Army, letting Emir secretly know, that the Government of Bengal, which is the best quarter of Indostan, was design'd for him, to hold it during his life, and for his Son after his decease; and that thereby he would begin to express to him acknowledgments for the great Services he had done him; and that therefore it belonged only to him to defeat Sujab, and that as soon as he should have compassed it, he would make him Minal Omars, which is the first and the most honourable place of Indostan, and no less than the Prince of the Omars.

To Sultan Mahmood his Son, he said only these few words: Remember that thou art the Eldiff of my Children, that it is for thy self that goest forth to fight; that thou hast done much, but yet nothing, if thou overcomest not Sujab, who is thy greatest and powerfullst Enemy; I hope, God assisting me, to be soon Master of the rift.

With these words he dismissed them both, with ordinary Honours, that is, with rich
rich Veils, some Horses and Elephants gallantly harnessed; making in the mean time Contempt and to confer, that his only Son, Mahomet Emir-Kan, should play with him for a good Education, or rather for a Pledge of his Fidelity; and Sultan Mahmood, that his wife should remain in Agra (which was the Daughter of the above-mentioned King of Golconda) as too troublesome a thing in an Army, and in such an Expedition.

Sultan Siujab, who was always in the apprehension, left the Raja's of the lower Bengal, which he had ill treated, should be raised against him, and who feared nothing more than to have to do with Emir-Jemla, had no sooner received this News, but apprehending that the passage to Bengal would be obstructed, and that Emir would pass in some other place the River Ganges, either lower or higher than Edlab, raised his Camp, and went down to Benarre and Patsa, whence he betook himself to Mogiere, a small Town feated upon the Ganges, a place commonly call'd the Key of the Kingdom of Bengal, being a kind of Streight between the Mountains and the Woods, which are not far from thence. He thought fit to stay in that place, and there to fortify himself; and for greater safety, he caused a great Trench to be made, which I have seen, passing that way some years after, from the Town and River unto the Mountain, being well resolved there to attend Emir-Jemla, and to dispute that passage with him. But he was sufficiently afoin'd, when he was told, that the Troops of Emir, which now defcended along the Rver Ganges, were certainly for nothing but to amuse him; that himself was not there; that he had gained the Raja's of those Mountains, which are on the right hand of the River; and that he and Sultan Mahmood marched apace over their Lands with all the Flower of the Army, drawing straight to Rage-Meballe, to intercept him: So that he was constrained to quit, as soon as he could, his Fortifications; yet notwithstanding he made so much haste, that though he was obliged to follow those windings, which the River Ganges on that side made towards the left hand, he prevented Emir by some days; and arrived first at Rage-Meballe, where he had time to fortify himself; because Emir having heard this News, took his March to the left hand towards Ganges, through very ill ways, there to expect his Troops, which came down with the Body of the Artillery and the Baggage along the River. As soon as all was come, he went to attack Sultan Siujab, who defended himself very well for five or six days; but seeing that the Artillery of Emir, which played incessantly, ruined all his Fortifications, which were made but of sandy Earth and Fagots, and that he could not but with much difficulty make resistance in that place, besides that the Season of the Rain began, he retired himself, at the favour of the Night, leaving behind two great Peces of Cannon. Emir durst not follow him in the night, for fear of some Ambush, putting off the pursuit 'till the next morning; But Siujab had the good luck, that at the break of day there began to fall a Rain, which lasted above three days; so that Emir could not only fire out of Rage-Meballe, but saw himself obliged to pass the Winter there, by reason of the excessive Rains in that Country, which render the ways too troublesome for more than four Months, viz. July, August, September, and October, that the Armies cannot possibly march. And hereby Sultan Siujab had the means to retire himself, and to chuse what place he would, having time enough to fortify his Army, and to fend out of the inferiour Bengal for many Peces of Cannon, and a good number of Portuguese, that were retired thither, because of the great terror of the Country: For he much courted all those Portuguese Fathers, Millionaires, that are in that Province, promising them no less than that he would make them all rich, and build Churches for them wherefoever they would. And they were indeed capable to serve him, it being certain, that in the Kingdom of Bengal there are to be found no less than eight or nine Thousand Families of Frangius, Portugals, and these either Natives or Melicks.

But Sultan Mahmood, who, for the reason above-mentioned, was grown fierce, and afoin'd, perhaps, to greater things than at that time he thought, did pretend to command the Army absolutely, and that Emir-Jemla should follow his Orders, letting alo from time to time fall insolent words in reference to his Father Aourang-Zebo, as if he were oblige'd to him for the Crown, and uttering Expletions of Contempt and Threat against Emir-Jemla; which caused great coldness betwixt them two, which lasted a pretty while, until Sultan Mahmood understood, that his Father was very much dissatisfied with his conduct: And apprehending, let Emir had order to seize on his person, he went away to Sultan Siujab, accompani'd with a very small number, and to him he made
made great promises, and swore Fidelity. But Sujab, who feared Aureng-Zebe and Emir-Jenma's snares, could not trust him, having always an Eye upon his Actions, without giving him any considerable Command; which he so disguist, that some months after, not knowing what would become of him, he left Sultan Sujab, and retumed to Emir, who received him well enough, affuring him, that he would write in his behalf to Aureng-Zebe, and do his utmost to make him forget that fault.

I think fit here to take notice, on the by, of what many have told me, viz. That this Ecape of Sultan Mahmod was altogether made by the Artifices of Aureng-Zebe, who cared not much to hazard this Son of his to try to destroy Sujab, and who was glad enough, that whatever the Event were, he might have a specious pretence to put him in a place of flertainty. However it be, he afterwards shew'd himself much difcartified with him, and wrote to him a severe Letter, in which he enjoin'd him to return to Deblis, but giving order in the mean time, that he should not come so far: For he no sooner had pass'd the River Ganges, but he met with Troops that flopt him, and put him up in a small Chair, (as was done to Morad-Bakeb) and carried him to Goualor, whence 'tis thought he will never be fet at liberty: Aureng-Zebe by this means freeing himself from great perplexity; who then also let his second Son, Sultan Muzum, know, that the point of Reigning is so delicate a thing, that Kings mutt be jealous even of their own shadow; adding, that if he be not diftinct, the like may befall him what had befall his Brother, and that he ought to think Aureng-Zebe was not a Man, that would fuffer that to be done to himself, what Chab-Jeban did to his Father Jehan-Guye, and what he had alfo lately feen done to Chab-Jeban.

And indeed we may on this occasion say, that if this Son continue to behave himself as he hath done hitherto, Aureng-Zebe will have no caufe to fubject him, and to be difbaffified with him: For no Slave can be more tractable, and Aureng-Zebe himself never appear'd more careful of Greatness, nor more given to Devotion than he: Yet I have known Men of Parts, who believed, that he is not fo in good earneft, but by superficial policy and craft, like that of his Father, which we may have the proof of in time.

Whilft all these things were thus tranfacted in Bengal, and that Sultan Sujab refiitised the beft he could the Forces of Emir-Jenma, pafling now on one fide of the River Ganges, of a Channel, or some other River, (for that Country is full of them) then on the other; Aureng-Zebe kept himself about Agra, going to and fro; and at length, after he had alfo fent Morad-Bakeb to Goualor, he came to Deblis, where in good earneft he took upon him publicly to act the King, giving order for all Affairs of the Kingdom, and efppecially thinking on means to catch Dara, and to get him out of Guzarate, which was a very hard thing, for the Reafons already mentioned. But the great good Fortune, and the fingular dexterity of Aureng-Zebe foone drew him thence, which now follows next to be related.

Jeffonfeigne, who had retired himself to his Country, and made the beft of what he had taken in the Battle of Kadhore, raised a flrong Army, and wrote to Dara, that he fhou'd come to Agra as foon as he could, and that he would join with his Forces. Dara, who had by this time fett on foot a pretty numerous Army, (though it conffited, for the moft part, but of gathered people) and who hoped, that approaching to Agra, many of his old Friends, seeing him with Jeffonfeigne, would not fail to join with him alfo, immediately left Amadavat, and marched with fuch fped to Afjmir, feven or eight days journey from Agra. But Jeffonfeigne kept not his word with him: The Raja Jefchine interpo'd to make his peace with Aureng-Zebe, and to fafen him to his Party; or, at leaft, to hinder his design, which was capable to ruine himfelf, and to make all the Raja's life; and wrote to him feveral Letters, giving him to understand the great danger he went to expofe himfelf to, by oppouing a Party in that Extremity, as that of Dara's was; that he fhou'd well consider what he was going to do; that he went about wholly to defroy himfelf, and all his whole Family; that Aureng-Zebe would never forgive him; that he was a Raja as himfelf; that he fhou'd think on fpreading the blood of the Ragipore; that if he thought to draw the Raja's to his Party, he would find thofe would hinder him from it. In a word, that it was a bufinefs which concern'd all the Gentry of IndofJan, and expofed them to danger, if they were given to kindle a Fire, which would not be extinguifh'd at pleafure. And laftly, if he wouldl leave Dara to himfelf, Aureng-Zebe would forget all that had pafted, and pre-
flent him with all he had taken, and give him that very instant the Government of Guiznarte, which would be very convenient for him, that Country being near his Lands; that he could be there in full liberty and safety, and as long as he pleased, and that himself would be Caution for all. In a word, this Raja acted his part so well, that he made Jeffeigne return to his Land, whilst Aureng-Zebe approached with his whole Army to Ajmire, and encamped in the fight of that of Dara. And now what could this poor Prince Dara do? He feeth himself abandoned, and frustrated of his hopes. He considers, that to turn back safe to Amadaved was impossible, in regard that it was a March of Thirty and five days; that it was in the heat of Summer; that water would fail him; that they were all the Lands of Raja’s, Friends or Allies of Jeffeigne or Jeffeigne; that the Army of Aureng-Zebe, which was not harassed like his, would not fail to follow him. "Tis as good, faith he, to perish here; and although the Match be altogether unequal, let us venture all, and give Battle once more. But alas! what does he mean to do? He is not only abandoned by all, but he hath yet with him Chah-Navaze-Kan, whom he trusts, and who betrays him, and discovers all his Delights to Aureng-Zebe. "Tis true, that Chah-Navaze-Kan was punished for his Perfidiousness, and kill’d in the Battle; whether it was by the hands of Dara-himself, as many told me, or (which is more probable) by some of Aureng-Zebe’s Army, who being secret Partisans of Dara, found means to get to him, and to dispatch him, fearing lest he should discover them, and have some knowledge of the Letters they had written to Dara. But what did it benefit him at that time, that Chah-Navaze-Kan was dead? Dara should have sooner follow’d the advice of his Friends, and never have confided in him.

The Fight began between Nine and Ten of the Clock in the morning: Dara’s Artillery, which was very well placed on a little Eminency, was loud enough; but, as was said, most of the Pecces without Bullets; so was he betray’d by all! "Tis needless to relate the other Particulars of this Battle; it was properly not a Battle, but a Rout. I shall only say, that hardly the Onset was begun, but Jeffeigne was near and in light of Dara, to whom he sent word, that he should lie presently, unless he would be taken. So that this poor Prince, being altogether surprized, was constrained to run away instantaneously, and with so much disorder and precipitation, that he had not leisure to put up his Baggage. It was no small matter, that he was able to get away with his Wife, and the rest of his Family. And "tis certain, that if the Raja-Jeffeigne would have done what he could, he could never have escaped; but he always had a respect to the Royal Family; or rather, he was too crafty and politic, and had too great foresight to venture to lay hands on a Prince of the Blood.

This unfortunate Prince, deserted by almost all, and finding himself accompanied but of Two thousand Men at most, was forced in the hottest of Summer to cross, without Tents or Baggage, all those Countries of the Raja’s, that are almost from Ajmire to Amadaved. Mean time the Konidis, which are the Country People, and the worst of all the Indians, and the greatest Robbers, follow him night and day, rifle and kill his Soldiers, with so much cruelty, that no Man could stay Two hundred Paces behind the Body, but he was presently stripp’d naked, or butcher’d upon the least refiilance. Yet notwithstanding, Dara made shift to get near Amadaved, when he hoped, that the next day, or soon after, he should enter into the Town to refresh himself, and to try once more to gather again some Forces: But all things fell out contrary to vanquished and unfortunate Men.

The Governor, whom he had left in the Castle of Amadaved, had already received both menacing and promising Letters from Aureng-Zebe, which made him lose Courage, and incline to that side; for he wrote to Dara, forbidding him to come nearer, if he did, he would find the Gates shut, and all in Arms.

Three days before I met this unhappy Prince, by a strange Accident, when he obliged me to follow him, having no Physician about him; and the Night before that he received this News from the Governor of Amadaved, he did me the favor to make me come into the Kuswara-Serab, where he was, fearing lest the Konidis should affinitiate me. And (what is hard enough to believe in Indiftan, where the Grandees especially are so jealous of their Wives) I was so near to the Wife of this Prince, that the Colds of the Kuswara, or Wind Screen, which enclosed them, (for they had not so much as a poor Tent) were fastened to the wheels of my Chariot. I relate this circumstance by the by, only to shew the extremity Dara was reduced to.
The History of the Late Revolution

When these Women heard this sad News (which was at the break of day, as I well remember) they broke out upon a sudden into such strange cries and lamentations, that they forced tears from one's Eyes. And now behold all was in an unexpreable confusion: Every one looks upon his Neighbor, and no body knows what to do, or what will become of him. Soon after we saw Dara come forth, half dead, now speaking to one, then another, even to the meanest Soldiers. He feeth all astonish'd, and ready to abandon him. What counsel? whither can he go? he must be gone instantly. You may judge of the extremity he must needs be in, by this small accident I am going to mention. Of three great Oxen of Guzzaritte, which I had for my Chariot, one died the Night before, another was dying, and the third was tyred out, (for we had been forced to march for three days together, almost night and day, in an intolerable heat and dust:) Whatever Dara could say or command, whether he alluded it was for himself, or for one of his Women that was hurt in her Leg, or for me; he could not possibly procure for me, whet'er Ox, or Camel, or Horse: So that he was obliged, to my good fortune, to leave me there. I saw him march away, and that with tears in his Eyes, accompanied with four or five hundred Cavaliers at moit, and with two Elephants, that were said to be laden with Gold and Silver; and I heard them say, that they were to take their March towards Tatabakar; for he had no other Game to play, though even that feem'd in a manner impossible, considering the small number of People left him, and the great Sandy Desarts to be waded through in the hottest season, most of them without water fit to drink. And indeed most of those that followed him, and even divers of his Women, did there perish, either of drought, or the unworthom waters, or the tireflom ways and ill food; or lastly, because stripped by the Koulis above-mention'd. Yet notwithstanding all this, Dara made hard shift to get to the Raja Katche's unhappy even herein, that he perih'd not himself in this March.

This Raja at first gave him a very good Reception, even so far as to promise him assistance with all his Forces, provided he would give his Daughter in marriage to his Son. But Jesseeigne soon wrought as much with this Raja, as he had done with Jef- simenseigne; so that Dara one day feeing the kindnes of this Barbarian, cooled upon a sudden, and that consequently his Perfon was in danger there; he betakes himself to the pursuit of his Expedition to Tatabakar.

To relate how I got away from those Robbers, the Koulis, in what manner I moved them to compulsion, how I saved the best part of my small Treasure, how we became good Friends by the means of my Profession of Physick, my Servants (perplexed as well as myself) feeing that I was the greatest Physician of the World, and that the People of Dara, at their going away, had ill treated me, and taken from me all my best things: How, after having kept me with them five or seven days, they had to much kindnes and generolity, as to lend me an Ox, and to conduct me to far, that I was in fight of Amideck; And lastly, how from thence after some days I returned to Deoli, having lighted on an occasion to go with a certain Omorph putting thither, in which Journey I met from time to time, on the way, with Carriages of Men, Elephants, Oxen, Horses, and Camels, the remainder of that unfortunate Army of Dara. These are things, I fay, I must not omit upon to describe them.

Whilft Dara advanced towards Tatabakar, the War continues in Bengale, and much longer than was believed, Sultan Sajib putting forth his uninstall, and playing his last Game against Emir-Jomba: Yet this did not much trouble Aurung-Zeb, who knew 'twas a great way between Bengale and Agra, and was sufficiently convinced of the prudence and valor of Emir-Jomba. That which disquieted him much more was, that he saw Seliman Chkbnsb fo near (for from Agra to the Mountains 'tis but eight days Journey) whom he could not master, and who perpetually alarmed him by the rumors that went continually about, as if he were coming down the Mountains with the Raja. 'Tis certainly very hard to draw him thence: But behold how he manages the matter to compafs it.

He maketh the Raja Jesseeigne write one Letter after another to the Raja of Serenagor, promising him very great things, if he would surrender Seliman Chkbnsb to him, and menacing War at the same time, if he should obstinate keep him. The Raja answers, That he would rather lose his Estate, than do so unworthy an Action. And Aurung-Zeb, feeing his resolution, taketh the Field, and marcheth directly to the foot of the Hills,
of the Empire of the MOGOL.

Hills, and with an infinite number of Pike-men causeth the Rocks to be cut, and the passage to be widen'd. But the Raja laughs at all that; neither hath he much cause to fear on that side. Auring-Zebbe may cut long enough, they are Mountains inaccessible to an Army, and forces would be sufficient to stop the Forces of four Indikans, so that he was constrained to turn back again.

Dara in the mean time approacheth to the Fortresses of Tatabalan, and when he was but two or three days journey off, he received News, that Mir-babas, who had long held it besieged, had at length reduced it to extremity: As I afterwards learned of our French, and other Frangzius that were there, a pound of Rice and Meat having cost there above a Crown, and so of other Victuals in proportion: Yet the Governor held out; made Sallies, which extremity incommoded the Enemy, and shew'd all possible prudence, courage and fidelity, desiring the endeavours of the General, Mir-babas, and all the menaces and promises of Auring-Zebbe.

And this also I learned afterwards of my Country-men, the French, and of all those other Frangzius that were with him; who added, that when he heard Dara was not far off, he redoubled his liberalities, and knew so well to gain the hearts of all his Souliers, and to encourage them to do bravely, that there was not one of them, that was not resolved to follow out upon the Enemy, and to hazard all to relieve the Siege, and to make Dara enter; and that he also knew so well to call fear and terror into the Camp of Mir-babas, by sending Spies about very cunningly to enforce, that they had seen Dara approach with great resolution, and very good Forces; that if he had come, as was believed he would do every moment, the Army of the Enemy was for disbanding upon his appearance, and even in part to go over to him. But he is still too unfortunate, to undertake any thing prudently. Believing therefore, that to raise the Siege with such an handful of Men as he had, was impossible; he did deliberate to pass the River Indus, and to endeavour to get into Persia's although that also would have mighty difficulties and inconveniences, by reason of the Detares, and the small quantity of good waters in those parts besides, that upon those Frontiers there are but mean Rajas and Patans, who acknowledge neither the Perisan nor the Mogul. But his Wife did very much dissuade him from it, for this weak reason, that he must, if he did so, expect to see his Wife and Daughter Slaves of the King of Persia, that that was a thing altogether unworthy of the Grandeur of his Family, and 'twas better to die, than to undergo this Infamy.

Dara, being in great perplexity, remembered, that there was thereabout a certain Patan, powerful enough, called Gion-Kan, whose Life he had formerly sav'd twice, when Chob-Jehan had commanded he should be cast under the feet of an Elephant, for having rebelled divers times: He resolved to go to him, hoping that he could give him sufficient Succours to raise the Siege of Tatabalan: making account, that thence he would take his Treasures, and that going from thence, and gaining Randon, he could call himself into the Kingdom of Caboul, having great hopes of Mihmeh-Kan, who was Governor of it, because he was both potent and valiant, well beloved of his Country, and had obtained this Governor by his Dara's favour. But his Grandchild, Sephe-Goshkhob, yet but very young, seeing his design, cut him off at his Feet, interring him for God's sake, not to enter into the Country of that Patan. His Wife and Daughter did the same, remonstrating to him, that he was a Robber, a revolted Governor, that he would infallibly betray him, that he ought not to, and upon the raising of the Siege, but rather endeavour to gain Caboul, that the thing was not impossible, forasmuch as Mir-babas was not like to quite the Siege to follow him, and to hinder him from getting thereto.

Dara, being carried head-long by the force of his unhappy Destiny, rejected this counsel, and would shirk to nothing of what was proposed to him, having as was true, that the March would be very difficult, and very dangerous, and maintaining always, that Gion-Kan would not be to mean, as to betray him after all the good he had done him. He departed, not withstanding all that could be said to him, and went to prove, at the price of his Life, that no truth is to be given to a wicked Man.

This Robber, who at first believed that he had numerous Troops following him, gave him the finest reception that could be, and entertained him with very great kindness and civility in appearance, placing his Souliers here and there among his Subjects, with a strict order to treat them well, and to give them what refreshments the
the Country afforded: But when he found that he had not above two or three hundred Men in all, he quickly how'd what he was. It is not known, whether he had not received some Letters from Aureng-Zeb, or whether his avarice had not been tempted by some Mules said to be laden with Gold; which was all that could be saved hitherto, as well from the hands of Robbers, as of those that conveyed it. Whatever it be, on a certain morning, when no body looked for any such thing, all being taken up with the care of refreshing themselves, and believing all to be safe; behold this Traitor, who had betir'd himself all night to get armed Men from all parts, fell upon Dara and Sepo-Chekbub, killed some of their Men that stood up to defend themselves; forgot not to seize on the loads of the Mules, and of all the Jewels of the Women; made Dara to be tyed fast upon an Elephant, commanding the Executioner to fit behind, and to cut off his head upon the least sign given, in case he should be seen to retit, or that any one should attempt to deliver him. And in this strange posture he was carried to the Army before Taba-baker, where he put him into the hands of Mir-baba, the General, who caused him to be conducted in the company of this same Traitor to Labor, and thence to Deblis.

When he was at the Gates of Deblis, it was deliberated by Aureng-Zeb, whether he should be made to pass through the midst of the City, or no, to carry him thence to Conqueror. Many did advise, that that was by no means to be done; that some disorder might arise; that some might come toSTONE him; and besides, that it would be a great dishonour to the Family Royal. Others maintained the contrary, viz. That it was absolutely necessary he should pass through the Town, to astonish the World, and to shew the absolute Power of Aureng-Zeb, and to disabuse the People, that might still doubt, whether it were himself, as indeed many Omars did doubt; and to take away all hopes from those, who still preserved some affection for him. The Opinion of these last was followed; he was put on an Elephant, his Grand-child, Sepo-Chekbub, at his side; and behind them was placed Behdur-Kan, as an Executioner. This was none of those brave Elephants of Ceilan or Pegu, which he was wont to ride on, with gilt Harnefs and embroidered Covers, and Seats with Canopies very handsomely painted and gilt, to defend themselves from the Sun: It was an old Caiiff Animal, very dirty and nasty, with an old torn Cover, and a pitiful Seat, all open. There was no more seen about him, that Necklace of big Pearls, which those Princes are wont to wear, nor those rich Turbans and Veils embroide'd. All his Drefs was a Veil of course Linnen, all dirty, and a Turban of the same, with a wretched Scarf of Ruchmore over his head, like a Varlet; his Grand-son, Sepo-Chekbub, being in the same equipage. In this miserable posture he was made enter into the Town, and to pass through the greatest Merchant-fires, to the end that all the People might see him, and entertain no doubt any whether it was he.

As for me, I fancied we went to see some strange Mafacre, and was astonish'd at the boldnefs of making him thus pass through the Town; and that the more, because I knew that he was very ill guarded, neither was I ignorant, that he was very much beloved by the lower fort of people, who at that time exclaimed highly against the cruelty and tyranny of Aureng-Zeb, as one that kept his Father in prison, as also his own Son Sultan Mahmund, and his Brother Morad-Bakhbe. I was well prepar'd for it, and with a good Horfe and two good Men I went, together with two others of my Friends, to place my felf in the greateft street, where he was to pas. But not one Man had the boldnefs to draw his Sword, only there were some of the Fakirs, and with them some poor people, who seeing that infamous Gion-Kan ride by his side, began to rail and throw stones at him, and to call him Traitor. All the Shops were ready to break for the crowd of Spectators, that wept bitterly; and there was heard nothing but loud Out-cries and Lamentations, Invectives, and Curfes, heaped on Gion-Kan. In a word, Men and Women, great and small (such is the tenderness of the hearts of the Indians) were ready to pour into tears for compassion; but not one there was that durst flir to relieve him. Now after he had thus pass'd through the Town, he was put into a Garden called Heider-Abad.

There were not wanting to tell Aureng-Zeb, how the People at this time had lamented Dara, and cursed the Patan, that had deliver'd him; and how the fame was in danger to have been flon'd to death, as also that there had been a great apprehen-fion of some sedition and mischief. Hereupon another Council was held, whether he
he should indeed be carried to Goualeor, as had been concluded before; or whether it were not more expedient to put him to death, without more ado? Some were of opinion, that he should go to Goualeor with a strong Guard, that that would be enough; Daulatabd-Kan, though Dara's old Enemy, infiting much upon that. But Rambenara-Begum, in pursuance of her hatred against this Brother of hers, pushed Aurang-Zeb to make him away, without running the danger there was in sending him to Goualeor; as also did all his old Enemies, Gallibab-Kan, and Chab-bel-Kan, and especially a certain Flatterer, a Phyitian, who was fled out of Persia, first called Hakim-David, and afterwards becoming a great Meral named Taherzub-Kan:

This Villain boldly rose up in a full assembly, and cried out, that it was expedient for the safety of the State to put him to death immediately, and that the rather, because he was no Mussulman; that long since he was turn'd Kafir, Idolater, without Religion, and that he would charge the Sin of it upon his own head: Of which imprecation he soon after felt the smart; for within a short time he fell into difgrace, and was treated like an infamous Fellow, and dyed miserably. But Aurang-Zeb, carried away by these infinances and motives, commanded that he should be put to death, and that Sepe-Chekouba, his Grand-child, should be sent to Goualeor.

The Charge of this Tragical Execution was given to a certain Slave, call'd Nazer, that had been bred by Chab-Jeban, and was known to have been formerly ill treated by Dara. This Executioner, accompanied with three or four Patricides more, went to Dara, who was then himself dressing some Lentils with Sepe-Chekouba his Grand-child. He no sooner saw Nazer, but cried out to Sepe-Chekouba, My dear Son, behold those that come to kill us! laying hold at the same time of a small Knife, which was all the Arms that were left him. One of these Butchers immediately fell upon Sepe-Chekouba; the others, upon the arms and legs of Dara, throwing him to the ground, and holding him under, till Nazer cut his throat. His Head was forthwith carried to the Fortrefs of Aurang-Zeb, who presently commanded it to be put in a dish, and that water should be fetched; which when brought, he wiped it off with an Handkerchief, and after he had caufed the Face to be washed clean, and the blood done away, and was fully satisfied that it was the very head of Dara, he fell a weeping, and said these words: Ah Bed-Bab! Ah unfortunate Man! Take it away, and bury it in the Sepulchre of Humayon.

At night, the Daughter of Dara was brought into the Seraglio, but afterwards sent to Chab-Jeban, and Begun-Sabeb, who asked her of Aurang-Zeb. Concerning Dara's Wife, she had ended her days before at Labur: She had poiyon'd her self, foreseeing the extremities she was falling into, together with her Husband. Sepe-Chekouba was sent to Goualeor. And after a few days, Gion-kan was sent for, to come before Aurang-Zeb in the Assembly: To him were given some Prefents, and fo he was sent away; but being near his Lands, he was rewarded according to his defert, being killed in a Wood. This barbarous Man not knowing, or not considering, that if Kings do sometimes permit such Actions for their Interest, yet they abhor them, and sooner or later revenge them.

In the mean time, the Governour of Tatabaker, by the same Orders that had been required of Dara, was obliged to surrender the Fortrefs. It was indeed upon such a composition as he would have, but it was also with an intention not to keep word with him. For the poor Eunuch, arriving at Labur, was cut in pieces, together with those few Men he had then with him, by Kial-ullah-kan, who was Governour thereof. But the reason of the non-obeverance of the Capitulation was, that there was come intelligence, that he secretly prepar'd himself to go directly to Solimam-Chekouba, sparing no Gold, which under-hand he conveyed into the hands of our Frangis, and to all those that were come with him out of the Fortrefs to follow him, under pretext of accompanying him as far as Dehli to Aurang-Zeb, who had often said, that he should be very glad to see fo gallant a Man, and who had so valiantly defended himself.

There remained therefore none of the Family of Dara, but Solimam-Chekouba, who could not easily be drawn away from Serenaguer, if the Raja had been steady to his first Declarations. But the secret practices of the Raja Jaffnague, the promises and threats of Aurang-Zeb, the death of Dara, and the other Raja his Neighbours that had been gain'd, and were prepared by the Orders, and at the cost of Aurang-Zeb, to make War against him, did at last shake the Faith of this pernicious Protector, and
made him content to their demands. Sepe-Chekoub, who was advertised of it, fled through the midst of those horrid Countries and fearful Defarts, towards the great Tibet. But the Son of the Raja, soon pursuing and overtaking him, caused him to be assaulted with stones. The poor Prince was hurt, seized, and carried to Delhi, where he was imprifon'd in Serenguer, that little Fortrefs, where at first they had put Morad-Bakebe.

Aureng-Zebe, to observe what he had practifed towards Darz, and that no body might doubt it was Soliman-Chekoub himself, commanded him to be brought before him in the prefence of all the Grandees of the Court. At the entry of the Gate, the Chains were taken from his feet, leaving thofe he had about his hands, which feemed gilt. When this proper young Man, fo handsom and gallant, was seen to enter, there was a good number of Omrah that could not hold their tears; and, as I was informed, all the great Ladies of the Court, that had leave to fee him come in, fell a weeping. Aureng-Zebe, who appear'd'himself to be touched at his misfortunes, began to fpeak very kindly to him, and to comfort him; telling him amongst other things, that he should fear nothing, that no hurt should be done to him; on the contrary, that he should be well treated, and therefore be of good courage; that he had caufed his Father to be put to death for no other reafon, than that he was turn'd Rafaer, and a Man without Religion. Whereupon this young Prince returned him the Salem, and bleffed him, abafing his hands to the earth, and lifting them, as well as he could, up to his head, after the custom of the Country; and told him with resolution enough, That if he were to drink the Panfi, he intreated him that he might dye prefently, being very willing to submit to his Fate. But Aureng-Zebe promifed him publicly, that he should drink none of it; that he should reflatisfy as to that, and not entertain any sad thoughts about it. This being faid, he once more repeated the Salem: And after they had asked him several Questions, in the Name of Aureng-Zebe, touching that Elephant which was charged with Roupies of Gold, taken from him when he went to Serenguer, he was fent to Goauler to the reft. This Panfi is nothing elfe elfe but Poppy expreffed, and infufed a night in water. And 'tis that potion, which thofe that are kept at Goauler, are commonly made to drink; I mean thofe Princes, whose heads they think not fit to cut off: This is the first thing that is brought them in the morning, and they have nothing given them to eat till they have drunk a great cup full of it; they would rather let them starve. This emaciates them exceedingly, and makes them dye infenfibly, they losing little by little their Strength and Understanding; and growing torpid and fenfible. And by this very means 'tis faid, that Sepe-Chekoub, and the Grand-child of Morad-Bakebe, and Soliman-Chekoub, were dispatch'd.

As to Morad-Bakebe he was made away by a more violent death. For Aureng-Zebe feeings, that though he was in prifon, yet the generality had an inclination to him, and that many Verfes were spread in the praise of his Valour and Courage, thought himself not safe enough by putting him to death in private, by giving him Panfi like others; apprehending, that his Death would be still doubted of, and that that might one time or other occasion some commotion, and therefore devifed the following Charge againft him.

The Children of a certain Sadyed, very rich, whom he had caufed to be put to death in Amad-Speed, to get his Eftate, when he there made his preparations for War, and borrowed or took by force great Sums of Money from all the rich Merchants, appeared in full Affemblies, making their complaints, and demanding Justice, and the Head of Morad-Bakebe, for the Blood of their Father. Not one of the Omrah durft contradict it, both because he was a Sadyed, that is, one of Mahomet's Kindred, to whom great Veneration was paid; and that every body sufficiently understood the design of Aureng-Zebe, taking this for a pretence to rid himself openly of Morad-Bakebe, under a fheaf of Justice. So that the Head of him, that had killed the Father of the Plaintiffs, was granted them without any other form of Proces. Whereupon they went, with necessary Orders fixt out for that purpose, to cut it off in Goauler.

There remained no other Thorn in the Foot of Aureng-Zebe but Sultan Sujah, who kept himfelf still in Bengal; but he also was forced to yield at last to the power and fortune of Aureng-Zebe. There were but too many Troops of all forts to Emeric-fiinta, that at last he was encompass'd on all sides, both on this and that side of the River Ganger.
of the Empire of the MOGOL.

Ganges; so that he was necessitated to fly to Dale, which is the last Town of Bengal on the Sea side; and here comes the conclusion of this whole Tragedy.

This Prince being delitetive of Ships to put to Sea, and not knowing whether to fly, sent his eldest Son, Sultan Banque, to the King of Racan or May, a Heathen or Idolatrous King, to know whether he would give him leave to make his Country his place of refuge only for some time, and do him the favour, when the Monfons or the Seafon-winds should come, to furnish him with a Veffel for Mecha, from thence to pass into some part of Turkey or Persia. That King sent anwer, that he should be very welcome, and have all possible afliance. So Sultan Banque returned to Dale with some Galeafeus, manned with Frangius (I mean, with those fugitive Portugals, and other strangling Christians, that had put themselves in service to that King, driving no other Trade than to ravage all this lower Bengal, upon which Sultan Sujab embarked, with his whole Family, viz. his Wife, his three Sons, and Daughters. They were well enough received; whatever was necessary for their subsittance, such as that Country would afford, was provided for them, in the name of that King. Some months pafs, the Seafon of the favourable Winds come in, but not a word of the Veffel, though he demanded it no otherwise than for his Money; for as yet he wanted not Rupies of Gold, nor Silver, nor GEMS: He had too great a plenty of them; his Riches were, in all appearance, the cause of his ruin, or at least contributed much to it. Tho' barbarous Kings have no true generosity, and are not much restrained by the Faith they have given, regarding nothing but their present Interests, without so much as considering the mischiefs that may befall them for their perfidiousnes and brutality. To get out of their hands, one must either be the stronger, or have nothing that may tempt their avarice. Sultan Sujab may long enough solicit for a Veffel all is in vain, he effects nothing: On the contrary, the King begins to shew much coldness, and to complain of his not coming to fee him. I know not, whether Sultan Sujab thought it unworthy of himself, and too mean a thing to give him a Viff; or rather, whether he fear'd, that being in the Kings House he might not there be feized on, to take away all his Treasure, and then be delivered into the hands of Emir-femls, who for that purpose promised, in the name of Aureng-Zeb, great Sums of Money, and many other considerable advantages. Whatever the matter was, he would not go thither himself, but sent his Son Sultan Banque, who being near the Kings Houfe, began to throw libcrality to the people, throwing out to them a good quantity of half Rupies, and whole Rupies, of Gold and Silver. And being come before the King, he presented him with flore of Embroideries, and of rare pieces of Goldsmiths-work, fet with precious Stones of great value, excusing his Father, Sultan Sujab, as being indifposed, and befeeching him in his name, that he would remember the Viffel, and the promise made to him thereof. But all that did not advance his businesse; on the contrary, five or six days after, this King sent to Sultan Sujab, to ask of him one of his Daughters in Marriage; which he could never resolve to grant him, whereas this barbarous Prince was highly offended. What then could he do in this case? The Seafon paffeth away. What shall become of him? What other resolution can he take, but to do a desperate Action? Behold a strange undertaking, which may give a great Example of what Defpair can do!

Although this King of Racan be an Heathen, yet there is in his Dominions flore of Mabumetsans mingled with the people, that are retired thither, or have been, for the most part, taken Slaves, here and there, by those Frangius above-mention'd. Sultan Sujab did understand gain the Mabumetsans; and with two or three hundred Men, whom he had yet remaining of those that follow'd him from Bengal, he resolved, one day to fall unexpectedly upon the House of this Barbarian, to kill all, and to make himself proclaim'd King of Racan. This was a very bold Enterprize, and such a one, as had more of a Defferado in it, than of a prudent Man. Yet notwithstanding, as I was inform'd, and by what I could learn from many Mabumetsans, and Portugals, and Hollanders, that then were there present, the thing was feasible enough. But the day before the stroke was to be given, the Detign was discover'd; which did altogether overthrow the Affairs of Sultan Sujab, and was soon after the caufe of his ruin. For not finding hereafter any way more to recover himself, he attempted to fly towards Puges, which was a thing in a manner impossible, by reason of the vaft Mountains and Forts to be paffed. Besides, he was immediately pursued so clefe, that he was over-
The History of the Late Revolution, &c.

taken the same day he fled. It may well be thought, that he defended himself with as much courage as was possible. He killed so many of those Barbarians, that it will scarce be believed, but he was so overpowered by the multitude of pursuers, that he was obliged to quit the Combat. Sultan Banque, who was not so far advanced as his Father, defended him also like a Lion, but at length, being all bloody of the wounds, by stones poured upon him from all sides, he was seized on and carried away, with his two little Brothers, his Sisters, and Mother.

As to the Person of Sultan Suja'h himself, all what could be learnt of it, is this: That he, with one Woman, one Eunuch, and two other persons, got up to the top of the Mountains, that he received a wound in his Head by a stone, which struck him down, but yet he rose again, the Eunuch having wound his Head about with his Turban, and that they escaped through the midst of the Woods.

I have heard the Relation three or four other manner of ways, even by those persons that were upon the place. Some did affure, that he had been found among the dead, but was not well known: And I have seen a Letter of the Chief of the Dutch Factory, confirming this. So that 'tis difficult enough to know a right what is become him. And this it is, which hath administered ground to those so frequent Alarms, given us afterwards at Deblé: For at one time it was rumored, that he was arrived at Maslipatan, to join with the Kings of Golkonda and Vifapour: another time it was related for certain, that he had paffed in light of Suratte with two Ships, bearing the Red Colours, which the King of Pegu, or the King of Siam had given him; by and by, that he was in Persia, and had been seen in Chiraz, and soon after in Kandahar, ready to enter into the Kingdom of Cabool it felt. Auroang-Zebe one day said to me, that Sultan Suja'h was at last become an Agy or Pilgrim. And at this very day there are abundance of persons who maintain that he is in Persia, returned from Constantinople, whence he is said to have brought with him much Money. But that which confirms more than enough, that there is no ground for any of these reports, is that Letter of the Hollanders, and that an Eunuch of his, with whom I travelled from Bengal to Maslipatan, as also the Great Master of his Artillery, whom I saw in the Service of the King of Golkonda, have affured me, that he is no more in being, though they made difficulty to say any more concerning him as also, that our French Merchants, that lately came out of Persia, do from Hissaban, when I was yet at Deblé, had in those parts heard no news at all of him or his. Besides that, I have heard that a white after his Defeat, his Sword and Poynard had been found: So that 'tis credible, that if he was not killed upon the place, he soon dyed afterwards, and was the prey of some Robbers, or Tygers, or Elephants, of which the Forests of that Country are full. However it be, after this last Action his whole Family was put in Prison, Wives and Children, where they were treated rudely enough; yet some time after they were set at more liberty, and they received a milder entertainment: And then the King called for the eldest Daughter, whom he married.

Whilst this was doing, some Servants of Sultan Banque, joyned with divers of those Mahometans which I have mentioned, went to plot another Conspiracy like the first. But the day appointed for it being come, one of the Conspirators, being half drunk, began too soon to break out. Concerning this also I have heard forty different relations, so that 'tis very hard to know the truth of it. That which is undoubtedly is this, that the King was at length so exasperated against this unfortunate Family of Suja'h, that he commanded it should be quite rooted out. Neither did there remain any one of it, that was not put to death. Save that Daughter which the King had made his Wife. Sultan Banque, and his Brothers, had their Heads cut off with blunt Axes; and the Women were mured up, where they dyed of hunger and misery.

And thus endeth this War, which the lust of Reigning had kindled among those four Brothers, after it had lasted five or six years, from 1655, or thereabout, to 1660 or 1661; which left Auroang-Zebe in the peaceable possession of this populous Empire.

The End of the First Tome.
Particular Events:

OR,

The most considerable Passages after the War for Five Years, or thereabout, in the Empire of the Great Mogol.

THE War being ended, the Tartars of Urbee entertained thoughts of sending Ambassadors to Aureng-Zobe. They had seen him fight in their Country, when he was yet a young Prince; Chab-Jeban having sent him to command the Succors, which the Kans of Samarkand had defired of him against the Kan of Balk. They had experienced his Conduct and Valor on many occasions, and they consider'd with themselves, that he could not but remember the Affront they did him, when he was just taking Balk, the Capital Town of the Enemy: For the two Kans agreed together, and obliged him to retreat, alledging, That they apprehended he might render himself Matter of their whole State, just as Ekbar had formerly done of the Kingdom of Kachinere. Besides, they had certain intelligence of all he had done in India, of his Battels, Fortune, and Advantages; whence they might sufficiently estimate, that though Chab-Jeban was yet living, yet Aureng-Zobe was Master, and the only Person that was to be owned King of the Indies. Whether then they feared his just rencements, or whether it was, that their inbred Avarice and Sordidness made them hope for some considerable Present, the two Kans sent to him their Ambassadors to offer him their Service, and to Congratulate him upon the happy beginning of his Reign. Aureng-Zobe saw very well, that the War being at an end, this offer was out of feafon, and that it was nothing but fear or hope, as we said, that had brought them. Yet for all this, he received them honourably; and, since I was present at their Audience, I can relate the Particulars of it with certainty.

They made their Reverence at a considerable distance from him, after the Indian custom, putting thrice their hands upon their heads, and as often letting them down to the ground. Then they approach'd so near, that Aureng-Zobe himself might very well have taken their Letters immediately from their hands; but yet it was an Omsab that took and open'd them, and gave them to him. He forthwith read them with a very grave countenance; and afterwards commanded, there should be given to each of them an embroider'd Veil, a Turban, and a Girdle of Silk in Embroidery, which is that which they call Ser-apab, that is, an Habit from head to foot. After this, their Presents were call'd for, which consisted in some Boxes of choice Lapis Lazulis, divers Camels with long hair, several gallant Horses, some Camel-loads of fresh Fruit, as Apples, Pears, Railins and Melons; (for 'tis chiefly Urbee that furnishes these sorts of Fruit, eaten at Debli all the Winter-long;) and in many Loads of dry Fruit, as Prunes of bolerra, Apricocks, Railins without any floes that appeared, and two other sorts of Railins, black and white, very large and very good.

Aureng-Zobe was not wanting to declare, how much he was satisfied with the Generosity of the Kans, and much commended the Beauty and Rarity of the Fruit, Horses, and Camels; and after he had a little entertain'd them of the state of the Academy of Samarkand, and of the Fertility of their Country, abounding in so many rare and excellent things, he defired them to go and repose themselves, intimating with all, that he should be very glad to see them often.

They came away from their Audience full of contentment and joy, not being much troubled, that they had been obliged to make their Reverence after the Indian custom, though it have something of slavish in it; nor much resenting it, that the King had not
not taken their Letters from their own hands. I believe if they had been required to kiss the ground, and even to do something of a lower nature, they would have complied with it. 'Tis true, it would have been in vain, if they had desired to make no other Salute, but that of their own Country, and to deliver to the King their Letters with their own hands; for that belongs only to the Ambassadors of Persia, nor have thefe this favour granted them, but with much difficulty.

They stay'd above four months at Debi, what diligence sooner they could use to be dispatch'd, which did incommodate them very much; for they fell almost all sick, and even some of them dyed, because they were not accustomed to such heats as are in India, or rather because they were forbid, and kept a very ill Diet. I know not whether there be a more avaricious and uncleane Nation than they are. They laid up the Money which the King had appointed them for their maintenance, and lived a very miserable life, altogether unworthy of Ambassadors; yet they were dismiffed with great honour: The King, in the presence of all the Omabs, pretented each of them with two rich Ser-apabs, and gave order that eight thousand Roupier should be carried to their Lodgings, which amounted to near two thoufand Crowns each. He also gave them for Presents to the Kan, their Masters, very handsom Ser-apabs, store of the richest and best wrought Embroideries, a good quantity of fine Cloth, and Silk-fluffs, wrought with Gold and Silver, and some Tapetries, and two Paynards fet about with precious fIoncs.

During their stay, I went thrice to see them, being pretented to them as a Physician by one of my Friends, that was Son of an Usbec, that had made his Fortune in that Court. I had a design to have learned something in particular of their Country, but I found them so ignorant, that they knew not so much as the Confinies of their State, much less could they inform me of any thing concerning the Tartars that have conquer'd China of late years: In short, they told me nothing that I knew not before. I had once the Curiosity to dine with them, which liberty I obtained easily enough. They are not Men of much Ceremomy; it was a very extraordinary Meal for such a one as I, it being meer Horfe-flefh; yet for all this I got my Dinner with them: there was a certain Ragou, which I thought palatable: And I was obliged to express a liking of so exquisite a Dish, which they too much lult after. During Dinner, there was a strange silence; they were very busy in carrying in with their whole hands, for they know not what a Spoon is; but after that this Horfe-flefh had wrought in their stomachs, they began to talk, and then they would perfuade me, they were the most dextrous at Bows and Arrows, and the strongest Men in the World. They call'd for Bows, which are much bigger than those of Indiafian, and would lay a wager, to pierce an Ox or my Horfe through and through. Then they proceeded to commend the strength and valor of their Women, which they described to me quite otherwife than the Amazons, telling me very wonderful stories of them, especially one, which would be admirable indeed, if I could relate it with a Tartarian Elocuence, as they did: They told me, that at the time when Aurenj-Zebe made War in their Country, a Party of twenty five or thirty Indiaf Horfemen came to fall upon a small Village; whilst they plundered, and tyr'd all thofe whom they met with to make them Slaves, an old Woman faid to them, Children, be not fo mischievous, my Daughter is not far off, she will be here very shortly, re- treat if you be wife, you are undone if she light upon you. They laughed at the old Woman, and her Advice, and continued to load, to tye, and to carry away her fel's; but they were not gone half a Mile, but this old Woman, looking often backward, made a great out-cry of Joy, perceiving her Daughter coming after her on Horfe-back; and presently this generous She Tartar, mounted on a furious Horfe, her Bow and Arrows hanging at her fide, called to them at a diftance, that she was yet willing to give them their Lives, if they would carry back to the Village all the old had taken, and then with-draw without any noise. The Advice of this young Woman affected them as little as that of her old Mother; but they were soon almon'ed, when they faw her let the at them in a moment three or four great Arrows, which struck as many of their Men to the ground, which forced them to fall to their Quivers alfo. But the kept her felf at that diftance from them, that none of them could reach her. She laugh'd at all their Eflort, and at all their Arrows, knowing how to attack them at the Length of her Bow, and to take her meafure from the Strength of her Arm, which was of another temper than theirs: So that after she had kill'd half of them with her Arrows, and
of the Empire of the Mogol.

put them into disorder, she came and fell upon the rest with the Zable in her hand, and cut them all in pieces.

The Ambassadors of Tartary were not yet gone away from Deblis, when Aureng-Zebe fell exceeding sick; a violent and continued fever made him sometimes lose his understanding: His Tongue was seized with such a Pallie, that he lost almost his speech, and the Physicians despair'd of his Recovery; nothing was heard for the time; than that he was gone, and that his Sister Ranuncanara-Bogum concealed his death out of design. It was already bruited, that the Raja Jaffonsigne, Governor of Guzaratte, was on the way to deliver Chab-Jeban, that Moabar-Kan (who had at length obeyed the Orders of Aureng-Zebe) quitting the Government of Caboul, and being already on this side Labor to come back, made haste all with Three or four thousand Horle for the fame end; and that the Eunuch Etbar-kan, who kept Chab-Jeban in the Fortresses of Agra, would have the honour of his delivery. On one side we see Sultan Mazum befir himself exceedingly with Bribes, endeavouring by Promises to affuine himself of the Omars; so far, as that one Night he went disguised to the Raja Jaffonsigne, entreat ing him with expressions of deep respect, that he would engage himself for his interest.

We knew from other hands, that Ranuncanara-Bogum, together with Todan-kan, the great Matter of Artillery, and many Omars, declared for the young Prince Sultan Ek bar, the third Son of Aureng-Zebe, though he was but seven or eight years old; both Parties in the mean time pretending, they had no other design than to deliver Chab-Jeban: so that the People believed, that now he was going to be set at liberty, though none of the Grandees had any fuch thing in their thoughts, spreading this Rumor, only to gain Credit and Concourfe, and because they feared, left by the means of Etbar-kan, or some other secret Intrigue, he should one day appear in the Field. And indeed of all the Parties, there was not one that had reason to with for his liberty and restoration to the Throne, except Jaffonsigne, Moabar-kan, and some others, that as yet had done no great matter to his disadvantage. The reft had been all against him; at least they had violently abandon'd him. They knew very well he would be like an unchain'd Lyon, if he came abroad: Who then could truft him? And what could Etbar-kan hope for, who had kept him up so close? I know not, if by some Adventure or other, he should have come out of Prison, whether he would not have ftood single, and been alone of his Party.

But though Aureng-Zebe was very sick, yet for all this he gave order for all things; and particularly for the Due custody of Chab-Jeban his Father; and though he had advise of Sultan Mazum to go and open the Gates to Chab-Jeban, in cafe he should die, yet he omitted not to have Etbar-kan incendently writ to. And the ninth day, in the height of his ficknes, he caufed himself to be carried into the Assembly of the Omars to shew himself, and to difabufe those who might believe him to be dead, and to obviate popular Tumults, or fuch Accidents as might have caused Chab-Jeban to be fet at liberty. The seventeenth, ninth, and tenth day, he made himself to be carried again into the faid Assembly for the fame reafon; and, what is almost incredible, the thirteenth, after he had recollected himfelf from a Fit of Sweoning, which occasioned a rumor through the whole Town of his being dead, he caufed for two or three of the great Omars, and the Raja Jaffonsigne, to let them fee that he was alive, made himfelf to be rais'd in his Bed, caled for Ink and Paper to write to Etbar-kan, and fent for the Great Scal, which he had trusted with Ranuncanara-Bogum, and commonly en closed in a fmall Bag, fTeal'd with a Scal he alwags wore about his Arm, fearing left he had already made ufe of it for her dehins. I was nigh my Agab, when all this News was told him, and I underflood, that ufitting up his hands to Heaven, he faid, What a Soul is this! A matchlesse Fortitude and Courage of Spirit! God preserve thee Aureng-Zebe, for greater things, certainly he will not that thou fhouldst yet die. And indeed after this Fit, he recover'd by little and little.

He had no sooner recover'd his health, but he fought to get out of the hands of Chab-Jeban, and Bogum-Sabeb, the Daughter of Dara, to secure the Marriage of Sultan-Ekbar, his third Son, with this Princess, on purpose thereby to gain him Authority, and to give him the greater right to the Empire: For he it is, who is thought to be by him designed for it. He is yet very young, but he hath many near and powerful Relations at the Court, and is born of the Daughter of Chab-Nauze-kan, and consequentl
The History of the Late Revolution

quently of the Blood of the Ancient Sovereigns of Mochute; whereas Sultan Mahmoud and Sultan Mazum are only Sons of Ragipunis, or Daughters of Raja's. These Kings, though Mahometans, do, for all that, many of the Daughters of the Heaten, either for State-interest, or for extraordinary Beauty. But Aureng-Zeb, was disappointed in this design: It will hardly be believed, with what height and fierceness of spirit Chah-Teban and Begum rejected the Proposition, and the young Princes her self, who, in the fear of being carried away, was for some days desparate, and protested she would rather kill her self an hundred times over, if it were possible, than to marry the Son of him that had murdered her Father.

He had no better satisfaction from Chah-Teban about certain Jewels which he asked of him, in order to fill a piece of work which he caufed to be added to a famous Throne, which is so highly esteemed. For he fiercely answer'd, That Aureng-Zeb should take no other Care, but to rule better than he did; that he should let his Throne alone; that he was weary to hear of these Jewels; and that the Hammerers were ready to beat them to dust, the first time he should be importuned again about them.

The Hollanders would not be the last in doing Reverence to Aureng-Zeb: they had thoughts of sending an Ambaffador to him. They pitched upon Monsieur Adrian, the Commander of their Factory at Sustrates; and being a right honest man, and of good Sense, and judgment, not neglecting to take the counsel of his Friends, he well acquitted himself of this Employment. Aureng-Zeb, though he carries it very high, and affects to appear a zealous Mahometan, and consequently to despise the Franguiz, or Chriftians, yet thought fit to receive him with much Respect and Civility. He even was curious, that this Ambaffador should compleat him in the mode of the Franguiz, after he had been made to do it the Indian way. 'Tis true, he received his Letters by the hand of an Omrabs; but this was not to be taken for any Contempt, having shew'd no more Honour to the Ambassadors of Usbees. After this, he intimated to him, that he might produce his Prefent; and at the same time he caufed him, and fome of his Train, to be drefs'd with a Ser-Abab embroider'd. The Prefent confifted of fiores of very fine Scarlet, fome large Looking-glasses, and divers excellent pieces of Chinese and Japanese work, among which there was a Patky, and a Tjeckewan, or a Field,Throne of admirable workmanship.

This Ambaffador was not fo soon dispatch'd as he wifh'd, it being the Cufom of the Kings of Mogol to detain Ambassadors as long as they well can, from a belief they have, that 'tis the interefl of their Greatness, to oblige Strangers to give long Attendance at their Court; yet he was not kept fo long as the Ambassadors of Usbees. Mean time he had the misfortune, that his Secretary died there, and the reft of his Re-turn began to grow fick. When the King difmiffed him, he gave him fuch another Ser-Abab embroider'd, as the firft was for himself; and another, a very rich one, for the General of Baravia, together with a Poyward, fet about with Jewels, all accompa- nied with a very obliging Letter.

The chief Aim of the Hollanders in this Embaffy was, to make themselves immedi- ately known to the King, thereby to gain Credit, and to intimidate the Governors of the Sea-Ports, and other places, where they have their Factories; that fo they may not attempt, when they please, to infult over them, or to trouble them in their Trade; thereby letting them know, that they had to do with a potent Nation, and that hath a door open to address themselves, and to complain immediately to the King. Their End also was, to make it appear, what interefl the King had in their Commerce; and therefore they shew'd long Rolls of Commodities, bought up by them through the whole Kingdom, and Lists of considerable Sums of Gold and Silver, every year brought thither by them; but faying not a word of those which they draw thence, from the Copper, Lead, Cinamon, Cloves, Mufcadin, Pepper, Wood of Albes, Elephants, and other Commodities which they vend there.

About this time, one of the moft conderable Omrabs of Aureng-Zeb addressed him- self to him, and reprehended, that this multitude and variety of perplexing Affairs, and this perpetual Attention of mind in him, might tooon cause a great Alteration in his Temper, and a dangerous Inconvenience in his Health. But Aureng-Zeb, learning to take almost no notice of what that Omrabs faid, turn'd himself another way, and approaching to another of the prime Omrabs of the Court, a perfon of great knowledge and judgment, spoke to him in this purpose (as I was informed by the Son of this Lord, who was my Friend.)
You other Sages, are you not all of the mind, that there are times and conjunctions so urgent, that a King ought to hazard his life for his Subjects, and sacrifice himself for their defence with Arms in his bands? And yet this effeminate Man would diffuade me from taking pains, and dehort me from watching and solicitude for the Publick; and carry me by pretense of Health, to the thoughts of an easy life, by abandoning the Government of my People, and the management of Affairs, to some Vicer or other. Dost he not know, that Providence having given me a Royal Extraction, and raised me to the Crown of Indoltan, hath not made me for my self alone, but for the good and safety of the Publick, and for the procurement of Tranquility and Happiness to my Subjects, as far as that may be obtained by Justice and Power? He seeth not the consequence of his Counsel, and what mischiefs do attend Viceroyships. Dost he think it to be without reason, what our Grand Sady hath so generously pronounced, O Kings, ceaze, ceaze to be Kings, or govern your Kingdoms your selves? Go tell thy Country-man, that I shall well like of the care he is constantly to take of the faithful discharge of his Place; but advise him also, not any more to run out himself so far as he bath done. We have natural inclination enough to a long, easy, and careless life, and there need no Counsellors to stroke off busines, and trouble. Our Wives, that lie in our bosoms, do too often, besides our own genits, incline us that way.

At the same time there happen'd an Accident, that made a great noise at Dehli, especially in the Seraglio, and disabused a great many, that could as hardly believe as my self, that Eunuchs, though they had their Gentils quite cut away, could become amorous as other men. Didar-kan, one of the chief Eunuchs of the Seraglio, who had built an house, where he came often to divert himself, fell in love with a very beautiful Woman, the Sitter of a Neighbor of his, that was an Heathen Scrivenner.

Thefe Amours laffed a good while, before any Body blamed them, since it was but an Eunuch that made them, which fort of men have the priviledge to go where they please; but the familiarity grew so great, and so extraordinary betwixt the two Lovers, that the Neighbors began to suspeft something, and to rally the Scrivenner, which did so touch him, that he threatened both his Sitters and the Eunuch to kill them, if they should continue their Commerce. And soon after, finding them in the Night lying together, he flabb'd the Eunuch out-right, and left his Sitter for dead. The whole Seraglio, Women and Eunuchs, made a League together against him, to make him away; but Aureng-zebe dissipat'd all these machinations, and was content to have him turn Mahumtan. Mean time 'tis thought, he cannot long avoid the malice and power of the Eunuchs; for 'tis not, as is the common saying, with Men as with Brutes; these latter become gentler and more tractable when they are catarifed; but men more vicious, and commonly very insolent, though sometimes it tuneth to an admirable Fidelity and Gallantry.

It was alfo about the fame time, that Aureng-zebe was somewhat discontented with Rauchenara-Begum, because he was suspefted to have given Access to two young Gallants into the Seraglio, who were discover'd, and brought before Aureng-zebe. Yet this being but a suspicion, he exprifed to her no great retenent of it; nor did he make use of fo great rigor and cruelty against those poor men, as Chab-Jeban had done against the perfon above fpooken of. The matter was related to me by an old Portuguese Woman (that had a long while been Slave to the Seraglio, and went out and in at pleasure) as followeth: She told me that Rauchenara-Begum, after she had drawn from a young man, hidden by her, all his Ability, deliver'd him to fome Women, to convey him away in the Night thorough fome Gardens, and fo to fave him: But whether they were discover'd, or whether they feared they fhou'd be fo, or what elfe might be the caufe, they fled, and left him there wandering in the midift of thofe Gardens, not knowing which way to get out: And being at laft met with, and brought before Aureng-zebe, who examined him fiirthly, but could draw nothing elfe from him, than that he was come in over the walls, he was commanded to get out the fame way by which he entred: But it feems, the Eunuchs did more than Aureng-zebe had given order for, for they caft him down from the top of the walls to the botttom. As for the other young Gallant, this fame Woman affured me, that he was found wandering in the Garden like the firft; and having confefsed that he was come in by the Gate, Aureng-zebe commanded likewise, that he alfo fhou'd pass away again by the fame Gate; yet referring to himfelf a severe chastifement for the Eunuchs;
Some months after, there arrived at Delhi several Ambassadors, almost at the same time. The first was Xerif of Mecha, whose Prefent did confift in fome Arabian Horfes: The second and third Ambassadors were, he of the King of Hyemen, or Happy Arabia, and he of the Prince of Baffora, who {likewife prefented Arabian Horfes. The two remaining Ambassadors were sent from the King of Ethiopia. To the three first no great regard was given; they appear'd in fo miferable and confufed an Equipage, that it was perceived they came only to get fome money by the means of their Prefent, and of the many Horfes, and other Merchandize, which under the pretence of Amba-
dadors, entred without payng any Duty into the Kingdom, there to be fold, and to buy for the money a quantity of Indian Stuffs, and fo to return, without payng likewife any Impoft at all.

But as to the Ethiopian Embaffy, that defferves to be otherwife taken notice of; the King of Ethiopia having received the News of the Revolution of the Indies, had a defign to spread his Name in thofe Parts, and there to make known his Grandeur and Magnificence, by a {plendid Embaffy: Or, as Malice will have it, or rather as the very truth is, to reap fome Advantage by a Prefent as well as the reft. Behold therefore this great Embaffy! He chose for his Ambassadors two persons, that one would think were the moft confiderable in his Court, and the moft capable to make fuch a Defign proper. And who were they? The one was a Mabumenet Merchant, whom I had feen fome years ago at Moka, when I paffed there coming out of Egypt over the Red-Sea, where he was to sell fome Slaves for that Prince, and to buy of the money, raifed thence, fome In-
dian Commodities. And this is the fine Trade of that great Christian King of Africa. The other was a Chriftian Merchant of Armenia, born and married in Aleppo, known in Ethiopia by the name of Murat. I had feen him alfo at Moka, where he had accom-
modated me with the half of his Chamber, and alighted with me very good Ad-
vife, whereof I have fpoken in the beginning of this History, as a thing taking me off from paffing into Ethiopia, according to my firft defign. He alfo came every year to that place, in that King's Name, for the fame end that the Mabumenet did, and brought the Prefent which the King made every year, to the Gentlemen of the English and Dutch Company of the East-Indies, and carried away theirs. Now the King of Ethiopia, futably to his defign, and the defire he had of making his Ambassadors ap-
pear with great Splendor, put himself to great Expenhes for this Embaffy: He gave them Thirty two young Slaves, of both Sexes, to tell them at Moka, and thence to make a Sum of Money to bear their Charges. A wonderful Largefs! Slaves are com-
monly fold there for Twenty five or thirty Crowns apiece, one with another. A con-
fiderable Sum. Besides, he gave them for a Prefent to the Great Mogul Five and twen-
ty choice Slaves, among which there were nine or ten very young, proper to make Eumuch of a very worthy Prefent for a King, and he a Chriftian, to a Mabumenet Prince! It feems the Chriftianness of the Ethio{pians is very different from ours. He added to that Prefent, twelve Horfes, eftem'd as much as thofe of Arabia, and a kind of little Mule, of which I faw the Skin, which was a very great Rarity, there being no Tyger fo handfomely fpeckled, nor Silken Stuff of India fo finely, fo variously, and fo orderly freaked, as that was. Moreover, there were for a part of the Prefent, two Elephants teeth, fo prodigious, that they aflured it was all that a very able bodied man could do, to lift up one of them from the ground. Laftly, an Horn of an Ox full of Civett, and fo big, that the Aperture of it being meafur'd by me, when it came to Delhi, it had a Diameter of Half a Foot, and fomewhat better. 'All things being thus prepared, the Ambassadors depart from Gondex, the Capital of Ethiopia, fitated in the Province of Dambe, and came through a very {troublous Country to Beiloul, which is a difpeopled Sea-Port over againft Moka, nigh to Babel-mandel, not daring to come (for Reasons elsewhere to be alledged) the ordinary way of the Caravans, which is made with eafe in Forty days to Archiko, and thence to pafs to the {fe of Majoua. Du-
ing their fay at Beiloul, and expecling a Bark of Moka, to waft over the Red-Sea, they died fome of their Slaves, because the Ve{fel tarried, and they found not in that place thofe refreshments that were necej{ary for them. When they came to Moka, they foon fold their Merchandize, to raife a Stock of Money according to order. But they had it is ill luck, that that year the Slaves were very cheap, because the Market was glutted.
glutted by many other Merchants, yet they raised a Sum to pursuie their Voyage: They Embark'd upon an Indian Vessel to pais to Suratte; their Passage was pretty good; they were not above Five and twenty days at Sea; but whether it was that they had made no good provision for want of stock, or what else the cause might be, many of their Slaves and Horfes, as also the Mule, whereof they saved the Skin, died. They were no sooner arrived at Suratte, but a certain Rebel of Vifapour, called Seva-Gi, came and ranlacked and burned the Town, and in it their Houfe, fo that they could fave nothing but their Letters, some Slaves that were fick, or which Seva-Gi could not light on, their Ethiopian Habits which he care not for, and the Mule's Skin, and the Ox's Horn, which was already emptied of the Civett. They did very much exaggerate their misfowtune; but thofe malicious Indians that had feen them arrive in fuch a wretched condition, without Provisions, without Habits, without Money, or Bills of Exchange, faid, that they were very happy, and fhould reckon the P tunnel of Suratte for a piece of their beat Fortune, foralnuch as Seva-Gi had faved them the labour of bringing their miserable Prefent to Deblé, and had furnifh'd them with a very fpecious pretenfe for their beggarly condition, and for the fale they had made of their Civett, and of some of their Slaves, and for demanding of the Governor of Suratte Provi fons for their fubfiftence, as also fome Money and Chariots to continue their Voyage to Deblé. Monsieur Adriaen, chief of the Dutch Factory, my Friend, had given to the Armenian Murat a Letter of Recommendation to me, which he deliver'd himfelf at Deblé, not remembering that I had been his Hoft at Mokâ. It was a very pleafant meeting when we came to know one another, after the space of five or fix years. I embraced him affectionately, and promifed him that I would ferve him in whatever I could; but that, though I had Acquaintance at the Court, it was imposfible for me to do them any confiderable good Office there: For fince they had not brought with them any valuable Prefent, but only the Mule's Skin, and the empty Ox's Horn, and that they were feen going upon the streets without any Paleky or Horfes, fave that of our Father Missionary, and mine (which they had almost killed) cloathed like Beggars, and followed with feven or eight Slaves, bare-headed and bare-foot, having nothing but an ugly Sharfe tyed between their Legs, with a ragged Cloth over their Left Shoulder, putting under their Left Arm like a Summer-Cloak; fince, I faid, they were in fuch a pofterie, whatever I could pay for them was insignificant; they were taken for Beggars, and no body took other notice of them. Yet notwithstanding I faid fo much of the Grandeur of their King to my Agab Dandlbondian, who had caufe to hearken to me, as managing all Foreign Affairs there, that Aurenge-Zobe gave them Audience, received their Letters, prefented them each with an Embroider'd Veft, a Silk'en Embroider'd Girdle, and a Turban of the fame, gave order for their Entertain ment, and dispatched them in a little time, and that with more honour than there was ground to expext: For in difmiffing them, he prefented them each with another fuch Vei't, and with 6000 Rupies for them all, which amounteth to about 3000 Crowns, of which the Mahometan had four thoufand, and Murat, becaufe a Citizen, but two thoufand. He also gave them for a Prefent to their Mafter a very rich Ser-apab or Veft, two great Silver and gilt Trumpets, two Silver Tymbals, a Poynard cover'd with Jewels, and the value of about twenty thoufand Francs in golden and Siluer Rupies, to let their King fee Money coined, as a Rarity he had not in his Country: But Aurenge Zobe knew very well, that thefe Rupies would not go out of the Kingdom, and that they were like to be bought Commodities for them: And it fell out f0; for they laid them out, partly in fine Cotton Cloth, to make Shirts of for their King, Queen, and their only lawful Son that is to be the Successor; partly in fulken Stuffes streaked with Gold or Silver, to make Vefis and Summer-Drawers of; partly in English Scarlet, to make two Arabian Vefis of for their King alf0; and lafly, in Spices, and in fiores of coafier Cloth, for divers Ladies of his Seraglio, and for the Children he had by them, all without paying any Duty.

For all my friendship with Murat, there were three things that made me almoft repent to have ferved them. The firft, becaufe Murat having promifed me to leave with me for 50 Rupies, a little Son of his, that was very pretty, of a delicate black, and without fuch a fwell'd Nofe, or fuch thick Lips as commonly the Ethiopian have, broke his word with me, and let me know, that he should take no lefs for him than 300 Rupies. For all this, I had thoughts of buying him, for Rarity's fake, and that I might
might say, a Father had told me his Son. The second, because I found that Murat, as well as the Mahometans, had obliged themselves to Aurung-Zebe, that they would employ their interest with their King, that he might permit in Ethiopia to rebuild an old Mosque ruin'd in the time of the Portugals, and which had been built for a Tomb of a great Dervisch, which went from Mocho into Ethiopia, for the propagation of Mahometanism, and there made great progress. They receiv'd of Aurung-Zebe two thousand Rupees for this Engagement. This Mosque had been pull'd down by the Portugals, when they came with their Succors into Ethiopia, which the then King, who turn'd Catholic, had asked of them against a Mahometan Prince, invading his Kingdom. The third, because they defir'd Aurung-Zebe, in the name of their King, to give them an Alcoran, and eight other Books, which I well remember, were of the most reputed in the Mahometan Religion: Which proceeding seemed to me very unworthy of a Christian Embassador, and Christian King, and confirmed to me what I had been told at Mocho, that the Christianitie of Ethiopia must needs be some odd thing; that it favors much of Mahometanism, and that the Mahometans increase exceedingly in that Empire, especially since the Portugals, that came in there for the Reafon lately expressed, were either killed, upon the death of the King, by the Cabal of the Queen-Mother, or expell'd altogether, with the Patriarch Jefuit, whom they had brought along from Goa.

During the time that the Ambassadors were at Debi, my Agab, who is more than ordinary curious, made them often come to him, when I was present, to inform himself of the State and Government of their Country, and principally to learn something of the force of the Nile, which they call Atabile, of which they discouriefd to us as a thing so well known, that no body doubted of it. Murat himself, and a Mogol, who was return'd out of Ethiopia with him, had been there, and told us very near the fame Particulars with those I had receiv'd of it at Mocho, viz., That the Nile had its Origine in the Country of Agana; that it issu'd out of the Earth by two Springs bubbling up, near to one another, which did form a little Lake of about thirty or forty paces long; that coming out of this Lake, it did make a considerable River; and that from space to space, it receiv'd small Rivers increas'ing it. They added, that it went on circling, and making as 'twere a great Ifle; and that afterwards it tumbl'd down from steep Rocks into a great Lake, in which there were divers fruitful Ifles, store of Crocodiles, and (which would be remarkable enough, if true) abundance of Sea-Calves, that have no other vent for their Excrements than that, by which they take in their food; this Lake being in the Countrie of Dambea, three small days journey from Gondar, and four or five days journey from the fource of the Nile. And lastly, that this River did break out of this Lake, being augment'd with many River-waters, and with several Torrents falling into it, especially in the rainy Season, (which do regularly begin there, as in the Indies about July, which is very considerable and convincing for the inundation of the Nile ) and runs away through Sonnar, the capital City of the King of Fungi, Tributary to the King of Ethiopia, and from thence passeth to the Plains of Mytre, which is Egypt.

The Ambassadors were not wanting to say more than was liked on the subject of their King's Greatnes, and of the strength of his Army, but the Mogolian did not over-much agree with them in it; and in their absence represent'd to us this Army, which he had seen twice in the Field, with the Ethiopian King on the head of it, as the most wretched thing in the world.

They also related us divers Particulars of that Countrie, which I have put in my Journal, one day perhaps to be digested and copied: In the mean time I shall insert here three or four things which Murat told me, because I esteem them very extravagant for a Christian Kingdom. He said then, that there were few men in Ethiopia, who besides their lawfull Wife, had not many others, and himself owned that he had two, without reckoning her which he had left at Aleppo: That the Ethiopian Women did not so hide themselves, as they do in the Indies among the Mahometans, nor even as among the Gentiles: That those of the meaner sort of People, Maids, or married Women, Slaves or Free, were often together pell-mell, night and day, in the same Chamber, without those jealousies so common in other Countries: That the Women of Lords did not stick much to go into the house of a simple Cavalier, whom they knew to be a Man of Execution: That if I had gone into Ethiopia, they would soon have obliged me to marry, as they had done, a few years since, to a certain European, who named
named himself a Greek Physician: That an ancient man, of about four score years of age, did one day present to the King four score Sons, all of age, and able to bear Arms; and that the King asked him, Whether he had no more but them? To whom having answer'd, No, but only some Daughters, the King sent him away with this reproach: Be gone, thou Calf, and be ashamed for having no more Children at that age, as if Women were wanting in my Dominions! That the King himself had at least four score Sons and Daughters running about pell-mell in the Seraglio, for whom he had caused to be made a number of round vernished sticks, made like a little maze; those Children being fond of having that in their hand like a Scepter, distinguishing them from those that were Children of Slaves, or from others living in that place.

Aurenze-Zebe sent also twice for these Ambassadors, for the same reason that my Agab did, and especially to enquire after the state of Mahometanism in that Country. He had also the curiosity of viewing the skin of the Mule, which remained, I know not how, in the Fortresses amongst the Officers; which was to me a great mortification, because they had designed it for me for the good services I had done them. I made account to have one day presented it to some very curious person in Europe. I urged often, that together with the Mule's skin, they should carry the great Horn to Aurenze-Zebe, to shew it him; but they fear'd, least he should make a question, which would have perplexed them; viz. how it came to pass, that they had faved the Horn from the plunder of Suratte, and loft the Civet?

Whilft these Ambassadors of Ethiopia were at Deboi, it came to pass that Aurenze-Zebe called together his Privy Council, and the most learn'd persons of his Court, to chuse a new Mafter for his third Son, Sultan Eckbar, whom he design'd for his Successor. In this Council he shew'd the passion he hath to have this young Prince well Educated, and to make him a great Man. Aurenze-Zebe is not ignorant of what importunity it is, and how much 'tis to be wished, that as much as Kings surmount others in Greatness, they may also exceed them in Virtue and Knowledge. He also well knows, that one of the principal sources of the Mifer'y, of the mil-Government, of the unin-people, and the decay of the Empires of Asia proceeds from thence, that the children of the Kings thereof are brought up only by Women and Eunuchs, which often are no other than wretched Slaves of Kaffia, Circassia, Mingrelia, Ossestan and Ethiopia; mean and servile, ignorant and insolent souls. These Princes become Kings, when they are of Age, without being instructed, and without knowing what 'tis to be a King; amazed when they begin to come abroad out of the Seraglio, as persons coming out of another World, or let out of some subterraneous Cave, where they had lived all their life time; wondering at every thing they meet, like so many Innocents; believing all, and fearing all, like Children, or nothing at all, as if they were stupid: And all this, according to their Nature, and suitable to the first images impressed upon them; commonly high and proud, and seemingly grave, but of that kind of pride and gravity, which is so flat and distasteful, and so unbecoming them, that one may plainly see, 'tis nothing but brutality or barbarousness, and the effect of some ill-studied, and ill-digested Documents; or else they fall into some childish civilities, yet more unfavourable; or into such cruelties, as are blind and brutal; or into that mean and gross vice of drunkennes, or into an excessive and altogether unreason-able Luxury, either ruining their bodies and understandings with their Concubines, or altogether abandoning themselves to the pleasures of Hunting, like some carnivorous Animals, preferring a pack of Dogs before the life of so many poor people, whom they force to follow them in the pursuit of their Game, and suffer to perish of hunger, heat, cold, and misery. In a word, they always run into some extreme or other, being altogether irrational and extravagant, according as they are carried by their natural temper, or by the first impressions that are given them; thus remaining, almost all, in a strange ignorance of what concerns the state of the Kingdom; the reins of the Government being abandoned to some Vizir, who entertains them in their ignorance and in their passions, which are the two strongest supporters he can have to rule always according to his own mind, with most assurance, and the least contradiction; and given over also to those Slaves their Mothers, and to their Eunuchs, who often know nothing but to continue plots of cruelty, whereby they strangle and banish one another, and sometimes the Vizirs, and even the Grand Signors themselves: so that no man whatsoever, that hath any Estate, can be in safety of his life.
But to return; after all these Ambassadors, which we have spoken of, there came at last news, that the Ambassador of Persia was upon the Frontiers. The Persian Omrahs, that are at the service of the Mogul, spread a rumor that he came for affairs of great importance; though intelligent persons much doubted of a Communion of that nature, considering that the time of great conjunctures was past, and that those Omrahs, and the other Persians did what they did, rather to make a show, than for any thing else. Mean time, on the day of the Entry, this Ambassador was received with all possible respect: The Bazzars, through which he passed, were all new-paint ed, and the Cavalry attending on the way for above the length of a whole League. Many Omrahs accompanied him with Mufick, Tymbals and Trumpets, and when he entred into the Fortrefes, or the Palace of the King, the Guns went off. Aureng-Zebe received him with much civility, and was content he should make his Address to him after the Persian mode, receiving also, without any scruple, immediately from his hands the Letters of his King; which, out of respect, he lifted up even to his head, and afterwards read them with a grave and ferais countenance: Which done, he caused an embrider’d Velt to be brought, together with a rich Turban and Girdle, commanding it to be put on him in his preffence. A little after, it was intimated to him, that he might order his Prefent to be brought in, which confited of five and twenty as hand-fome Horfes as ever I saw, led, and cover’d with embrider’d trappings; and of twenty very flately and lufty Camels, as big as Elephants: Moreover, of a good number of Boxes, faid to be full of moft excellent Rofe-water; and of a certain dilutfed water, very precious, and efected highly cordial; besides, there were displayed five or fix very rich and very large Tapifferies, and fome embrider’d pieces exceeding noble, wrought in small flowers, fo fine and delicate, that I know not whether in all Europe any fuch can be met with. To all this were added four Damaskin’d Swords, with as many Poynards, all cover’d with Jewels; as alfo five or fix Harmaffes of Horfes, which were much efteem’d, being alfo very fine and rich, the fluff being raifed with rich Embroidery fet with fmall Pearls, and very flat Turcoffes of the old Rock.

It was obferv’d, that Aureng-Zebe beheld this Prefent very attentively; that he admired the beauty and rarity of every piece, and that several times he extol’d the Generofity of the King of Persia; affigning to the Ambassador a place among his chief Omrahs. And after he had entertained him a while with a difcours about the inconveniences and hardships of his Voyage, he difmifl him, and made infiance, that he should come every day to fee him.

During the four or five Months that the Ambassador ftaid at Debl, he was always fpendidly treated at Aureng-Zebe’s charge; and the greateft Omrahs prefented him one after another; and at laft he was very honourably difmifl’d: For Aureng-Zebe had him appelle’d with another rich Serapab or Velt, to which he added confiderable prefents for himfelf, referving thofe he intended for his King, till he fhould fend an Ambassador expressly; which fome time after he did.

Notwithstanding all thefe testimonies of honour and respect which Aureng-Zebe had fhow’d to this Ambassador, the fame Persians, above fpoken of, gave out, that their King had fenfibly reproch’d him in his Letters, with the Death of Dars, and the Imprifonment of Chah-Jeban, as actions unworthy of a Brother, and a Son, and a Mufulman; and that he had alfo hit him with the word Alam-Guine, or Conquerour of the World, which Aureng-Zebe had cauf’d to be engraven on his Coyn. But ’tis hard to believe, that the King of Persia fhou’d do any fuch thing to provoke fuch a Victorious Prince, fince Persia is not in a condition to enter into a War with Indoftan; I am rather apt to believe, that Persia hath work enough to keep Kandabur on the fide of Indoftan, and the Frontiers on the fide of Turky: Its Forces and Riches are known; it produceth not always fuch great Kings as the Chah-Abbas, Valiant, Intelligend, and Politick, knowing to make ufe of every thing, and to do much with fmall expences. If it were in a condition of undertaking any thing againft Indoftan, or really fenible of Piety and the Mufal-Man Faith, why was it that in these laft troubles and Civil Wars, which continued fo long in Indoftan, the Persians far fтиl and looked on, when Dars, Chban-Jeban, Sultan Sufab, and perhaps the Governor of Caboul defir’d their afliftance; and they might with no very great Army, nor great expences have feized on the faireft part of India, beginning from the Kingdom of Caboul, unto the River Indus; and beyond it, and fo made themselves Umpires of all things? yet notwithstanding
standing there much needs have been some offensive Expositions in those Persian Letters, or else the Ambassador must have done or said something that displeased Aurung-Zebe; because two or three days after he had dismissed him, he made a rumour to be spread abroad, that the Ambassador had caufed the Ham-string of the pretented Horses to be Cut; And the Ambassador being yet upon the Frontiers, he made him return all the Indian Slaves which he carried along with him, of which he had a prodigious number.

Mean while, Aurung-Zebe was not so much concern'd, nor troubled himself so much with this Ambassador, as Chab-Jeban, upon a like occasion, did with him, that was sent to him from the great Chab-Abbas. When the Persians are in the humor of Rallying against the Indians, they relate these three or four little Stories of them: They say, That Chab-Jeban feeing that the Courtship and Promises made to their Ambassador were not able to prevail with him, so as to make him perform his Salute after the Indian Mode, he deviſe this Artifice; he commanded to that the great Gate of the Court of the Amkys, where he was to receive him, and to leave only open the Wicket, through which one man could not pass but very difficultly, by flopping and holding down his Head, as the fashion is, when one maketh an Indian Reverence, to the end that it might be said, he had made the Ambassador put himself in a posture, which was something lower than the Indian Salam, or Salute; but that that Ambassador being aware of this trick, came in with his Back foremost: And that Chab-Jeban, out of indignation to see himself catch'd, told him, Eh Bed-bak, Thou Wretch, doft thou think thou canst into a Stable of After, such as thou art? And that the Ambassador, without any alteration, answer'd, Who would not think so, seeing such a little Gentleman?

Another story is this; That at a certain time Chab-Jeban taking ill some coarse and fierce Answers return'd to him by the Persian Ambassador, could not hold to tell him, What, hath Chab-Abbas no other men at his Court, that he must send to me such a Fool as thy self? And that the Ambassador answer'd, He hath many better and wiser than me, but to such a King, such an Ambassador. They add, That on a certain day Chab-Jeban, who had made the Ambassador to dine in his Presence, and sought some occasion to affront him, feeling that he was buie in picking and gnawing of Bones, asked him smiling, Eh Elsey-Gi, My Lord Ambassador, What shall the Dogs eat? And that he answer'd readily, Kiebery, that is, a Dish of Pule, which is the food of the meaner sort of People, and which he saw Chab-Jeban eat, because he loved it. They say also, That Chab-Jeban once asked him, What he thought of his new Dehli (which he was building) in comparison of Hifpahan? And that he answer'd aloud, and with an Oath, Billah, Billah, Hifpahan doth not come near the dust of Dehli; which Chab-Jeban took for a high Commendation, though the Ambassador mocked him, because the dust is so troublesome at Dehli.

Lately, They relate that Chab-Jeban one day preffing him to tell him, What he thought of the Grandeur of the Kings of Indiftan, compared to that of the Kings of Persia? He answer'd, That, in his opinion, one could not better compare the Kings of India than to a large Moon of 15 or 16 days old, and those of Persia, to a small Moon of two or three days. And that this Answerer did at first plearice Chab-Jeban, but that soon after he perceived, that that Comparison did him but little honour, the Ambassador's fence being, that the Kings of Indiftan were decreasing, and those of Persia increasing.

Whether these Points are so commendable, and such marks of Wit, every one is free to judge, as he feels caufe. My opinion is, That a discreet and repectful Gravity is much more becoming Ambassadors, than Rallery and Roughness, especi ally, when they have to do with Kings, who will not be rallied with, wittens an Accident that beffel this very Ambassador; for Chab-Jeban was at length so weary of him, and his freedom, that he called him no otherwife than Fool; and one day gave secret order, that when he should enter into a pretty long and narrow Street, that is near the Fortrefs, to come to the Hall of the Assembly, they should let loose upon him an ill-conditioned and fierce Elephant; and certainly, if the Ambassador had not nimblly leapt out of his Palace, and, together with his dextrous Attendants, shot some Arrows into the Trunk of the Elephant, which forced him to turn back, he had been utterly spoiled.

It
It was at this time, upon the departure of the Persian Ambassador, that Aurung-Zebe received with that admirable wisdom his Tutor Mallaib-Sale, the History of which is rare and considerable. This old man, who long since had retired himself towards Caboul, and settled himself on some lands, which Chab-Jehan had given him, had no sooner heard of the great fortune of Aurung-Zebe his Discipline, who had overcome Dara and all his other Brothers, and was now King of Indostan, but he came in haste to the Court, twelled with hopes of being presently advanced to no less than the dignity of an Omrab. He maketh his Court, and endeavors to engage all his Friends, and Raneebenara-Begum, the King's Sister, employs her self for him. But yet there pass three whole Months, that Aurung-Zebe does not so much as seem to look upon him; till at length wearied to have him always at his Elbow, and before his Face, he fent for him to a place apart, where there was no body but Hajiim-ul-Moutlab, Dannah-mend-kun, and three or four of those Omrabs, that pretend to Science, and then spoke to him to this effect (as I was informed by my Agab.)

What is it you would have of me Doctor? Can you reasonably desire I should make you one of the chief Omrabs of my Court? Let me tell you, if you had instructed me as you should have done, nothing would be more just: For I am of this persuasion, that a Child well educated and instructed, is as much, at least, obliged to his Master as to his Father: But where are those good Documents you have given me? In the first place you have taught me, that all that Frangifian (so it seems they call Europe) was nothing, but I know not what little Island, of which the greatest King was of Portugal, and next to him he of Holland, and after him he of England; and as to the other Kings, as those of France and Andalusia, you have represented them to me as our petty Raja's; telling me, that the Kings of Indostan were far above them all together, and that they were the true and only Hoamians, the Ekkbars, the Jehan-Guyres, the Chab-Jehans, the Fortunate ones, the Great ones, the Conquerors and Kings of the World; and that Persia and Usbec, Kachguer, Tartar and Catay, Pegu, China, and Matchina did tremble at the name of the Kings of Indostan: Admirable Geography! You should rather have taught me exactly to distinguish all those different States of the world, and well to understand their strength, their way of fighting, their Customs, Religions, Governments and Interests; and by the useful of Solid History, to observe their Rise, Progress, Decay, and whence, how, and by what accidents and errors, those great Changes and Revolutions of Empires and Kingdoms have happened. I have scarce learnt of you the name of my Grandfifes, the famous Founders of this Empire; so far were you from having taught me the History of their Life, and what course they took to make such great Conquests. You had a mind to teach me the Arabian Tongue, to read and to write, I am much obliged to you (forsooth) for having made me lost so much time upon a Language, that requires ten or twelve years to attain to its perfection, as if the Son of a King should think it to be an honour to him, to be a Grammarian, or some Doctor of the Laws, and to learn other Languages than those of his Neighbours, when he cannot well be without them; he, to whom Time is so precious for so many weighty things, which he ought by times to learn. As if there were any spirit that did not with some reluctance, and even with a kind of debolement, employ itself in so sad and dry an exercise, so long, form and tedious, as is that of learning words.

Thus did Aurung-Zebe referent the pedantick Instructions of his Tutor; to which 'tis affirmed in that Court, that after some Entertainment which he had with others, he further added the following Reproof.

Know you not, that Childhood well govern'd, being a state which is ordinarily accompanied with an happy memory, is capable of thousands of good Precepts and Instructions, which remain deeply impressed the whole remainder of a man's life, and keep the mind always raised for great Actions? The Law, Prayers, and Sciences, may they not as well be learned in our Mother-Tongue, as in Arabick? You told my Father Chab-Jehan, that you would teach me Philosophy. 'Tis true, I remember very well, that you have entertain'd me for many years with airy questions, of things that afford no satisfaction at all to the mind, and are of no use in humane Society, empty Notions, and mere Phancies, that have only this in them, that they are very hard to understand, and very easy to forget, which are only capable to tire and spoil a good understanding, and to breed an Opinion that is insupportable. I still remember, that after you had thus amus'd me, I know not how long, with your fine Philosophy, all I retained of it, was a multitude of barbarous and dark words, proper to bewilder,
perplex, and tire out the best Wits, and only invented, the better to cover the vani-
ety and ignorance of men like your self, that would make us believe, that they know
all, and that under those obscure and ambiguous words, are hid great mysteries, which
they alone are capable to understand: If you had reasoned me with that Philosophy,
which formeth the mind to ratiocination, and infensibly accustoms it to be satisfied
with nothing but solid Reasons; if you had given me those excellent Precepts and
Doctrines, which raise the Soul above the Assults of Fortune, and reduce her to an
unshakeable and always equal temper, and permit her not to be lifted up by Prosperi-
ty, nor dejected by Adversity; if you had taken care to give me the knowledge of
what we are, and what are the first principles of things; and had allotted me in form-
ing in my mind a fit Idea of the greatness of the Universe, and of the admirable
order and motion of the parts thereof; if, I say, you had intilled into me this kind
of Philosophy, I should think my self incomparably more obliged to you, than Alex-
ander was to his Arifatole; and believe it my duty to recom pense you otherwise, than
he did him. Should not you, instead of your flattery, have taught me somewhat of
that point so important to a King, which is, what the reciprocal duties are of a So-
vereign to his Subjects, and those of Subjects to their Sovereign? And ought not you
to have considered, that one day I should be obliged with the Sword to dispute my
Life and the Crown with my Brothers? Is not that the destiny almost of all the Sons
of Indostan? Have you ever taken any care to make me learn, what 'tis to besiege a
Town, or to set an Army in Array? For these things I am obliged to others, not at
all to you. Go, and retire to the Village whence you are come, and let no body know
who you are, or what is become of you.

At that time there arose a kind of Tempest against Astrologers, which did not dis-
please me. Most people of Asia are so infatuated by Judicial Astrology, that they
believe there is nothing done here below, but 'tis written above (for so they speak.)
In all their Undertakings therefore they consult Astrologers. When two Armies are
ready to give Battel, they beware of falling on, till the Astrologo hath taken and de-
determined the moment he fancies propitious for the beginning of the Combat. And
so, when the matter is about electing a Captain-General of an Army, or dispatching
an Ambassador, of concluding a Marriage, or beginning a Voyage, and of doing any
other thing, as buying a Slave, putting on new Apparel, &c. nothing of all that is
done, without the sentence of Mr. Star-Gazer, which is an incredible vexation, and a
custom drawing after it such important consequences, that I know not how it can sub-
sist fo long: For the Astrologo must needs have knowledge of all that paffeth, and of
all that is undertaken, from the greatest Affairs to the leaf.

But behold, it happened, that the prime Astrologo of the King was drown'd, which
occasioned a great noise at Court, and was a great discredit to Astrology: For he be-
ing the person that determined the moments of all Enterprizes and Actions for the
King, and the Omens, every one wondered, how a man so experienced, and that for
so long time had dispensed good Advantages to others, could not foresee his own mis-
fortune. There were not wanting those, who pretended to be wiser than others, and
said, that in Fregilim, where Sciences did flourish, the Grandees do suspect all such
kind of people, and that some hold them even no better than Mountebanks, that 'tis
much doubted, whether this knowledge is grounded upon good and solid reasons, and
that it may very well be some fancy of Astrologers, or rather an Artifice to make them-
selves necessary to the great ones, and to make them in some measure to depend on them.

All these Difficulties very much displeased the Astrologers; but nothing angered them
fo much as this Story, become very famous, viz. That the great Chab-Abas King of Per-
fa, commanded to be digg'd and prepared a little place in his Seraglio to make a Gar-
den; that the young trees were all ready, and that the Gardener made account to
plant them the next day. Mean time the Astrologo taking upon him, said, 'That a good
fick of time was to be observed for planting them, to make them proper. Chab-Abas being
content it should be so, the Star Gazer took his Instruments, turned over his Books,
made his Calculation, and concluded, That by reason of such and such a Conjunction and
Aspect of the Planets, it was necessary they should be set presently. The Master-Gardener,
who minded nothing less than this Astrologo, was not then at hand; yet for all that,
they fell to work immediately, making holes, and planting the Trees, Chab-Abas him-
self setting them, that it might be said, that they were Trees set with Chab-Abas's
own hands. The Gardener returning at Night, was sufficiently amazed when he saw

H
the work done; and finding that the right place and order designed by him, was not taken; that, for Example, an Apricot Tree stood where an Apple Tree should stand, and a Pear Tree where an Almond Tree; being heartily angry with the Astrologer, caused all the Trees to be plucked up again, and laid them down, with some Earth about them, for next morning, the time chosen by himself. The News hereof came soon to the Ears of the Astrologer, who presently told Chah-Abas of it: He forthwith sent for the Gardener, and with some indignation asked him, What had made him so bold, as to pull up those Young Trees he had planted with his own hand? That the time had been so exactly taken for them, that so good an one would never be had again; and that so he had marred all. The rude Gardener, who had a Cup of Chiras-Wine in his head, look'd aside upon the Astrologer, and grumbling and swearling, said to him these words, Billab, Billab, that must needs be an admirable point of time which thou hast taken for these Trees, Unhappy Astrologer! They were planted this day Noon, and this Evening they have been plucked up again. When Chah-Abas heard this, he fell a laughing, turned his back upon the Astrologer, and went away.

I shall here add two Particulars, though hapned in the time of Chah-Jehan, because such things fall out often enough, and do withall give occasion to observe that ancient and barbarous custom, which makes the Kings of India Heirs of the Goods of those that die in their Service. The first was of Nisarg Khan, one of the most ancient Omras of the Court, and who for the space of 40 or 50 years, wherein he had always been employed in considerable Offices, had heaped up great Store of Gold and Silver. This Lord feeling himself near his End, and thinking upon this unreasonable Custom, which often renders the Wife of a great Man, upon his decease, poor and miserable in an instant, and necessitates her to present a Petition, begging some small Pention for her subsistence, and for that of her Children, who are contraincled to lift themselves for common Soldiers under some Omrah, who, I say, considering this with himself, secretly distributed all his Treasure to indigent Knights, and poor Widows, filled his Trunks with old pieces of Iron, old Shoes, Rags and Bones, and locked and sealed them, telling every body that they were Goods belonging to Chab-Jehan the King. These Trunks, after his death, were brought before Chab-Jehan, when he was in the Assembly, and by his command infantly opened in the presence of all the Omrabs, that saw all this fine Stuff, which so provoked and discompos'd Chab-Jehan, that he rofe in great fury, and went away.

The other is only a piece of Gallantry. A rich Banian, or Heathen Merchant, being a great Uturer, (as most of them are) who had always been in Employment, and in the Pay of the King, came to dye. Some years after his death, his Son did extremely importune the Widow, his Mother, to let him have some Money: She finding him to be a prodigal and debauched Youth, gave him as little as she could. This young Fool, by the perdition of others like himself, made his Complaints to Chab-Jehan, and was so silly, as to discover to him all the Goods his Father had left, which amounted to Two hundred thousand Rupiers, or Hundred thousand Growsns. Chab-Jehan, who soon got an itch for this Treasure, sent for the Widow, and commanded her in the open Assembly to send him an Hundred thousand Rupiers, and to give Fifty thousand to her Son, giving order at the same time to put her away. The old Woman, though surprized at this Command, and perplexed enough, that she was so suddenly thrust out, without the liberty of speaking, yet left not her judgment, but with a loud voice gave out, That she had something of moment to discover to his Majesty: Whereupon being brought in again, she said, God save your Majesty! I find that my Son hath some reason to demand of me the Goods of his Father, as being his and my flesh and blood, and therefore our Heirs; but I would gladly know, what Kindred your Majesty is to my deceased Husband, to be his Heir. When Chab-Jehan heard so plain a piece of Rallery, and a discourse of Parentage of the King of the Indies, with a She-Banian, or Idolatrous She-Merchant, he could not hold laughing, and commanded the should be gone, and that nothing should be asked of her.

But to return, I shall not relate all the other considerable things that have happened since the end of the War, that is, since 1660. unto my departure, which was above six years after; though doublets that would tend much to the design I had in relating the other Particulars, which is, to make known the Genius and Temper of the Moguls and Indians. This I may do in another place: Here I shall only give an Account of five or six Particulars, which those that shall have read this Relation, will doubtless be curious of.
The first, that though Aureng-Zeb made Chab-Jeban his Father, to be kept in the Fortres of Agra with all imaginable care and caution; yet notwithstanding he still left him in his old Apartment with Bogum-Sabeh, his eldest Daughter, his other Women, Singers, Dancers, Cooks, and others, nothing of that kind was wanting to him. There were also certain Mullahs, that were permitted to come and to read the Alkoran to him (for he was become very devout.) And when he thought fit, there were brought before him brave Horfes, and tamed Gazelles (which is a kind of Goat) to make them fight with one another; as also divers forts of Birds of Prey, and several other rare Animals, to divert him as formerly. Aureng-Zeb himself used an Art to overcome at last his fierceness and obstinacy, which he had hitherto kept, though a Prisoner. And this was the effect of the obliging Letters, full of respect and submission, which he often wrote to his Father, confuting him often as his Oracle, and expressing a thousand cares for him; sending him also unceffantly some pretty Present or other, whereby Chab-Jeban was so much gained, that he also wrote very often to Aureng-Zeb touching the Government and State Affairs, and of his own Accord sent him some of thofe Jewels, which before he had told him of, that Hammers were ready to beat them to Powder the firft time he should again ask for them. Besides, he confented that the Daughter of Dara, which he had fo peremptorily denied, should be deliver'd to him; and granted him at length that pardon and paternal bleffing which he had fo often defired without obtaining it. Yet, under all this, Aureng-Zeb did not always fatter him; on the contrary, he fometimes return'd tharp Anfwers, when he met with ftrains in his Father's Letters that were pregnant, or exprreffed fomething of his former height and authority. Of this we may judge by the Letter, which I know from a very good hand was once written to him by Aureng-Zeb, to this effect:

Sir, You would have me indifpenfably follow thofe ancient Cautions, and make my felf Heir to all thofe that are in my Pay with the wonted rigor: An Omitrah, and even a Merchant can no longer dye, and fometimes even before his death, but we feel up his Trunks, and finge on his Goods, and make a ftiff enquiry into his Estate, imprisoning and ill-treating the Officers of the Hufte to difcover to us all be hath, even to the least Jewels. I will believe that there is fome policy in doing fo, but it cannot be denied, that 'tis very rigorous, and fometimes very unjust; and to feek the very truth, we may derive well enough, that the fame would befall us every day, what happen'd to you from your Neikman-kan, and from the Widow of your rich Indian Merchant. Moreover (faid he) it feems, I am by you reputed proud and haughtly now I am King: As if you knew not by the experience of more than Forty years of your Reign, how heavy an Ornament a Crown is, and how many fad and refliefs Nights it paffeth through: as if I could forget that excellent passage of Mir-Timur, (commonly called Tamberlan,) which is fo ferviorly delivered to us by that great Grandfather of ours, Ekbar, to the end that we might the more weigh the importance and value of it, and consider, whether we have caufe to pride ourfelves so much in a Crown. You well know, that he faid, that the fame day when Timur took Bajazet, he made him come before him, and having fixed his eyes on him, fell a laughing, as which Bajazet being highly offended, fercely faid to him, Laugh not at your Fortune, Timur, know that 'tis God that is the Difpenfer of Kingdoms and Empires; and that the fame can befall you to morrow, that hath befallen me to day. Whereupon Timur made this ferior and brave Anfwer, I know as well as you, Bajazet, that 'tis God that distributeth Kingdoms and Empires; I laugh not at your ill Fortune, God forbid I should do fo: But beholding your face, I smil'd, and had this thought, That certainly these Kingdoms and Empires must in themselves be very little and contemptible things in the eyes of God, fince he giveth them to persons fo ill made as you and I both are: a deformed one-eye'd man, as you f, and a lame wretch, as my felf. You require alfo, that abandoning all my other Employment, which I believe very neceffary for the establishment and happiness of this State, I should think on nothing but Conquefts, and the enlargement of the Empire. I muft confefs that this is indeed the business of a great Monarch, and of a God truly Royal, and that I fhould not defire to be of the Blood of the Great Timur, if I were not of that mind; and had not fuch inclination. Mean time, I think I fit not idle, and my Armes are not idlefis in the Kingdoms of Decan and Bengale: But we muft alfo aver, that the greatf Conquefts are not alway the greatf Kings: that we too often fee a Barbarian making Conquefts, and that thofe great Bodies of Conquefts do ordinarily fall of themselves, and by their own weight. He is a great King, that knows to acquit himfelf worthy of that Great and Auguf Employment and Charge of Kings, which is to difpofe Justice to their Sub-jeftis, &c. The reft is not come to my hands. 

H 2 The
The second is in regard of the Emir-Jemila. It were to injure this great Man, to pass by with silence his deportment to Aureng-Zebe after the War, and the manner of ending his days. This eminent person after he had dispatched the Affair of Bengal, with Sultan Sujab (the second of these four Brothers) not like Gisunk, that infamous Patan with Dara; nor like the Raja of Seranggouer with Soliman Chekou; but like a Great Captain and dextrous Politician, pursuing him as far as the Sea, and necessitating him to fly and to escape out of his hands; after, I say, he had done these things, he sent an Eunuch to Aureng-Zebe, intreating him, that he would give him leave to transport his Family to Bengal; that now that the War was at an end, and he broken with Age, he hoped he would grant him the advantage of ending his life in the company of his Wife and Children.

But Aureng-Zebe is too sharp-fighted, not to pierce into the designs of Emir. He seeth him triumphing over Sujab; he knows his great credit and reputation, and that he hath the cittern of a very wife, undertaking, valiant and rich man; and that the Kingdom of Bengal is not only the best of all Indostan, but strong of it self, and further, that this Emir is in the head of a well disciplin'd Army, which both honours and fears him. Besides, he is not ignorant of his ambition, and foreseeth well enough, that if he should have with him his Son Mahmet-Emirkan, he would aspire to the Crown, and at least take full possession of Bengal, if he should not be able to advance things further. At the same time he is also well aware, that there is danger in refusing him, and that he may possibly prove such a man, as in case of denial, may run into some dangerous extrem, as he had done in Golkonda. How then, think ye, did he carry himself in this conjuncture? He sends to him his Wife and Daughter, and all the Children of his Son: He maketh the Emir a Mir-Ul Omrah, which is in that Empire the greatest degree of honour that a Favourite can be raised to: And as to Mahmet-Emirkan, he maketh him the Great-Bakshis, which is a dignity and charge like that of our Great Master of the Herse, the second or third Office in the State, but such an one as absolutely obligeth the possessor of it to be always at the Court, not suffering him, but very difficultly, to be absent from the person of the King.

The Emir soon perceived, that Aureng-Zebe had skillfully put by the stroke, that it would be in vain the second time to ask of him his Son; that he could not do it without offending him; and that therefore the safest way would be to rest contented with all the testimonies of Friendship, and with all the Honours, together with the Government of Bengal; being in the mean time always upon his guard, and in such a posture, that since he could attempt nothing against Aureng-Zebe, Aureng-Zebe should not be able to attempt any thing against him.

Thus have we seen these two Great Men carry themselves to one another: And in this condition did affairs remain for almost a year; till Aureng-Zebe, too well knowing that a great Captain cannot be long at rest, and that, if he be not employed in a Foreign War, he will at length raise a Domestick one: Proposed to him to make War upon that rich and potent Raja of Acham, whose Territories are on the North of Dale, upon the Gulf of Bengal. The Emir, who in all appearance had already designed this fame thing of himself, and who believed, that the Conquest of this Country, would make way for his Immortal Honour, and be an occasion of carrying his Arms as far as China, declared himself ready for this Enterprize. He embarked at Dale with a puissant Army, upon a River which comes from those parts: upon which having gone about an hundred Leagues North-Eastward, he arrived at a Castle called Azo, which the Raja of Acham had usurped from the Kingdom of Bengal, and possessed for many years. He attacked this place, and took it by force in less than fifteen days; thence marching over Land towards Chandara, which is the Inlet into the Country of that Raja: he entred into it after 26 days journey, still Northward: There a Battel was fought, in which the Raja of Acham was worsted, and obliged to retreat to Guerguon, the Metropolis of his Kingdom, four miles distant from Chandara. The Emir pursued him so close, that he gave him no time to fortify himself in Guerguon: For he arrived in sight of that Town in five days, which constrained the Raja, seeing the Emir's Army, to fly towards the Mountains of the Kingdom of Laffa, and to abandon Guerguon, which was pillag'd, as had been Chandara. They found there vast riches, it being a great, very fair and Merchant-like Town, and where the Women are extraordinarily beautiful. Mean time, the feason of the Rains came in
of the MOGOL.

53

tooner than usually; and they being excessive in those parts, and overflowing all the Country, except such Villages as stand on raised ground, the Emir was much embarrassed. For the Raja made his people of the Mountains come down from all parts thereabout, and to carry away all the provisions of the Field; whereby the Emir's Army (as rich as 'twas) before the end of the rains fell into great straits, without being able to go forward or backward. It could not advance, by reason of the Mountains very difficult to pass, and continually pester'd with great Rains; nor retreat, because of the like Rains and deep ways; the Raja also having caused the way to be digged up as far as to Clamada: So that the Emir was forced to remain in that wretched condition during the whole time of the Rains; after which, when he found his Army distafted, tired out, and half starved, he was necessitated to give over the Deffign he had of advancing, and to return the same way he was come. But this Retreat was made with so much pains, and so great inconveniences, by reason of the dirt, the want of Victuals, and the pursuit of the Raja falling on the Rear, that every body (but he) that had not known how to remedy the disorder of such a March, nor had the patience to be sometimes five or fix hours at one passage to make the Southerly get over without confusion, would have utterly perill'd, himself, Army, and all; yet he, notwithstanding all these difficulties and obstacles, made a shift to come back with great honour and vast riches. He determined to return thither again the next year, and to pursue his undertaking, supposing that Azo, which he had fortified, and where he left a strong Garrison, would be able to hold out the rest of the year against the Raja. But he was no sooner arrived there, but Fluxes began to rage in his Army: Neither had himself a body of Steel more than the rest; he fell sick and died, whereby Fortune ended the just apprehensions of Aureng-Zebe. I say, the just apprehensions; for there was none of those that knew this great man, and the state of the affairs of Indo-pan, who did not say, 'Tis this day that Aureng-Zebe is King of Bengal. And himself could not forbear to express some such things; for he publicly said to Mahmet-Emir-kaun; You have lost your Father, and I the greatest and the most dangerous Friend I had; yet notwithstanding he comforted this Son, and withal assured him, that he would ever be a Father to him. And whereas 'twas thought, that he would at least cut off his Salary, and make Inquisition into his Treasury, he confirmed him in his Office of Bakebe, augmented his Pention to a thousand Rupies a month, and left him, Heir of all the Estate of his Father, although the Outpost of the Country empower'd him to feize on all.

The third is concerning Chab-beft-kaun, whom Aureng-Zebe made first Governor of Agra, when he went out to the Battle of Kadijore against Sultan Sujah; and afterward, Governor and General of the Army in Deean; and at last, after the death of Emir-jemla, Governor and General of the Army in Bengal, together with the charge of Mirl Omrah which Emir-jemla had possessed. This Chab-beft-kaun is he, whom in our History we have mention'd as Uncle to Aureng-Zebe, and one that hath so much contributed to his happiness by his eloquent and skilful pen, as well as by his intrigues and counsels. It would be injurious to his Renown altogether, to be silent of the important enterprise, which he undertook prefently when he entered upon his Government; and that the rather, because Emir-jemla, whether out of Policy, or for another cause, had no mind to tempt him; as alio, because the particularities, which I am going to relate, will shew not only the paffed and present state of the Kingdoms of Bengal and Rakan, which hitherto hath not been well described to us by any; but also some other things that are worth knowing.

To the end therefore that the importance of Chab-beft-kaun's attempt may be well understood, and a good Idea be had of what passeth about the Gulf of Bengal, we are to know, that these many years there have always been in the Kingdom of Rakan or Moy, some Portuguese, and with them a great number of their Christian Slaves, and other Frangys, gather'd from all parts. That was the refuge of the Run-aways from Goa, Ceilin, Cochín, Malague, and all those other places, which the Portuguese formerly held in the Indies; and they were such as had abandoned their Monasteries, men that had been twice or thrice Married, Murthers: In a word, such as had deserved the Rope, were most welcome and most effectually there, leading in that Country a life that was very detectable, and altogether unworthy of Christians, information that they impiously butchered and poisoned one another, and aulifinated their
own Priests, who sometimes were not better than themselves. The King of Rakan in the apprehension he had ever had of the Mogol, kept them for a guard of his Frontiers, in a Port-Town called Chatagon, giving them Land, and liberty to live as they pleased. Their ordinary Trade was Robbery and Piracy. With some small and light Gallies they did nothing but coast about that Sea, and entering into all Rivers thereabout, and into the Channels and Arms of Ganges, and between all those Isles of the lower Bengale, and often penetrating even so far as forty or fifty leagues up into the Country, surprized and carried away whole Towns, Assemblies, Markets, Feasts and Weddings of the poor Gentiles, and others of that Country, making Women Slaves, great and small, with strange cruelty; and burning all they could not carry away. And thence it is, that at present there are seen in the mouth of Ganges so many fine Isles quite deserted, which were formerly well peopled, and where no other Inhabitants are found but wild Beasts, and especially Tygers.

This great number of Slaves, which thus they took from all quarters, beheld what use they made of. They had boldness and impudence enough, to come and fell to that very Country the old people, which they knew not what to do with; where it fell out, that those who had escaped the danger by flight, and by hiding themselves in the Woods, labour'd to redeem to day their Fathers and Mothers, that had been taken yesterday. The rest they kept for their service to make Rovers of them; and such Christians as they were themselves, bringing them up to robbing and killing; or else they fold them to the Portuguese of Goa, Celian, St. Thomas, and others, and even to those that were remaining in Bengale at Ogouli, who were come thither to settle themselves there by the favour of Jehan-Guyre, the Grandfather of Aereng-Zebe, who suffered them there upon the account of Traffick, and of his having no averlion to Christians, as also because they promised him to keep the Bay of Bengale clear from all Pyrates. And it was towards the Isle of Galles, near the Cape of Palmez, where this fine Trade was. These Pyrates lay there in wait at the passage for the Portuguese, who filled their Ships with them at a very easie rate; this infamous Rabble immoderately bragging, that they made more Christians in one year, than all the Missionaries of the Indies in ten; which would be a strange way of enlarging Christianity.

These were the Pyrates that made Chab Jehan, who was a more zealous Mahometan than his Father Jehan-Guyre, to express at last his pifion, not only against the Reverend Fathers the Jesuits, Missionaries of Agra, in that he caused to be pulled down the belt part of a very fair and large Church that had been built, as well as that of Labor, by the favour of Jehan-Guyre, who as I said, did not hate Christians; and upon which there stood a great Steeple with a great Bell in it, whose sound might be heard over all the Town, not only, I say, against those Jesuits, but also against the Christians of Oguoli: For being impatient to see them connive at the Pyrates, to make the name of the Frangais formidable, and to fill their houfes with Slaves that were his own Subjects, he wasted and utterly ruined them, after he had both with fair words and menaces drawn from them as much money as he could: And because they were indifferently obilinate, in refusing what he demanded of them, he befieged them, and caused them all to be brought to Agra, even their very Children, their Priests and Friers. This was a misery and a defolation not to be paralleled: A kind of Babylonian transmigration. There they were all made Slaves: The handfom Women were hut up in the Seraglio; the old Women and others were distributed among divers Ombras. The young Lads were circumcised, and made Pages; and men of age renounced for the most part their Faith, either terrified by the threatenings they heard daily, that they should be trampled upon by Elephants, or drawn away by fair Promises. True, that there were some of those Friers, who perfifted, and that the Missionaries of Agra, who notwithstanding all this unhappiness, remained in their houfes, found means afterwards, partly by Friends, partly by Money, to get many of them away, and to have them conveyed to Goa, and to other places belonging to the Portuguese.

They were also the fame Pyrates, who some time before the defolation of Ogouli, offered to the Vice-Roy of Goa to put the whole Kingdom of Rakan into their hands for the King of Portugal; but he refused, they lay, this offer, out of arrogance and jealousy, and would not fend the succours, which for that end was demanded of him by a certain Bajtian Confolue, who had made himself head of those people, and was become
of the MOGOL.

become so potent and considerable, that he married one of the Kings Daughters; being unwilling that it should be said, that a man of so mean Extraction as this Bovtian was, had done such a Master-piece. But it may be said on this occasion, that this is not much to be wondered at, considering that the Portuguese in the Indies by such conduct have divers times been faulty on the like occasions, in Japan, in Pegu, in Ethiopia, and other places; not to mention, that by this way, and that perhaps by a just Divine chastisement (as they all frankly confess themselves) they are become a prey to their Enemies, and fallen so low in the Indies, that I know not whether they will ever recover there; whereas formerly, before they were corrupted by vice, and degenerated through pleasure, they made all others tremble in those parts; forasmuch as then they were brave and generous men, zealous for the Christian Religion, considerable for gallant exploits and for riches; all the Indian Kings seeking their friendship.

Besides this, the fame Pyrates feized at that time on the Ile of Sendova, an advantageous Post to command a part of the Mouth of Ganges: In which life a certain Augustin Fier, a very famous man, acted the King for many years, having taken a course, God knows how, to rid himself of the Commander of that place.

Moreover, the fame Robbers took Sultan-Sujah at Daka, to carry him away in their Galeaffes to Rakan, as we related above, and found means to open his Coffers, and to rob him of good store of Jewels, which afterwards were secretly, and at a very cheap rate, sold in Rakan, most of them being fallen into the hands of people that had no skill in them, and afterwards into the hands of the Hollanders, and others, who knew how to buy them up quickly, making those fellows believe, that they were soft Diamonds, and that they would pay them according to the degrees of their hardships.

Lastly, They are they that for many years have given exercise to the Great Mogol in Bengal; having obliged him there to keep always Garriions every where upon the Paifes, and a great Militia, and a Fleet also of Galeaffes to oppose their courses, and who, notwithstanding all this, have made shift to make strange devastations, and often to enter far into the Country, and to laugh at all the Souldiers of the Mogol; in regard they were become so bold, and so dextrous at their Weapons, and so skilful in piloting their Galeaffes, that four or five of them stuck not to set upon fourteen or fifteen Mogolians, which they also actually worsted, and took or run aground. And upon these Pyrates Chab hoft-kan catl his eyes as soon as he came into Bengal, taking a resolution to deliver the Country of this plague of people, that had so long wasted it; and designing afterwards to pafs on, and to attack the King of Rakan, according to the order of Aureng-Zebe, who at any price had a mind to revenge the blood of Sultan-Sujah, and all his Family, that had been so cruelly handled, and to teach that Barbarian, how the Blood Royal was to be regarded and esteemed on any occasion whatsoever; Behold now with what dexterity Chab hoft-kan carrieth on this design!

Knowing that 'tis impossible to pafs any Cavalry by Land, no not so much as any Infantry, from Bengal into Rakan, because of the many channels and rivers upon the Frontiers; and also that on the other side, those Pyrates of Chabigon, whom we just now were speaking of, would be powerful enough to hinder him from transporting them by Sea; he thought upon this experiment, viz. to engage the Hollanders in his design. He therefore sent a kind of Ambassador to Batavia, empowering him to treat upon certain Conditions, with the General of that Company, joyntiy to subdue the whole Kingsdom of Rakan; as formerly Chab-Abbou seduced that of Ormus, in conjunction with the English. The General of Batavia seeing the thing to be possible, and that it was a means more and more to break the Portuguese in the Indies, and that it would turn to a very good account to the Company, dispatched away two Men of War for Bengal, to favour the transportation of the Mogolian Troops in sight of those Pyrates. But observe what Chab hoft-kan did before thefe Men of War arrived: He equipped a great number of Galeaffes, and many large Vefels to transport the Army; threatened the Pyrates, utterly to spoil and ruin them; acquainted them with the design of Aureng-Zebe upon Rakan, that a potent Army of the Dutch was nears that they should think on themselves and their families, if they were wife; and in a word, if they would abandon the service of the King of Rakan, and take that of Aureng-
The History of the Empire.

Aureng-Zeb, he would procure very good conditions for them, distribute amongst them as much land in Bengale as they desired, and pay them the double of what they had now.

'Tis doubtful, whether these Menaces and Promises made impression upon them, or whether it was not an Accident that moved them, having about that time affronted one of the chief Officers of the King of Rakun, and apprehending a punishment for that Crime: However it be, they were caught, and they were one day stricken with such a panic terror, that they flipp'd themselves all at once in forty or fifty of their Galleasses, and waited over to Bengale to Chab-bft-kan, and that with so much precipitation, that they hardly took time to embark their Wives and Children, and what else was most precious to them. Chab-bft-kan receiv'd them with open Arms, coursed them exceedingly, gave them very considerable Pay, and without letting them cool, made them, jointly with his whole Army, to attack and take the Isle of Sonders, which was fallen into the hands of the King of Rakun, and thence to pass with all his Horse and Foot to Chaticgon. About this time the two Holland Vessels arrived, but Chab-bft-kan, who thought that henceforth it would be safe for him to compels his delign, thanked them. I saw these Ships in Bengale, and their Commanders, who were but little contented with such thanks and liberalities of Chab-bft-kan. As to the Pyrates, since now he holds them fast, and hopeless of ever returning to Chaticgon, and hath no more need of them, he makes nothing of all those large Promises he made them, and treats them not as he should, but as they deserve, leaving them whole months without Pay, and not looking upon them otherwise than Traylers, and inhos- "menous men, unfit to be trusted, after they have so vilely deferted him, whose Salt they had eaten so many years. After this manner did Chab-bft-kan put an end to this Rable, which, as I said, have ruined and dispoised all the lower Bengale. Time will shew whether he will be as happy in the remainder of his Enterprise against the King of Rakun.

The fourth Particular is concerning the two Sons of Aureng-Zeb, viz. Sultan Mabmoud, and Sultan Mazum. He still keeps the first of them in Gotakor, but (if one may believe the common report) without making him take the Poff, which is the ordinary Drink of those that are put into that place. As to the other, though he hath always been a pattern of reverednecfs and moderation, yet one knows not whether he was not too forward in making a Party, when his Father was so extremely sick; or whether Aureng-Zeb have not upon other occasions perceiv'd something that might give him cause of jalousie; or whether he had not a mind to make an authentick proof of both his Obedience and Courage. However it be, one day he commanded him in an unconcerned manner, in a full Assembly of the Omriaks, to go and kill a Lyon that was come down to the Mountains, and had made great havoc and waste in the Country; and this he did, without giving order to furnish him with those strong and large Nets, which they are wont to employ in this dangerous kind of hunting in a real mod; telling the great Hunting-Master, who presently call'd for those Nets, that when he was Prince, he did not look for such Formalities. It was the good fortune of Sultan Mazum, that he prosper'd in this Attempt, not losing any more than two or three men, and some Horses that were wounded, although, on the other hand, the matter went not off so pleasantly, the wounded Lyon having leap't up to the head of the Sultan's Elephant. Since that time, Aureng-Zeb hath not been backward to express much Affection to him; he hath given him even the Government of Deccan, though with so little power and treasure, that there is no great cause to apprehend any thing upon that Account.

The fifth thing toucheth Mubabet-kan, the Governor of Kaboul, whom Aureng-Zeb took from his Government, and generously pardoned, not willing, as he said, to lose so brave a Captain, and that had fluck to close to his Benefactor Chab-jeban. He made him even Governor of Guzrnatro, in the place of Jaffonsonne, whom he sent to make War in Deccan. It may very well be, that some considerable Pretends he made to Ranebonara-Begum, and a good number of excellent Perfeft Horses and Cnneis, where with he presented Aureng-Zeb, together with fifteen or sixteen thousand Rupiess of Gold, did contribute to make his peace.

On this occasion of mentioning the Government of Kaboul, which borders upon the Kingdom of Kandahar, which is now in the hands of the Perfiens, I shall here briefly
briefly add some particulars, that serve to this History, and will still more discover that Country, and declare the Interests between India and Persia, which no body, that I know of, hath explained hitherto.

Kandahar, that strong and important place, which is the Capital and the Gayning City of this Noble and Rich Kingdom of the same Name, hath in these latter Ages been the subject of grievous Wars between the Moguls and Persians, each of them pretending a Right thereto. Ekbah, that great King of the Indies, took it by force from the Persians, and kept it during his life. And Chab-Abbas, that famous King of Persia, retook it from Jehan-Guyre, the Son of Ekbah. Afterwards it return'd to Chab-Jeban, Son of Jehan-Guyre, not by the Sword, but by the means of the Governor, Aly-Merdan-kan, who surrendered it to him, and went over to live at his Court, apprehending the Artifices of his Enemies, who had brought him into disfavour with the King of Persia, that sent for him to make him give an account, and to deliver up his Government. The same City was besieged, and retaken afterwards by the Son of Chab-Abbas, and since that besieged twice again, yet without being taken by Chab-Jeban. The first time it was saved from being taken by the ill understanding and jealousy between the Persians and Hindus, that are Pensioners of the Great Mogul, and the most powerful of his Court, as also by the respect they bear to their Natural King; For they all behav'd themselves very clemently in the Siege, and would not follow the Raja Rump, who had already planted his Standards upon the Wall on the side of the Mountain. The second time it was saved by the jealousy of Aureng-Zebe, who would not fall into the breach of the Wall, that our Frangis, the English, Portuguese, German and French had made by their Canon, though it was a large one; being unwilling to have it fail, that in the time of Dara, who was, in manner, the first mov'er of that Enterprise, and was then in the City of Caboul, with his Father Chab-Jeban, the Fortresses of Kandahar was taken. Chab-Jeban, some years before the late trouble, was also ready to besiege the third time, had not Emir-Jemila diverted him from it, advising him to turn his Forces towards Deccan, (as hath been said;) with whom Aly-Merdan-kan himself concurred, who was so earnest in his dissuading him from it, as to say to him these words, which I shall punctually relate, as having something extravagant in them:

"True Majesty will never take Kandahar, unless you had such a Traitor there as my self, except you were resolved never to bring a Persian into it, and to make the Bazaars or Markets wholly free, that is, to lay no Impost on those that furnish the Army with provision."

At length, Aureng-Zebe, like the others, had prepared himself in these latter years to beleaguer it also; whether it was that he was offended at the tart Letters, written to him by the King of Persia, or by reason of the affronts and ill treatment which he had offer'd to Tarbit-kan his Ambassador; that hearing of the King of Persia's death, he turned back, saying, (which yet is not very credible) that he would not meddle with a Child, a new King; although Chab-Soliman, who hath succeeded his Father, is, in my opinion, about 25 years of age.

The first particular we purposed to speak of, concerns those that have faithfully served Aureng-Zebe. Those he hath almost all rais'd to great places. For first, as we have already related, he made Chab-bil-kan, his Uncle, Governor and General of the Army of Deccan, and afterwards, Governor of Bengal. Next, he made Mir-kan Governor of Kabul; then Kalil-ullah-kan, of Labor; and Mirhaha, of Elbas, and Lakry-kan, of Patna. The Son of that Allah-Verdi-kan of Sultan Sujah, he appointed Governor of Scindya; and Pazel-kan, who had considerably serv'd him both by his counsels and dexterity, he made Kase-Faman, that is, Great Steward of the Houfe Royal: And Dancheend-kan, Governor of Debois, with this particular grace and privilege, that since he is perpetually employed in studies and foreign Affairs, he doth dispense with him for not coming twice a day (after the ancient custom,) to wait on the King in the Assembly, as not to retract any thing of his pension for his absence, as doth to the other Omras, if they fail. He hath given to Dianet-kan the Government of Kasimber (alias Caffimere) that little, and in a manner inaccessible Kingdom, which Ekbah seiz'd on by craft, that earthly Paradise of the Indies; which hath its Histories written in its peculiar Language, whereof I have an abridgment in the Persian Tongue, made by the command of Jehan-Guyre, containing a large Catalogue of many very ancient Kings,
Kings, that often were so powerful, that they subdued the Indies as far as China.

'Tis true, that Aureng-Zebe dismissed Nizam-kan, who did very well in the two Battels of Samonguer and Kadjore, but then 'tis not fit at all, that a Subject should ever reproach his King, as he did, with the services done him.

As to those infamous men, Gion-kan and Nazer, 'tis known, that the former hath been recommissioned as he deferred; but the other no man knows what is become of him.

What concerns Jaffaumeigne and Jaffigne, there is something as to them that is intricate, which I shall endeavour to unfold. There is a certain Heathen revolted from the King of Visapour, who knew how to poelfis himself of many important Fortrefses, and of some Sea-ports of that King. His name is Seva-Gi, that is, Lord Seva. He is a stout man, vigilant, bold, and undertaking in the highest degree, who gave Chab-hof-kan more work and trouble in Decean, than the King of Visapour with all his Forces, and all his Raja's joined with him for their common defence: Informuch that having designed to take away Chab-hof-kan and his Treasures out of the midst of his Army, and of the Town Aureng-Abad, he carried on his design so far, that he had effected it, if he had not been discover'd a little too soon; for one night, accompanied with a number of resolute Fellows he hath about him, he was got into the very apartment of Chab-hof-kan, where his Son, who was forward in the defence, was killed, and himself grievously wounded; Seva-Gi in the mean time getting away as well as he came: Who for all this was so far from being daunted, that he undertook another very bold and very dangerous Enterprise, which succeeded much better. He took two or three Thousand chosen men of his Army; with whom he took the Field without noise, spreading a report by the way, that it was a Raja going to the Court. When he was near Suratte, that famous and rich Port of the Indies, instead of marching further, (as he made the great Provolt of that Country, whom he met, believe) he fell into that Town, where he laid about three days, cutting off the Arms and Legs of the Inhabitants, to make them confess where were the Treasures; searching, digging, and loading away, or burning what he could not carry with him. Which done, he returned, none opposing his return, laden with millions of Gold, Silver, Pearls, Silk, Stuffs, Fine Linnen, and other rich Merchandise. Jaffaumeigne was suspected to have had since intelligence with this Seva-Gi, which was the cause that Aureng-Zebe called him away from Decean; but he, instead of going to Debl, went to his own Territory.

I forgot to mention, that in the plunder of Suratte, that Ringleader Seva-Gi, like a Saint, had so much respect to the House of the Reverend Father Ambrose, a Millonarian Capitalian, that he gave order it should not be plundered: Because, said he, I know that the Fathers Francois are good men. He had also regard to the House of the deceased de Lale, because he understood that he had been great Almoner. He also consider'd the Houses of the English and Dutch, not from Devotion, as he did the former, but because they were in a good posture of defence; especially the English, who having had time to fend for assistance from some of their ships that lay near the Town, behav'd themselves gallantly, and sav'd, besides their own, several other houses near them.

But a certain Jew of Constantiople, who had brought Rubies of a very great value, to sell them to Aureng-Zebe, carried away the Bell from all, by saving himself from the hands of Seva-Gi, for, rather than to confess that he had any Jewels, he was brought thrice upon his Knees, and the Knife held up to cut his Throat: But it became none save a Jew, hardly in Avarice, to escape in such a manner.

Touching Jaffigne, King Aureng-Zebe made him content to go General of the Army in Decean, lending Sultan-Mazam with him, without any power. He prefer'd and vigorously belog'd the principal Fortrefses of Seva-Gi, and knowing more than all the self in matter of Negofiation and Treaty, he fo order'd the business, that Seva-Gi surrend'red before it came to extremity; and then he drew him to Aureng-Zebe's party against Visapour, King Aureng-Zebe declaring him a Raja, taking him under his protection, and giving the Pension of a very considerable Omrah to his Son. Some time after, Aureng-Zebe designing to make War against Persia, wrote to Seva-Gi such obliging Letters touching his Generofity, Ability and Conduct, that he made him resolve, upon the faith of Jaffigne, to come to him to Debl. There a Kindwoman of Aureng-Zebe, the Wife of Chab-hof-kan, (who was then at Court) by the influence the had upon the spirit of Aureng-Zebe, persuaded him to arrest him that had murder'd her Son,
Son, wounded her Husband, and sacked Suratte: So that one evening Sur-Gi law his Pavilions before three or four Ommars; but he made shift to get away in the night. This escape made a great noise at Court, every one accusing the eldest Son of the Raja of having afflieted him in it. Jejfeigne, who pretendly had news that Aureng-Zebbe was very angry with him and his Son, and was advised no more to go to the Court; was day and night upon his guard, apprehending left Aureng-Zebbe should take this for a pretext to fall upon his lands, and pollese himself of them. Whereupon he allo soon left Decan to secure his Estate; but when he was at Bempana, he died. Yet notwithstanding Aureng-Zebbe was so far from expressing any coldnels or remissment to the Son of Jejfeigne, that he sent to console with him for the death of his Father, and continued to him his Penion; which confirms what many say, that it was by the consent of Aureng-Zebbe himself, that Sur-Gi escaped, forasmuch as he could retain him no longer at Court, because all the Women there had too great a spleen against him, and looked upon him as a man that had emboyled his hands in the blood of his Kindred.

But to return to Decan, we are to consider, that that is a Kingdom, which these Forty years hath constantly been the Theater of War, and upon the score whereof the Mogol hath much to do with the Kings of Golconda, and of Vifeapare, and divers little Sovereigns, which is not to be understood, unless it be known, what considerable things have passed in those Parts, and the condition of the Princes that govern them.

All this great Peninsule of Indofian, cutting it from the Bay of Cambaja unto that of Bengal, near Jagaran, and passing thence to Cape Camori, was scarce two hundred years since entirely (some mountainous Parts excepted) under the Dominion of one only Prince, who consequently was a very great and very potent Monarch: But now it is divided among many different Sovereigns, that are also of different Religions. The cause of this division was, that the King Ramras, the last of those that have possesse this mighty State entirely, did imprudently raise three Slaves, Gurgia, he had about him too high, to as to make them all three Governors of places: The first, of the greatest part of those Countries, which at present are possesed by the Mogol in Decan, about Daulat-Abad, from Bider, Paranda, Suratte, unto Narbada: The second, of all the other Lands, now comprehended under the Kingdom of Vifeapare: And the third, of all that is contained under the Kingdom of Golconda. These three Slaves grew very rich, and found themselves supported by a good number of the Mogols, that were in the service of Ramras, because they were all three Mabmetare, of the sect Chyus, like the Persian. And at length they all revolted together with one accord, killed King Ramras, and return'd to their Government, each taking upon him the Title of Chab or King. The Place of Ramras, not finding themselves strong enough for them, were content to keep themselves in a corner, viz. in that Country which is commonly call'd Patronasick, in our Maps, Bifanguer, where they are still Raja's to this very day. All the rest of the State was also at the same time divided into all those Raja's Namees, and petty Kings, such as we see there. Thrice three Slaves and their Potesties have always defended themselves very well in their Kingdoms, whilst they kept a good mutual Correspondence, and afflieted one another in their grievous Wars against the Mogol. But when they once came to think every one to defend their Lands apart, they soon found the effects of their division. For the Mogol so well knew to take his time upon that occasion, (which is now about Thirty five, or Forty years since,) that he possesse'd himselt within a little time of all the Country of Nejam-Chab, or King Nejam, the fifth or sixth of the Family of the first Slave, and at last took him Prisoner in Daulat-Abad, the Capital, where he died.

After that time, the Kings of Golconda have maintain'd themselves well enough; not as if they could compare with the power of the Mogol, but because the Mogol hath always been employ'd against the two others; from whom he was to take Amber, Paranda, Bider, and some other places, before he could conveniently march towards Golconda. And because they have always been fo politick, being very opulent, as to furnish under-hand the King of Vifapare with Money, and thereby to help him to maintain a War against the Mogol:Besides that, they ever have a considerable Army on foot, which is always ready, and never fails to take the Field, and to approach to the Fron¬tiers, at the time when there is News that of the Mogol marches against Vifapare; to let the Mogol fee, not only that they are always ready to defend themselves, but also that they could easily affliet the King of Vifapare, in case he should be reduced to any extremity.
tremity. Next, which is very considerable, they know also how to convey Mony un-
derhand to the Chieftains of the Mogolian Army; who thereupon advise the Court, that it is more to purpose to attack Visapour, as being nearer to Daudt-Abd. Further, They send every year very considerable Presents to the Great Mogol, by way of Tribute, which confift partly in some rare Manufactures of the Country; partly in Elephants, which they fend for from Pegu, Siam, and Coftan, partly in fair ready mo-
y. Lastly, The Mogol considers that Kingdom as his own, not only because he looks upon the King thereof as his Tributary, but chiefly since that Agreement heretofore spoken of, which the present King made with Aureng-Zebe, when he being'd Golkonda, and there being also no place able to refhit, even from Daudt-Abd unto Golkonda, he judgeth, that when he shall think fit to put for it, he may take in the whole Kingdom in one Campaign; which, in my opinion, he would certainly have done, if he did not apprehend, Jeff fending his Forces towards Golkonda, the King of Visapour fhou'd en-
ter into Deean; as, no doubt, he would do, knowing it to be very important to his Conformation, that that Kingdom may always fublift as now it is.

From all which, something may be underftood of the Interests and Government of the King of Golkonda with the Mogol, and what way he taketh to support himself against him. Yet notwithstanding all this, I find this State much shaken, in regard that the King that now is, since that unhappy Affair of Aureng-Zebe and Emir-jefta, feems to have loft heart, and as 'twere abandon'd the reins of the Kingdom,not daring any more to go forth of this Fortrefs of Golkonda, nor to much as appear in publick to give Audience to his People, and to render Justice, according to the custom of the Coun-
try: Which difcompofteth things very much, and occasions the Grandees to tyrannize over the meaner fort of People, and to lofe even their reftpect to the King, often flight-
ing his Commands, and confidering him no more than a Woman; and the People, weary of the injustice and ill treatment, breathing after nothing but Aureng-Zebe. Tis ease to judge of the frights this poor King is in, by four or five Particulars I am about to relate.

The first, that Anno 1667, when I was at Golkonda, King Aureng-Zebe having fent an Ambaffador Extraordinary to declare War to that King, unles he would furnifh him with Ten thoufand Horse against Visapour, he did extraordinary honour, and give exceffive Presents to that Ambaffador, as well for him in particular, as for Aureng-
Zebe, and made an agreement with him, to fend him, not Ten thoufand Horse, but as much Mony as is neceffary to maintain fo many; which was all that Aureng-Zebe look-
ed for.

The second is, That Aureng-Zebe's Ambaffador in Ordinary, that is confantly at Golkonda, commands, threatens, striketh, gives Pafs-ports, and faith and doth whatsoever he will, no man daring with the least word to crofs him.

The third is, That Mahmet-Emir-kan, the Son of Emir-Jemla, though he be no more than a fimple Omrah of Aureng-Zebe, is yet to much reproach'd through that whole Kingdom, and especiably in Maffipatan, that the Taptara, his Commissioner, is, as 'twere, Master thereof, buying and felling, bringing in and fending abroad his Mer-
chant Ships, no Body daring to contradict him in any thing; nor to demand any Customs. So great was once the power of Emir-Jemla his Father in this Kingdom, which time hath not yet been able to root out.

The fourth is, That the Hollanders fcruple not to threaten him fometimes, to lay an Embargo upon all the Merchant Ships of the Country that are in that Port, and not to let them go out, until their demands be granted; as alfo to put in Proteftations against him; which I have fen a&ually done, upon the account of an English Veffel, which they had a mind to take by force in the Port of Maffipatan it felf, the Gover-
nor having hindered it, by arming the whole Town againft them, and threatening to put Fire to their Factory, and to put them all to death.

A fifth is, That the Portuguefes, as poor, and miferable, and decayed, as they are in the Indies, yet ftick not to threaten that King alfo with War; and that they will come and fack Maffipatan, and all that Coaft, if he will not rendem that place of St. Thomas, which fome years ago they chose to put into his hands, rather than to be conftamed to yield it up to the Dutch.

Yet for all this, I have been informed in Golkonda, by very intelligent perfon, that this King is a Prince of very great judgment, and that whatever he fo does and suf-
fers, is only in policy, to the end to provoke no body, and principally to remove all fulpition.
fulspection from Aureng-Zebe, and to give him to understand, that he hath in a manner no share any more in the Kingdom: But that in the mean time a Son of his, that is kept hid, grows up, the Father watching for a fit time to declare him King, and so to laugh at the Agreement made with Aureng-Zebe. Of this, time will show us more: in the mean time, let us consider somewhat of the Interests of Vifapur.

The Kingdom of Vifapur hath also not been wanting to support it full, though the Mogul do almost continually make War against it; not so much as if he of Vifapur were able to bid head to the Mogul's Forces, but because there is never any great effort used against him. For it is not very frequent there, no more than 'tis elsewhere, for Generals of Armies to defire the end of a War, there being nothing so charming, as to be in the head of an Army, commanding like little Kings, remote from the Court. It is also grown to a Proverb, That Decan is the Bread and Life of the Soldiers of Indofian. Besides, the Country of Vifapur is on the side of the Mogul's Dominions of a very difficult access, upon the account of the fecracy of good Waters, Forage, and Victuals; and because Vifapur, the Capital City, is very strong, and situate in a dry and fercile Country, there being almost no good Water but in the Town. And laftly, because there are many Fortresses in that Country, feated on Hills hard to climb.

Yet notwithstanding all this, that State is much shak'n, if considering that the Mogul hath taken Paramta, the Key, as 'twere, of that Kingdom; as also that fair and strong Town Bider, and none other very important places: But principally, because the last King of Vifapur died without Heirs Males, and he that now calls himself King is a Youth, whom the Queen, Sister of the King of Golconda, hath raised, and taken for her Son (a favour for which he hath made an ill return, having shew'd no eftem for this very difficult access, upon the pretext of some ill demeanor in her on a Dutch Vessel that carried her to Moka: ) laftly, because that in the disorders of that Kingdom, the Heathen-Rebel, Sesa-Gi, above discourf'd of, found means to feize on many strong Holfs, mostly feated on steep Mountains, where he now feeth the King, laughing at the Vifapur, and the Mogul, and ravaging the Country every where, from Suratte, even to the Gates of Goor. This notwithstanding, if he wrongs Vifapur one way, he helps to support it another, forasmuch as he is resolutely bent against the Mogul, preparing always some Ambush, and cutting too much work for his Army, that there is no difcourfe, no apprehension but of Sesa-Gi; infomuch that he hath come and facked Suratte, and pillaged the Isle of Burdes, which belongs to the Portuguese, and is near the Gates of Goor.

The seventh Particular, which I learn'd at Golconda, when I was come away from Debl, is the death of Chobh-Johan; and that Aureng-Zebe had been exceedingly affected therewith, having discover'd all the marks of grief, that a Son can exprès for the los of his Father: That at the very hour of receiving that News, he went towards Agra; that Begum-Sabeb cauf'd the Mofque, and a certain place, where he was at firft to ftop, before he entred the Fortrefs, to be hung with richly embroider'd Tafiteries: That at his entering into the Seraglio, he presented him with a great Golden Bafon, wherein were all her Jewels, and all thofe of Chobh-Johan; and in fhort, that he knew to receive him with fo much Magnificence, and to entertain him with that dexterity and craft, that he obtain'd his pardon, gain'd his favour, and grew very confident with him.

To conclude, I doubt not, but molt of thofe, who shall have read my History, will judge the ways taken by Aureng-Zebe, for getting the Empire, very violent and horrid. I pretend not at all to plead for him, but defire only, that before he be altogether condemned, reflection be made on that unhappy custom of this State, which leaving the fuccedion of the Crown undecid'd, for want of good Laws, fetting it, as amongst us, upon the eldest Son, expofeth it to the Conqueft of the strongest, and the most fortunate, subjeéting at the fame time all the Princes born in the Royal Family, by the condition of their Birth, to the cruel necéffity either to overcome, or to reign, by destroying all the reft, for the aflurance of their power and life, or to perifh themselves, for the fecurity of that of others: For I am apt to believe, that upon this Consideration, the Reader will not find Aureng-Zebe's Conduct fo strange as at firft it appear'd. However I am persuaded, that thofe who call a little weigh this whole History, will not take Aureng-Zebe for a Barbarian, but for a great and rare Genius, a Great States-man, and a Great King.
A Letter to the Lord COLBERT, of the Extent of INDOSTAN; the Circulation of Gold and Silver, coming at length to be swallowed up, there, as in an Abysl; the Riches, Forces, Justice, and the principal Cause of the Decay of the States of ASIA.

My Lord,

Since it is the Custom of Asia, never to approach Great Persons with Empty Hands, when I had the Honour to kiss the Veil of the Great Mogul Aurung Zebe, I presented him with eight Roupies, [A Roupy is about Half a Crown] as an expression of respect; and the illustrious Fazel-kan, the prime Minister of State, and he that was to establish my Pension as Phyftitian, with a Case of Knives garnifhed with Amber. My Lord, though I intend not to introduce new Customs in France, yet I cannot forget this upon my Return from those Parts; being percuafed, that I ought not to appear before the King, for whom I have a far deeper Veneration, than for Aurung-Zebe; nor before You, my Lord, for whom I have a much higher Esteem, than for Fazel-kan, without some little Prefent to both, which is rare, at leaft, for its Novelty, though it be not fo upon the account of the prefenting hand. The Revolution of Indi ftan, by reafon of its extraordinary Occurrences and Events, hath to me feemed worthy of the Greatnefs of our Monarch, and this Difcourfe, for the quality of the matters therein contained, fuitable to the rank you hold in his Counfels; to that Con- duct, which at my Return appear’d to me fo admirable in the Order, which I found fettled in fo many things, that I thought incapable of its and to the passion you entcrain to make it known to the Ends of the Earth, what a Monarch we have, and that the French are fit to undertake, and with Honour to achieve, whatsoever you fhall have defign’d for their Honour and Advantage.

’Tis in the Indies, my Lord (whence I am lately return’d, after twelve years absence) where I learn’d the felicity of France, and how much this Kingdom is oblidg’d to your cares; and where your Name is fo diffused, and fo well known. This was a fare Theme for me to enlarge upon; but my Defign being no other than to difcours of things New, I must forbear to speak of thofe that are already fo notorious to all the World. I fhall doubtlefs pleafe you better, by endeavouring to give you fome Ideas of the fate of the Indies, which I have engaged my felf to give you an account of.

My Lord, You may have feen before this, by the Maps of Asia, how great every way is the Extent of the Empire of the Great Mogul, which is commonly call’d India, or Indi ftan. I have not meafur’d it Mathematically; but to speak of it according to the ordinary Journeys of the Country, after the rate of three whole months march, tra velling from the Frontiers of the Kingdom of Golconda, as far as beyond Kandahar, which is the firft Town of Perfia, I cannot perfuade my felf otherwise, but that it is at leat five times as far as from Paris to Lyons, that is, about Five hundred common Leagues.

Next, You may pleafe to take notice, that of that vast Extent of Land, there are large Countries that are very fertile, and fome of them to that degree, (for Example, that whole great Kingdom of Bengale) that they exceed thofe of Egypt, not only upon the account of the abundance of Rice, Corn, and all other things neceffary for life, but also upon the score of all thofe Commodities fo conliderable, which Egypt is defir- 

ute of, as Silks, Cottons, Indigo, and fo many others, sufficiently related by Au thors.

Moreover, That of these fame Countries there are many that are well enough peopled and cultivated, and where Tradefmen, though naturally very lazy there, are not want ing, either from Neceffity, or other Caufes, to apply themselves to work, as to Ta piliferies, Embroideries, Cloth of Gold and Silver, and to all thofe kinds of 

Silk
Silk and Cotton Manufactures, that are used in the Country, or transported to other Parts.

You may further observe, how that Gold and Silver circulating as it were upon the Earth, comes at last, in part, to be swallowed up in this Indostan. For of that which comes out of America, and is dispersed through the several Kingdoms of our Europe, we know, that one part is carried into Turkey many ways, for the Commodities drawn thence; and that another part is conveyed into Persia, by the way of Smyrna, for the Silks afforded there: That all Turkey generally needs Coffee, which comes out of Hymen, or Happy Arabia, and is the common Drink of the Turks: That the same Turkey as well as Hymen and Persia cannot be without the Commodities of India; and that thus all those Countries are obliged to carry Mok to the Red-Sea, near Babel-mandib; and to Baffora the utmost part of the Persian-Gulf; and to Bandar-Abbasi, or Gomor, near toOrmuz, a part of that Gold and Silver, that had been brought into their Country, to be thence transported into Indostan, in Vessels, that yearly, in the season of the Mountains, come purposely to those three famous Parts: That on the other hand, all those Ships of India, whether they be Indian ones, or Dutch, or English, or Portuguese, that every year transport Merchandize out of Indostan to Pegu, Tanafferi, Siam, Ceilan, Alicant, Macaffa, the Maldivers, Mofambic, and other places, bring back also much Gold and Silver from all those Countries, which meets with the same Design, that the other doth: That of that quantity of Gold and Silver which the Hollander draw from Japan, (which is stored with Mines) a part also comes to be at length discharged in this Indostan: And that lastly, what is carried thither directly by Sea, whether from Portugal, England, or France, seldom comes back from thence but in Merchandize, the rest remaining there, as the former.

I very well know, that it may be said, that this Indostan needs Copper, Cloves, Nutmegs, Cinamon, Elephants, and sundry other things, which the Hollander carry thither from Japan, the Molucces, Ceilan, and Europe; as also that it hath occasion for Lead, which in part, it is furnished with out of England; likewise for Scarlet, which it hath from France: Moreover, that it stands in need of a good number of Horses, it being certain, that from the side of Uzbek it receives yearly more than 2500. That out of Persia also it is furnished with abundance of the same; as also out of Ethiopia, Arabia, the Ports of Mok, Baffora, and Bandar-abbasi: Besides, that it needs that store of fresh Fruit, which comes thither from Sumarkand, Ball becaras, and Persia, as Melons, Apples, Pears, and Grapes, that are spent at Delhi, and bought at great Rates, almost all the winter long: as well as dry Fruit, which are had there all the year long, and come from the fame Countries, as Almonds, Pitfatches, Nuts, Prunes, Abicots, Raitins, and the like. And that lastly, it wants those little Sea-cockles of the Maldives, which serve for common Coyn in Bengal, and in some other places; as also Amber- grease, carried thither from the said Maldives and Mofambic, Rhinoceros-horns, Elephants-teeth, Musk, China-dishes, Pearls of Baboren, and Tutuscory near Ceilan; and I know not of how many other things of this kind.

But all this makes not the Gold and Silver to go out of that Empire, because the Merchants at their return freight their Ships with the Commodities of the Country, finding a better account by so doing, than if they should bring back Money, so that that hinder not, but that Indostan proves, as we have said, a kind of Abyss for a great part of the Gold and Silver of the World, which finds many ways to enter there, and almost none to li ft thence.

In a word, you may take notice, that this Great Mogul makes himself Heir of the Ormists or Lords, and of the Mufib-dars, or petty Lords, that are in his Pay; and (which is of very great consequence) that all the Lands of that Empire are his Property, excepting some Horses and Gardens, which he giveth leave to his Subjects to fell, divide, or buy amongst them, as they shall think fit.

These are the things, which sufficiently show, both that there must needs be a very great store of Gold and Silver in Indostan, though there be no Mines; and also that the Great Mogul, the Sovereign of the same, at least, of the bell part of it, hath immense Revenues and Riches.

But on the other hand, there are also many things to be observed, which are a poise to those Riches. The first, that among those vast tracts of Land there is much, which is nothing but sand and sterile Mountains, little Tilled or Peopled: That even of those that would be fertile, there is much, that is not used for want of Workmen, some of which
The History of the Empire

which have perifh'd by the too evil treatment of the Governors, who often take from them their neceffary livelihood; and sometimes their very Children whom they make Slaves when they are not able; or are unwilling to pay: Others have abandon'd the Field for the fame reafon, and defpanding out of the confideration that they labour'd only for others, have call themselves into Towns, or into Armies, to ferve there for Porters, or waiting men, and many have fled to the lands of the Rajas, becaufe there they found less tyranny, and more kindnes.

The fecond is, That in this fame Extent of Country there are fundry Nations, which the Mogol is not full Master of, molt of them retaining yet their particular Sovereigns and Lords, that obey him not, nor pay him Tribute but from conftaint; many, that do little; some, that do nothing at all; and some alfo, that receive Tribute from him, as we shall fee anon. Such are thofe petty Sovereigns, that are feated on the Frontiers of Persia, who almoft never pay him any thing, no more than they do to the King of Persia: As alfo the Balineches and Angans, and other Mountaineers, of whom alfo the greatest part pay him but a small matter, and even care but very little for him: witnefs the Affront they did him, when they flopp'd his whole Army by cutting off the Water, which they kept back within the Mountains, when he paffed from Atok on the River Indus to Cabool, to lay fiege to Kandahar; notuffering the Water to run down into the Fields, where was the Highway, 'till they had receiv'd Presents, although they ask'd them by way of Alms. Such are alfo the Patans, a Mahometan People, iffuled from the fide of the River Ganges towards Bengal; who before the Invasion of the Mogols in India, had taken their time to make themselves potent in many places, and chid at Dehli, and to render many Rajas thereabout their Tributaries. These Patans are fierce and warlike, and even the meaneft of them, though they be waiting Men and Porters, are fill of a very high Spirit, being often heard to fay by way of fwearings, Let me never be King of Dehli, if it be not fo: A People that defpife the Indians, Heathen, and Mogols, and mortally hate the latter, will rememdering what they were formerly, before they were by them driven away from their large Priftnicipalities, and contrain'd to retire hither and thither, far from Dehli, and Agra, into the Mountains, where now they are fettled, and where some of them have made themselves petty Sovereigns, like Rajas, but of small Strength.

Such an one alfo is the King of Vifapour, who pays to the Mogol nothing, and is always in War with him; maintaining himself in his Country, partly by his own Forces, partly because he is very remote from Agra and Dehli, the ordinary places of Residence of the Great Mogol; partly alfo, because his Capital City Vifapour is strong, and of difficult access to an Army, by reason of the ill Waters, and the want of Forage on the way; and partly becaufe many Rajas join with him for their common defence, as did the famous Suda Gi, who, not long fince, came pillaging and burning that rich Sea-port, Surattae, and who fometimes will pay little or no Tribute.

Such is likewise that potent and rich King of Golconda, who underhand gives Mony to the King of Vifapour, and hath always an Army ready on the Frontiers for his own defence, and for the afiftance of Vifapour, in cafe he find him too much prefled.

Of the like fort are more than an hundred Rajas, or conderable Heathen Sovereigns, dispersed through the whole Empire, some near to, others remote from Agra and Dehli: amongst whom there are about fifteen or fixteen that are very rich and puiffant; fuch as is Rana (who formerly was, 'twere, Emperor of the Rajas; and who is faid to be of the Progeny of King Puma;) Sefjeigne and Jefemfjeigne, which are fo great and powerful, that if they three alone should combine, they would hold him tach; each of them being able, in a very fimilitule time, to raise and bring into the Field Twenty five thousand Horfe, better Troops than the Mogols. Thefe Cavaliers are call'd Ragiports, or the Children of Rajas. They are men, who, as I have elfewhere faid, carry Swords from Father to Son, and to whom the Rajas allot Land, on condition to be always ready to appear on Horfeyack, when the Raja commands. They can endure much hardness, and they want nothing to make them good Officers, but good Order and Discipline.

The third thing to be noted is, That the Mogol is a Mahometan, not of the Sect called Chius, who follow Aly and his Offpring, (fuch as the Persians are, and confequently the greatefl part of his Court;) but of that, which follows Ojman, and thence are call'd Ojmanlys, fuch as the Turky are. Besides, that he is a Stranger, being of the Race of Tamerlan, who was the Head of thofe Mogols, that about the year 1401, over-ran India.
India, where they made themselves Matters: so that he is in a Country, almost all hoffile; and that the more, because not only for one Mogol, but in general, for one Mabumetan, there are hundreds of Gentiles or Heathen; which obligeth him, constante
ly to entertain (for his defence amongst so many domesflight and potent Enemies, and against the Persians and Ubeeks, his Neighbours) very great Armies, whether in time of Peace or War, as well about his Perfon, as in the Field; as well of the People of the Country, (Rajas and Patans,) as chiefly Mogolians, or at least esteemed such, because they are White, and Mabumetans; which sufficeth at present; his Court being no more now as it was at first, conflation altogether of true Mogols; but a mixture of all forts of strangers, Ubeeks, Persians, Armains, and Turks, or their Children; but with this distillation, that the Children of the third or fourth Generation, and that have taken the Brown colour, and the soft humor of the Country, are not so much esteemed as the new comers; being also seldom rais'd to publick Offices, but countings
themsefes happy, if they may serve as simple Horfemen or Foot.

Of these Armies I am now going to give you some description, that thereby knowing the great Expences, which the Grand Mogol is oblig'd to be at, you may the better judge of his true Riches; let us first take a view of the Field Militia, he is necessitated to maintain.

The chief thereof are the Rajas, such as Jeepagne, Jeepamagne, and many others to whom he allows very great Pensions, to have them always ready with a certain number of Rayppons, erecting them like Omrah, that is, like other Strangers, and Mabumetan Lords; both in the Army, that is always about his perfon, and in those also, that are in the Field. These Rajas are generally oblig'd to the fame things, that the Omrah are, even to the point of keeping Guard; yet with this distillation, that they keep not the Guard within the Fortrefs, as thofe, but without under their Tents; they not liking to be shut up Twenty four hours in a Fortref, nor so much as ever to go thither, but well attended with Men, resolute to be cut in pieces for their service; as hath appear'd, when they have been ill dealt withal.

The Mogol is oblig'd to keep these Rajas in his service for sundry reasons. The first, because the Militia of the Rajas is very good (as was said above) and because there are Rajas, (as was intimated alfo) one of whom can bring into the Field above 25000 men.

The fecd, the better to bridte the other Rajas, and to reduce them to reafon when they cantonize, or when they refufe to pay Tribute, or when out of fear or other caufe, they will not go out of their Country to the Army, when the Mogol requireth it.

The thir'd, the better to nourish jealousies and keennefs amongst them, by favouring and carefulling the one more than the other, which is done to that degree, that they proceed to fight with one another very frequently.

The fourth, to employ them againft the Patans, or againft his own Omrah and Governors, in cafe any of them should rife.

The fifth, to employ them againft the King of Golkonda, when he refuseth to pay his Tribute, or when he will defend the King of Vifapour, or some Rajas his Neighbours, which the Mogol hath a mind to riffe, or to make his Tributaries; the Mogol himfelfe makes cafes not daring to truft his Omrah; not only are Persians, and not of the fame Religion with him, but Chiahs, like the Kings of Perfia and Golkonda.

The fith, and the moft confiderable of all, is, to employ them againft the Persians upon occasion; not daring then alfo to confide in his Omrah, who, for the greatest part, as was juft now faid, are Persians, and consequently have no fomach to fight againft their natural King's and the lefs, because they believe him to be their Imam, their Gahip or High Prieft, defended from Ays, and againft whom therefore they believe they cannot make War without a Crime, or a great Sin.

The Mogol is farther oblig'd to entertain some Patans for the fame, or somewhat like reafons, that he doth the Rajas.

At laft he muft entertain that stranger Militia of the Mogols, that we have taken no-
tice of: And as this is the main strength of his State, and which obliges him to incre-
dible charges, methinks it will not be amifs to defcribe to you, of what nature it is, though I should be somewhat long in doing it.

Let us therefore confider, if you pleafc, this stranger Militia, both Cavalry and In-
fantry, as divided into two; the one, being always near the Mogol's Perfon; the other,
dispersed up and down in the several Provinces. And in the Cavalry that is about his Perion, let us first take notice of the Omrabs; then, of the Manjfedars; next, of the Raufinderars; laft of all, of the fimple Horfemen. From thence let us proceed to the Infantry, in which we fhall confider the Mufquetiers, and all thofe men on foot that attend the Ordnance, where fomething will occur to be paid of their Artillery.

It is not to be thought, that the Omrabs or Lords of the Mogol’s Court are Sons of great Families, as in France; All the Lands of that Empire being the Mogol’s Propriety, it follows, that there are neither Dutcheis, nor Marquifates, nor any Family rich in Land, and confifting of its own Income and Patrimony. And often enough they are not fo much as Omrabs Sons, because the King being heir of all their Estates, it is confquent that the Houfes cannot fail for long in their greatnes; on the contrary, they often fall, and that on a sudden, infomuch that the Sons, or at leaft the Grandsons of a potent Omrab are frequently, after the death of their Father, reduced, in a manner, to Beggary, and oblig’d to lift themfelves under fome Omrab for fimple Horfemen. ‘Tis true, that ordinarily the Mogol leaves fome small Pfenion to the Widow, and oftenly to the Children; or, if the Father liveth too long, he may by particular favour advance them sooner, efpecially if they be proper men, white of Face, having as yet not too much of the Indian Complexion and temper, and fo passing yet for true Mogols: Though this advancement by favour do always proceed in a low pace; it being almost a general custom, that a man muft pafs from Small Pafs and Small Places, to great ones. These Omrabs then are commonly but Adventurers and Strangers of all forts of Nations, fuch as I have faid; which draw one another to this Court; men of a mean defcent, fome of them felves; molt of them without instruction, which the Mogol thus raifeth to Dignities as he thinks good, and degrades them again, as he pleafeth.

Amongst thefe Omrabs, fome are Hazary, others Don Hazary, others Penge, Hecht, and Deb Hazary, and even ( fuch was the King’s eldefl Son) Dowzdeh Hazary, that is to fay, Lord of a thoufand Horfe, of two thoufand, five thoufand, feven, ten, and twelve thoufand; their Pay being lefs or more in proportion to the number of Horfes; I fay, of Horfes, because they are not paid in refpeft of the Horfemen, but of the Horfe; the Omrabs having power to entertain Horfemen of two Horfes a man, to be the better able to serve in the hot Countries, where ’tis a common faying, That the Horfeman that hath but one Horfe, is more than half a Poorman. Yet we muft not think, that they are oblig’d to entertain, or that the King effeotively pays fo many Horfe, as thefe great names of Dowzdeh or Hecht Hazary do impart, that is, 12000, or 8000 Horfe. These are fpecious Names, to amufe and attract Strangers; the King determines the number of Horfes in actual service, which they are bound to entertain, pays them according to this number; and besides, that he pays them a certain number which they are not bound to entertain; and this is that which ordinarily makes the principal part of their Penfions; not to fpeak of what they finge out of the Pay of every Horf man, and of the number of the Horfes; which certainly amounts to very confiderable Penfions; efpecially if they can obtain good Jufd-biirs, that is, good Lands for their Penfion. For I faw, that the Lord, under whom I was, that was a Penge-hazary, or one of five thoufand Horfe, and who was only obliged to entertain five hundred in efteet, had, after all his Cavalry was paid, remaining for his Penfion five thoufand Crowns a month; though he was Nagdy, that is, paid in Mony drawn out of the Treafury, as all thofe are, that have not Lands. Yet notwithstanding all thofe great Penfions, I fee none but very few that are rich, but many that are uneafie and indebted: Not that they are ruin’d by keeping too plentiful Tables, as elfewhere great Lords frequently are; but that which exhaufteth them, are the great Prefents which they are oblig’d to make to the King at certain Festivals of the year, every one after the rate of his Pay: next, the vast Expenfes they muft be at for entertaining their Wives, Servants, Camels, and many Horfes of great value, which they keep in their particular Stables.

The number of the Omrabs, as well of thofe, that are in the Field in the Provinces and Armies, as of thofe that are at the Court, is very great. I never could preficely learn it; nor is it determined: But I have never feen lefs of them at Court, than twenty five or thirty, that are thus Penionaries according to a greater or leffer number of Horfes to be entertain’d by them, from 12000 downward to 1000. These are the Omrabs, that arrive to the Governments and principal Offices of the Court and Armies; that are, as they fpeak, the Pillars of the Empire, and that keep up the splendor of the Court’s never going abroad, but richly deck’d, sometimes riding on Elephants, some-
sometimes on Horfeshoe, sometimes carried in a Pauly or Chair, commonly attended by a good number of Horfemen, to wit, of thofe that have the Guard at that time, as also by many Footmen marching before, and on his fides, to make way, to drive away the Flies, to take off the duct with Peacocks tails, to carry water for drink, and sometimes Books of Accompts, or other Papers.

All thofe that are at Court, are oblig'd, under a confiderable Penalty, to come twice every day to salute the King in the Assembly, once about Ten or eleven a clock in the morning, when he renders Justice; and the fepond time, about fix hours at night. They are alfo oblig'd by turns to keep the Guard in the Castle once a week, during twenty four hours. Thither they carry at that time their Beds, Tapiferies and other Moveables, the King furnishing them with nothing but Provisions of Meat and Drink, which they receive with great reverence, making a treble obeifance, with their face turn'd to his Apartment, their hands down to the ground, and then lifted up upon their heads. Besides, they are oblig'd on Horfeshoe to follow the King whitherefovere he marcheth in any weather, rainy or dufy, whether he be carried in his Chair, or on an Elephant, or a Field-Throne, which laft is done by eight men carrying him on their shoulders, eight others marching on his fide, to refcue the others; himfeleft being in all Marches well cover'd from the inconveniences of the Weather, whether he go to War, or to Hunt, or to exercife his Soldiers. And this attendance thofe Omrahs are to give, except fome of them be exempted by the Mogul, because of their peculiar Offices, or upon the account of ficknees or old age, or to avoid embarraffment, as commonly 'tis practifed, when he goth only to fome neighbouring Town to hunt, or to fome house of Pleaflure, or to the Mosque, there being then feldom any about him but thofe that keep the Guard that day.

Manfebdes are Cavaliers of Manjeb, which is particular and honourable Pay; not fo great indeed as that of the Omrahs, but much greater than that of the others; they being esteemed as little Omrahs, and of the rank of thofe, that are raised to that dignify.

These acknowledge also none for their Head but the King, and they are generally oblidged to whatever we have faid the Omrahs are. In a word, they would be true Omrahs, if they had, as divers heretofore have had, fome Horfemen under them; whereas they have ordinarily but two, four, or fix Horfes, having the King's mark, and their Pay goes no higher than from 200, to 600 or 700 Roupies a month. Their number also is not fixed, but much exceeds that of the Omrahs, there being of them at the Court always two or three hundred, besides thofe that are in the Provinces and Armies.

Ranzerds are alfo a sort of Cavaliers, but fuch as have their Pay by the day, (as the word it felf imports) which yet fometimes is greater than that of many Manfebdes, but not fo honourable; but then they are not bound, as the Manfebdes, to take at a fet price (which fometimes is not too reasonable) of thofe Tapiferies and other Houfhold-rufl, that hath ferv'd for the King's Palace. Their number is very great; they enter into the meaner Offices, many of them being Clerks, Under-Clerks, Siguet-Men, and the like.

Simple Cavaliers, are thofe, that are under the Omrahs; amongst whom the moft confiderable, and having most Pay, are thofe that have two Horfes marked on the Leg with the mark of their Omrahs. Their Pay is not absolutely fixed, but depends chiefly from the generofity of the Omrahs, who may favour whom he pleafeth. Yet the Mogul's intention is, that the Pay of a simple Cavalier or Horfeman be no lefs than twenty five Roupies, or therafter a Month, flating his account with the Omrahs upon that foot.

The Pay of the Foot is the leaft; and their Mufluietiers are pitiful men, unless they difcharge when their Muflueet leans on that small wooden Fork hanging to it's yet even then they are afraid of fingeing their great Beards, and of burning their Eyes, but moft of all, leaft three Dgen or evil Spirit burn their Muflueet. Some of thofe have 20 Roupies a Month, fome 15, fome 10. But yet there are fome Gunners that have great Pay, espeffially thofe of the Franfueis or Christians, as Portuguefes, English, Dutch, Ger- mans, French, that retire thither from Goa, flying from English and Dutch Companies. Heretofore when the Mogul did not yet know how to manage Artillery, their Pay was very great. And there are yet fome of that time, who have 200 Roupies a Month; but now they will receive none for more than thirty two.

K 2
Their Artillery is of two sorts; the one is the great and heavy Artillery, the other the light. As for the former, I remember, that when the King after his Sicknes went with his whole Army abroad into the Country, diverting himself every day in Hunting, sometimes of Cranes, sometimes of the gray Oxen, (a kind of Elis) sometimes of Gazels, Leopards and Lions, and making his progress towards Labor and Kathmire (that little Paradise of India) there to pass the Summer, the Army had Seventy pieces of Cannon, most of them cast, not counting the two or three hundred Camels, carrying each a small Field-piece of the bignes of a good double Mufquet, fathened to those Animals. The other light Artillery is very brave and well order'd, consisting of fifty or sixty small Field-pieces all of Brass, each mounted on a little Chariot very fine and well painted, with a small Cotter before and behind for the Powder, drawn by two very fair Horfes, driven by a Coachman like a Caleche, adorned with a number of small red Streamers, each having a third Horfe led by the Chariot for relief.

The great Artillery could not always follow the King, who often left the Highway, and turn'd sometimes to the right, sometimes to the left hand, crossing the fields to find the true places for Game, and to follow the course of the Rivers. That therefore was to keep the Highway to go the more easily, and to avoid the embarafiments, which it would have met with in the ill passages, especially in thofe Boat-Bridges made to pafs Rivers. The light Artillery is infeparable from the perfon of the King, it marcheth away in the morning, when the King comes out of his Tent; and whereas he commonly goes a little alide into the places for Game, this Artillery paffeth on straight with all poftible speed, to be in time at the Rendezvous; and there to appear before the King's Tent, which is there made ready the day before; as are also the Tents of the great Omanahs: And this whole Artillery giveth a Volley juft when the King enters into his Tent, thereby to give notice to the Army of his arrival.

The Militia of the Field is not diftinct from that which is about the King: There are everywhere Omanahs, Manfelsars, Roufindars, fimple Horfemen, and Foot and Artillery where-ever any War is made. The difference is only in the number, which is much greater in the Field-Army, than in the other. For that Army alone, which the Mogul is constrain'd perpetually to maintain in Deccan, to bridle the potent King of Golconda, and to make War upon the King of Vijapour, and upon all the Raja's that join with him, must confift at leaft of twenty, or twenty five thoufand Horfes, fometimes of thirty.

The Kingdom of Kabul, for its ordinary Guard againft the Perfians, Angans, Bungalow, and I know not how many Mounteniers, requireth at leaft Fifteen thoufand. The Kingdom of Kathmire, more than four thoufand; and the Kingdom of Bengale, much more; not counting thofe that are employ'd in the War, which must almoft alwaies be maintain'd on that fide; nor thofe which the Governors of the feveral Provinces do need for their defence, according to the particular extent and fituation of their Governments, which maketh an incredible number.

Not to mention the Infantry, (which is inconsiderable) I am apt to believe with many others, well inform'd of these matters, that the number of the Horfe in actual service about the King's Perfon, comprehending the Cavalry of the Raja's and Patans, mounteth to thirty five or forty thoufand; and that this number, jointed to thofe that is abroad in the Field, may make two hundred thoufand, and better.

I say, that the Infantry is inconsiderable; for I can hardly believe, that in the Army which is about the King, comprizing the Mufquetiers, and all the Gunners and their Mates, and whatever ferves in this Artillery, can amount to much more than fifteen thoufand; whence you may make a near guess, what the number of the Foot must be in the Field. So that I know not whence to take that prodigious number of Foot, which some do reckon in the Armies of the Great Mogul, unlefs it be, that with this true Servility they confound all the S serving-men and Victuallers that follow the Army; for in that fensft I should easily believe, that they had reason to reckon two or three hundred thoufand men in that Army alone which is with the King, and sometimes more; especially when 'tis certain, that he is to be long abfent from the Capital City: which will not feem fo strange to him, that considers the multitude and confusion of Tent, Kitchen, Baggage, Women, Elephants, Camels, Oxfen, Horfes, Waiting-men, Porters, Foragers, Victuallers, Merchants of all forts, that must follow the Army; nor to him, that knows the State and particular Government of that Country, wherein the King is the sole Proprietor of all the Lands of the Kingdom; whence it necefsarily follows, that a whole Metropolitan City, such as Debly and Agra, liveth of almoft nothing but of the Soldiery,
of the Mogol.

Soldiery, and is consequently oblig'd to follow the King when he taketh the Field; those Towns being nothing less than Paris, but indeed no otherwise governed than a Camp of Armies a little better and more conveniently lodge'd than in the open Field.

Besides all these things, you may also consider, that generally all this Militia, which I have been representing to you, from the greatest Omrah, to the meanest Soldier, is indifferently paid every two months, the King's Pay being its sole refuge and relief; nor can its Pay be deferred there, as 'tis sometimes with us; where, when there are pressing occasions of the State, a Gentleman, an Officer, and even a simple Cavalier, can stay awhile, and maintain himself of his own Stock, Rents, and the Income of his Land. But in the Mogol's Country, all must be paid at the time prefixed, or all disbands and starves, after they have fold that little they have; as I saw in this last War, that many were going to do, if it had not soon ceased. And this the more, because that in all this Militia, there is almost no Soldier that hath not Wife and Children, Servants and Slaves, that look for this Pay, and have no other hope of relief. And hence it is, that many wonder, considering the huge number of persons living of Pay (which amounts to millions) whence such vast Revenues can be had for such excessive Charges: Although this need not to be so much wondered at, considering the Riches of the Empire, the peculiar Government of the State, and the vast universal Propriety of the Sovereign.

You may add to all this, That the Grand Mogol keeps nigh him at Deby and Agra, and threescore, two or three thousand brave Horses, to be always ready upon occasion; as also eight or nine hundred Elephants, and a vast number of Mules, Horses, and Porters, to carry all the great Tents and their Cabine's, to carry his Wives, Kitchens, Household-stuff, Ganges-Water, and all the other necessaries for the Field, which he hath always about him as if he were at home; things not absolutely necessary in our Kingdoms.

To this may be added those incredible expenses upon the Seraglio, more indispensible than will be easily believ'd; that vast store of fine Linnen, Cloth of Gold, Embroideries, Silks, Musk, Amber, Pearls, sweet Essences, &c. consumed there.

All these charges being put together, and compar'd with the Revenues the Mogol may be thought to have, it will be easy to judge, whether he be indeed so very rich, as he is made to be. As for me, I very well know, that it cannot be denied, that he hath very great Revenues; I believe, he hath more alone than the Grand Seigneur, and the King of Peru, both together: But then, to believe all these extravagant stories made of the vastness of his Revenues, is a thing I could never do: And if I should believe the best part of them, yet should I not believe him in effect and truly so rich, as the World rings of him; unless a man would say, that a Treasurer, who receiveth great Sums of money from one hand at the same time when he is oblig'd to disburse them to another, were therefore truly rich. For my part, I should count that King rich indeed, who, without oppressing and impoverishing his People too much, should have a Revenue sufficient to keep a great and gallant Court, (after the manner of that of ours, or otherwise,) and a Militia sufficient both to guard his Kingdom, and to make an important War for divers years against his Neighbours; as also to show the Generosity, to build some Royal Edifices, and to make those other expenses which Kings are wont to make according to their particular inclinations; and who, besides all this, should be able to put up in his Treasury, for a Reserve, Sums big enough to undertake and maintain a good War for some years. Now I am apt enough to believe, that the Great Mogol enjoyeth very near these advantages, but I cannot persuade myself, that he hath them in that excess, as is thought and pretended. Tho' vast and inevitable expenses, that I have taken notice of, will certainly incline you to my Opinion without any other consideration; but you will, doubtsless, be altogether of my mind, when I shall have represented to you these two things, which I am very well informed of.

The one is, that the Great Mogol, now reigning, about the end of this last Revolution, though the Kingdom was everywhere in peace (except in Bengale, where Sultan Sujaib yet held out,) was much perplexed where to find means for the subsistence of his Armies, though they were not so well paid as at other times, and the War lasted no longer than five years, or thereabout, and though also he had laid hold of a good part of the Treasury of his Father Chab-Teban.

The other is, That all this Treasure of Chab-Teban, who was very frugal, and had Reigned above Forty years without considerable Wars, never mounted to fix

Kourours,
of Roupiers. A Roupy is about twenty nine pence. An hundred thousand of them make a League, and an hundred Leagues make one Kourour. [So that the six Kourours would make about seven Millions and an half English Money.] 'Tis true, I do not comprehend in this great Treasure that great abundance of Goldsmiths work, so variously wrought in Gold and Silver; nor that vast store of precious Stones and Pearls of a very high value. I doubt, whether there be any King in the World that hath more. The Throne alone, cover'd with them, is valu'd at least three Kourours, if I remember aright: But then, it is to be consider'd also, that they are the spoils of those ancient Princes, the Patans and Rajas, gather'd and piled up from immemorial times, and still increasing from one King to another, by the Prefents which the Omrabs are oblig'd yearly at certain Festival-days to make him; and which are esteemed to be the Jewels of the Crown, which it would be criminal to touch, and upon which a King of Mogul in case of necessity would find it very hard to procure the least Sun.

But before I conclude, I shall take notice, whence it may proceed, that though this Empire of Mogul be thus an Abyss of Gold and Silver, (as hath been said,) yet notwithstanding there appears no more of it among the people, than elsewhere: yea, rather that the People is there less Monied than in other places.

The first reason is, that much of it is confin'd in melting over and over all those Nofe and Ear-rings, Chains, Finger-rings; Bracelets of Hands and Feet, which the Women wear, but chiefly in that incredible quantity of Manufactures, wherein so much is spent, which is lost, as in all thofe Embroiderries, Silk-stuffs, enterwoven with Gold and Silver, Cloth, Scarf, Turbants, &c. of the fame. For generally all that Militia loveth to be guided from the Omrabs to the meanest Soldiers with their Wives and Children, though they should starve at home.

The second, That all the Lands of the Kingdom being the Kings propriety, they are given either as Benefices, which they call Jafghirs, or, as in Turky, Timars, to men of the Militia for their Pay or Pension (as the word Jafghir imports:) Or else they are given to the Government for their Pension, and the entertainment of their Troops, on condition that of the surplus of those Land-revenues they give yearly a certain sum to the King, as Farmers; Or lastly, the King referves them for himself as a particular Domaine of his House, which never or very seldom are given as Jafghirs, and upon which he keeps Farmers, who also must give him a yearly sum; which is to say, that the Timariots, Governours and Farmers have an absolute Authority over the Country-men, and even a very great one over the Tradesmen and Merchants of the Towns, Boroughs, and Villages, depending from them: so that in those Parts there are neither great Lords nor Parliament, nor Preffidial Courts, as amongst us, to keep these People in awe: nor Kadi or Judges, powerful enough to hinder and repress their violenc: Nor, in a word, any person, to whom a Country-man, Tradef-man, or Merchant, can make his complaints to, in cafes of extortion and tyranny, often practi-
ced upon them, by the Soldiers and Governours, who everywhere do impudently abuse the Authority Royal, which they have in hand, unless it be perhaps a little in those places that are near to Capital Cities, as Dehli and Agras, and in great Towns and confiderable Sea-ports of the Provinces, whence they know that the complaints can be more easily conveyed to the Court. Whence it is, that all and every one feels in continual fear of these people, especially of the Governours more than any Slave doth of his Master: that ordinarily they affect to appear poor and money-les, very mean in their Apparel, Lodging, Houfhold-fluff, and yet more in meat and drinks, so that oftentimes they apprehend even to meddle with Trade, lest they should be thought rich, and fo fall into the danger of being ruined: So that at last they find no other remedy to secure their Wealth, than to hide and dig their money deep under Ground, thus getting out of the ordinary commerce of men, and so Dying, neither the King nor the State having any benefit by it. Which is a thing not only happens among the Pea-
fants and Artizans, but (which is far more confiderable, amongst all forts of Mer-
chants, whether Mahometans or Heathen,) except some that are in the Kings, or some Omrabs Pay, or that have some particular Patron and support in power: But principally among the Heathen, which are almost the only Masters of the Trade and Money, infatuated with the belief, that the Gold and Silver, which they hide in their life-time, shall serve them after death. And this, in my opinion, is the true reason, why there appears so little money in Trade among the People.

But thence ariseth a Question very confiderable, viz. Whether it were not more expen-
dient,
of the Mogol. 75

dient, not only for the Subjects, but for the State itself, and for the Sovereign, not to have the Prince such a Proprietor of the Lands of the Kingdom, as to take away the Manor and Town amongst private persons; as 'tis with us; For my part, after a strict comparing the State of our Kingdoms, where that Manor and Town holds, with that of those other Kingdoms, where it is not, I am thoroughly persuaded, that it is much better and more beneficial for the Sovereign himself, to have it so as 'tis in our parts. Because that in those parts where 'tis otherwise, the Gold and Silver is lost, as I was just now observing: There is almost no person secure from the violence of those Timariots, Governours, and Farmers: The Kings, how well ever they be disposed toward their people, are never almost in a condition (as I lately noted) to get Justice administered to them, and to hinder tyrannies especially in those great Dominions, and in the Provinces remote from the Capital Towns: Which yet ought to be, as doubtles it is, one of the chief employments and considerations of a King. Besides, this tyranny often grows to that excess, that it takes away what is necessary to the life of a Peasant or Tradesman, who is starvd for hunger and misery; who gets no Children, or if he doe, fees them die young for want of food; or that abandons his Land, and turns some Cavalier's man, or flies whither he may to his Neighbours, in hopes of finding a better condition. In a word, the Land is not tilled but almost by force, and confecutively very ill, and much of it is quite spoilt and ruined, there being none to be found, that can or will be at the charge of entertaining the ditches and channels for the course of waters to be convey'd to necessary places; nor any body that care to build HousFs, or to repair those that are ruinous; the Peasant reasoning thus with himself: Why should I toil so much for a Tyrant that may come to morrow to take all away from me, or at least all the lost of what I have, and not leave, if the fancy taketh him, so much as to sustain my life even very poorly? And the Timariot, the Governor and the Farmer, will reason thus with himself: Why should I betray my land, and take pains of bettering or maintaining this Land, since I must every hour expect to have it taken from me, or exchanged for another? I labour neither for my self, nor for my Children; and that place which I have this year, I may, perhaps, have no more the next. Let us draw from it what we can, whilst we possesse it, though the Peasant should break or starve, though the Land should become a Desert, when I am gone!

And for this very reason it is, that we see those vast Estates in Asia go so wretchedly and palpably to ruin. Thence it is, that throughout those Parts we see almost no other Towns but made up of earth and dirt; nothing but ruin'd and deserted Towns and Villages, or such as are going to ruin. Even thence it is, that we see (for example) those Mesopotamia's, Asia, Palestine's, those admirable Plains of Antioch, and so many other lands, anciently so well tilled, so fertile, and so well peopled, at the present half deserted, untill'd and bandon'd, or become pestilent and uninhabitable Bogs. Thence it is also, that of those incomparable Lands of Egypt it is observ'd, that within less than four score years, more than the tenth part of it is lost, no people being to be found, that will expend what is necessary to maintain all the Channels, and to restrain the River Nile from violently overflowing on one hand, and so drowning too much the low Lands, or from covering them with Sand, which cannot be remove'd from thence but with great pains and charges. From the same root it comes, that Arts are languishing in those Countries, or at least flourish much less than else they would do, or so with us. For what heart and spirit can an Artizan have to study well, and to apply his mind to his work, when he sees, that among the people, which is for the most part beggarly, or will appear so, there is none that considers the goodness and neatness of his Work, every body looking for what is cheap, and that the Grandees pay them but very ill, and when they please. The poor Tradesman often thinking himself happy, that he can get clear from them without the Korrah, which is that terrible Whip that hangs nigh the Gate of the Omars. Further, when he seeth that there is no help at all ever to come to any thing, as to buy an Office, or some Land for himself and Children, and that even he dare not appear to have a Penny in Cash, or to wear good Cloaths, or to eat a good Meal, for fear he should be thought rich. And indeed the beauty and exactness of Arts had been quite lost in those Parts long ago, if it were not that the Kings and Grandees there did give Wages to certain Workmen, that work in their Houses, and there teach their Children, and endeavour to make themselves able in order to be a little more consider'd, and to escape the Korrah's; and if also it were not, that those great and rich Merchants of Towns, who are protected by good and powerful
powerful Patrons, pay'd those Workmen a little better: I say, a little Better; for, what fine fluffs ever we see come from those Countries, we must not imagine, that the Workman is there in any honour, or comes to any thing; 'tis nothing but meer Necessity, or the Cudge, that makes him work, he never grows rich; it is no small matter, when he hath wherewith to live, and to cloath himself narrowly. If there be any mony to gain of the Work, that is not for him, but for those great Merchants of Towns, I was just now speaking of; and even these themselves find it often difficult enough to maintain themselves, and to prevent Extortion.

'Tis from the same cause also, that a grofs and profound Ignorance reigns in those States. For, how is it possible, there should be Academies and Colleges well founded, where are such Founders to be met with? And if there were any, Whence were the Scholars to be had? Where are those that have means sufficient to maintain their Children in Colleges? And if there were, who would appear to be so rich? And if they would, Where are those Benches, Preferments, and Dignities, that require Knowledge and Abilities, and that may animate young men to study?

Thence it is likewise, that Traffick languisht in all that Country, in comparision of ours. For how many are there, that care to take pains, to run up and down, to write much, and to run danger for another, for a Governor, that shall extort, if he be not in league with some considerable Sword-man, whose Slave he in a manner is, and that makes his own Conditions with him?

It is not there, that the Kings find for their service, Princes, Lords, Gentlemen, Sons of rich and good Families, Officers, Citizens, Merchants, and even Tradesmen, well born, well educated, and well instructed: men of Courage, that have a true affection and respect for their King, that often live a great while at the Court, and in the Army, at their own Expences, entertaining themselves with good hopes, and content with the favourable aspect of the Prince; and who, upon occasion, fight manfully, covetous to uphold the honour of their Ancestors and Families. Those Kings, I say, never fee about them, but men of nothing, Slaves, Ignorants, Brutes, and such Courtizans as are raised from the Dust to Dignities; and that for want of good Education and Instruction, almost always retain somewhat of their Offspring, of the temper of Beggars, enriched, proud, unfussurable, heartless, insensible of honour, disingenuous, and void of affection and regard for the honour of their King and Country. Here it is, where those Kings must ruine all, to find means to defray all those prodigious Charges, which they cannot avoid for entertaining their great Court, which hath no other source to subsist but their Coffers and Treasure, and for maintaining constantly the vast number of Soldiers, necessary for them to keep the People in subjeftion, to prevent their running away, to make them work, and to get what is exacted from them, they being to many Desperado's, for being perpetually under hatches, and for labouring only for others.

Thence it is also, that in an important War that may happen (which may be almost at all times) they must almoft of necessity fell the Government for ready Mony, and immense Sums, whence chiefly that ruine and defolation comes to pafs which we see. For the Government, which is the Buyer, must not he be re-imbursed of all those great Sums of mony, which he hath taken up, perhaps the third or fourth part, at high interest? Muff not a Governor allo, whether he have bought the Government or not, find means as well as a Timariot and a Farmer, to make every year great Prefents to a Vifir, an Emmerch, a Lady of the Seraglio, and to those other persons that support him at Court? Muff he not pay to the King his usual Tributes, and withal enrich himself, that wretched Slave, half famih'd, and deeply indebted when he first appear'd; without Goods, Lands, and Revenues of his Houfe, such as they all are. Do not they ruine all, and lay all waffe? I mean those, that in the Provinces are like to many small Tyrants with a boundles and unmeafur'd Authority, there being no body there, as hath been already said, that can refrain them, or to whom a Subject can have refuge, to save himself from their Tyraffy, and to obtain Juflice?

'Tis true, that in the Empire of the Mogul, the Vakea-nevis, that is, those Persons, whom he sends into the Provinces to write to him whatever paffeth there, do a little keep the Officers in awe, provided they do not collude together (as it almost always happens) to devour all; as also that the Governments are not there fo often fold, nor fo openly as in Turkey; I say, not fo openly (for those great Prefents, they are from time to time obliged to make, are almost equivalent to Sales) and that the Governors ordinarilily remain longer in their Governments; which maketh them not fo hungry, fo beggarly,
garly, and to deep in debt, as those new Comers, and that conseqentfly* they do not always tyrannize over the people with so much cruelty; even apprehending, left they should run away to the Raja’s, which yet falls out very often.

'Tis also true, that in Persia the Governments are not fo frequently nor fo publicly fold as in Turky; the Sons of the Government all succeding often enough to their Fathers; which is also the caufe, that the people there is often not so ill treated as in Turky, and occasions withal, that there is more politeness, and that even some there are that addict themselves to study. But all that is really but a flight matter, those three States of Turky, Persia and India; forasmuch as they have all three taken away the Meum and Tuum as to Land, and propriety of Possessions (which is the foundation of whatever is good and regular in the World) cannot but very near resemble one another: they have the fame defect, they must at last, sooner or later, needs fall into the same inconveniences, which are the necessary consequences of it, viz. Tyranny, Ruine, and Defolation.

Far be it therefore, that our Monarchs of Europe should thus be Proprietors of all the Lands which their Subjects possess. Their Kingdoms would be very far from being so well cultivated and peopled, so well built, so rich, so polite and flourishing as we see them. Our Kings are otherwise rich and powerful; and we must avow that we are much better and more royally served. There would be Kings of Defairs and Solitudes, of Beggars and Barbarians, such as those are whom I have been representing; who, because they will have all, at last lose all; and who, because they will make themselves too rich, at length find themselves without riches, or, at least, very far from that which they covet after, out of their blind Ambition and Passion, of being more absolute than the Laws of God and Nature do permit. For, where would those Princes, those Prelates, those Nobles, those rich Citizens, and great Merchants, and those famous Artizans, those Towns of Paris, Lyons, Rouen, London, and so many others? Where would be that infinite number of Burroughs and Villages, all those fair Country-houses and Fields, and Hillslocks, tilled and maintained with so much Industry, Care and Labour? And where would consequently be all those vast Revenues drawn thence, which at last enrich the Subjects and the Sovereign both? We should find the great Cities, and the great Boroughs rendred inhabitable, because of the ill Air, and to fall to ruine without any bodies taking care of repairing them; the Hillslocks abandoned, and the Fields overspread with the Buffels, or filled with pestilential Marishes, as hath been already intimated.

A word to our dear and experienced Travellers: They would not find those fair conveniences of Travelling; they would be obliged to carry all things with them, like the Bohemians; and all those good Inns, for example, that are found between Paris and Lyons, would be like ten or twelve wretched Caravans-terrars, that is, great Barns, rafed and paved, such as our Post-roads are, where hundreds of men are found pel-inel together with their Horses, Mules and Camels, where one is filled with heat in Summer, and starved of cold in Winter, if it were not for the breathing of those Animals, that warm the place a little.

But it will be said, we see some States, where the Meum and Tuum is not, (as for example, that of the Grand Seignior, which we know better than any, without going so far as the Indies) that do not only subsist, but are also very powerful, and encrease daily.

'Tis true, that that State of the Grand Seignior, of such a prodigious Extent as it is, having so vast a quantity of Lands, the Soil of which is so excellent, that it cannot be destroyed but very difficultly, and in a long time, is yet rich and populous; but it is certain also, that if it were cultivated and peopled proportionably to ours, (which it would be, if there were propriety among the Subjects throughout) it would be a quite different thing; it would have people enough to raise such prodigious Armies as in old times, and rich enough to maintain them. We have travelled through almost all the parts of it; we have seen how strangely it is ruined and unpeopled; and how in the Capital City there now need three whole months to raise five or six thousand men. We know also, what it would have come to ere this, if it had not been for the great number of Christian Slaves that are brought into it from all Parts. And no doubt but that, if the fame Government were continued there for a number of years, that State would des- troy itself, and at last, fall it by its own Weakness, as it seems that already it is hardly maintained but only by that means, I mean, by the frequent change of Governments.
there being not one Governor, nor any one man in the whole Empire, that hath a penny to enable him to maintain the least thing, or that can almost find any men, if he had money. A strange manner to make States to subsist! There would need no more for making an end of the Seditions, than a Drama of Pigs, who killed the half of the Kingdom with hunger, and turned it into Forests, hindering for some years the lands from being tilled, though yet he hath not succeeded in his Design, and the State have afterwards been divided, and that even lately Asia, the Capital Town, was upon the point of being taken by an handful of China Fugitives. Mean time we must confess, that we are not like to see in our days that total ruin and destruction of this Empire we are speaking of, (if so be we see not something worse) because it hath Neighbors, that are so far from being able to undertake any thing against him, that they are not so much as in a condition to resist him, unless it be by those succours of strangers, which the remoteness and jealousy would make flow, small, and suspect.

But it might be yet further objected, that it appears not, why such States as these might not have good Laws, and why the People in the Provinces might not be enabled to come and make their Complaints to a Grand Visir, or to the King himself. 'Tis true, that they are not altogether delirious of good Laws, and that, if those which were amongst them were observed, there would be as good living there, as in any part of the World. But what are those Laws good for, if they be not observed, and if there be no means to make them to be executed? Is it not the Grand Visir, or the King that appoints for the People such beggarly Tyrants, and that hath no others to set over them? Is it not He that sets those Governments? Hath a poor Peasant or Tradesman means to make great Journeys, and to come and seek for Justice in the Capital City, remote, perhaps, 150 or 200 Leagues from the place of his Abode? Will not the Governor cause him to be made away in his journey (as it hath often happened) or catch him sooner or later? And will he not provide his Friends at Court, to support him there, and to represent things quite otherwise than they are? In a word, this Governor, hungry as well as the Timarots and Farmers (that are all men for drawing Oylout of Sand, as the Persian speaks, and for ruining a World, with their heap of Women-harpies, Children and Slaves) this Governor, I say, is he not the absolute Master, the Superintendent of Justice, the Parliament, the Receiver, and all?

It may perhaps be added, That the Lands, which our Kings hold in Domains, are no less well tilled and peopled, than other Land. But there is a great difference between the having in propriety some Lands here and there in a great Kingdom (which changes not the Constitution of the State and Government) and the having them all in propriety, which would alter it altogether. And then we in these Parts have Laws so rational, which our Kings are willing to be the first to observe, and according to which they will that their particular Lands shall be governed as those of their Subjects are, so as to give way, that Actions of Law may be laid against their own Farmers and Officers, so that a Peasant or Tradesman may have means to obtain Justice, and to find remedy against the unjust violence of those that would oppress him: Whereas in those Parts of Asia, I see almost not any refuge for those poor People; the Cudgel and the Hammer of the Governor being in a manner the only Law that rules, and decides all Controversies there.

Lastly, It may be said, that 'tis at least certain, that in such States there is not such a multitude of long-lasting Suits of Law, as in these Parts, nor so many Lawyers of all forts, as amongst us. It is in my opinion, very true, that one cannot too much applaud that old Persian Saying, Na-haet Kouta Better-Ex, bab Deraz, that is, Short Injustice is better than long Justice; and that the length of Law-Suits is unendurable in a State, and that it is the indispensible duty of the Sovereign, by all good means, to endeavor a remedy against them. And 'tis certain, that by taking away this Mowen and Tuam, the Root would be cut of an infinite number of Law-Procceses, and especially of almost all those that are of importance, and long and perplexed; and consequently there would not need so great a number of Magistrates, which our Sovereigns do employ to administer Justice to their Subjects, nor that swarm of men, which subsist only by that way. But 'tis also manifest, that the Remedy would be an hundred times worse than the Disease, considering those great inconveniences that would follow thereupon, and that in all probability the Magistrates would become such as those of the Asiatick States, who deferve not that Name; for, in a word, our Kings have yet cause to glory upon the account of good Magistracy under them. In those Parts, some Merchants
chants excepted, Justice is only among the meanest sort of People, that are poor, and of an unequal condition, who have not the means of corrupting the Judges, and to buy false Witnesses, that are there in great numbers, and very cheap, and never punished. And this I have learn'd every where by the experience of many years, and by my solicitous Enquiries made among the People of the Country, and our old Merchants that are in those Parts, as also of Ambassadors, Consuls and Interpreters; whatever our common Travellers may say, who, upon their having seen by chance, when they pass'd by, two or three Porters, or others of the like Gang, about a Kady, quickly dispatching one or other of the Parties, and sometimes both, with some lathes under the sole of their Feet, or with a Maybale Baba, some mild words, when there is no Wool to flay; who, I say, upon sight of this, come hither, and cry out, O the good and short Justice! O what honest Judges are those in respect of ours! Not considering in the mean time, that if one of those Wretches, that is in the wrong, had a couple of Crows to corrupt the Kady, or his Clerks, and as much to buy two false Witnesses, he might either win his Proces, or prolong it as long as he pleased.

In conclusion, to be short, I say, That the taking away this Propriety of Lands among private men, would be infallibly to introduce at the same time Tyranny, Slavery, Injustice, Beggary, Barbarism, Defolation, and to open a Highway for the ruine and destrucion of Mankind, and even of Kings and States: And that on the contrary, this Memon and Tuum, accompanied with the hopes that every one shall keep, what he works and labours for, for himself and his Children, as his own; is the main foundation of whatever is regular and good in the World; Infomuch that, whatsoever shall cast his eyes upon the different Countries and Kingdoms, and taketh good notice of what follows upon this Propriety of Sovereigns, or that of the People, will soon find the true source and chief cause of that great difference we see in the several States and Empires of the World, and avow, that this is in a manner that which changes and diversifieth the Face of the whole Earth.

The End of the SECOND TOME.
A LETTER TO
Monseur de la M O T H E l e V A Y E R,
WRITTEN
At DEHLI, July 1. 1663.
CONTAINING
The Description of DEHLI and AGRA; and divers Particulars discovering the Court and Genius of the Mogols and Indians.

SIR,

Know that one of the first Questions you are like to ask me, at my return in France, will be, Whether Dehli and Agra are Cities as fair and large, and as well peopled as Paris. Concerning its Beauty, I shall tell you by way of Preface, that I have sometimes wonder'd to hear our Europeans, that are here, despising the Towns of the Indies, as not coming near ours, in respect of the Edifices. Certainly they ought not to resemble them; and if Paris, London, and Amsterdam, flood in the place where Dehli is, the greatest part of them must be thrown down, to build them after another manner. Our Cities indeed have great Beauties and Embellishments, but they are such that are proper to them, and accommodated to a cold Climat. Dehli also may have its Beauties peculiar to it, and suitable to a very hot Climat: For you are to know, that the heat here obligeth all People, even the great Lords, and the King himself, to go without Stockings, in a kind of Slippers only, a fine and flight Turbant on their Heads, and the other Garments accordingly; that there are months in the Summer so excessively hot, that in the Chambers one can hardly hold ones hands against a Wall, nor ones head on a Cushion: And that People are oblig'd for the space of more than fix months to lie without covering, at the door of their Chamber, as the Rabble doth in the open Streets, or as the Merchants, and other People of some Quality do, in some airy Hall or Garden, or upon some Terras well watered at Night: thence you may judge, whether if there were such streets as that of St. Jacques, or St. Denis, with their Houltes flut, and of so many Stories high, they would be habitable? And whether in the Night, especially when the heats are without wind and fuffling, it would be possible to sleep there? And who is there (I pray) that would have a mind in Summer, when he returns on Horfeback from the City half dead, and in a manner fliled of the heat and duff, and all in a Sweat, (for so it is) to go climbing up an high pair of Stairs, which often is narrow and dark, to a fourth or fifth Story, and to abide in this hot and suffocating Air? On fuch occasions they defire nothing, but to throw down into the Stemack a Pint of fresh Water, or Lemonade, to undrefs, to wash the Face, Hands and Feet, to lie down in some cool and shady place all along, having a Servant or two to fan one by turns, with their great Pahbus, or Fans. But, to leave this, we shall now endeavour to entertain you with the repreffation of Dehli as it is, that fo you may judge, whether it be truly faid, that it is a fair City.
It is now about forty years that Chab-Jebam, Father of the Grand-Mogol Aurung-Zebe now reigning, to eternize his memory, caused to be built a Town contiguous to old Debli, which he called after his Name Chab-Jean-Abad, and by way of abbreviation Jean-Abad; that is to say, a Colony of Chab-Jeban, designing to make it the Capital of the Empire, instead of Agra, where he said, that the Summer heats were too violent. This nearness hath occasioned, that the ruins of old Debli have served to build a new City; and in the Indies they scarce speak any more of Debli, but only of Jehan-Abad. Yet notwithstanding, since the City of Jehan-Abad is not yet known amongst us, I intend to speak of it under the old name of Debli, which is familiar to us.

Debli then is a Town altogether new, seated in a plain Campagne, upon a River like our Loire, called Gemma, and built along one side of the River only; there being but one Boat-bridge to pass over into the Plain. This Town is surrounded with Walls, except the River side: these Walls are of Bricks, and without a considerable defence, they being without a Ditch, and having nothing to flank them but round Towers after the old way, distant from each other an hundred common paces, and a rampart behind them, four or five foot thick. The compass of these Walls, comprizing the Fortresses, is not so big as is commonly believed: I have gone it round with ease in three hours; and I believe not, though I was on Horseback, that I dispatched more than one league in an hour: 'tis true, that if you will take into the Town a very long Suburb, which goeth towards Labor, as also what remains inhabited of old Debli, which is likewise a great and very long Suburb, and besides, three or four small Suburbs more, all that would make in a direct line above a league and a half, and such a compass which I cannot well determine, because that between the Suburbs are great Gardens, and large spaces not built; but I may say, that thus taken it would be a prodigious bigness.

The Fortresses, in which is the Methalle, or Seraglio, and the other Royal Apartments, which I shall hereafter speak of, is built round upon the River; yet there is between the Water and the Walls a pretty large and long sandy space, where commonly Elephants are exercised, and where frequently the Militia of the Omrabs and Rajas is mustered in the King's presence, who looks out of the Windows of one of his Apartments. The Walls of the Fortresses, as to their round antick Towers, are very near like those of the Town, but they are partly of Bricks, and partly of a certain red Stone resembling Marble, which maketh them look fairer than those of the Town; besides that, they are much higher, stronger and thicker, being able to bear some Field-pieces that are there planted towards the Town; and incompassed also, excepting that side which respecteth the River, with a fair Ditch, walled up with Free-stone, full of Water and Fith. But yet whether they are considerable for strength; a battery of some middle sized Canons would, in my opinion, soon call them down.

Round about the Ditch there is a pretty large Garden, at all times full of Flowers and green Apricocks, which together with those great Walls all red, maketh a very fine sight.

About this Garden is the great Street, or rather the great Place Royal, to which the two great and principal Gates of the Fortresses do answer, and to these Gates the two chief Streets of the Town.

In this great Place it is, where the Tents of the Rajas are, that are in the King's Pay, to keep there every one in his turn their weekly Guard; whereas the Omrabs and the Manjebars, or small Omrabs, keep it within the Fortresses. These little Sovereigns are not pleased to see themselves thus and so long shut up in a Fort.

In this very Place it is, where at the break of day are exercised the Horses of a long Royal Stable, near it. And here 'tis also, that the Kobat-kan, or great Commissioner of the Cavalry, carefully vieweth the Horses of those Cavaliers, that have been received into Service, to the end that if these Horses are of Turkijtan, or Tartary, and large and strong enough for Service, the King's Mark, and that of the Omrabs, under whom such Cavaliers are to be lifted, may be branded upon them: A thing not ill devised, to prevent the mutual Loan of Horses in the Multiers.

This same Place is also a kind of Bazaar, or Market, of an hundred things sold there, and a Rendezvous of Players, and Juglers of all sorts, as the Pont-neuf at Paris. It is no less the Meeting-place of the poor Akrologers, as well Mahometan as Heathen. These Doctors (forsooth) sit there in the Sun upon a piece of Tapestry, all covered with dust, having about them some old Mathematical Instruments, which they make them of to draw Passengers, and a great open Book representing the Animals of the Zodiac. These men
men are the Oracles, but rather the Afrontiers of the Vulgar, to whom they pretend to give, for one Passa, that is, a penny, good Luck; and they are they, that looking upon the Hands and the Face, turning over their Books, and making a few of Calculations, determine the fortunate moment when a Business is to be begun to make it successful. The mean Women, wrap up in a white Sheet from Head to Foot, come to find them out, telling them in their Ear their most secret Concerns, as if they were their Confessors, and (which smells very strongly of Stupidity and Folly) entreat them to render the Stars propitious to them suitable to their Designs; as if they could absolutely dispone of their Influences.

The most ridiculous of all these Astrologers, in my opinion, was that mongrel Portuguese; fugitive from Goa, who fowed in that Place with much Gravity upon his piece of Tappertry, like the rest, and had a great deal of Custom, though he could neither write nor read, and as for Instruments and Books, was furnished with nothing else but an old Sea-Compass, and an old Romish Prayer-Book in the Portuguese Language, of which he shewed the Pictures for Figures of the Zodiac: *A tal Beija, tal Astrologo: For such Beasts, such Astrologer, said he to the Reverend Father Buzor, a Jesuit, who met him in that Place.

I here speak only of the pitiful Astrologers of the Bazar; for there are others in these Parts, that are in the Courts of the Grandees, and are considered as great Clerks, and are very rich; whole Asia being overspread with this Superstition. The Kings and the great Lords, who would not undertake the least things without consulting them, allow them great Salaries, that they may read to them what is written in the Heavens, (for so they speak here) and take out for them that fortunate moment, I was lately speaking of; or find out, at the opening of the Alcoran, the decision of all their Doubts.

To return; these two principal Streets, which I said do answer to the two Gates of the Fortrefs, and to the Place, may have twenty five or thirty common paces in breadth, and they run in a freight line as far as you are able to fee: Yet that which leads to the Gate of Labor, is much longer than the other; but they are both alike as to the Houses. There is on both sides nothing but Arches, as in our Place Royal; yet with this difference, that they are but of Bricks, and that there is not any Building upon them, but only the Terraces. There is also this difference, that they are not continued Galleries. These Arches are generally sever'd by Rails that make Shops which are not to be shut, where Trade-men work in the day, where Bankers fit for their Business, and where Merchants let out their Wares, which at night they lock up in a Magazin, the little Door of which, to be shut, is in the bottom of every Arch.

It is upon this Magazin, which is in the back-part of the Arches, that the Houses of Merchants are built and raised, which make a Shew good enough towards the Street, and are also pretty convenient, being well aired, out of the way of the dust, and having for their Floor the terraces of the Arches, upon which they can walk to look out upon the Street, and to sleep at night in fresco. But excepting these Houses of the chief Streets, and a few others, there are not many of these fair Houses, that are thus raised upon Terraces; nor are even these two Streets universally furnish'd with them, there being mostly upon the Magazin, or on the side, nothing but a small Building, not seen from the Street, the great Merchants having their Houses somewhere else, whether they retire at night.

Besides these two principal Streets, there are yet five others, which indeed are not so long, nor so freighted, but for the rest, are altogether like them. There are also a great many other Streets crossing those on all sides, whereof there are also some furnish'd with Arches; but because they have been built piece-meal by such particular persons, as have not observed the Symmetry that was requisite, they are, for the most part, neither so large nor so freighted, nor so well build'd as the others.

Amongst all these Streets are spread every where, the Houses of the Mansehhdars, or little Omnads, and those of the men of the Law, as also of many great Merchants, and other private men; of which there is a good number that are passable. It is true, there are but few that are all of Brick or Stone, and there is even a good number of these, that are made all of Earth only, and thatched; but for all that, they are convenient, because they are generally airy, being furnish'd with Courts and Gardens. Nor are they disagreeable within, forasmuch as besides the fine moveables, these thatched Coverings are supported by a layer of certain long Canes, that are hard and strong, and very pretty, and because also these earthen Walls are plaster'd over with very fine and very white Chalk.
Amongst these Houfes I have been speaking of, that are tolerable, there is also a pro-
digious number of other small ones, that are only made up of Earth and Straw, where
all the simple Cavaliers, and their Servants, and all those little people of the Market,
that follow the Court and the Army are lodged.

It is from thence that Dobl is subject to Fires. This lat year there were
burnt above fixty thousand such, at two or three times that they took Fire, when
there blew certain impetuous Winds, that rife chiefly in Summer. The Fire was so
quick and so violent, that it surpriz'd the Houfes, and many Houfes alfo that could not
be time enough loofened; and there were even some of thofe poor Women burnt, that
never had been out of the Saraglio, and that are fo weak and leftaced when they fee
people, that they know nothing else but to hide their Faces.

And it is upon the account of thofe pitiful Houfes of Earth and Straw, that I look upon
Dobl almost no otherwife than as many Villages joyned together, and ( which I have
already faid in another place ) as a Camp of an Army, a little better and more commo-
diously placed, than in the Field.

As to the Houfes of the Orahals, that are alfo up and down in this City, and princi-
pally upon the River, and even in the Suburbs: You are to know that in thefe hot
Countries, to entitle an Houfe to the name of Good and Fair, it is required it should be
commodious, feated in a Place well aired, and capable to receive the Wind from all
fides, and principally from the North; having Courts, Gardens, Trees, Conventatories,
and little jets of Waters in the Halls, or at leaft at the Entry; furnished alfo with good
Ceilars with great Flaps to fir the Air, for repofing in the fresh Air from twelve till
four or five of the Clock, when the Air of thofe Ceilars begins to be hot and fufpicious:
or having in lieu of Ceilarge certain Kas-hanays, that is, little Houfes of Straw, or rather
of odoriferous Rootes, that are very neatly made, and commonly placed in the midit of a
Parterre near afe Conventatory, that to the Servants may eafe ly, with their Pompion-
bottles, water them from without. Moreover it is required for the beauty of an Houfe,
that it be feated in the midit of fome great Parterre, that it have four great Divans or
Ways raifed from the ground to the height of a man, or thereabout, and exofed to the
four Parts of the World, to receive the Wind and the Cold from all the Parts it may
come from. Latly, it is requisite for a good Houfe to have raifed Terfifes, to fleep up-
on in the night, fuch as are of the fame Floor with fome great Chamber, to draw in
ones Bed-feat upon occasion; that is to fay, when there comes fome Tempet of Rain
or Duff, or when that roufing frefhnefs of the break of day awakens you, and obliges
you to look for a Covering; or else when you apprehend that small and light Dew of
the morning, which pierceth, and caufeth fometimes benumbing and paratitical Symptoms
in the Limbs.

As to the interior part of an Houfe, it is requisite that the whole Floor be covered
with a matter of Cotton four inches thick, covered with a white fine linen Sheet
during Summer, and with a piece of filk Tapestry in Winter: That in the moft confipi-
cuous part of the Chamber, near the Wall, there be one or two cotton Quilts, with
fine flowered Coverings, and fet about with fmall and fine embroidery of Silk, wrought
with Gold and Silver, for the Mafter of the Houfe, or Perfons of Quality coming in, to
fit upon; and that every Quilt has its crofs Board, purfled with God, to lean upon;
that round about the Chamber, along the Walls, there be feveral of these crofs Boards,
as I juft now mentioned, handfomely covered with Velvet or flowered Satin, for By-
flanders alfo to lean upon. The Walls five or fix foot from the Floor, muft be almoft
all with Niebes, or little Windows, cut in an hundred different manners, or shapes, ve-
ry fine, well meafured and proportioned to one another, with fome porcelein Veffels
and Flower-pots in them; and the Ground muft be painted and guarded, yet without
any figure of Man or Beaut, their Religion not allowing thereof.

This is as near as I know, the Idea of a handfom and convenient Houfe in thofe
Parts: And as there is a good number of them in Dobl, that have all thofe Qualities
mentioned, or at leaft in part, according to which they are more or lefs fair and gal-
iant: I believe one may fay, without any injury to our Towns, that Dobl is not with-
cout Houfes that are truly handfom, although they be not like ours in Europe.

Concerning the Appearance and Riches of the Shops, ( which is the thing that con-
tributeth moft to the beauty of our Towns in Europe ) although Dobl be the Seat of a ve-
ry potent and magnificent Court, and confequently the refort of infinite quantities and
varieties of rich Wares; yet we are not to imagine, that you fhall find there our Stræt-
of St. Denis; I know not whether there be any such in all Asia. And even as to the most fine and the most rich Stuff, they are commonly but in the Magazines, their Shops are not furnish'd with them: So that for one Shop that maketh any such, that is, where there are fold the fine sorts of Linnen, those Stuff of Silk streaked with Gold and Silver, Cloth of Gold, Turbunds embroidered with Gold, and other Commodities of great price; you shall always find fine and twenty and more, that are filled with nothing but Pots of Oil and Butter, and Panniers one upon another full of Rice, Barley, Peale, Corn, and many other sorts of Grain and Legume; which are the ordinary Food not only of all the Gentiles, that never eat any meat, but also of the meaner sort of the Mamnetans, and of a good part of those of the Soudiery.

It is true that there is a Fruit-market that maketh some faw. One may there fee in Summer abundance of Shops full of dry Fruit, that come out of Persia, Balck, Eskara, and Samarquand, as Almonds, Pistaches, for small Nuts, Raisins, Prunes, Apricocks, and the like. And in Winter there are found excellent Raisins fresh, black and white, brought from the faine Countries, well wrapt up in Cotton; also Apples and Pears of three or four sorts, and of thefe admirable Melons that laft all Winter. But all this Fruit is very dear; I have seen Melons fold even for a Crown and an half a piece. And they are indeed the great delicacy and expense of the Omrahs. I have often seen in the Houfe of my Agra, that there was eaten in Melons in one morning for more than twenty Crowns. There are none but the Melons of the Country that are cheap in Summer, but thofe are not fo good. The Grandees only, that take care to fend for Seed out of Persia, and to get the Ground well fett for them, may eat good ones; yet that but rarely neither, the Ground being not fo proper but that the Seed degenerateth the very fift year.

It is true, there is yet another Fruit called Ambo, or Mangue, which in its feafon, during two Summer months, is found in great plenty and very cheap; but thofe of Debl are none of the belt, being very loofe and feaftily: thofe of Bengala, Golconda, and Goa, are admirable. It hath a certain fweetnefs fo peculiar, that I doubt whether there be any Condif in the World fo pleafant. There are also Patapes, or Water-Melons in abundance, and almost all the year long; but they alfo do not thrive well at Debl; they never have their meat fo rudiy, firm and fugarly; and if there be any good, they are not to be found but amongf the Great ones, who take the pains of making them grow as Melons, with extraordinary care and cofl.

There be alfo up and down in Debl Shops of Comfit-makers; but all their Comfits are very ill done, being full of Duff and Fifies.

There are besides many Shops of Bread every where, but because they have no Ovens like ours, it is never well baked: yet in the Fortrefs there is fold none that is reafonably good; and the Omrahs caufe fuch to be made in their Houfes that is very delicate, foparing no new Butter, Milk, nor Eggs: yet though they leaven it, it is always much inferior in goodnes to our Bread of Comfit; and to thofe other forts of excellent Bread of Pata, it favouring always of the Cake or Simmel.

In thofe Bazars there are alfo fome Tents, where they trade in Roft-meat, and in deflring I know not how many forts of Difhes; but all that is but beggarly, naffy, and ill meat. I fear you fometimes meet with the flefh of Camels, Horfes, or Oxen, dead of ficknefs: I do not much truft them; fo that if you will eat any thing worth eating, you muft have it deflred at home.

There are alfo many Shops every where where they sell Flefh; but you muft take heed, left they give you Mutton for Kid; the Mutton and Beef, but efpeciallly Mutton, though well enough fatfed, being here very hot, windy, and of ill digestion. The belt meat here is young Kid, but it is very rarely fold in the Market by Quarters; fo that if you have a mind to eat any, you muft buy a whole and a live one; which is inconvenient enough, because the meat is spoiled between one morning and evening, and is commonly fo lean, that it is tafeles. Ordinarily you find in the Shambles nothing but the quarters of great Kids, which often alfo are very lean and hard. It is true, that since I have learned fomethings of the manner of the Country, I find both Meat and Bread good enough, becaufe I fend my Servant to the Fortrefs to the King's Caterers, who are very ready to let him have what is good for good payment, though it cost them nothing. And it was in reference to this, that one day I made my Agab Smile, when I told him that I had know not how many years lived by artifice and feeing, and that for all the 250 Crowns pay he monthly allowed me, I was ready to be starved; whereas in France for half a Roupy, I could every day eat as good a bit of meat as the King.
Cities of Indostan.

They have no Capons, all that People bring too tender-hearted towards all Animals but Men, whom they need for their Seraglios. But the Markets are full of Hens, that are very good and cheap: Among the rest there is one sort of little ones, that I called Ethiopian Hens, because they have their skin black like the Ethiopians, which are very tender and very delicate.

Pigeons there are, but no young ones, because they will not kill them young; they would be ( say they ) too small, and it were ill done to kill such poor little Animals.

There are also Partridges, but smaller than ours, and generally ( seeing they bring them afar off alive, knowing how to take them with Nets ) they are worse than our Pullets. The like may be said of their Ducks and Hares, of which they also bring whole Cages full alive.

Concerning Figgs, the People here are no great Fig-hmongers; yet at times one meets with very good Figgs, especially of two sorts, the one resembles our Pike, and the other our Carp; but that is only when it is not cold, for the Indians fear that much more than we Europeans apprehend heat. And if at any time you meet accidentally with any, the Eunuchs, who love them excessively, ( I know not why ) carry them presently away. None but the Omars have power to make men fill when they please, which they do with the Korras, that great common Whip always hanging at their Gates.

From all that I have said, you may by the By fee, whether a man ought to leave Paris to come to Dehli to make good cheer. Certainly the Grandees have all things, but that is upon the account of their many Servants, of the Korras, and of the plenty of Money. And thence it was I once said, that at Dehli there is no mean; there you must either be a great Lord, or live miserably: for I have experienced it myself, in a manner dying of Hunger this good while, though I have had considerable Pay, and was resolved to spare nothing that way, because commonly there is found nothing in the Markets but the refuse of the Grandees. Besides that, the soul of a Feast which is good Wine, is not there; not that no Grapes do grow there to make Wine, ( for I have drunk some at Amadaserad and Cukunda, in the Hauzes of Englishmen and Hollanders, that was not ill ) but because it is prohibited to make Wine, in regard that not only by the Law of Moslems, but also by that of the Heaches, it is not permitted to drink any: So that it is very rare to find Wine, and that which we find comes out of Persia from Chibres by Land to Bandarabas, thence by Sea to Swattee, and from Swattee hither by Land in forty six days: or it comes from the Canaries, brought also over Sea to Swattee by the Dutch. And both are so dear, that the cost ( as the saying is ) maketh it lose the table; for a Bottle holding about three Persian pints cometh often to six or seven Crowns, and more. That which is of this Countries growth is called Arac, a strong Water made of Sugar not refined, and even this is expressly prohibited to be sold, and there are none but Christians that dare drink of it, except others do it by stealth. This is a Drink very hor and penetrant, like the Brandy made of Corn in Poland. It so falls upon the Nerves, that it often caueth shaking Hands in those that drink anything at all of it, and causeth them incurable Maladies. Here we must accustom our selves to fair and good Water, and to Lemonade, which is excellent, and may be made with small charges, and doth not spoil the Stomach. But to say all, a man hath no great inclination, in such hot Countries as these to drink Wine; and I am willing notice should be here taken together with me, that the abstinence from Wine in these Parts, joyned to the general sobriety of the Natives, and to the sweats and perpetual transpiration made by the pores, are the cause ( in my opinion ) that we almost know not what is the Gout, the Stone, Aches of the Kidneys, Rheumatism, Quarts; and that those that bring any of thefe Sicknesses hither, as I did, are at length totally freed from them: and further, that the Pox it self, though very frequent, is not so cruel nor so pernicious here as in Europe: so that People generally live here more healthily than with us. But then on the other hand, there is not so much vigour here in People, as in our cold Climate; and this feebleness and languor of body is a kind of perpetual malady, very troublesome to all, especially in the great heats of Summer, and especially to the Europeans, whose bodies are not yet inured to heat.

As for Shops of excellent Handy-craftsmen, that is also a thing we must not look for here: all we find is but very little; not that the Indians have not wit enough to make them successful in Arts, they doing very well ( as to some of them ) in many Parts of India, and it being found that they have inclination enough for them, and that some of them make ( even without a Mafter ) very pretty workmanship, and imitate so well
our Work of Europe, that the difference thereof will hardly be discerned. I have seen amongst them even of our kind of Guns, very fine and very good; and pieces of Goldsmiths Work so well done, that I doubt whether in Europe they could be made better. I have also seen in Figure and Miniature such curious and delicate pieces, that I admired them. Amongst others, I have seen the Combats of Ekbar, represented upon a Buckler by a famous Painter, who was said to have been seven years working at it, which seemed to me an admirable piece of Work. It is manifest, that they want nothing but good Masters, and the precepts of Art to give them just proportions; and above all, that life of the Face, to which they have not yet been able to attain. The Reason therefore why in the Shops of Dehli there are rarely found good Handy-craftsmen, is not want of Wit, but contempt of the Workmen, who are ill treated, and whose Work is debased to too low a price. If some Omrahs, or Mansebors, will have any thing made by a Workman of the Bazar, he will send for him, and make him work in a manner by force, and afterwards pay him as he pleafeth; and the man will think himself happy too, if in part of payment he receive not the Korrah. What heart then can a poor Workman have to take pains to succeed in his Workmanship? He considers nothing but to dispatch his Work, thereby to earn something to put Bread into his Mouth. So that if there be any of them that succeed, they are of those whom the great Lords entertain in their Service, and that work only for them.

Touching the things within the Fortrefs, where are the Seraglio, and some other Royal Edifices, you must not look for a Louvre, or an Efiurial; those Buildings do not resemble ours, nor by what I have said, ought they to resemble them: it is enough that they have that stateliness, which is proper to the Climate.

I find nothing remarkable at the entry, but two great Elephants of Stone, which are on the two fides of one of the Gates. Upon one of them is the Statue of Janel, that famous Raja of Chitar, and upon the other, that of Polta his Brother. These are those two gallant Men, that together with their Mother, who was yet braver than they, cut so much Work for Ekbar; and who in the Sieges of Towns, which they maintained against him, gave such extraordinary proofs of their Generosity, that at length they would rather be killed in the out-falls with their Mother, than submit: and for this Gallantry it is, that even their Enemies thought them worthy to have these Statues erected for them. These two great Elephants, together with the two resolute Men sitting on them, do at the first entry into this Fortrefs make an impression of I know not what greatness and awful terror.

After you have passed this Gate, you find a long and large Street, divided into two by a Channel of running Water, and having on both fides, as our Punt-neuf, a long raised Wall five or fix foot high, and four broad; and further off some Arches shut, that follow one another all along in the form of Gates. It is upon this long raised Place that those Clerks, Controllers, and other small Officers fit to do their Office, without being incommoded by the Horfes and People that pass along beneath. And it is there also where the Manseb-dars, or little Omrasb, are at night to keep the Guard. The Water of the Channel runneth dividing it fell through the whole Seraglio, and at length falleth into the Ditches to fill them. It is drawn out of the River by a Channel opened five or fix leagues above Dehli, and conveyed crofs the Field, and that through some Rocks that have cost great pains to be cut in divers places. And this is very near what may be feen at the entry into one of the two principal Gates, that answer to the great Piazza.

If you enter at the other Gate, you also find prettily a pretty long and large Street, having its railings on the fides as the other, together with Shops upon them in lieu of the Arches. This Street is properly a Bazar, which is very commodious during the feafon of the Rains and Summer, because it is covered by a long and large Vault, which hath on the top great openings to let in light.

Besides these two Streets, there are many other small ones on the right and left hand, that lead to the Apartments, where the Omrasb keep their Guard, each in his turn, once a week, for twenty-four hours. These Places are stately ones for Corps de Garde, the Omrasb thriving to beautify them at their own charges. These are ordinarily great raised Places respecting a Parterre, that hath its little Channels of running Water, small Conservatories and Jefts of Water. The Omrahs during the twenty-four hours of Guard, take no care for their Table, the King fending them all their Meat ready drefs'd, and they being but to receive it, as they do, with very much Ceremony and Respect,
Cities of Indostan.

83

spect, making three obeysances of thanks, by elevating their Hand upon their Head, and bowing down to the ground, their Face turned toward the King.

There are also found many raised Walks and Tents in sundry Places, that are the Offices of several Officers. Besides, there are many great Halls that are the Kar-kany, or Places where Handy-craftsmen do work. In one of these Halls you shall find Embroiderers at work, together with their Chief that inspects them; in another you shall see Gold-smiths; in a third Picture-drawers; in a fourth Workmen in Laces; in others, Joyners, Turners, Taylors, Shoo-makers; in others, Workmen in Silk and purled Gold, and in all those sorts of fine Cloth, of which they make Turbans, Girdles with golden flowers, and thse Drawers of Ladies, that are so fine and delicate, as that sometimes they let them but one night, though they often coit them ten or twelve Crowns, when they are of that fashion, as I have mentioned; I mean, enriched with those fine Embroideries of Needle-work.

All these Handy-craftsmen come in the morning to those Kar-kany, and work there all day long, and at night return to their several homes, every one pailing his Life quietly, without aspiring above his condition: for the Embroiderer maketh his Son an Embroiderer, the Gold-smith maketh his Son a Gold-smith, and a Physician in a Town maketh his Son a Physician; and no body marrieth but with those that are of his Trade: which is religiously observed, not only among the Hindus, that are obliged to it by their Law, but almost always among the Mahometans themselves: Whence it is that you may often see very handsome young Women, that remain unmarried, passing their time as well as they can, though they might meet with good Matches, if their Parents would or could marry them into another Family, esteemed les noble than their own.

After all these Apartments, we come at length to the Am-ks, which is something very Royal. This is a great square Court with Arches, as may be our Place Royal: with this difference, that there are no Buildings atop, and that the Arches are severer from one another by a Wall, yet so that there is a small Gate to pafs from one to the other. Over the great Gate, which is in the middle of one of the sides of this Square, there is a large raised Place, all open on the side of the Court, which is called Nagar-kany, because that is the Place where the Trumpets are, or rather the Hoboys and Timbals, that play together in comfort at certain hours of the day and night: but this is a very odd comfort in the Easts of an European that is a new corner, not yet accustomed to it: for sometimes there are ten or twelve of those Hoboys, and as many Timbals, that found altogether at once; and there is an Hoboy which is called Karra, a fathom and an half long, and of half a foot aperture below; as there are Timbals of Bras or Iron, that have no less than a fathom in diameter: whence it is easy to judge, what a noise they must needs make. Indeed this Mufick in the beginning did so pierce and flun me, that it was unsufferable for me; yet I know not what strange power custom hath, for I now find it very pleasing, especially in the night, when I hear it afar off in my bed upon my Terrafs; then it seemeth to me to carry with it something that is grave, majestic and very melodious. And there is some Reason for this melody; for seeing it hath its Rules and Measures, and that there are excellent Masters taught from their youth to manage it, and perfectly know how to qualifie and temper those strong sounds of the Hoboys and Timbals, it cannot be otherwise, but they must thence obtain some sympathy that cannot be displeasing to the Ear, provided (as I said) that it be heard at a distance. And even for this Reason it is, that they have placed the Nagar-kany very high, and remote from the Ears of the King, as you will hear by and by.

Over against the great Gate of the Court, upon which is the Nagar-kany, beyond the whole Court, there is a great and flately Hall, with many ranks of Pillars high raiied, very airy, open on three sides, looking to the Court, and having its Pillars and Ground painted and guidled. In the midst of the Wall, which separatest this Hall from the Seraglio, there is an opening, or a kind of great Window high and large, and so high that a Man cannot reach to it from below with his hand: There it is where the King appears seared upon his Throne, having his Sons on his sides, and some Eunuchs standing, some of which drive away the Flyes with Peacocks-tails, others fan him with great Fans, others stand there ready with great respect and humility for several Services. Then he seeth beneath him all the Omars, Rajus, and Ambassadors, who are also all of them standing upon a raised Ground encompassed with silver Rails, with their Eyes downwards, and their Hands crossting their Stomachs: somewhat further off he seeth
Dehli and Agra capital

feeth the Manfeb-dars, or leffer Omrahs, which are also all standing in the same posture and respect as the Omrahs do: and somewhat further off, in the remaining part of the Hall, and in the Court, he feeth a great crowd of allsorts of People. For there it is where the King every day about noon giveth a general Audience to all; which is the Reason that this great Hall is called An-kas, that is, Place of Audience, or a Place of Meeting common to great and small.

During an hour and an half, or thereabouts, whilst this Assembly lasteth, the King is diverted by seeing pass before him a certain number of the handomest Horses of his Stables, to see whether they be well drested, and in good plight. So he doth see a good number of Elephants palling also before him, whose dirty bodies are then well washed and cleansed, and painted black like Ink, except that they have two great streaks painted red, which from the top of their Head come down to their Trunk, where they meet. These Elephants have then also certain deckings embroidered with a couple of silver Bells hanging down on the sides, faftened to the two ends of a great silver Chain, palling over their Shoulders; as also certain Cow-tails of the great Tibet, white and very dear, hanging at their Ears like great Musbafoes: and two little Elephants well accoutred going by their sides, as if they were their Slaves and appointed to serve them. These great Coloffes, as if they were proud to feethemselves so bravely adorned and attended, march with much gravity; and when they are come before the King, the Conductor that fits upon their Shoulders, with a pointed Iron in his Hand pricketh them, and speakeath to them, and maketh them bow with one Knee, and lift up the Trunk into the Air and make a noise, which the People take for a Taslim, or deep Salute.

After these Elephants there are brought divers tamed Gazelles, which are made to fight with one another; as also some Nilgaus, or grey Oxen, which in my opinion are a kind of Elands and Rhinoceroses, and thole great Buffalos of Bengal with their prodigious Horns to combat with a Lion or Tigers likewife Leopards, or Panthers tamed, which he ufeeth in the hunting of Gazelles: further, some of these handom hunting Dogs of Ufbeck of all forts, every one with his little red Cover; fiore of Birds of prey of all kinds, some of which are for Partridges, others for Cranes, others to fall upon Hares, and, as they fly, upon the very Gazelles, beating their Heads and blinding them with their Wings and Claws.

Often also one or two of the Omrahs caufe at that time to pass their Cavalry; for a review before the King: the Omrahs covering that their Horfemen should appear gallant, advantagously decked with extraordinary Garments, and their Horses trapped with Iron, and harnecched with I know not how many different and odd fashions.

The King taketh sometimes pleafure himfelf to caufe Cutlafoes, or short Swords, to be tryed upon dead Sheep, brought to him without the bowels, and very neatly pack'd up, where the young Omrahs, Manfeb-dars and Gourze-bearlers, or Mace-bearers, strive to shew their force and dexterity by cutting alunder the four Legs joyned together, and the Body of the Sheep all in one Stroke.

Mean time all these Divertifements are nothing but an Intermixture of fensitive Affairs: for as I have faid, the King omits not to make a Mafter of his Cavalry, and well to view them himfelf. We have feen, that the War being ended, there is not one Cava-

lier, nor any other Souldier, but he hath feen him and examined him, either to increafe his Pay, or to leffen it, or quite to callith him. Besides it is feen every day, that he commands the Petitions, which are fliwed him afar off in the crowd of the People, to be brought to him and to be read: ordering the Parties concerned to approach, and examining them, and often caufing Justice to be done them immediately, although he hath the Adelk-knas, the Chamber of Justice, where he ordinarily is present once a week, attended by his two first Kadys, or Chief Justices: and though also at one other time in the week he hath the patience to hear in private, for the Space of two hours, ten Person's of the common People, whom a good and rich old Man prefereth to him. Whenceit appears (to note that by the By) that those Kings, how barbarous foever esteemed by us, do yet confantly remember, that they owe Justice to their Sub-

jects.

All what I have been relating to you of what is tranfacted in this Assembly of the An-

kas, seems to me great and royal; but that which hath extremely offended me there, is a kind of Adulation too mean and flat, commonly heard in that Place. For the King cannot fay a word to any purpose, but he is profently exalted, and some of the firit Om-

rahs lifting up their Hands, as if they were to receive some Benediction from Heaven,
cry out, Karamat! Karamat! Wonder! Wonder! Neither is there any Mogolian but he knoweth and giorieth in reciting this Proverb in Perfton Verse:

\[ \text{Agner ebajh ronzr} \ Gonyed \ ebob \ ol \ in } \\
\text{Bubayed Goftj ink \ mah \ on \ permain.} \]

If the King sith at Noon-day, it is Night, you are to say, behold the Moon and the Stars. This Vicer paffeth even unto the People. I have seen an hundred times People of Mogol, who having need of me in some Bulnefs, made no scruple to come and tell me to my Face for a Preamble, that I was Ariflotelius, Bocarate, and Aboufina Ulzaman; the Ariflole, the Hippocrates, and the Avicenna of the Time. At first I endeavoured to fince my fell againft it by this ordinary Complement, that I was none fuch, and was far inferior to the merit of thofe Men: but that made them worse; fo that I thought it better to accommodate my Ear's to their Flattery, as I have done to their Mufick. I cannot forbear imparting to you this little piece of Flattery, becaufe that will let you fee the more how far they carry it. A Peudes Brachman, or Heathen Doctor, whom I had put toerve my Agab, at the entering into his Service would needs make his Panegyric, and after he had compared him to the greateft Conquerors that ever were, and told him an hundred grefs and impertinent Flatteries, at laft concluded seriously with this: When you put your Foot into the Stryraps, my Lord, and when you march on Horse-back in the front of the Cavalry, the Earth trembleth under your feet, the eight Elephants, that hold it up upon their Heads, not being able to support it, I could not hold laughing, and I drove seriously to tell my Agab, who could not hold neither, that then he would do well not to go on Horse-back but very seldom, to prevent Earthquakes, which often caufe fo great Mischiefs, Who quickly made this Repartie with a conftraint Countenance between feroius and falling: and it is therefore that I caufe my felf ordinarily to be carried in a Pale

But no more of this: from the great Hall of the Am-kis one enters into a more retired Place, called the Gofilke, that is, the Place to walk in. But few are suffered to enter there: neither is the Court of it fo great as that of the Am-kis: but the Hall is very handfom, fpacious, painted and guided, and its Floor railed four or five foot high. There is where the King is feated in a Chair, his Ommabs standing round about him, and giveth a more particular Audience to his Officers, receiveth their Accompts, and treateth of the moft important Affairs of State. All the Ommabs are oblige to be without fail every evening at this Assembly, as in the morning at the Am-kis; elfe fomething is retrenched of their Pay. There is only my Agah Dacehemend-kis, that becaufe he is a Perfion of Learning, and perpetually bufie in Studying, or in foreign Affairs, is dispens'd with, except Wednesday, which is his day of being upon the Guard. These are indifpenfable Covidions, and it is very juft they should be fo in refpect of the Ommabs, becaufe they are in a manner fo in refpect of the King: for he almoft never faileth to be at these two Assemblies, unlefs some urgent Affair do supervise, or he be exceeding fick. And we did fee, that Auroeng-Zeb, even in his left Sicknefs, which was veun dangerous, failed not to make fhip to be carried thither once a day at leaft. It is true, he being fick to extremity, that if he had not been seen there, the whole Kingdom would prefently have been in disorder, and the Shops shut up in the City.

Whilffe the King in this Hall of Gofilke-kany is bufie, as I was faying, they omit not to let pafs before him moft of the things that are made to pafs at the Am-kis. There is only this difference, that this Assembly being held in the evening, and the Court being then lefs, the review of the Cavalry of the Ommabs is not made, as in the morning at the Am-kis: but then there is this of particular, that all the Mannab-dars that are upon the Guard do salute the King, and pafs before him with Ceremonies enough: before them marcheth with fufficient Pomp that which is called the Kours, which are many Figures of Silver carried at the end of some great Silver Sticks, that are very fine and veartificially made; of which there are two that repreffent two great Fifbes, two others that exhibit a phantafick Animal of an horrid figure, by them called Biedela: others that repreffent two Lions, others two Hands, others Scales, and many more whereof they make Mysteries. Amongst thefe Kours and Mannab-dars, are mixt many Gourze-bordars, or Mace-beaters, who are choien Men, tall of Stature, and of a good Mean, (spoken of elfwhere) and appointed to prevent Disorders in Assemblies, and to run about with speed to carry the Orders, and to execute the Commands of the King.

N  

I now
I now wish I could lead you about in the Seraglio, as I have done in the rest of the Fortresses: but who is the Traveller that can speak of that as an Eye-witness? I have sometimes entred into it when the King was not at Delhi, and I think pretty far, upon the occasion of a great Lady, that was so sick that she could not be carried to the Gate, according to custom; but I had always a Covering of Kashmire over my Head, which like a great Scarf hung down to my Feet, and an Eunuch conducted me by the Hand, like a blind Man, so that I cannot particularly describe to you what it is. Only in general I can tell you, according to what I have learnt from some Eunuchs, that in it there are very handsome Apartments, more, or less great and flatly, according to the Quality and the Pensions of the Women; that there is almost no Chamber but it hath at its Door a Store-house of running Water; that 'tis full of Parterres, pleasant Walks, shady Places, Rivulets, Fountains, Jets of Water, Grotto, great Caves against the heat of the day, and great Terrasses railed high, and very airy, to sleep upon in the cool: in a word, you know not there what 'tis to be hot. They principally boast of a little Tower respecting the River, being, say they, covered with Plates of Gold, as those two that are at Agra, and within all Gold and Azure, very handsom and rich Pictures and Looking-glasses.

This is very near what I can tell you of the Fortresses, yet before we leave it, let us return once more to the Agra. I am now going to represent to you after the manner I saw it at certain Festivals of the Year, especially at that which was kept after the War for an extraordinary rejoicing; for this is one of the most remarkable things I have seen.

The King appeared sitting upon his Throne, in the bottom of the great Hall of the Ambras, splendidly appareled. His Veil was of white Sattin flowered, and railed with a very fine Embroidery of Gold and Silk. His Turban was of Cloth of Gold, having a Fowl wrought upon it like an Heron, whose Foot was covered with Diamonds of an extraordinary girth and price, with a great Oriental Topaz, which may be said to be as much as a little Sun. A Collar of big Pearls hung about his Neck down to his Stomach, after the manner that some Heathens wear their great Beads. His Throne was supported by six high Pillars, or Feet, said to be of massive Gold, and set with Rubies, Emeralds and Diamonds. I am not able to tell you aright, neither the number nor the price of this heap of precious Stones, because it is not permitted to come near enough to count them, and to judge of their water and purity. Only I can say, that the big Diamonds are there in confusion, and that the Throne is estimated to be worth four Hundred Thousand Roupies, if I remember well. I have said elsewhere, that a Roupie is almost equivalent to half a Crown, a Leuce to an hundred thousand Roupies, and a Kaurum, to an hundred Leuces: so that the Throne is valued forty millions of Roupies, which are worth about sixty millions of French Livres. Chab-Jahan, the Father of Aman-UBAH, is he that caused it to be made, to shew so many precious Stones as successively had been amassed in the Treasury, of the Spoyls of those ancient Patans and Rejas, and of the Presents which the Omrah are obliged to make yearly upon certain Festival days. The Art and Workmanship of this Throne is not ascribable to the Matter: that which I find upon it best devised, are two Peacocks covered with precious Stones and Pearls, which are the work of a French-man, called———-that was an admirable Workman, and that after having circumvented many Princes with his Doublets, which he knew how to make admirably well, fled unto this Court, where he made his Fortune. Beneath this Throne there appeared all the Omrah in splendid Apparel, upon a raised Ground covered with a great Canopy of purfled Gold with great golden Fringes, and inclosed by a silver Balifire. The Pillars of the Hall were hung with Tapestries of purfled Gold, having the ground of Gold; and for the roof of the Hall, there was nothing but great Canopies of flowered Sattin, fastened with red filken Cords, that had big tufts of Silk mixt with threads of Gold hanging on them. Below there was nothing to be seen, but great filken Tapestries very rich, of an extraordinary length and breadth. In the Court there was set abroad a certain Tent they call the Apex, as long and large as the Hall and more. It was joined to the Hall by the upper part, and reached almost as far as to the middle of the Court; mean time it was all inclosed by a great Balifire covered with Plates of Silver. It was supported by three Pillars, being of the thickness and height of a Barge-mast, and by some leffer ones, and they all were covered with Plates of Silver. It was red from without, and lined within with those fine Chiffon, or Cloth painted by a Pencil of Mafiipatan, purposely wrought and contrived with
with such vivid Colours, and Flowers to natural draw of an hundred several fashions and shapes, that one would have said, it were an hanging Parterre. Thus was the great Hall of the Am-kus adorned and set out.

As to those arched Galleries, which I have spoken of, that are round about the Court, each Omras had received order to dress one of them at his own charges. And they now striving who should make his own most stately, there was seen nothing but purfled Gold above and beneath, and rich Taffetys under foot.

The third day of the Feast, the King caused himself to be weighed with great Ceremomy, and after him divers Omrahs, in great Scales, and with Weights said to be of millie Gold. I remember that all the Omrahs expressed a great joy, that the King weighed two pounds more now than the year preceding.

Every year there are held such kind of Festivals, but never any was seen done with so much splendor and charge. It is said, that that which induced Aureng-Zebe to celebrate this splendid Feast, was nothing else but to make the Merchants of purfled Gold recover themselves, who had whole Magazines full of it, much spoiled in those four or five years of War, wherein they could not sell them. These Expeces of the Omrahs were great; but the simple Cavaliers paid their share of it, because that the Omrahs after the Feast made them take off that Commodity to make Veils thereof.

There is an ancient Custom accompanying these Feasts, which little pleaseth the Omrahs: And it is this, that then they are by respect obliged to make some fair Presents to the King in proportion of their Pay. There are some, that to appear brave, or for fear of being searched for the Rapires by them committed in their Offices and Government; or to purchase the Favour of the King, in the hopes of having their Penions augmented, make their Presents that are extraordinary. Some (which is ordinary enough) do present fine Veils of Gold set with precious Stones; others present fair Pearls, Diamonds, Emeralds, or Rubies; others (which also is very common) give him, without other Ceremony, a quantity of those pieces of Gold, that are worth about a Pifiel and a half. I remember, that Aureng-Zebe, being gone to visit (during this great Festival) his Vifir Jafier-kom, not as Vifir, but as a Kinman, and under the pretence of defiring to see a piece of Building, which he had caused to be raised anew, Jafier-kom presented him in these pieces of Gold, with the value of an hundred thousand Crowns, some good Pearls, and one Ruby valued forty thousand Crowns; but which Chab-Shehn, who was admirably well skill'd in Jewels, discovered not to be worth five hundred Crowns; the which perplexed the first Jewellers exceedingly, that had been deceivetherein.

There is another thing sometimes attending these Feasts, which is odd enough: And that is a kind of Fair, then held in the Mbole, or the King's Seraglio. The Women of the Omrahs and of the great Mofeb-dars, or little Omrahs (I mean those that are the handomest and the most gallant) are the She-Merchants that keep the Fair, and sell Commodities; the King is the Merchant that buyeth, as also all those Begums or Princesses, and other great Ladies of the Seraglio. The Wares are fine purfled Gold, or rich Embroideries of the new fashions, some rich Ribbons well wrought upon Cloth of Gold, or some pieces of that fine Cloth which is worn by the great Ladies, and other such Merchandize of great price. If they have ever a handom Daughter, they forget not to bring her along with them to let the King see her, and to make her known to those Begums. The jeal of this Fair is, that the King comes to bargain with those She-Begums, like a petty Merchant, penny by penny, contelling that they are not in earnest, that it is too dear, that he will give no more than so much; that the Merchandize of such an one is far better, and the like. The Women, on the other hand, do their best to make good their part, and without considering that 'tis the King, (which is the best of the sport) they contend and stand upon their price, till sometimes they come to high words, as that that is to be a Merchant of Snow, (one of their phrases) that he understands nothing in the matter of Wares, that he may go to another Place, that that Commodity is not for him, &c. The Begums do the like, or worse, for they sometimes fall to downright railing, so that there is such a cry and noise, and bouffomy, that it cannot be paralleld. But when any price is agreed on, whoever buyeth on this or that side, the King payeth, and the Begums pay, all with ready money: and it alfo falls out often enough, that the King and the Begums, instead of Silver Rouphies, let slide (in favour of the handom She-Merchant, or her Daughter) some Rouphies of Gold, as if 'twere by millitake, and without taking notice of any thing. The She-Merchants alfo
take it in like manner, all paftch with expreffions of rallery and gallantry. Chab-Jeban, who did not hate the Sex, would ftil multiply this Fair, and have it at all Fe-

tival days, though he knew it did not very well please some Omrahs. But there is one thing, which to me seems to be a little too extravagant; which is, that the publizc

Women, I mean not thofe of the Bazan, but thofe more retired and coniderable ones, that go to the great marriages in the houses of the Omrahs and Mansb-dars to fing and dance, thoife that are called Kenchen, as if you should say, the guided, the bloffoning ones; that thoile, I say, did alfo enter in the time of Chab-Jeban into the Seraglio at fuch Fairs, and there paffed even the whole night in finging and dancing. These are not of that fort which prostitution themselves promiscuously to all; and they are moft of them handfome and well apparelled, and excellent fingers and dancers, after the mode of the Country, surprifing in the supplencies of their body, and the nimblenesf of their motions, yet in the uphoft of the rank of Publize Women. Chab-Jeban was not content only to have them come to the Seraglio at thoefe Fails, but when they came to fature him, according to that antient cuftom that obligeth them to come every Wed-

efday to do obedience to the King in the Ambas, he often made them to enter there, and to pafs all night with him in fuch sports and bouftonies. Aurenge-Zane is more fcious, he fuffers them not to come into the Seraglio: he permits only (not to abrogate the cuft-

om) that they may ordinarily come every Wednesday to give him the Salam or Salute, in the Amkas, at a distance, but they must prefently return home again.

But fince we are upon thefe Fails and Fairs, and fpake of thefe Kenchen, what hurt were it if it should tell you a story to make you merry, of one of our French Men; fince Plutarch is of opinion, that little things are not always to be pafl by, and that they often mind us more of the genius and temper of men than the great. This French Man called Bernard, was at this Court about the latter years of King Jeban-Guire. He muft needs have been some good Phlyitian, and withal Excellent in Chirurgery, according to the relations that are made of him. He was welcome to Jeban-Guire, and be-

came verily familiar with him, to that degree that they drank and debauched together. Nor did this Jeban-Guire ever think on any thing, but a good cup and friendmefl, leaving the management of the State to his Wife, the renowned Non-Mebale, or Nour-Jeban-

Begum, which he used to say, had wit enough to govern the Empire without his giving himself any trouble about it. Besides that this our Country-man had of the King ten Crowns daily pay, be gained yet more by treating those great Ladies of the Seraglio, and the grand Omrahs, that all made ufe of him, and prefented him who could bell, because he was both fucceful in his Cures, and extraordinarily favoured by the King: But he was a man that could keep nothing, what he received with one hand, he at the fame time gave away with the other, fo that he was known and loved by all, especially by thoife Kenchen, upon whom he made great expences, having always a fet of them that paffed the night at his house in finging and dancing. Mean time he chanced to fall in love with one of thefe Women that was young and beautiful, and danced exceeding well; but the Mother apprehending leaft the Daughter, by prostituting her felf, fhould lose her ftrength and vigor (as it will fall out) would not let her go out of her fight: fo that Bernard could never find any other way to compafs his ends but this. One day when the King made him a Prefent in the Amkas, before all the Omrahs, for a coniderable Cure he had done in the Seraglio, he very subfmitively gave his Majesty thanks, waving the Prefent, but instead of it, begged this favour of him, that he would vouchsafe to give him this young Kenchen, which he was amorous of, and which ftood behind him, ready to make the usual obedience to the King. The whole Assembly brake out into laughter to fee him wave the Prefent, and to hear him make fo ridiculous a demancl, he being a Christian, and the Woman a Mahometan, and a Kenbeny. But Jeban-

Guire, who never troubled his head much with Mahometanifm, and could not hold laughing aloud, prefently commanded that this young Woman fhould be given him, faying, Lay her on his shoulders, and let him carry her away. So faid, fomedone; and in the preience of the whole Assembly this Kenchen was put on Bernard’s back, who went away thus charged, and carried her to his house.

I cannot forbear giving you here ran account of a divertifement, which ufually thefe Fails end with, and which is unknown to us in Europe: and that is the combat of the Elephants, which the King, the Ladies of the Court, and the Omrahs do behold from several apartments of the Fortrefs, and which is fhewn before all the people in this great fandy place which looks to the River.

They
They raise a wall of earth three or four foot broad, and five or six foot high. The two Elephants that are to fight, meet one another face to face, one on the one side of the wall, the other on the other, each having two Riders upon him, that so, if the first, who sits on his shoulders (having a great pointed iron in his hand, to turn the Bealt on the right or left hand) should fall, the other, who sits backwards, may cast himself into his place. These four Riders or Guides, do animate their Elephants to the Combat, and vigorously to fall upon their enemy, now flattering them, and by and by chiding them as cowards, and very rudely kicking them with their heels. After they have been a good while thus chafed and pulhit on, then you shall see these two bulky masses come to the wall, and bluntly assault one another, and give such cruel blows with their teeth, head and trunk, that you would think they would soon strike one another dead. This fight continues a while, then ceaseth, and begins again several times, until the mud-wall being overthrown, the stoutest of the two paffeth upon the other, maketh him turn his back, pursueth him with blows of his teeth and trunk, and gets such an hold-fall upon him, that there is no means of separating them, except it be with the Cher-kyes, that is, certain artificial fires cast betwixt them, this Animal being very fearful of fire: whence it comes, that since Fire-arms have been used in Armies, Elephants do almost no good at all. It is true indeed, that some of those brave ones that come out of Ceylon, are not so timorous; but that is not till they have been whole years accustomed to it, by discharging every day Muskets before them, and by calling quibbs between their legs. Mean time, this conflict of the Elephants would be no such displeasing fight, if it were not so cruel, it often happening, that some of those poor Guides are trod under foot and perish; for the Elephants in the combat have this malice, that they strive above all things to strike with their trunk, and to pull down the conductor of their adversary; and thence it is, that on the day when these poor Riders know they are to make the Elephants fight, they bid farewell to their Wives and Children, as if they were condemned to death. That which encourages and comforts them, is, that if they escape and quit themselves well of their duty, the King increases their pay, and commands a lack of Peffars, which amounts to about fifty French Livres, to be forthwith given them, or if they be killed upon the spot, he orders that pay to be made to the Widow, and the Office to be given to his Son, if he have any. There is another mischief, which often accompanies this combat; which is, that in this great throng there are always some persons overthrown by the Elephant, or trod under foot by the Horfes and People, that on a sudden run away all at once, and fall one upon another, when the Elephants are enraged, and the one pursueth the other, so that then one cannot at any nearness look on but with danger. For my part, the second time I saw it, I did sufficiently repent for having approached so nigh, and if I had not had a good Horfe, and two good Servants, I believe I should have paid for my curiosity as dear as others.

But this time we should leave the Fortrefs, and return into the City, there to observe to you two things I had forgot. The first is the great Mofquee, seen afar off in the middle of the Town, standing upon a rock, flat'ted to build upon, and to make round about a large place for four long and fair Streets to end upon, and anfwering to the four sides of the Mofquee, viz. one to the principal Gate, or Frontifpiece, another behind that, and the two others to the two Gates that are in the middle of the two remaining sides. To come to the Gates, there are twenty five or thirty steps of fair and large Stones going round about, except the back-part, which is covered with other great Quarry-stones to cover the unevenness of the cut Rock: which contributes much to make this Fábrick make a show. The three Entries are flately, there is nothing but Marble, and their large Gates are covered with Copper Plates exceedingly well wrought. Above the principal Gate, which is much flatchier than the two others, there are many small Turrets of white Marble as well without as within, that in the middle is much bigger and higher than the two others. All the rest of the Mofquee, I mean from these three Domes unto the great Gate, is without covering, because of the heat of the Country; and the whole Pavement is of large squares of Marble. I grant willingly, that this structure is not according to the rules and orders of Architecture, which we often is indifferently to be followed; yet I observe nothing in it that offends the eye; but rather had all to be well contrived, and well proportioned: And I do even believe, that in Paris we had a Church of this way of Architecture, it would not be disliked, if there were nothing else in it but that 'ts of an extraordinary and surprizing aspect, and because that, excepting the three great Domes and all the Turrets, which are of white
Dehli and Agra capital

white Marble it appears all red, as if all were nothing else but great Tables of red Marble, though it be nothing else but a fione very eafe to cut, and which even flaketh off in time. I shall add by the by, that if it be true what is said of the quarries of this fione, 'tis remarkable, that it grows again every year: whether it be by a parfect water yearly filling it, or otherwife, I decide not.

This Mofque it is to which the King repaireth every Friday (which is the Sunday of the Mahumetans) to pay his devotion. Before he goes out of the Fortrefs, the Streets he is to pafs, are constantly watered because of the heat and dust. Two or three hundred Mauquetiers are to fland and make a lane about the Gate of the Fortrefs, and as many more on the sides of a great Street that ends at the Mofque. Their Muffquets are small, but well wrought, and they have a kind of Scarlet cafe with a little drawer upon them. Besides there must be five or six Cavaliers well mounted ready at the Gate, and ride at a good distance before the King, for fear of railing dust: and their office is to keep off the people. Things being thus prepared, the King is seen to come out of the Fortrefs seated upon an Elephant richly harnaffed, under a Canopy with Pillars painted and gilded; or else on a Throne shinning of Gold and Azure, upon two beams, covered with Scarlet or purfled Gold, carried by eight choßen and well accou-
tred men. The King is followed by a body of Omrahs, some of which are horse-
back, some in a Paleky. Among thefe Omrahs there are many Manfcb-dars, and Mace-
Bearers, fuch as I have before spoken of. And though this be not that splendid and
magnificent Procession, or rather Mafcarade of the Grand Seignior, (I have no pro-
per name for it) nor the warlike order of our Kings, it being altogether of another
fashion, yet for all that there is fomething great and royal in it.

The other thing I had forgot to acquaint you with, is an Edifice in the City, called
the Karuanfarab of the Princes; the renowned Begun-Sabab, eldfe Daughter of Chab-
febhan, having caufed it to be built at her charges, and willing to contribute fomething
to the decoration of the Town, as all the Omrahs frove to do to please Chab-Jebhan.
This is another great Square, archèd like our Palace-Royal, but still with this difference,
that one Arch is feparate from the other by a wall, and that in the bottom of every
Arch there is a little Chamber; and besides that, above the Arches there is a Gallery
which rangeth round about the building, to enter into as many high Chambers, as
there are below. This Place is the Rendezvous of all the great Merchants, Perfians,
Ubeckys, and other Strangers that ordinarily do there find empty Chambers convenient
enough, to play in for some time in great safety, the Gate being shut every night. If
there were a score of fuch Structures in divers parts of Paris, Strangers newly arri-
ving would not be in that trouble, as often they are to find safe Lodgings: for there
they might be until they had seen their Acquaintance, and looked for good Accomoda-
tion: besides that they would serve for Magazines of all forts of Commodities, and for
the Rendezvous of all Merchants Strangers.

Before we leave Dehli, I shall add a few lines in reference to this queftion, which
doubtles you' will make, viz. Whether in Dehli there be as much People and Gallantry
as at Paris? Certainly when I conider those three or four Cities of Paris that are one a-
bove another, all those Chambers and other Rooms full from top to bottom: when I
further conider that incredible throng and confufion of Men and Women, of Horse-men
and Passengers on foot, of Chariots, Sedans and Coaches, and that there are but few
great Piazzas and Gardens in Paris: this City feme to me a Nurfey of the World; and
I can hardly believe, that there are as many People in Dehli. Yet notwithstanding
when I reflecd upon that multitude of Shops on one fide of Dehli, and on the other, upon
the vault extent of that City, and that there are never lefs in it then 35000 Cavaliers,
not to speak of the Houfes of the Omrahs: that of all these Cavaliers, there are very
few but have Wives and Children, and a great number of Servants having their Houfes
apart as their Maifers; and that all these Houfes swarm with Women and Children: that
in many places of Dehli, though the Streets be broad, and there be but few Chariots and
no Coaches, yet at the hours when the heat fucfers People to come abroad for their
businesses, there is great confusion: When (I fay) I conider all this on the other hand, I
do not well know what to determine about the queftion, and I imagine, that if there be
not alltogether fo much People in Dehli as in Paris, at leaft there wants not much of it.

Concerning the number of gallant People, it must be acknowledged, that there is
this difference between those of Paris and Dehli, that of ten Perfions met with upon
the Streets of Paris, you fhall fee feven or eight well cloathed and of fome fahion, which

no
no Man will count raucally or beggery People; whereas in Deblī, for two or three Persons that are pretty well covered, you shall always find seven or eight poor and ragged People; the Army which is there drawing after it all that crew of Beggars and Raftals. Yet this is to be acknowledged for a truth, that in Deblī, as well as in Parīs, one meets with a very great quantity of Persons well made, gallant, well mounted, well dressed, and well attended: And indeed, to be upon the great Place before the Fortres at the hours when all those Omṛabs, Rajas, and Manefb-dars go to the Assembly and to the Guard, that hath something, great and splendid in it: when you shall see there every where arrive those Manefb-dars well accoutred, shining with Gold, and well mounted, a couple of Men going before them to make place, and as many behind; when you shall also fee many of those Omṛabs and Rajas riding upon proud Elephants, and some of them on Horse-back like the Manefb-dars, and motif of them fitting in their rich Patekus, carried upon the shoulders of fix men, their back leaning against some thick Cuniform of purled Gold, chewing their Betel, to have a good breath and vermilion lips, with a Servant on the fide carrying a Tooth-pick, and a Porcelain or silver Spider-Vesels; and two more, Xaming him and keeping off the flies and dust from him with Peacocks-tails; and three or four others marching before to put by the People; to which is to be added part of their Cavalry (I mean the bravest and best mounted of them) following after: When, I say, all this is seen together marching, as hath been said, with the crowd made there as well as at Parīs, it will not be denied to be something great and very gallant.

As to the Country about Deblī, it is considerable for its fertility; for it beareth Rice, Millet, and three or four other forts of Legumes, (which is the ordinary food of the common People) Corn, Sugar, Indigo, and all that in abundance. At two leagues off the City on Agra’s fide, in a place by the Mahumetans called Raja Kotubeddine, there is a very antient Edifice which hath been a Temple of Idols, where are Inscriptions that must also be very antient, the Characters of them being such that no body knows what they are, and different from those of all the Languages of the Indies.

On another fide, at two or three leagues distance from the Town, you fee an Houfe of pleasure of the Kings, which indeed is a stately and Royal Houfe, but yet you must not think it approache to Fontain-bearing, or to St. Germain, or to Vefinale. Neither must you imagine that in this Campaigne of Deblī there are any St. Clons, Chantilly’s, Meudons, Liancours, Vaux, Kneller, and many fuch others; or that you fee there any of thofe other inferior Houfes of pleasure belonging to fimple Gentlemen, Citizens and Merchants. The Maxime, That the Subjects of a Kingdom have no propriety in any thing, hinders all that.

Laftly, to make you paff quickly thofe fifty or fixty leagues, which are between Deblī and Agra, you are not to think, that upon this road you shall fee any fuch large and rich burroughs as there upon our roads. Set aside Maturias, where you fee still an antient and ftately Temple of Idols, and exccpting fome Karavan-farrabs, that are well enough, found on the high-way to serve for night-lodgings, I find nothing coniderable there, but that Royal Alley of Trees planted by the command of Jehan-Guire, and continued by the fame order for an hundred and fifty leagues, with little Pyramids or Turrets erected every half league, to mark the ways, and with frequent wells to afford drink to Paffengers, and to water the young Trees.

Of A G R A.

To paff to the description of Agra, you have the Idea of it, if you have well taken that of Deblī; at leaft in refpeét of its situation, which is also upon the Gemma, and in regard of the Fortres, or Royal Houfe, and of moft of the Buildings. It is true, that Agra hath this advantage over Deblī, that being a City where the Kings have already refided a long while, viz: since Akber, who caufed it to be built, and called it after his name Akber-abad, it is of greater extent then Deblī, and hath more of thofe fine Houfes of the Omṛabs and Rajas, and more of the fair Karovassars ; as also more of thofe pretty Houfes of Stone and Brick belonging to particular Persons; besides that it hath two famous Tombs, of which I shall foak hereafter: But then it hath thofe disadvantages, that it wants Walls; that having been built altogether by one defign, it hath not thofe fair and large Streets of uniform buildings as Deblī; and that excepting four or five of thofe principal Streets of Merchants, which are very long and well enough
Dehli and Agra capital

enough built, all the rest for the most part, is nothing but a number of little Streets, street without proportion, and nothing but windings and turnings; which caues strange confusions when the Court is there. I fee no other difference between Agra and Dehli, then that I have been just now speaking of; except it be that Agra hath more of a Country Town then Dehli, especially when we look upon it from an higher place: But its not such a Country-aspect as disgraceth it, but a very agreeable and diverting one; for, there being betwixt the Houtes of Omarsab, Rajas and others, store of big green Trees mixt, every one having been curious to plant of them in his Garden and in his Court for shade; and besides, those high Houtes of the Baniats, or Heathen Merchants, appearing here and there between those Trees, as Reliques of old Caffles of Forreits; all that caueth within the Town very pleasing lights and perspectives, especially in a dry and hot Country, where Peoples eyes feem to dasire nothing but verdure and shade.

Mean time you need not go out of Paris, to find the most pleasing and the molt galant fight in the World. Take onely a walk upon the Pontneuf, attentively beholding in the day-time all things surrounding you, together with that incredible and ftrange confusion of People; and at night the infinite number of lights in the windows, of those high buildings that are round about you; and the same confusion which continues till after mid-night: the good Citizen, and, (which you shall not fee in any part of Agra) the fair She-Citizen walking without fear of Robbers, and without the inconvenience of dirt: and then the long files of Stars that brave the wind, the rain and darknes. Take only, I say, such a walk upon that Bridge, observing all those things together, and then (upon my word) you may boldly maintain it, that you are upon the spot of the fairest, bravest and most magnificent artificial view of the Earth, unless it be some part of China or Japan, where I have not been. What will it be then when the Louvre, that work which was once thought would never be seen but in design and upon paper, shall be himit? I have purposely added the word Artificial, because speaking of the best Perspectives that are, we must always except Constantinople, where one is in a Boat in the midst of that great Channel, over against the point of the Scaglio: For where you shall find your self altogether surprized, as 'twere in the midst of some great and vast enchanted Amphitheater; but in this Perspective the Workmanship of Nature is most considerable, whereas in that of Paris, Art and Dexterity is most conspicuous, which doubtles renders it more eminent, forasmuch as thereby it looks more like the Seat of a great King, the Capital of a great Empire, and is really, without flattering our selves, and all those beauties of Dehli, Agra, and Constantinople, well confidered and compared, the fairest, the richest, and the chiefest City of the World.

In Agra the Reverend Fathers the Jeifus have a Church and a Colledge, where in private they teach the Children of some twenty five or thirty Christian families, that have (I know not how) gathered and settled themselves there by the charity of those Fathers the Christian Doctrine. It was Eknar who (in the time of the great power of the Portu-gozeners in the Indies) called them, and gave them a pension for their subfience, permitting them to build Churches in the capital Cities of Agra and Labor. And his Son Jehan-Guire favoured them yet more. But Chah-Jehan, Son of Jehan-Guire, and Father of Aurang-Zohe now reigning, took from them their pension, caufed their Church at Labor to be pulled down, and the greatest part of that in Agra, overthrowing also the Steeple of the Church, wherein that Bell was that could be heard over all the Town.

These Fathers the Jeifus entertained great hopes of the progresse of Chrifitianity in the time of King Jehan-Guire, because of his contempt of the Mahometan Law, and the esteem he profcribed to the Christian, even giving way to two of his Nephews to embrace the Christian Religion, and to a certain Mircsa-Zul-Karmin (that had been bred in the Scaglio, and was circumcised) to turn Christian too, under the pretence that he born of Christian Parents, and Son of the Wife of a rich Armenion, which Jehan-Guire had caufed to be brought to him into the Scaglio.

The fame Fathers say, that this King, to begin in good earnest to countenane the Christian Religion, designed to put the whole Court into the habit of the Franqui, and that after he had prepared all things for it, and even drefsed himself in that fashions, he called to him one of the chief Omars, asking his opinion of this drefs; but that this Omrah altogether surprized at it, having answered him very seriously, that it was a very dangerous thing, he thought himself obliged to change his mind, and turned all into mailere.

These
These Fathers affirm further, that he being upon the point of death, commanded that they should be called to make him a Christian, but that then they were not made acquainted with it. Many say, that this is not so, and that he died as he had lived, without any Religion, and in the design he had; as well as his Father Ekhir, to fix himself up for a Prophet, and to become the Head of a particular Religion of his own composition. However it be, there is another thing I have learned of a Mahumetan, that was son to an Officer of Jehan-Guir, namely, that this King being one day in a debauche, called to him a certain Religious man of Florence, whom he called Father Ateeb, as being a little fiery man; and after he had commanded him to say all he could against the Law of Mahumetan, and for the Law of Christ, in the presence of many knowing Mullahs, he would have made this terrible trial of both those Laws, viz. That a great Pit should be made, and a good Fire in it, and that Father Ateeb with the Gospel under his arm, and one of those Mullahs with the Alcoran under his, should cast themselves both together into that fire, and that he would embrace the Law of him that should not burn. But that the sad countenance of the Mullahs, altogether astonish'd, and the compassion he had of the Florentine Father, who accepted the condition, diverted him from it. Whatever the truth be of this story, 'tis certain, that whilst Jehan-Guir lived, these Fathers were respected and honoured in this Court, and that they conceived great hopes of the advancement of Christianity in those parts; but that since that time they have had no great caufe to hope much of it, except perhaps what they received by that familiarity, which our Father Buzé had with Dara. But I shall say no more of this matter of our Millions, intending to give you a particular long Letter of it another time.

Certainly I cannot but exceedingly approve of Millions, and the good Missionaries, especially our Capucins and Jesuits, and some others of our neighborhood, because they give meek instructions, without that indireet zeal and transport which is expressed by some others, and they charitably entertain the Christians of the Country in their Religion, whether they be Catholicks, or Greeks, or Armenians, Nestorians, Jacobites, or others; and forasmuch also as they are the refuge and comfort of poor Strangers and Travellers, and by their knowledge, sober and exemplary life, they confound the ignorance and licentious life of the Inhulls: which some others do not always practice; who therefore would do better to keep themselves close in their Convents, and not come higher and give us a masquarade of our Religion, and by doing so, and by their ignorance, jealousy, loofness, and abuse of their authority and character, become a stumbling-block to the Law of Jesus Christ. But a particular thing is more general; and notwithstanding those miscarriages, I very much applaud the Millions, and pious and learned Missionaries, they are absolutely necessary: it is the honour and prerogative of Christianity, to have everywhere thrown the World Substitutes of the Apostles. But after all that I have seen, and after all the converse and discourse I have so often had with those obstinate Inhulls, I may take leave to say, that I am not desirous to see fruct such great fruets, as the Apostles did, who converted two or three thousand People in one Sermon; finding by experience, and knowing very well upon other accounts, after I have travelled through all the places of the Millions in the East, that all the Missionaries together, not only in the Indies, but in all the Mahumetan Dominions, do indeed by their Instruotions, accompanied with Charity and Alms, make some progress among the Gentiles, but do in ten years not make one Christian of a Mahumetan. Truly these Inhulls have high thoughts of our Religion, they never speak of Jesus Christ but with great veneration; and they never pronounce the word Ayle, that is to say, Jesus, without adding that of Azaret, which is Majesty. They even agree with us, that he was miraculously born of a Virgin-Mother, and that he is the Kelsum-Allah, and the Roud-Allah, the Word of God, and the Spirit of God; but 'tis not to be hoped, that they will approve the refit of our Religion, so as to abandon theirs in which they were born, and their false Prophet, to embrace ours, what reasons ever be given them. Our Christians of Europe ought to with, and even to employ their Power, Care and Charity, that Millions may be sent over all, such as may be no charge to the People of the Country, and whom want may not induce to do mean things, as well for the reasons already alledged, as for this caufe, that they may be ever ready to lay hold on all occasions, always to bear witness to the Truth, and to labour in the Vineyard when it shall please God to give them an oversight. But for the refit we ought to be disabused, and not to suffer our selves to be so easily perfwaded of so many stories, and not to believe the thing to be
be so facile as some make it. The Sect is too much libertine, and too attractive to quit it; it is a pernicious Law, which hath been introduced by Arms and Force, and still gets ground by those means: and I hardly know any other way capable to shake and root it out. If therefore there intervene not some of those grand and extraordinary frosts of Heaven, and God by his powerful and particular Providence interpose not, (as we ought always to hope, according to the great appearance there have been in China, in Japan, and in the Person of King Jehan-Guire) considering the irreverence of the Christians in their Churches, so diffarent from our belief of the particular presence of God upon us, and so different from that deep and astonishing respect which those Infidels bear to their Mosques, where they would not so much as turn their heads, or speak the least word to one another; there will always be great obstacles to their Conversion.

In Agra the Hollanders have also an House, where ordinarily they keep four or five persons. Formerly they had a good trade there in selling Scarlet, great and small Looking-glasses, plain Lace, and Gold and Silver Lace, and some small Wares; and in buying Indigo, which is gathered round about Agra, but especially at Binas, but two leagues distant from it, and whether they go once a year, having an house there for that purpose; as also in buying those cloths of Jelapon and Lakhmir, at seven or eight days journey from Agra, where they also keep an house, and whether they send some Factors once a year. But now they say, that there is little profit for them in that trade, whether it be that the Armenians drive the fame traffic, or that tis so far from Agra to Suratt, or that commonly some mischief or other befalls their Caravans, which must pass by Amadavad over all the Countries of the Rajas to avoid the ill ways, and the mountains that are on the side of Galler and Brambour, which is the nearer way. Yet notwithstanding these discouragements, they will never (I believe) abandon this Factory, as the English have done theirs in that place, if it were for nothing else but their Spices, which there they fell very well, and for having some of their People in the Court taking care of their concerns; since it cannot be otherwife, but that frequently some trouble will befall their Factories by the tyranny of the Governors and other Officers, now from the side of Bengala and Patna, another time from Suratt and Amadavad.

We will conclude this part with those two wonderful Musolees, or Tombs, that give to Agra so much advantage over Dehli. It was Jehan-Guire that caused the first to be erected to honour the memory of his Father Eckbar; and Chab-Jehan raised the other in honour of Taj-Embale his Wife, that extraordinary and celebrated Beauty of the Indies, whom he loved so passionately, that tis said, he never enjoyed any other Woman but her whilst she lived, and that when she died, he was in danger to die himself.

I shall not stay to discourse of the Monument of Eckbar, because whatever beauty is there, is found in a far higher degree in that of Taj-Embale, which I am now going to describe unto you. You may therefore represent to your self, that at the going out of the City of Agra Eastward, you enter into a long and broad paved street, which is set with Gentily, and hath on one side an high and long wall, making the side of a square Garden that is much bigger then our Palace-Royal; and on the other side a row of new houses arched, such as are those of the principal Streets of Dehli above spoken of. Having gone the length of half the Wall, you shall find on the right hand of the side of the House a great Gateway well made, by which one enters into a Caravan-sarab, and over against it on the walls side, a flatly Gateway of a square Pavilion by which you enter into the Garden between two Conservatories built up with Freestone. This Pavilion is longer then 'tis large, built of a Stone like red Marble, but not so hard. The Frontpiece seems to me very magnificent after their way, and as high as that of St. Louis in the Street of St. Antony. It is true, you do not there see Columns, Architraves, and Cornithes cut out after the proportion of those Five Orders of Architecture so religiously observed in our Palaces: it is a different and particular kind of structure, but such an one as wants no agreeableness even in the untruthfulness of its contrivance, and which in my opinion would very well deserve a place in our Books of Architecture. 'Tis almost nothing but Arches upon Arches, and Galleries over Galleries, disposed and ordered in hundred different ways; and yet all appears finely, well enough contrived and managed. There is nothing that offends the eye; on the contrary all is pleasing, and a man cannot be weary in beholding it. The last time I saw it, I was there with one of our French Merchants, who also could not behold it enough. I durst not tell him my thoughts of it, apprehending I might have spoilt my guff, and framed it accordingly.
Cities of Indoostan.

ing to that of Indoostan: but he having lately come from France, I was very glad to hear him say, he had never seen anything to augment and bold in Europe.

After you are somewhat entred into the Pavilion to pass into the Garden, you find your self under an high Vault made like a Cap, which hath Galleries above round about and below, on the right and left side, two Divans or Caulfeys, made up of earth of eight or ten foot high. Opposite to the Gate there is a great Arch quite open, by which you enter into an Alley, which cuts almost wholly the whole Garden into two equal parts. This Alley is by way of terrasse so large, as that six Coaches can pass on it abreast, paved with great squares of hard Stone, railed some eight foot high above the Garden-plots, and divided in the middle by a Channel walk'd up with Free-stone, having jets of water at certain distances. After you have gone twenty five or thirty paces upon this Alley, turning your eye to behold the Entry, you see the other face of the Pavilion, which though it be not comparable to that which looks to the Street, yet wants not its statelins, being high and of a structure approaching the other. And on both sides of the Pavilion, along the wall of the Garden, you see a long, and profound gallery by way of terrasse, supported by many low columns near one another. And in this Gallery 'tis, that during the feaon of the rains, the poor are permitted to enter, who come there thrice a week, receiving Alms from a foundation made there by Chesh-Johan for ever.

Advancing further in this Alley, you discover at a distance before you a great Dome, where is the Sepulchre, and below on the right and left hand you see divers Alleys of a Garden set with Trees, and several Parterres covered with Flowers. At the end of this Alley, besides the Dome before you, you discover on the right and left two great Pavilions, built of the same Stone, and consequently looking all red as the first. These are great and spacious Square Edifices, made by way of Terrasse, opening by three Arches, and having at the bottom the wall of the Garden, so that you march under them as if they were high and large Galleries.

I shall not stay to describe unto you the Ornaments within these Pavilions, because in respect of their Walls, Ground-plot, and Pavement, they are not much unlike the Dome, which I am going to delineate unto you, after I shall have observed, that between the end of the Alley (which we have spoken of) and the Dome, there is a pretty large space of a floor, which I call a Water-Parterre, because that the diversly cut and figured Stones you march upon, are there instead of the Box-Wood of our Parterres. And 'tis from the midst of this Parterre, that you may conveniently see a part of this Edifice, where the Sepulchre is, which remains now to be considered.

It is a great and vast Dome of white Marble, which is near the height of that of our Val de Grace in Paris, surrounded with many Turrets of the same matter with Stairs in them. Four great Arches support the whole Fabrick, three of which are visible, the fourth is closed in by the wall of an Hall, accompanied with a Gallery, where certain Medallions (entertain'd for that end) do continually read the Alicia, with a profound respect to the honour of Tajie-Mohalle. The mould of the Arches is enriched with Tables of white Marble, wherein are seen engrav'd large Arabian Characters of black Marble, which is very agreeable to behold. The interior or concave part of this Dome, and the whole wall from top to bottom is covered with white Marble; and there is no place which is not wrought with Art, and hath not its peculiar Beauty. You see store of Agat, and such sorts of Stones, as are employed to enrich the Chapell of the great Duke of Florence; much Jasper, and many other kinds of rare and precious Stones, set a hundred several ways, mix't and encah'd in the Marble that covers the body of the Wall. The Quarries of white and black Marble, that make the floor, are likewise set out with all imaginable beauty and statelins.

Under this Dome is a little Chamber including the Sepulchre, which I have not seen within, it not being opened but once a year, and that with great Ceremony, not suffering any Christian to enter, for fear (as they say) of Prophaning the Sanctity of the place: but really by what I could learn, because it hath nothing rich or magnificent in it.

There remains nothing else, than to give you occasion to take notice of an Alley in the fashion of a Terrasse, twenty or twenty five ordinary paces large, and as many or more high; which is betwixt the Dome and the extremity of the Garden, whence you fee below you, at the foot of it, the River of Gennas running along, a great campaigne of Gardens, a part of the Town of Agra, the Fortresses, and all those fair Houses of the Mogucks that are built along the water. There remains no more, I say, then to cause you to observe this Terrasse, which taketh up almost the whole length of one side of the Garden,
A Letter written to Mr. Chapelain, sent from Chiras in Persia, Octob. 4. 1667. concerning the Superstitions, strange Fashions, and Doctrin of the Native Indies, or Gentiles of Indo-Pran. Whence may be seen, that there are no Opinions so ridiculous, and so extravagant, which the spirit of Man is not capable of.

S I R,

IF I should live whole ages, I know not whether I could ever forget those two Eclipses of the Sun, of which I saw one in France in the Year 1654, and the other in the Indies at Debit in the Year 1666. if I remember aright. The former seemed very remarkable to me upon the account of the childish credulity of our common people; and of that pannick terror which had seized the heart, that some bought Drugs against the Eclipse; others kept themselves close in the dark in their Caves, and their well-clofed Chambers; others cast themselves in great multitudes into the Churches: these apprehending some malign and dangerous influence, and these believing that they were come to their last day, and that the Eclipse would shake the foundations of Nature, and overturn it, notwithstanding any thing that the Gaffe's, Ribera, and many other famous Philosophers could say or write against this pernicious, when they demonstrate, that this Eclipse was of the same nature with so many others that had preceded without any mischief, and that it was a known accident, foreseen and ordinary, which had nothing peculiar, but what some cheating Astrological Mountebanks might have devised.

That which I saw at Debit seemed also very considerable to me, by reason of the ridiculous Errors and Superstitions of the Indians. At the time when the said Eclipse was to appear, I went up to the Terrafle of my house, which was situated on the side of the River Gomma, thence I saw both sides of the River, for near a league in length, covered with the Heathen Idolaters, that flood in the water up to their girdle, demurely looking up into the sky, to the end that they might plunge and wash themselves at the moment when the Eclipse should begin. The little Boys and Girls were stark naked; the men were almost so too, but that they had a kind of tear round about their thighs to cover their nakedness: and the married Women, together with the young Maid's that were not above fix or seven years old, were covered with a single cloth. Persons of condition, as the Rajar, or sovereign Princes of those Gentils, (who commonly are about the Perfon, and in the pay of the King) and the Sarras or Exchangers, the Banchers, Jewellers, and other great Merchants, were most of them gone to the other side of the water with all their family, and had there put up their Tents, and fettled in the River certain Kanpeters, which are a kind of skreens, to perform their Ceremonies, and conveniently to wash themselves with there Wives, fo as not to be seen by others. These Idolaters no sooner saw the Eclipse begin, but they raised a great cry, and all at once plunged themselves wholly into the water. I know not how many times one after another; flindin
ing up afterwards in the water, and lifting up their eyes and hands to Heaven, muttering and praying with great devotion, and from time to time taking water with their hands, which they threw up towards the Sun, bowing down their heads very low, moving and turning their arms and hands sometimes one way, sometimes another, and thus continuing their plungings, praying, and applinents unto the end of this Eclipse; at which time every one retired, casting some pieces of Silver a good way off into the water, and giving alms to the Brahmanas or men of the Law, who failed not to be at that Ceremony. I took notice, that at their going out of the water, they all took new cloathes that were laid ready for them folded up on the ground, and that many of the devotees left there their old garments for the Brahmanas. And in this manner did I see from my Terrace this great solemnity of the Eclipse; which was celebrated after the same manner in the River Indus and Ganges, and in all the other Rivers, as also in the Receivers of water in the Indies, but especially in that of the Tamiser, where were met together above an hundred and fifty thousand persons, come together from all parts of the Indies, because the water of it is on that day reputed more holy and efficacious than on any other.

The great Mogol, though he be a Mahometan, suffers these Heathens to go on in these old superstitions, because he will not, or dares not cross them in the exercise of their Religion, and besides it is not performed without presenting him, by the hands of the Brahmanas Commissioners, a Leeque or an hundred thousand Roupies, which are worth above fifty thousand Crowns, for which he returns nothing but a few Vests and an old Elephant. Now you shall see those solid reasons (forsooth) which they allege for this Feast, and for the Ceremonies by them observed in it.

We have (says they) our four Betols, that is, Books of the Law, Sacred and Divine Writings, given us by God through the hands of Brahma. These Books do teach us that a certain Douts, which is a kind of corporeal Divinity, very malignant and mischievous, very black and very filthy (there are their own expressions in their language) is set on the Sun, blackens it as twere with ink, and so darkens it: That this Sun, which is also a Douts, but of the best and the most beneficent and perfect Divinities, is at that time in very great pains and terrible anguish, to see himself thus seized on and misled by that black villain: That it is a general duty to endeavour to deliver him from this miserable condition, which cannot be effected but by the force of prayers, washings and alms, and that these actions are, of a very extraordinary merit to such a degree, that an alms given at that time is worth an hundred given at another. Who is there, say they, that would not give cent pour cent?

Sir, there are the two Eclipces I spoke of which I shall hardly ever forget, and which minister occasion to me to proceed to some other extravagancies of these Gentils, whence you may draw what consequences you shall please.

In the Town of Jagannat, which is seated upon the Gulf of Bengal, and where is that famous Temple of the Idol of the fame name, there is yearly celebrated a certain Feast, which lasts eight or nine days, if I remember well. There is found an incredible number of people, as there was antiently in the Temple of Hammon, and as it is at this day at Mecca. This number, it is said, amounts sometimes to above an hundred and fifty thousand persons. They make a stately Ensign of wood, as I have seen of them in many other places of the Indies, with I know not how many extravagant figures, almost such as we are wont to paint Monitors with two heads or bodies, half-man and half-beast, or gigantic and terrible heads, Stryrs, Apes or Devils; which Ensign is put upon fourteen or sixteen wheels, such as the Carriages of Cannons may be, which fifty or sixty persons more or less do draw, or thrum forwards: Upon the middle of it appears most conflagrantly the Idol Jagannat, richly dressed and adorned, which is thus transferred from one place to another.

The first day that they threw this Idol with Ceremony in the Temple, the crowd is usually so great to see it, that there is not a year, but some of those poor Pilgrims, that some are fatigued, tired, and suffocated there; all the people blessing them for having been so happy, as to die on so holy an occasion. And when this Hellish Triumphant Chariot marcheth, there are found (which is no Fable,) persons so foolishly credulous and superstitious as to throw themselves with their bellies under those large and heavy wheels, which bruise them to death, having suffered themselves to be persuaded, that there is no action so heroic nor so meritorious as that, and that Jagannat will at the same time receive them as his Children, and cause them to be born again in a state of felicity and glory.
The 


The Brachmans for their particular advantage and interest, I mean that of Alms and Respect given to them as Persons devoted to these Mysteries, do entertain the People in these errors and superstitions, and they proceed even to such infamous cheats and Villanies, that I could never have believed them, if I had not fully informed my self of it. These Impostors take a young Maid, of the fairest they can meet with, to be the Bride (as they speak, and bear the befotted people in hand) of Jagannat, and they leave her all night in the Temple (whether they have carried her) with the Idol, making her believe that Jagannat himself will come and embrace her, and appointing her to ask him, Whether it will be a fruitful Year, what kind of Proceeds, Feasts, Prayers and Alms he demands to be made for it. In the mean time one of these lustfulFriars enters at night by a little back-door into the Temple, deflowreth this young Maid, and maketh her believe any thing he pleaseth; and the next day, being transported from this Temple into another with the same magnificence, she was before upon the Chariot of Triumph on the side of Jagannat his Bridgroom; these Brachmans make her Fay aloud before all the people, whatsoever he had been taught of these Cheats, as if he had learnt it from the very mouth of Jagannat. But let us go on (if you please) to follies of another kind.

Before this Charriot, and often in the very Temples of the Idols, on Festival days, you shall see publick Women dance, making an hundred indecent and extravagant postures; and yet the Brachmans find a way to accord all that with their Religion. I have seen some Women, that are not only famous for their beauty, but also for great reverence, which refused very considerable presents of certain Mahometans and Christians, and even of Heathen strangers, as if they were only dedicated to the Miniflery and the Minilers of Dears, or the Idol Temple to the Brachmans and thefe Fakires, which are there feated most of them upon alhes round about, altogether naked with their fearful hair of Megera, and in the posture I shall speak of hereafter. But let us lay no longer upon these follies.

There are so many Writers of voyages relating the custom of the Indian Women, burning themselves with their Husbands, that I think something will at last be believed of it. For my part, I am going to take my turn also, and to write to you of it like others; yet in the mean time observing withall, that 'tis not all true what is said of it, and that now they do not burn themselves in so great a number as formerly, because the Mahometans, that bear sway at present in India, are enemies to that barbarous custom, and hinder it as much as they can; not opposing it absolutely, because they are willing to leave their idolatrous people, who are far more numerous then themselves, in the free exercise of their Religion, for fear of some revolt: but by indirectly preventing it, in that they oblige the Women, ready to burn themselves, to go and ask permission of the respective Governors, who send for them, make converse with their own Women, remonstrate things to them with annexed promises, and never give them this permission, but after they have tried all these gentle ways, and till they find them fix'd in their fortieth resolution. Which yet hinders not but that many burn themselves, especially of those that live upon the Lands of the Rajas, where no Mahometan Governors are. I shall not sayrogate you the history of all these, which I have seen burn themselves; that would too be long, and too tedious: I shall only relate unto you two or three Examples of them, whence you may judge of the rest; but first you shall have the relation of a Woman, which I was sent unto to divert her from such mischievous design.

A friend of mine, called Bendidas, the first Clerk of my Agab Danembendo-ken, died of an HeCick, having been treated by me above two years. His Wife immediately resolved to burn her self, together with the body of her Husband; but her Parents, by the order of my Agab, whose servants they were, endeavour'd to dissuade her from it, representing to her, that though it were indeed a generous and laudable resolution, and would be a great honour and happiness in the Family, yet the ought to consider, that her Children were yet little, that she could not abandon them, and that she was to prefer their good, and the affection she had for them, to the love she had for her Husband, and to her own satisfaction. These Parents not having been able to prevail with her by all these reprentments, be convinced themselves to desire me to go to her, as sent from my Agab, and as an antient friend to the Family. I went and when I came, I did, as soon as I came in, see a cluster of seven or eight fearful old Women, together with four or five infatuated and brain-fick Brachmans, who all cried by turns, bearing their hands about
about the dead Corps, and the Widow in her loose hair, looking pale, yet with dry and sparkling Eyes, sitting and crying aloud, and beating her Hands, as the rent with a kind of Cadency, upon the Feet of her Husband. The out-cry and noise being ended, I approach'd to this Company of people, and addressing my self to the Widow: I gave her softly to understand, that I came from *Danebmond-lgn*; that he had appointed a monthly Pension of two Crowns, to each of her two Sons, but on condition that she should not burn her self, to the end, that she might take care of them, and breed them up as was fit; that else we knew ways enough to hinder her from burning her self, if she were obstinate for it, and to make those repent, that should allure and incite her to such an unreasonable resolution, especially since none of her Kindred was satisfied with it, and that she would not be counted infamous, as those are that want the resolution to burn themselves after the death of their Husbands, when they have no Children. I often inculcated to her all these considerations, without hearing a word of answer from her; though at last she said, looking fiercely upon me: Well, if I am hindered to burn my self, I am resolved to break my head against the Wall. Then said I by my self; What Diabolical fury doth possess thee? And to her I answer'd, full of indignation: Then take thy Children, thou unhappy Creature, and cut their Throats, and burn them with thee; for they will be starved, I being now ready to return to *Danebmond-lgn*, and to annul their Pension. These words were spoken by me, with the loudest and most menacing tone I could, made impression on the spirit of this Woman, and upon that of all the attendants: She prentently, without any repartie, let her Head sink down upon her knees, and most of the old Women and *Brachmans* went away. Whereupon her Relations, that were come with me, entered and parted with her. And I, thinking I had done enough, took Horse, and came away to my Lodgings, supposing they would do the rest well enough. In short, about evening, when I was going to give an account to my *Agab* of what I had done, I met with her Parents, who thank'd me, and said, that the dead Corps had been burnt, and the Widow persuaded to remain alive.

Concerning the Women that have actually burn'd themselves, I have so often been present at such dreadful spectacles, that at length I could endure no more to see it, and I retain fill some horror when I think on't. Yet I shall represent to you some of them, but pretend not to express to the life, with what courage and resolution these poor Women achieved such a direful Tragedy; for there is nothing but the Eye it self that can exhibit a right idea thereof.

When I was passing from *Amadenad* to *Agra*, over the Lands of the *Rajas*, that are in those parts, there came news to us in a Burrough, where the Caravane retled under the shade (paying for the cool of the evening, to march on in their journey) that a certain Woman was then upon the point of burning her self with the Body of her Husband. I presently rode and ran to the place where it was to be done, which was a great Pit, with a Pile of wood raised in it, whereon I saw laid a dead Corps, and a Woman, which at a distance seem'd to me pretty fair, sitting near it on the fame Pile; besides four or five *Brachmans*, putting the Fire to it from all sides; five Women of a middle age, and well enough dressed, holding one another by the Hand, and dancing about the Pit, and a great Crowed of People, Men and Women, looking on. The Pile of Wood was presently all on fire, because store of Oyl and Butter had been thrown upon it, and I saw at the same time through the flames, that the Fire took hold of the Cloaths of the Woman, that were imbued with well-fented Oyls and Powder of Santal and Saffron. All this I saw, but observed not, that the Woman was at all distur'd; yea, it was said, that she had been heard to pronounce with great force these two words, *Fire*, *Two*, to signify, according to the Opinion of those that hold the Souls Transmiguation, that this was the 5th time she had burn'd her self with the fame Husband, and that there remain'd but two times for perfection; as if she had at that time this Remembrance, or some Prophetical Spirit. But here ended not this Infernal Tragedy: I thought it was only by way of ceremony, that these five Women sung and danced about the Pit; but I was altogether surpris'd, when I saw, that the flame having taken hold of the cloaths of one of them, she cast her self with her Head foremost into the Pit, and that, after her, another, being overcome by the flame and smoke did the like: And my astonishment redoubled afterwards, when I saw, that the remaining three took one another again by the Hand, continued their dance without any apparent fear, and that at length they precipitated themselves, one after another into the fire, as their companions had done. It troubled me sufficiently, that I knew not what that

```
Dehli and Agra capital

meant; but I learnt shortly after, that these had been five Slaves, who, having seen their Mistres extremely afflicted at the sickness of her Husband, and heard her promise him, that she would not survive him, but burn her self with him, were so touch'd with compassion and tenderness towards this their Mistres, that they engaged themselves in a promise to follow her in her resolution, and to burn themselves with her. Many persons, whom I then consulted about this custom of Women burning themselves with the Bodies of their Husbands, would persuade me, that what they did was from an execrable affection they had for them: But I understood afterwards, that it was only an effect of Opinion, prepossession and custom; and that the Mothers, from their youth befored with this superstitition, as of a most virtuous and most laudable action, such as was unavoidable to a Woman of honour, did also infastrate the spirit of their Daughters from their very infancy: Although, at the bottom, it was nothing else but an Art of the Men, the more to enslave their Wives, thereby to make them have the more care of their health, and to prevent poisoning of them.

But let us proceed to another Tragedy, which I shall rather represent to you than many others, at which I have been present, because it hath something uncommon in it. Tis true; I was not there my self; but you may do as I, who do not stand out against crediting these things, because I have seen so many of them which seem'd incredible to me. This action is grown so famous in the Indies, that no body doubts of it, and it may be, that even your self have already heard of it in Europe.

Tis of a Woman, that was engaged in some Love-intrigues with a young Mahometan her Neighbour, that was a Tailor, and could play finely upon the Tabor. This Woman in the hopes she had of marrying this young man, poison'd her Husband, and presently came away to tell her Tailor, that it was time to be gone together as they had projected, or else that the should be obliged to burn her self. The young Man fearing, lest he might be entangled in a mischieffull busines, flatly refused her. The Woman, not at all surpriz'd at it, went to her Relations, and advertised them of the sudden death of her Husband, and openly protestted that she would not survive him, but burn her self with him. Her Kindred was well satished with fo generous a resolution, and the great honour she did to the whole Family, presently had a Pit made, and filled with Wood, exposing the Corps upon it, and kindling the Fire. All being prepared, the Woman goes to embrace and bid farewell to all her Kindred that were there about the Pit, among whom was also the Tailor, who had been invited to play upon the Tabor that day, with many others of that fort of Men, according to the custom of the Country. This fury of a Woman being also come to this young Man, made as if she would bid him farewell with the reft; but in stead of gently embracing him, she taketh him with all her force about his Collar, pulls him to the Pit, and tumbleth him together with her self into the Ditch, where they both were soon dispatched.

She which I saw burn her self, when I parted from Suratte to travel into Persia, in the presence of Mungiz Chardin and Paris, and of many English and Dutch, was of a middle age and not unhandome. To represent unto you the undaunted clearfulness, that appear'd in her countenance, the resolution with which she marched, wash'd her self, spoke to the people; the confidence with which she look'd upon us, view'd her little Cabin, made up of very dry Millet-straw and small Wood, went into this Cabin, and sate down upon the Pile, and took her Husband's Head into her Lap, and a Torch into her own Hand, and kindled the Cabin, whilst I know not how many Brachmans were busy in kindling the fire round about: To represent unto you, I say, all this, as it ought, is not possible for me, I can at present scarce believe it my self, though it be but a few days since I saw it.

Tis true, that I have seen some of them, which at the sight of the Pile and Fire, appear'd to have some apprehension, and that perhaps would have gone back, but 'tis often too late: Those Demons, the Brachmans, that are there with their great Sticks, altho' them, and hearten them up, or even thrust them in; as I have seen it done to a young Woman that retreated five or fix paces from the Pile, and to another that was much disturbed when the saw the Fire take hold of her Cloaths, these Executioners thrusting her in with their long Poles. Yet I have often seen one, that is still a hand-some Woman, and had sav'd her self out of their Hands, falling into the Hands of the Gadours, that sometimes meet there in great numbers, when they know that 'tis some fair and young Woman that is to be burnt, and that hath no great Kindred, nor much Company with her: For the Women that are afraid of the Pile, and fly away from it, know-
The Gentiles of Indostan.

knowing that they cannot be received again amongst the Gentiles, nor live with them, because they repute them infamous, after they have committed such a fault; and brought such a disgrace upon their Religion, such Women, I say, are ordinarily the prey of this kind of Men, who are also counted infamous in the Indies, and that have nothing to lose. A Mogolian durst not fave, nor receive any, for fear of bringing himself into great trouble. Some Portuguese living in Sea-ports, where they were strongest, have sometimes carried away some of them. For my part, I have often been entangled against those Brahmins, that if I durst, I had strangled them. I remember, among others, that at Labor, I saw a very handsome and a very young Woman burn'd. I believe she was not above twelve years of age. This poor unhappy Creature appeared rather dead then alive, when she came near the Pile; the hook, and wept bitterly: Mean time three or four of these Executioners, the Brahmins, together with an old Hags, that held her under the Arm, thrust her on, and made her sit down upon the Wood, and left the stone run away, they tied her Legs and Hands, and so burn'd her alive. I had enough to do to contain my fell for indignation; but I was forced to content my self with detesting this horrid Religion, and to say by my self, what the Poet once said of such another, upon the occasion, of Iphigenia, whom her own Father Agamemnon sacrificed to Diana, for the interdict of the Grecians, amongst whom he was one of the principal Leaders.

Tantum Religio potuit fasedere malorum!

These are certainly very barbarous and very cruel Cuntomes, but that which the Brahmins do in some other places of the Indies is yet more so: For instead of burning those Women that will dye upon the death of their Husbands, they bury them in the ground alive up to the very Throat, and then two or three of them fall at once upon them, and wring their Neck round, and so choke them, covering them quickly with some earth, and then marching over their Heads. But let us pass to some other Cuntomes of those Countries.

Most of the Gentiles burn their dead; but some there are, that do no more than with some Straw broil them on a Rivers side, calling them thereupon from the height of a steep Bank into the Water: Which I have often seen upon the River Ganges.

Some of thse Gentiles there are, who, when they perceive a sick person near death carry him to the side of a River (at which barbarous action I have been once present) and then first put his Feet into the Water, and afterwards let him slide down as far as to his Throat, and then when they think he is now expiring, they link him quite under Water, and there leave him, after they have made a great clamour, and clapping with their Hands: And this say they, to the end that the Soul leaving the body may be wath'd from all the impurities; the may have contracted in the Body. And this is not only a reason given by the Vulgar; for I have spoken with the most Learned of them, who deliver'd the same with great seriousness. But let us go on to other extravagancies.

Amongst that vast number and great variety of Fakires, Derviches, or Religious Heathens of the Indies, there is abundance of them that have Convents, in which there are Superiors, and wherein they make certain vows of Chaitity, Poverty, and Obedience, leading to a life, that I doubt whether you can give credit to it. These are commonly called Fungus, as if you should say, United to God. You shall see many of them fittark naked, or lie days and nights upon Altes, and commonly enough, under some of those large trees, that are on the fides of the Talabs or Ponds, or else in those Galeries that are about their Devaras or Idol-temples. Some of them have their Hair hanging down to the middle of their Legs and that wreathed into several parcels, as the large Main of our Barbies, or rather as the Hair of those that have the thicknes of Poland called the Pliea. Of these I have seen some in divers places, who held one Arm, and sometimes both, lifted up perpetually above their Heads, and that had at the end of their Fingers wreathed Nails, that were longer by measure than half my little finger. Their Arms were small and lean as of hecticall persons, because they took not sufficient nourishment in that forced posture, and they could not let them down to take any thing with them, either meat or drink, because the Nervos were retired, and the Joints were filled and dried up: wherefore also they have young Novices, that serve them as Holy men with very great respect. There is no Negro in Hell so terrible to look on, as those Men are, all naked,
naked, with their black skin, long Hair, dried Arms, and in the posture mention'd, and with crooked Nails.

I have often met in the Field, especially upon the Lands of the Rajas, whole squadrons of these Fauqirues, altogether naked, dreadful to behold. Some held their Arms lifted up in the posture mention'd; others had their terrible Hair hanging about them, or else they had wrenched them about their Head; some had a kind of Hercules's Club in their Hand; others had dry and stiff Tiger-skins over their Shoulders. I saw them pass thus quite naked, without any shame, through the midst of a great Burrough, I admired how Men, Women, and Children could look upon them so indifferently, without being moved no more than if we should see pafs some Eremitc through our streets; and how the Women brought them almes with much devotion, taking them for very holy Men, much wiser and better than others.

I have seen for a long while a very famous one in Deible, called Sarmet, who went thus flark naked along the streets, and who at length would rather suffer his Neck to be cut off, than to put on any cloaths; what promises or menaces foever Arang-Zobe might fend to him.

I have seen many of them, who out of devotion went long Pilgrimages, not only altogether naked, but charged with Iron-chains, like those that are put about the Legs of Elephants. Others, who, out of a particular vow, flood for seven or eight days upright upon their Legs, which thereupon swell'd as big as their Thighs, without lifting or lying down, or without repos'ing themselves otherwise than by leaning forie hours of the night upon a stretched Cord: Others, who flood for whole hours upon their Hands without wavering, the Head down, and the Feet upward: And so of many others forts of postures fo conftraint, and fo difficult, that we have no Tumbler able to imitate them; and all this it seems upon the account of Religion, by which yet their appears not the least shadow in it.

All these extraordinary things did (to tell you the truth,) exceedingly surprize me at first, I knew not what to say or think of it. Sometimes I look'd upon them as a remainder, or rather as the Authors of that antient and infamous Sect of the Cyntics, but only that I found nothing in them, but brutality and ignorance, and that they seem'd to me a kind of Trees, somewhat moving from one place to another, rather than rational Animals. Another time I consider'd them as Men altogether Enthusiasticall; though as I lately said, I could not find any shadow of true Piety in all they did. Sometimes I thought, that this lazy, idle, and independent Life of Beggars might have something attractive in it. Sometimes I imagin'd that the vanity, which creeps in every where, and which is as often found under the patched Mantle of Diogenes, as under the comely Garment of Plato, there might lurk that Spring, which might set a going to many Engins; and then reflecting withal upon the miserable and uinitle life they led, I knew not what Judgment to make of them.

'Tis true, that many fay, that they do not exercise these strange aufferitutes but in the hopes they entertain of becoming Rajas in their renascence, or of returning again in a more happy life. But, as I have often told them to their Faces, how it's possible for any Man to resolve upon such a miserable life from the hope of another, that is to be no longer, and hath all, in the upshot, but very little happiness in it, though one should return a Raja, and even a Jaffinge or a Jaffinginge, which are the nout purfuant Rajas of the Ladies? There must needs, said I, lie something else under it, which you have no mind to discover to us, or you must be arrant Fools.

Amongst those I have been speaking of, there are fuch that are believed to be true Saints, illuminated and perfect Jangquis, entirely united to God. These are People that have altogether abandon'd the World, and favoured themselves into some very remote corner or Garden, like Eremites, without ever coming to Town. If you carry them any meat, they receive it; if they do not, 'tis believed that they can live without it, and subsist by the sole favour of God in perpetual fasting, prayer, and profound meditations: For they link themselves deep into these raptures, that they spend many hours together in being ineffable, and beholding in that time, as they give out, God himself, like a very bright and ineffable Light, with an unexpressible joy and satisfaction, attended with an entire contempt and forsaking of the World: For thus much one of them, that pretended he could enter into this rapture when he pleased, and had been often in it, told me; and others that are about them, affirm the thing with so much seriousness, that they seem to believe in earnest, as if there were no imprudence in it.
God alone knows whether there be any truth in it, and whether in this solitude and falling the imagination debilitated, may not suffer it self to be carried away into these illusions: Or whether they be not of that kind of natural Raptures, into which Caridan said he fell when he lifted; and this the rather, because I see, there is used some Art in what they do, forasmuch as they prescribe to themselves certain Rules, by little and little to bind up their Senses: For they say, for Example, that after they have fallen many days, using nothing but Bread and Water, 'tis requisite first to keep themselves alone retired from all company, directing the Eyes steadily towards Heaven for a while, then gently calling them down again, and then fixing them both so as to look at one and the same time upon the tip of their Nose equally, and as much on one side as the other (which is troublesome enough) and remaining firm and intent in that posture, until such a Light do come. Whatever the matter be, I know, that these Raptures, and these ways of falling into them, make the great Mystery of the Cabala of 

**Jangus**, as the **Soufys** do also. I call it **Mystery**, because they keep it very secret amongst them; and if it had not been for this **Pendes** or Indian Doctor, to whom Danielmond-ken gave a Patron, and who durst hide nothing from him; and if also Danielmond-ken had not known the Mysteries of the **Cabala** of the **Soufys**, I should not have discover'd so much of it. I know besides, that as for the extremity of Poverty, of Fatings and Aulterities, that also can do much to it. We must not think (or I am much deceived) that any of our Religious Fryars or Eremites go in this point beyond those Men, nor generally beyond all the Aﬁstack Monks; witnesses the Life and Fatings of the **Armeniuns**, **Coptibes**, **Greeks**, **Notforians**, **Jacobites**, and **Muronites**. We must rather allow, that we are but Novices, when compared with those Religious Men: But then we must also acknowledge, according to what I have experimented, in respect of those of the **Indies**, that they can much more easily bear hunger than we can in our colder Climates.

There are others very differing from those, but very strange Men likewise; they are almost perpetually travelling up and down, they deride all, take care of nothing, Men that brag of secrets, and who, as the people say, know no less than to make Gold; and so admirably to prepare **Mercurius**, that a grain or two of it taken every morning restored the body to perfect health, and so strengthens the Stomach, that it feeds greedily and digests with ease. This is not all; When two of these **Jangus**, that are eminent, do meet, and you stir them up in the point and power of their knowledge or **Jangusine**, you shall fee them do such tricks out of sight to one another, that I know not whether **Simon Magus** could have out-done them. For they divine what one thinketh, make the Branch of a Tree blossom and bear fruit in less than an hour, hatch Eggs in their bosoms in less than half a quarter of an hour, and bring forth such Birds as you demand, which they make fly about the Chamber, and many other prodigies. I mean, if what is said of them be true; for I remember, that one day my **Agah** sent for one of these famous Diviners, and when he was come, agreed with him to give him the next day 500 Roupies, which is about 150 Crowns, if he should tell him, as he said he would, his present thought, which he was to write before him upon a paper: As also, that I my self made a bargain with the same, to give him 25 Roupies, if he should divine mine; but the Prophet failed us, as also did at another time one of those pretended producers of Birds, to whom I had at that time promised 20 Roupies. I am still to be under-foo'd, if it be true what is said of them. For, as for me, I am with all my curiosity none of those happy Men, that are present at, and see those great feats; and if I should chance to see any of such things as are thought strange, I am always considering and seeking, whether the thing may not be done by some Juggle, Art, or Trick of Legerdemain: and I am sometimes even to unhappy, or, if you will, so fortunate, as to find out the cheat, as I did him, that made a Cup run, to discover who it was, that had stolen money from my **Agah**.

Lately, there are some in many places, that are quite of another way than all these: I have discours'd of. Their Life: and their Devotion is more meek and more pollit; they go over the streets bare-foot and bare-headed, girt about with a Scarfe hanging down to their Knees, and having a white Sheet which paffeth under their right Arm, and comes out over their left Shoulder like a Cloack, without other Cloaths under it. They are always very clean and neat in all things, and commonly go two and two together with great modesty, holding in their Hand a small Earthen Trenchet with two handles, very neat. They do not go golftipping from Shop to Shop, as many of the other **Fakirs** do. They go freely every where into the Houses of the Gentiles, where they are wel-
come, and much made of; they being eftem'd a Bleffing to the Houfe. They are by no means to be accused of any thing, though it be well enough known, what in fuch vi-
fits among the Women paffeth. But 'tis the custom, they are in poftition of being Saints
for all that, and any Houfe thinks it felf honour'd with their vizit. But it is not only
there fo; many other places there be in the World, where things are not fo strictly
look'd to. But that which I find most ridiculous in thofe people, is, That they are im-
pertinent enough, to compare themselves with our Religious Men, they meet with in the
Indies. I have often taken pleafure to catch them,uting much ceremony with them,
and giving them great refpeft; but I soon heard them fay to one another, 'This Frang-
guir knows who we are, he hath been a great while in the Indies, he knows that we
are the Padres of the Indians. A fine comparison, said I within my felf, made by an
impertinent and idolatrours rabble of Men!

But we fay too long upon thefe Heathen-Beggars: Let us go on to their Book of Law
and Sciences: you may afterwards judge, whether moft of what I am going to fay of it,
may be put, as I think it may, in the number of Extravagancies.

Do not wonder, if, though I know not the Hanferis, the language of the Learnt'd
(of which fomewhat may be faid hereafter, and which is perhaps the fame with that of
the old Brabmanes) do notwithstanding tell you many things taken out of Books written
in that Tongue. For you must know, that my Agab Dafehmand-kyn, partly upon my
folicitation, partly out of his own curiofity, took into his fervice one of the fameolnest
Penders that was in all the Indies, and that formerly had had a Penfion of Dafa, the
Eldef Son of King Chib-joban; and that this Pender, fides that he drew to our Houfe
all the moft Learned Penders, was for three years conftantly of my conversation. When
I was weary of explaining to my Agab thofe late discoveries of Harvey and Pecquet in
Anatomy, and of difcourfing with him of the Philosophy of Gaffudi and Def-cartes,
which I tranflated to him into Perfian (for that was my chief employment for five or
fix years) that Pender was our refuge, and then he was obliged to difcourfe, and to re-
late unto us his ftories, which he deliver'd fervantly and without ever smiling. 'Tis
true, that at laft we were fo much difguifed with his tales and uncouth reafonings, that
we fcarce had patience left to hear them.

They fay then, that God, whom they call Aehar, that is to fay, Immovable or Im-
mutable, hath fent them four Books, which they call Bith, a word fignifying Science,
because they pretend that in thefe Books all Sciences are comprehended. The firft of
thefe Books is call'd Athen-bade, the fecond Zager-bed, the third Rek-bed, the fourth
Sams-bed. Conform to the doctrine of thefe Books, this people ought to be diftinguifh'd,
as really they are, into four Tribes: The firft is of Brabmanes, Men of the Law; the
fecond of Quafferys, Men of Arms; the third, Men of Officer or Tactick, commonly called
Bunans; and the fourth, Men of Seydra, that is, Handy-crafts Men and Labourers. And
there are fo discriminated, that thofe of one Tribe cannot fmarry into another, that is, a
Brabman cannot marry with a Woman Quaffery, and fo of the reft.

They all agree in one Doctrines, which is that of Pythagoras concerning the Metem-
psychistis or Transmigration of Souls, and in this, that they muft not kill or eat of any
Animal. However there are some of the fecond Tribe that may eat of them, provided
it be not other Convs nor Peaofey-kelh, they all having a great veneration for thefe two
creatures, efpecially the Conv, because they fancy I know not what River lying between
this Life and that to come, which they are to pafs by holding themftelves faft on a Cows-
tail. Possibly their ancient Legislators had feen thofe Shepherds of Egypt, croffing
the Nile, by holding with their left-hand the Tail of an Ox, and in their right-hand
a Stick to guide him with; or rather they have imprinted in them this refpeft for Cows,
because they draw from them Milk and Butter, which is a great part of their
subfiftence; and becaufe also they are fo serviceable for the Plough, and consequently
for the Life of Man; and that the rather because it is not fo in the Indies as in our Parts,
for maintaining fo great a number of Cattle as we do: if but half as many of them be
killed in the Indies, as there are in England or France, the Country will quickly be
defiruit of them, and the Land remain Untitled. The heat is there fo violent for eight
months of the year, that all is dry, and that Oxen and Cows are often starved, or dye of
catering trufh in the Fields like Hogs. And 'tis upon the account of the fcarcity of Cat-
tle, that in the time of Jefebu-Guir, the Brabman obtain'd an Edict, that no Cattle
should be kill'd for a certain number of years, and that of late they prefented a Petition
to Aurung-Zebe, and offered him a confiderable fum, if he would make the like Pro-
hibition.
hition They remonstrated, that for 50 or 60 years past much Land had remained Unploughed, because the Oxen and Cows were become too scarce and too dear. It may be also, that these Law-givers considered, that Cows and Ox-sleath in the Indies is not very favourly, nor wholesome, unless it be for a little time in Winter, during the cooler season: Or lastly, that they would take the People off from mutual cruelty, (to which they were too much inclined) by obliging them, as by a Maxime of Religion, to exercise humanity to the very Beasts, and by making them believe, that killing or eating an Animal, it might happen that they did kill or eat one of their Grand-fires; which would be an horrid crime.

According to the Doctrine of these Beings, they are obliged to lay their Prayers at least thrice every day, in the morning, at noon, and at night, with their face turned to the East. They are also bound to wash their whole body thrice, or at least before they eat; and they believe, that 'tis more meritorious to wash themselves in running water then in any other. And it may be, that the Legislators in this point also have had a respect to what is proper and convenient for this Countrie, where nothing is more desirable than washing and bathing. And they find it troublesome enough to observe this Law, when they are in cold Countries: I have seen some of them that were like to die, because they would there also observe their Law of washing their Body by plunging themselves into Rivers or Ponds, when they found any near; or by throwing whole buckets of water over their heads, when they were remote from them. When I told them upon occasion, that in cold Countries it would not be possible to observe that Law of theirs in Winter (which was a sign of its being a meer human invention) they gave this pleasant answer: That they pretended not their Law was universal; that God had only made it for their Use, and it was therefore that they could not receive a Stranger into their Religion: that they thought not our Religion was therefore false, but that it might be it was good for us, and that God might have appointed several differing ways to go to Heaven; but they will not hear that our Religion should be the general Religion for the whole earth, and theirs a fable and pure device.

These same Books do teach them, that God having determined to create the World, would not execute it immediately, but made first three Perfect Beings: the first was Brahma, which signifies Penetrating into all things; the second Befcbon, that is Existing in all things; and the third Mihabden, that is, great Lord. That by the means of Brahma he created the World, by the means of Befcben he preserveth it, and by the means of Mihabden he will destroy it. That it is Brahma, who by the command of God did publish the four Beings, and that therefore he is in some of their Churches represented with four Heads.

As to those three Beings, I have seen some European Missionaries that were of opinion, that these Gentils had some Idea of the Mystery of the Trinity; and said, it was expressly contained in their Books that there are three Persons, and one only God. For my part, I have made the Ponder sufficiently discourse upon this point; but they declare themselves so poorly, that I could not clearly understand their sense. I have even heard some of them, who said, that these are three Creatures very perfect, which they called Deists, yet without explaining well what they understood by this word Deists; as our ancient Idolaters never explained what they meant by these words Genius and Numina, which is (I think) the same with Deists among the Indians. 'Tis true, that I have spoken with others of the most knowing amongst them, who said, that these three Beings were indeed nothing but one and the same God, considered three manner of way, viz. as he is the Producer, Conserver, and Destroyer of things; but they said nothing of three distinct Persons in one only Deity.

Moreover I have seen the Reverend Father Ros, a German Jesuit and Missionary at Agra, who being well versed in their Hanferit, maintained that their Books did not only import, there was one God in three Persons, but that even the second Person of their Trinity was incarnated nine times. And that I may not be thought to ascribe to myself the writings of others, I shall relate unto you word for word, what a certain Carmelite of Chiras hath lighted upon, which he related when the above-mentioned Father Ros passed that way to come back to Rome. The Gentils (as he) do hold, that the second Person of the Trinity was incarnated nine times, and that because of divers necessities of the World, from which he hath delivered it: But the eighth Incarnation is the most notable; for they hold, that the World being inflamed under the power of Giants, it was redeemed by the second Person, incarnated and born of a Virgin at midnight,
midnight, the Angels singing in the Air, and the Heavens pouring down a shower of flowers all that night. This favours much of Chriitianity: But then there follows a Fable again, which is, That this God incarnate killed first of all a Giant that flew in the Air, and was so big as to obscure the Sun, and by his fall to make the Earth to shake, and that by his great weight he sunk as deep as Hell; that this God incarnate being wounded in the side, in the first conflict with this Giant, fell, but by his fall put his Enemies to flight; that after he had raised himself again, and redeemed the World, he ascended into Heaven; and that by reason of his wound, he is commonly called the Wounded in his Side. In the tenth Incarnation, which shall then be, when according to our Supputation Antichrist shall come, the World shall be delivered from the slavery of the Mahometans: But this is only a vulgar Tradition, which is not found in their Books.

They say also, that the Third Person of the Trinity hath manifested himself to the World; concerning which they relate, That the Daughter of a certain King, being fit to be married, and asked by her Father, whom she would marry, answered, that she would not be united but to a Divine Person, and that at the same time, the Third Person of the Trinity appeared to the King in the form of Fire; that that King forthwith gave notice of it to his Daughter, who presently consented to the Marriage; That this Person of the Trinity, though altogether in a fiery appearance, was called before the King’s Council, and seeing that the Counsellors opposed this Marriage, took hold of their Beards and burned them, together with the whole Royal Palace, and then married the Daughter. Ridiculous!

They add, that the first Incarnation of the second Person, was in the nature of a Lion; the second, in that of a Swine; the third, in that of a Tortoise; the fourth, in that of a Serpent; the fifth in that of a Brahma She-Dwarf, onely a foot and a half high; the sixth, in that of a Monster, a Man-Lion; the seventh, in that of a Dragon; the eighth, as hath been said already, the ninth, in an Ape; the tenth, in that of a great Cavalier.

Concerning this I shall acquaint you, that I doubt not but that the Reverend Father Ros, hath taken all the faith of this matter out of the Books of the Gentiles, and that is the main ground of their Mythology. I had written many things of it at large in my Papers, and had also taken the Figures of their Gods or Idols, which I had seen in their Temples, having also got of them the Characters of their Language Hanferit; but finding at my return all those things, or at least the best part of it Printed in the China Illustrata of Father Kircher, who had obtained it at Rome from the same Father Ros, I shall content myself to have named the Book to you. 'Tis true, that the word Incarnation, which the Reverend Father useth, was new to me, having never seen it so expressly used; I had only heard some Pendants thus explaining the thing, viz. That God had formerly appeared in those Figures when he did all those wonders they relate. Others explained it to me after this manner, to wit, That it was the Soul of certain Great Men, such as we might call Hero’s, that had passed into these Bodies, and that these Hero’s were thus become Deitis, or so to speak in the phrase of our old Idolaters, some powerful and considerable Divinities, Niomens, Genio’s, Demons, Spirits; for I see not that this word Deitis can signify any other thing: But this second Explication of the Pendants, cometh in effect to the first, for as much as most of them believe, that our Souls are Portions of God.

Others there were that gave me a much sublimier Explication, saying, That all those Incarnations or Apparitions, which their Books speak of are not to be understood according to the Letter, but Mythically, forasmuch as thereby are explained the several Attributes of God. Some there were, and those of the most learned, acknowledging to me candidly, that there was nothing more fabulous then those Incarnations, and that they were only the Inventions of Legislators, to retain People in some Religion: And though this were so, if there were nothing else but this, which is common to them all; that our Souls were Portions of the Deity, it were to be exploded in sound Phylosophy, without making any Mysteries in Religion of it, seeing that in respect of our Souls we should be God, and that in effect it should be our selves that had imposed upon us a Religion with Metempsychoses, Paradise and Hell, which would be ridiculous.

I shall here add a few words, to declare that I am not less obliged to Monsieur Henry Lev, and to Monsieur Abraham Roger, then to the Reverend Fathers Kircher and Ros. I had compiled an hundred things relating to the Gentiles, which I found in the Books of those Gentlemen, and which would have been a great trouble to me to range them as they
they have done. I shall therefore content my self to say something in General to you of their **Studies** and **Sciences**, not indeed in that good order which possibly you might expect, but just as I have learnt it, and as 'tis probably found in their Books; I mean by fragments, and without coherence.

The **Town of Benares**, which is feated upon the **Ganges** in a very fine and rich Country and place, is the General School, and as 'twere the **Athens** of the Gentry of the Indies; where the **Brahmans** and the **Religious** (those that addid themselves to study) come together. They have no Colledges nor **Claffers** ordered as with us, me thinks, 'tis more after the way of the School of the **Antients**; the Maiters being dispersed over the Town in their Housés, and especially in the Gardens of the Suburbs, where the great Merchants do suffer them. Of these Maiters some have four **Disciples**; others fix or seven; and the most famous, twelve or fifteen at most, who spend ten or a dozen years with them. All this study goeth on very coolly, because most Indians are of a slow and lazy humour, to which the heat and diet of the Country contributes much; and because they are not animated to industry as we, by that great emulation, and by the great hopes we have of coming thereby to great preremium. They study leasurely, and without much tormenting themselves; eating their **Kicberg** or mixture of **Legums**, which the rich Merchants cause to be dressed for them.

Their first study is of the **Hanferit**, which is a Language altogether different from the common Indian, and not known but by the **Pendets**. And this is that Tongue, of which **Father Kercher** hath publish the Alphabet received from Father **Ros.** It is called Hanferit, that is, a pure Language; and because they believe this is to be the Tongue, in which God, by the means of **Brahmas**, gave them the four **Beths**, which they esteem Sacred Books, they call it an Holy and Divine Language. They pretend also, that it is as antient as **Brahmas**, whose Age they do not reckon but by **Leagues**, or hundred thousands of years. But I would gladly have a warrant for such an extraordinary Antiquity. However, it cannot be denied that 'tis very old, in regard that the Books of their Religion, which certainly is very antient, are written in this Tongue, and besides that, it hath its Authors in Philosphy and Physick in Verces, and some other Poems, and many other Books, of which I have seen a great Hall quite full in **Benares**.

After they have learned the Hanferit (which is very difficult to them, because they have no Grammar worth any thing) they commonly apply themselves to read the **Puran**, which is as it were the interpretation and sum of the Beths, which are very large, at least if those be they which were shewed me at **Benares**; and besides they are so very rare, that my **Agab** could never find them to be sold, what industry ever he used in it. And they keep them very secret, for fear least the Mahumetsians should lay their hands on them and burn them, as they have already done several times.

After the Puran some fall upon Philosphy, wherein certainly they go not far. I have already intimated, that they are of a slow and lazy temper, and are not excited by the hopes to obtain some good place by their study.

Among their Philosophers there have principally been fix very famous, who make so many different Sects; which caufeth also a difference and an emulation among the Pendets or Doctors: For they know, that such an one is of this Sect, another of another, and every one of them pretends his Doctrine to be better than that of others, and more conform to the Beths. There is indeed another, a seventh Sect, which is called Bante; whence do proceed twelve other different Sects; but this is not so common as the others, the Votaries of it being hated and despised as a company of irreligious and atheistical people; nor do they live like the rest.

All these Books speak of the first principles of things, but very differently. Some say, that all is composed of little Bodies that are indivisible, not by reason of their solidity, hardnefs, and reftance, but smallnefs; adding divers things which approach to the opinions of Democritus and Epicurus, but with so much confusion that one knows not where to flay, all seeming like a rope of sand: which yet may be as much or more the fault of the Pendets, which item to me very ignorant, than of the Authors. Others say, that all is made up of matter and form; but not one of them explains himself clearly about the matter, and least about the form. Yet so much I have found, that they understand them not at all as they are wont to be explained in our Schools, by reducing the Form out of the power of the Matter: For they always allledge Examples of things Artificial, and among them that of a Vessel of soft Clay, which a Potter turns and shapes divers ways.

Others
The Gentiles of Indiafan.

Others hold, that all is composed of four Elements and a nothing; but they do not at all explain themselves concerning Mixtion and Transmutation. And as for their nothing, which comes near to our privation, they admit I know not how many sorts of them, which (I believe) they understand not at all, nor are able to make out to others.

There are also some, that maintain light and darkness to be the first Principles, and say a thousand impertinent and confused things upon it, making long-winded discourses, which favour nothing at all of Philosophy, but are like the talk of the vulgar.

Others there are that admit privation for the Principle, or rather privations, which they distinguish from nothing, and of which they make long enumerations, to undefine and little philosophical, that I can scarce imagine them to be in their Books, or that their Authors could have entertained themselves with such uncouth things.

Lastly, some of them do pretend that all is composed of accidents; of which also they make odd, long, and tedious enumerations, and such as favour only some Pettifogger, that can amuse the common People.

Touching these Principles in general, they all agree that they are eternal; our production out of nothing not having come (it seems) into their thoughts, as it hath neither to many others of the antient Philosophers: Yet they lay, that there is one of them that hath touched something of it.

As to Physick, they have many little Books that are rather collections of receits than any thing else; the most antient and chief wherefore is in Veric. I shall here tell you, that their practice is sufficiently different from ours, and that they ground themselves upon these Principles: That one who is sick of a Fever, needs no great nourishment; That the main Remedy of ficknesses, is Abstinence: That nothing is worse for a sick Body than Flesh-broth, nor which corrupts sooner in the Stomach of a feverish Patient: That no Blood is to be let but in great and evident necessity, as when you apprehend some translation into the Brain, or finde some considerable part, as the Chelt, Liver, Kidneys, enflamed.

Whether this Practice be better then ours, I leave to Physitians to decide; but I see that 'tis successful among them. The same practice is not peculiar to the Physitians of the Gentils, but the Mogolian and Mahumetan Doctors, that follow Asienc and Averroes, do also very strictly observe it, especially as to Meat-broths. 'Tis true that the Mogols are somewhat more prodigal of their Blood then the Gentils, for in those ficknesses wherein they fear those accidents lately specified, they commonly bleed once or twice: but these are none of those petty venefictions of the new invention of Gas and Paris, but they are of those plentiful ones used by the Antients, of 18. or 20. ounces of Blood, which often come to a swounding, and frequently chok the Difease in the very beginning, as Galen faith, and as I have often experimented.

Concerning Anatomy, I may safely say, that the Gentils understand nothing at all of it, and they can speak nothing as to that Subjedt but what is impertinent. Nor is it a wonder they are so ignorant in it, since they never open any Body of Man or Beast; they do so much abhor it, that when I opened some living Kids and Sheep before my Agab, to make him understand the Circulation of the Blood, and to shew him the Pequetian Vessels, through which the Chyle at last comes into one of the ventricles of the Heart, they trembled for fear and ran away. Yet notwithstanding they affirm, that there are five thousand Veins in Man, neither more nor les, as if they had well counted them all.

Touching Astronomy; they have their Tables, according to which they foresee the Eclipses; and though they do it not with that exactness as our European Astronomers, yet they come pretty near. Mean time they discourse of the Eclipse of the Moon, as they do upon that of the Sun, believing that it is the Rab, that black Villain, and malicious Dottar, who at that time seizeth on the Moon and blackens her. They hold also, that the Moon is an hundred thousand kffer, that is, above fifty thousand Leagues above the Sun: that she is lucid of her self; and that 'tis the, from whom we receive a certain Vital Water, which gathereth and disposeth it self in the Brain, descending thence as from a source into all the members for their functions. Besides this, they are of opinion, that the Sun and Moon, and generally all Stars are Dottas; that 'tis night when the Sun is behind the Sun, that imaginary Mountain, which they place in the midst of the Earth, and make I know not how many thousand Leagues high, and to which they give the shape of an inverted Sugar-loaf; so that 'tis not day with them, but when the Sun gets out from behind this Mountain.
In Geography they have sped no better. They believe the Earth to be flat and triangular, and that it hath seven stories, all differing in beauty, perfection, and inhabitants; each of which is encompassed, they say, by its Sea; that of the Sea one is of Milk, another of Sugar, the third of Butter, the fourth of Wine, and so forth; so that after one Earth there comes a Sea, and after, Sea an Earth; and so on unto seven, beginning from Somere, which is in the midst of these stories: that the first story, which is at the foot of Somere, hath Deivas for its inhabitants, which are very perfect; that the second contains likewise Deivas, but lesser perfect; and so the rest, till lesser perfection unto the seventh, which they say is ours, that is, of men far lesser perfect than all the Deivas; and lastly, that this whole Mafs is sustained upon the heads of divers Elephants, which when they stir, cause an Earthquake.

All these strange impertinences, which I have had the patience to relate, have often made me think, that if they be those famous Sciences of the ancient Brahmanes of the Indies, very many have been deceived in the great opinion they entertained of them. For my part, I can hardly believe it, but that I find the Religion of the Indians to be from immemorial times; that 'tis written in the Language Hanferis, which cannot be but very ancient, since its beginning is unknown, and 'tis a dead Language, not understood but by the Learned; that all their Books are only written in that Tongue; All which are as many marks of a very great Antiquity. Let us now add a few words about the worship of their Idols.

When I defended along the River Ganges, and passed through Banares, that famous School of all the Indian Gentility, I went to see the chief of the Pendets, who hath there his ordinary residence. This is a Fakire, or Religious Monk, so renowned for his knowledge, that Chah-fhan, partly for his Science, partly to please the Kajas, gave him a Pension of 2000 Roupies, that is, about 1000 Crowns. This was a big and proper Man, goodly to look on; who for all his Caloths had nothing but a white flitten Scarf, tied about his waist, and hanging down to his mid-leg; with another red Scarf about his shoulders like a little Cloak. I had often seen him at Dabli in this posture before the King, in the Assembly of all the Omras, and marching upon the Streets, sometimes on foot, sometimes in a Paletky. I had also frequently seen and many times conversed with him, when for a whole year together he contently came to our conference before my Agab, whom he courted, that he might procure him again that Pension which Auroe-Zobe (being come to the Crown) had taken from him, that he might appear a great Musulman. In the villet I made him at Banares, he was exceedingly courteous to me, and even gave me a Collation in the Library of his University, attended with six of the most famous Pendets of the Town. When I found my self in so good Company, I prayed them all to tell me their fentiments about the Adoration of their Idols; intimating to them, that I was leaving the Indies, extremely scandalized upon that score; and reproaching them, that that worship was a thing against all reason, and altogether unworthy such Scholars and Philosophers as they were. Whereupon I received this Anfwer.

We have indeed (said they) in our Depras or Temples, three of divers Statues, as those of Braham, Methaden, Genich and Gavani, who are some of the chief and the most perfect Deitas: and we have also many others of less perfection, to whom we pay great honour, presenting our felvses before them, and presenting them Flowers, Rice, scented Oysls, Saffron and such other things with much Ceremony, but we do not believe these Statues to be Brahma or Bechen, &c. themselves, but only their Images and Representations, and we do not give them that honour, but upon the account of what they represent. They are in our Temples, because 'tis necessary for praying well, to have something before our eyes that may fix the mind; and when we pray, it is not the Statue we pray to, but he that is represented by it. For the rest, we acknowledge that 'tis God that is absolute, and the only Omnificent Lord and Master.

This is, without adding or subtracting any thing, the resolution they gave me. But, to tell you true, this seemed a little too much accommodated to our Christianitie, in respect of what I had learned of it from several other Pendets.

After this, I put them upon their Chronology, where they pretended to shew me far higher Antiquities then all ours. They will not say, that the World is eternal; but they make it so old, that I almost know not which is best. Its determined duration, say they, is of four Dygues. This Dyguge is a certain determined number of years, as amongst us we have a Secundum (an Age) with this difference, that an Age of ours contains only an hundred Years, but their Dyguge is made up of an hundred Leagues, that
A Voyage to Kachemire,

is; an hundred times hundred thousand years. I do not precisely remember the number total of the years of each Dugue; but this I know very well, that the first, called Sate-Dugue, is of twenty five Leagues of years; that the second, which they call Trites, is of above twelve Leagues: the third, called Diasper, of eight Leagues and sixty four thousand years; if I remember well: and the fourth, called Kale-Dugue, is of I know not how many Leagues. The three first, say they, and much of the fourth, are elapsed: to that the World shall not last so long as it hath done, because it is to perish at the end of the fourth, all things being then to return to their first Principles. I made them compute again and again, to have their age of the World aright; but, finding that that perplexed them, and that they agreed not among themselves about the number of the Leagues, I contented my self to see that they make the World exceeding old. But being pressed a little to make out this Antiquity, they pay you with nothing but little stories, and at length come to this, that they find it in their Bibles, or the Books of their Law; given them by the hands of Brahmns.

After this I urged them concerning the nature of the Deitas, of which I desired to be particularly instructed; but I received nothing but what was very confused. They said, that there were three sorts of them, Good, Evil, and Indifferent ones, that were neither good nor bad; than some thought, they were made of Fire, others of Light; others that they were Biapek, of which word I could not get a clear explication; only they said, that God was Biapek, and our Soul was Biapek, and what is Biapek is incorruptible, and depends neither from Time nor Place: That others would have them to be nothing else but Portions of the Deity; and lastly, that some were, that made them certain kinds of Divinities revered and dispenced over the World.

I remember, that I also put them upon the nature of the Lengue-obsire, which some of their Authors do admit: But I could obtain nothing else of it but what I had long since understood from our Pendas, which was, That the seeds of Plants and Animals are not formed anew, but were contrived in the first production of the World, and dispensed abroad everywhere and mixed in all things, and that they are (not only potentially but actually) the very and entire Plants and Animals; though so small, that their parts cannot be distinguished, but when being put into a convenient womb, and there nourished, they extend themselves and increase; So that the seeds of an Apple and Pear-Tree are a Lengue-obsire; that is, a little entire and perfect Apple and Pear-Tree, having all its essential parts: And so the seeds of an Horfe, an Elephant, and a Man, &c. are a Lengue-obsire; a little Horfe, a little Elephant, a little Man, in which there wants nothing but the Soul and Nourishment to make them appear what they are.

For a conclusion, I shall discover to you the mystery of a great Cabala, which in these last years hath made great noise in Indofian, because certain Pendas, or Heathenish Doctors, had posseffed it with the minds of Dara and Sultan-Sijah, the two first Sons of Chah-Fehan.

You cannot but know the Doctrine of many of the Antient Philosophers, touching that great Soul of the World, which they will have our Soul and those of Animals be portions of. If we did well penetrate into Plato and Ariosto, we might perhaps find that they were of this sentiment. It is in a manner the general Doctrine of the Heathen Pendas of the Indies, and tis the same which still maketh the Cabala of the Soufeys, and of the greatest part of the learned Men in Persia, and which is found explained in Persian Verses, so sublime and emphatical in their Golethien-raz, or Parther of Mysteries: which is also the very same of Dr. Fludd's, whom our great Gaffendun hath so learnedly refuted; and that wherein most Chymists love themselves. But these Indian Cabalists or Pendas I speak of, drive this impertinence farther than all those Philosophers, and pretend, that God, or that Soveraign Being, which they call Debra, (immutable,) hath produced or drawn out of his own Substance, not only Souls, but also whatever is material and corporeal in the Universe; and that this production was not merely made by way of an efficient cause, but by a way resembling a Spider that produceth a Webb, which it draws forth out of its own body, and takes in again when it will. Creation therefore, say these Doctors, is nothing else but an extraction and extention, which God maketh of his own Substance, of those webbs he draws from his own bowels: as Destruction is nothing else but a repirial, or taking back again this Divine Substance, and those Divine webbs into himself: So that the last day of the World, which they call Mefphul or Praxit, when they believe that all shall be destroyed, shall be nothing else but
but a general reprimand of all those webs which God had drawn forth out of himself. There is therefore nothing (so they go on) that is real or effective in all we think, we see, hear, smell, taste or touch: all this World is nothing but a kind of Dream and a mere Illusion, in regard that all this multiplicity and diversity of things that appear to us, is nothing but one and the same thing, which is God himself, as all those several Numbers of 10, 20, 100, 1000, &c. are indeed nothing but one and the same unity many times repeated. But if you demand any reason for this phantasm, or any explanation of the manner, how this illusive from and reprimand into the substance of God, this extension, and this variety of things is made; or how it can be, that God, being not corporeal but Bispeck and incorruptible, (as they acknowledge) should yet be divisible into so many portions of Bodies and Souls; they never make any other return, but of some pretty comparisons, as, That God is like an immense Ocean, in which if many Vials full of Water should be floating, they would, wherever they should move, be found always in the same Ocean, in the same Water; and that coming to break, their Water would at the same time be united with their whole, and with that great Ocean of which they were portions. Or they will tell you, that it is with God as with Light, which is the same through the whole Universe, and which yet appears in hundred different ways, according to the diversity of the Objects it falls upon; or according to the several colours and shapes of Glasses through which it shineth. They will pay you, I say, only with such kind of similitudes, that bear no proportion at all with God, and are good for nothing, but to cast dust into the eyes of the ignorant people: And you must not expect any solid Answer from them, if you should tell them, that those Vials would indeed be in a like Water, but not in the same; and that it is indeed a like light over all the World, but not the same: or if you should make any other objections against them, they return always to the same comparisons, pretty expressions, or as the Senfors, to the fine Verses of their Goutelled-rax.

Now Sir, what think you? Had I not reason, from this great heap of extravagancies, I mean, from that panic and childish terror first cast into those Indians by Eclipses from that superstitious compulsion for the Sun to deliver it from that black Demon, accompanied with those Apith Prayers, Washings, Plungings, and Alms cast into the River; from that mad and infernal obstinacy of the Women, burning themselves with the Corpse's of their Husbands; from those several madnesses of the Fakires; and lastly, from all that fabulous stuff of the Beirs and other Indian Books: Had I not reason, I say, to premise in the title of this Letter; (which is but a poor advantage to me from so long travelling) That there are no opinions so ridiculous or extravagant, of which the mind of man is not capable.

To conclude, I have no more to add then to desire you, to do me the favour and deliver with your own hands the Letter to Monsieur Chapelé. It is he that first procured me that familiar acquaintance I had with Monsieur Gaffiadi, your intimate and Illustrious Friend, that hath been so advantageous to me; which maketh me acknowledge my great obligations to him, and exceedingly engageth me to love him, and to remember him in what part of the World forever I am: As I am no less bound to honour you as long as I live; as well for the peculiar affection you have always expressed to me, as for the good counsel you have affilid me with in your many letters during the whole course of my voyages; and for that favour of sending me with so much generosity (without interest or money) unto the end of the World: whether my curiosity had carried me, a Cheet of Books, when those, of whom I demanded them for mony, ordered by me to be paid at Mirfieldes, and who should have honestly sent them me, abandoned me there, and lauged at all my Letters, looking upon me as a loit man, whom they should never see again.
A Relation of a Voyage made in the year 1664, when the Great Mogol Aureng-Zebe went with his Army from Debli, the Capital of Indostan, to Labor; from Labor to Bember, and from thence to the Kingdom of Kachemire, commonly call'd by the Mogols, The PARADISE of the Indies, &c. By way of several Letters, written by the Author to his Friends.

The first Letter to Monsieur de Merveilles, written at Debli, Decemb. 1664. Aureng-Zebe being ready to march.

CONTAINING

The Occasion and Cause of this Voyage of Aureng-Zebe; together with an account of the state and posture of his Army, and the Equipage and ordinary Provisions of the chief of his Cavalry; and some curious particulars observable in the Voyages of the Indies.

SIR,

Since that Aureng-Zebe began to find himself in better health, it hath been constantly reported, that he would make a Voyage to Labor, and go from thence to Kachemire, to change the Air, and to be out of the way of the approaching Summer heats, for fear of a relapse: That the more intelligent sort of men would hardly be persuaded, that as long as he kept his Father Chab-jean prisoner in the Fort of Agra, he would think it safe to be at such a distance. Yet notwithstanding we have found, that Reazon of State hath given place to that of Health, or rather to the Intrigues of Ramchenara-Begam, who was wild to breathe a more free Air than that of the Sefaglio, and to have her turn in shewing her self to a gallant and magnificent Army, as her Sifter Begum-fabe had formerly done during the Reign of Chab-jean.

He departed then the 6th of December, about three a clock in the afternoon; a day and hour that must needs be fortunate for a great Voyage, if we may give credit to the Gentlemen Astrlogers, who have so decreed it. And he arrived at Chab-limar, his Houfe of Pleafure, diftant about two Leagues from hence; where he spent fix whole days, thereby to give to all fufficient time to make neceffary preparations for a Voyage, that would take up a year and an half. We have this day news, that he is gone to encamp on the way of Labor, and that when he hath layd there two days, he intends to continue his march without any further expectation. He hath with him not only the Thirty five thousand Horfe, or thereabout, and 10000 Foot, but also both his Artilleries, the great or heavy, and the small or lighter, which is call'd the Artillery of the Stirrup, because it is incomparably from the perfon of the King, whereas the Heavy sometimes leaveth him to keep the high and well beaten Roads.

The Great Artillery is made up of feventy pieces or Cannon, most of them caft; of which some are fo ponderous, that they need twenty yoke of Oxen to draw them: and some of them require Elephants to help all these Oxen, by thrumming and drawing the wheels of the Wagons with their Trunks and Heads when they kick in any deep way, or are to pass some steep mountain. That of the Stirrup is composed of fifty or sixty.
sixty small Field-pieces, all of Brass, each carried upon a little pritty and painted Chariot (as hath been already said in another place) beautified with many little red Streamers, and drawn by two very handsem Horses, driven by the Gunner himself, togetherr with a third Horse, which the Gunners Assifant leads for a relief. All these Chariors go alwaies a great pace, that they may be soon enough in order before the Tent of the King, and discharge all at once at the time of his entry, to give the Army notice.

All these great preparations give us cause to apprehend, that in stead of going to Kandahar, we be not led to believe that important City of Kandahar, which is the Frontier to Persia, Indostan and Usbeck, and the Capital of an excellent Country, yielding a very great Revenue, and which for this very reason hath been ever the bone of contention between the Persians and Indians. Whatever it be, there is now a necessity to dispatch at Dehli, any busines whatsoever notwithstanding; and I should find my self much eaf behind the Army, if I should tarry any longer: Besides I know, that my Navab, or Agah Dan shallow-kun stays for me abroad with impatience; He can no more be without philosophifying in the afternoon upon the Books of Gaffendi and Def-Carter, upon the Globe and the Sphere, or upon Anatomy, than he can be without befowing the whole morning upon the weighty matters of the Kingdom, in the quality of Secretary of State for Terrain Affairs, and of Great Matter of the Cavalry. I shall depart this night, after I have given the last order for all my butnfiffs, and provided all necessaries for my Voyage, as all the principal perffons of the Cavalry do; that is, two good Tartarian Horses, whereto I am obliged by reafon of the one hundred and fifty Crowns of pay, which I have by the month; a Camel of Persia, and a Groom; a Cook, and another Servant, which must be had ordinarily to march in these Countries before the Horfe, and to carry a Flagon with water in his hand. I alfo have provided the ordinary Utensils, such as are a Tent of a middle fize, and a proportionate piece of foot-Tapity; and a little Bed with girdles, made up with four fpic-strong and light Canes, and a Pillow for the head; two Coverlets, whereof one folded up fourfold ferveth for a Matraffe; a round Table-cloth of Leather to eat upon; some Napkins of dyed Cloth, and three small Sacks for Plate, which are put up in a greater Sack, and this fack into a very great and fpic-strong Sack made of Girdles, in which are put all the provifions, together with the Linnen of the Matter and Servants. I have alfo made provision of excellent Rice for five or fix days, for fear I should not alwayes find fo good; of some sweet Biscuit, with Sugar and Anis; of a linnen fleevve with its little iron-hook, to let, by the means thereof, run out and to keep cudled milks; and of fowe of Limons with Sugar, to make Limonade; fuch Milk and Limonade being the two great and sovereign refreshments of the Indies: All whuch, as I faid, is put into the laft named Sack, which is fo large and heavy, that three or four men have pines enough to lift it up: though two men do first fold and turn one side upon the other when it is full, and though the Camel be made to toop very nigh it, and there need no more than to turn one of the fides of that Sack upon the Camel. All this equipage and provision is absolutely neceffary in fuch Voyages as thefe. We muft not look for fuch good lodging and accommodations as we have in our Country. We muft refolve to encamp and live after the Arabiain and Tartarian mode, without expeclting any other Inns than Tents. Nor muft we think to plunder the Country-man; all the Lands of the Kingdom being in propricty to the King: We are well to confider, that we muft be fober and prudent, and that to ruine the Country man, were to ruine the Demefne of the King. That which much comforts me in this march, is, that we go North-ward, and depart in the beginning of the Winter after the rains; which is the right feafon for travelling in the Indies, becaufe it raineth not, and we are not fo much incommoded by heat and duff. Besides that, I find my felf out of danger of eating the bread of Bizar, or of the Market, which ordinarily is ill baked, full of land and duff; nor obliged to drink of thoje naughty waters which being all turbid, and full of naftines of fo many people and beasts that fetch thence, and enter into them, do caufe fuch fevers, which are very hard to cure, and which breed alfo certain very dangerous worms in the legs. They at muft caufe a great inflammation, accompanied with a fever, and ordinarily come tooth after the Voyage: although there have been fome, that have try'd a whole year and more before they appear'd. They are commonly of the bignefs and length of a small Vid-tring, so that one would sooner take them for foine nerve than for a worm; and they muft be drawn out little by little, from day to day, gently winding them about
about a little twig of the bignefs of a needle, for fear of breaking them. This, I say, comforthe me not a little, that I find my self exempt from these inconveniences; my Nawab having vouchfafed me a very particular favours; which is, that he hath appoint
ed to give me every day a new loaf of his house, and a Soway of the water of Ganges, with which he hath laden several Camels of his train, as the whole Court doth. Soway is that Tin-flagon full of water, which the Servant, that marcheth on foot before the Gentleman on horseback, carrieth in his hand, wrap't up in a fleece of red cloth. Or
ordinarily it holdeth but one pinte; but I had some of them expressly made, that hold two. We shall see, whether this cunning will succeed. The water cooleth very well in this Flagon, provided that care be had always to keep the sleeve moist, and that the Servant that holds it in his hand, do march and fill the air, or else that it be held towards the wind; as is commonly done upon three pretty little sticks, crossing one another, that they may not touch the earth: For the moistness of the Linen, the agita
tion of the air, or the wind, are absolutely necessary to keep the water fresh; as if this moistness, or rather the water imbibed by the sleeve did keep out the little igneous bodies or spirits that are in the air, at the same time when it gaveth entrance to the nitrous or other parts, which hinder the motion in the water, and cause coolness; in the same manner as Glasses keeps out Water, and giveth passage to the Light, by reason of the particular texture and disposition of the parts of the Glasses, and the diversity there must be between the particles of Light and those of Water. We do not use this Tin-flagon for keeping our water cool but in the field: When we are at home, we have Jars of a certain porous Earth, in which it is much better cooled, provided it be expos'd to the wind, and moisten'd with a Linen-cloth, as the Flagon; or else, use is made of Salt-peter, as all persons of quality do, whether in Towns, or in the Army. They put water, or any other liquor, to be cooled, in a round and long necked Tin
flagon, such as are the English Bottles, and for the space of half a quarter of an hour this Flagon is stirr'd in water, into which hath been cast three or four handfuls of Salt-peter; this maketh the water very cold, neither is it unwallow, as I did appre
cnd; but only that sometimes it causeth gripings at first; when one is not accustom
ed to it. But to what purpose, to play so much the Philosopher, when we should think to de
part, and to endure the Sun, which at all seasons is incommodious in the Indies, and to swallow the dust, which is never wanting in the Army; to put up, to load, and to unload every day our Baggage, to help the Servants to fallen flicks, to draw Cords, to put up Tents, and to take them down again, to march in the day, and in the night, to devour cold and heat, and in a word, to turn Arabians for a year and an half, during which time we are to be in the Field. Adieu; I shall not fail to acquaint my self of my promise, and from time to time to inform you of our Adventures; and besides, since the Army for this time will make but small Journeys in its march, and pass on with all that pomp and magnificence, which the Kings of Indiat do affect, I shall endeavour to observe the most considerable things, that I may impart them to you, as soon as we shall arrive at Labor.
The Second Letter;

Containing

The Number and Magnificence, the Order and the Disposition of the Tents of the Great Mogol in the Field: The Number of Elephants, Camels, Mules, and Porters, necessary to carry them: The Disposition of the Bazaars or Royal Markets: That of the particular Quarters of the Omrahs, or Lords; and of the rest of the Army: The extent of the whole Army, when encamped: The confusion there met with; and how it may be avoided: The order of preventing Robberies: The different Manners of the March of the King, the Princes, and the rest of the Seraglio: The danger there is in being too near the Women: The several ways of the Royal Hunting, and how the King hunts with his whole Army: The abundance of people there is in the Army, and the method of making them all subsist.

Sir,

This indeed is called marching with gravity, and as we speak here a la Mogole; it is no more but sixteen or sixteen days' journey from Delhi to Lahor, which make little more than fixcore Leagues; and yet we have spent almost two months on this way. 'Tis true, the King with the best part of the Army went somewhat aside from the high way, the better to enjoy the divertisements of Hunting, and for the convenience of the water of Gemon, which we went to look for on the right hand, and which we literally followed long enough in our hunting, crossing fields of tall griffs, full of all sorts of game, where the Horsemens could scarce be seen. At present, whilst we are at rest, I am going to make good what I have promised you in the Title of this Letter; hoping shortly to make you come to Kasmire, and to shew you one of the best Countries in the World.

When the King is in the field, he hath usually two Camps, I mean two Bodies, of Tents separated, to the end that when he breaketh up and leaveth one, the other may have paffed before by a day, and be found ready when he arriveth at the place design'd to encamp it: And 'tis therefore, that they are called Peiche-kame as if you should say, Houses going before: These two Peiche-kame are almost alike, and there are requisite above three hundred Elephants, more than two hundred Camels, above an hundred Mules, and as many more Porters to carry one of them. The Elephants carry the most bulky things, such as are the great Tents, and their great pillars, which being too long and too heavy, are taken down in three pieces. The Camels carry the lesser Tents: The Mules, the Baggage and Kitchins. And to the Porters are given all the little moveables, and such as are delicate and fine, that might easily be broken; as Porcelain, which the King usually employeth at Table: those painted and guilded Beds, and those rich Kargnis; which I shall speak of hereafter.

One of these two Peiche-kame, or Bodies of Tents, is no sooner arrived at the place design'd for encamping, but the Great Marshal that orders the Lodging, chuseth some fair place for the Kings Quarters; yet with a regard, as much as is possible, to the Symmetry and order, that is to be observed for the whole Army; and he marketh out a Square, of which each side is above three hundred ordinary paces long. An hundred Pikemen presently clear and level this pace, making square planes to raise the Tents upon, and surrounding all this great Square with Kanates or Screens seven or eight foot high, which they fall with cords tied to sticks, and with perches fix't in the ground, by couples, from ten to ten paces, one without, and the other within, inclining the one upon the other. These Kanates are made of a strong cloth lined with flamed Linnen. In the middle of one of the sides of this Square is the Entry or Royal Gate, great and magnificent, and the Indian stuff which 'tis made of, as also the other Stuffes, of which the whole side of the Square of the face is lined without, are far better and richer than the others. The
The first and the greatest of the Tents, that is reared in this Incloufure, is called Am-kis, because it is the place where the King and all the Lords in the Army do assemble about nine a clock in the morning, when the Mokem, that is, the usual publick Meeting is held. For, the Kings of Indoftan, although they are in a march, do not dispence but very rarely with this almost inviolable custom, which is passed into a kind of Duty and Law, viz. to appear twice a day in the Assembly, there to give order for State Affairs, and to administer Justice.

The second, which is little less than the first, and a little further advanced into the Incloufure, is called Golft-kane, that is to say, a place to wash in: And here 'tis, where all the Lords every night meet, and where they come to failure and do obeissance to the King, as ordinarily they do when they are in the Metropolis. This Assembly in the evening is very inconvenient to the Omrahs; but it is a thing that looks great and stately, to fee a far off, in an obscure night, in the midst of a Campagne, crofs all the Tents of an Army, long files of Torches lighting thofe Omrahs to the Kings Quarters, and attending them back again to their Tents. 'Tis true, that these lights are not of wax as ours, but they laft very long. They are only an Iron put about a flick, at the end of which are wound raggs of old Linnen from time to time, which is moistened with Oyl, held by the Link-men in their hands in a Rufs, or Latton-flagon, with a long and fireght neck.

The third Tent, which is not much lefs than the two firft, and is yet further advanced into the Incloufure, is called Kaloet-kane, that is to say, a retired or the Privy Council-place, because none but the firft Officers of the Kingdom enter into it: and 'tis there where the greatest and the moft important Affairs are transacted.

Yet further into the Square are the particular Tents of the King, encompass'd with small Kanettes or Skreenes, of the height of a man, and lined with ftilned Indian Stuff, of that elegant workmanship of Maflipatam, which do repreffent an hundred forts of different flowers: and fome of them lined with fquare Sattin with large Silk fringes.

The Tents joyning to the Kings, are thofe of the Begun or PrincesSES, and the other great Ladies and She-Officers of the Seraglio, which are likewise encompass'd, as thofe of the King, with rich Kanettes; and amidd all these Tents are placed thoefe of the lower She-Officers, and other ferving-Women, alwayes, upon the matter, in the fame order, according to their Office.

The Am-kis, and the five or fix principal Tents are raifed high, that they may be seen at a good distance, and the better fence off the heat. Without it is nothing but a course and ftrong red cloth, yet beautified and stript with certain large stripes, cut variously and advantageously to the eye: But within it is lined with thofe fine Indian flowered Stuffs, of the fame work of Maflipatam; and this work is raifed and enriched with feilk, gold and silver Embroideries having great Fringes, or with fome fine flowered Sattin. The Pillars supporting thofe Tents, are painted and guild: One marcheth on nothing but rich Taffeltire, having mattaftes of Cotton under them four or five inches thick, and round about thofe Taffeltires there are great fquare Rails richly cover'd to lean upon.

In each of the two great Tents where the Assembly is kept, there is raifed a Theater richly adorn'd, where the King giveth Audience under a great Canopy of Velvet, or purfled with gold. In the other Tents are found the like Canopies, and there you may fee alfo fet up certain Karguais, that is, fine Cabinets, whose little doors are that with Silver-locks. To conceive what they are, you may reprefent to you two small Squares of our Skreenes, fet upon one another, and neatly round about fainted to one another with a Silken-tring; yet fo that the extremities of the fides of the uppermoft come to incline upon one another, fo as to make a kind of a little Tabernacle with this difference from our Skreenes, that all the fides of thofe are of very thin and flight Firr-boards, painted and guild without, and enriched round about with gold and Silk-fringes, and lined within with Scarlet, or flowered Sattin, or purfled with Gold.

And this is very near what I can tell you of what is contained within the great Square.

What concerns the particulars that are without the Square; there are firft two pretty Tents on both the two fides of the great Entry or Royal Gate, where are found two choife Horfes fadled, and richly harnets'd, and altogether ready to be mounted upon occasion, or rather for State and Magnificence.

On the two fides of the fame Gate are placed in order thofe fifty or three scoresmall
Field-pieces, that make up the Artillery of the Sirrup above mention'd, and which discharge all together to salute the King entering into his Tent, and to give notice thereof to the whole Army.

Before the Gate there is always left void, as much as may be, a great place, at the end of which there is a great Tent, called Nargar-kane, because that is the place of the Timbals and Trumpets.

Near this Tent there is another great one, which is called Tchanky-kane, because it is the place where the Omwahr keep guard, every one in his turn, once a week twenty four hours together; yet notwithstanding most of the Omwahr on the day of their guard, cause, close by, to be rear'd one of their own Tents; to be the more at liberty, and to have more elbow room.

Round about the three other sides of the great Square are set up all the Tents of the Officers, which are always found in the same order and disposition, unless it be that the place permit it not: They have all their peculiar names; but as they are hard to pronounce, and I pretend not to teach you the Language of the Country, it will be sufficient to tell you, that there is a particular one for the Arms of the King; another for the rich Harnets of Horfes; another for Veits purfled with Gold, which are the ordinary Prefents bestowed by the King. Besides, there are four more, near one another; the first of which is designed for keeping Fruit; the second for Comfits; the third for Ganges water, and the Salt-peter to cool it; and the fourth for the Befele, which is that Leaf, whereof I have spoken elsewhere, which is offered to friends, as Coffee is in Turkis, and chew'd to make ruddy lips, and a sweet breath. Next to these, there are fifteen or sixteen others that serve for Kitchens and what belongs to them. Amongst all these Tents are those of a great number of Officers and Eunuchs. Lately, there are four or five long ones for led Horfes, and some others for the best Elephants; and all the Tents that are for hunting. For there must needs be a retreat for all that great number of Birds of prey, that are always carried for Game and Magnificence; and so there must be for those many Dogs, and those Leopards serving to take wild Goats; for those Nilgaris, or gray Oxen, which I take for Elks; for those Lions and Rhinoceroses, that are for greatBEES, for those great Buffalo's of Bengal fighting with Lions, and lastly for those tamed wild Goats, they call Gazelles, that are made to sport before the King.

This vast number of Tents, now spoken of, together with those that are within the great Square, make up the King's Quarter, which is always in the middle, and as 'twere in the center of the Army, except the place do not allow it. It will easily be the conclusion, that this Quarter of the King must needs be something great and royal, and afford a very nice prospect, if one behold from some high place this great body of red Tents in the midst of the Army, encamped in a fair and even Campagne, where may be fully seen all that order and disposition that is to be observed in the whole.

After that the Great Marshal of the Camp hath chosen a place fit for the King's Quarter, and hath made the Am-kus to be set up highest of all the Tents, and by which he is to take his measure for the ordering and disposing the rest of the Army accordingly; He then marketh out the Royal Bazaars or Markets, whence the whole Army is furnish'd with necessaries; drawing the first and the chief of all, like a great Street running straight, and a great free way travelling the whole Army, now on the right hand, and by and by on the left of the Am-ker and the King's Quarter, and always in the straightest line that may be towards the encamping of the next day. All the Royal Bazaars, that are neither so long nor so broad, commonly cross this first, some on this, others on the other side of the King's Quarter; and all these Bazaars are discern'd by very high Canes like great peaches, which are fixt in the ground from three hundred to three hundred paces or thereabout, with red Standards, and Cows-tails of the great Ti- bet finning on the top of these Canes like Periwigs.

The same Marshal designs, next, the place of the Omwahr, so as they may always keep the same order, and be ever as near as may be the King's Quarter; some on the right, others on the left hand, one on this side of him, others beyond him; so that none of them may change the place that hath been once appointed for him, or that himself hath defined in the beginning of the Voya

The Quarters of the Omwahr and Kus, as to their particular order and disposition, are to be imagined in a manner like that of the King; For commonly they have two Piebe-kanes with a Square of Kus, which inclose their principal Tent and those of their Women, and round about these are put up the Tents of their Officers and

R Ca
Cavaliers, with a peculiar Bazar, which is a fleet of small Tents for the lower sort of people that follows the Army, and furnisheth the Camp with Forage, Grains, Rice, Butter, and the other things that are most necessary; whereby they are so accommodated, that they need not always go to the Royal Bazar, where generally all things are to be found as in the Capital City. Each Bazar is marked at the two ends by two Canes planted in the ground, which are ast all as those of the Royal Bazar, that so at a good distance the particular Standards confined to to them may be discovered, and the several quarters distinguished from one another.

The Great Omabr and Rajas affect to have their Tents very high. But they must beware left they be too high, because it may happen, that the King, passing by, might perceive it, and command them to be thrown down; of which we have seen an example in this last march. Neither must they be altogether red from without, since those of the King alone are to be so. Lastly, out of respect they must all look towards the Am-kaes, or the Quarter of the King.

The redui of the space between the Kings Quarter, and those of the Omabr and the Bazar, is taken up by the Tents of the Maneb-dars or little Omabr, and of that infinite number of great and small Merchants that follow the Army of all those that belong to the Law; and lastly, of all such as serve both the Artilleries: Which makest indeed a prodigious number of Tents, and requireth a very great extent of ground. Yet it is not all true what is said of either of them. And I believe, that when the whole Army is in a fair and even Campagne, where it may encamp with ease, and that, following the ordinary plot, it comes at length to be lodged, as near as may be, in a round (as we have often seen it does, upon this road) the compass of it will not be above two Leagues, or two Leagues and an half; and with all this there will yet be left here and there several void places. But then the great Artillery, which taketh up a great tract of ground, very often a day or two go before.

Nor is all true, what is said of the strange confusion, which commonly strikes an astonishment into all new comers. For a little acquaintance with the method of the Army, and some heeding of the order observed in the Camp, will soon enable one to avoid all embarrassment, and to go to and fro about his business, and to find his quarter again; forasmuch as every one regulateth himself by the Kings Quarter, and the particular Tents and Standards of the Omabr, that may be seen afar off, and by the Standards and Perriwigs of the Royal Bazar, which may also be seen at a great distance.

Yet for all these marks it will sometimes fall out, that one shall be extremely perplexed, and even in the day time, but especially in the morning, when a world of people do arrive, and every one of those is busy and seeks to lodge himself: And that not only, because there is often raised so great a dust, that the Kings Quarter, the Standards of the Bazar and the Omabr (which might serve for guides) cannot be discovered: But because a man finds himself between Tents that are putting up, and between cords, which the latter Omabr, that have no Perriwigs, and the Maneb-dars stretch out to mark their lodgings, and to hinder, that no way may be made nigh them, or that no unknown person may come to lodge near their Tents, whereof often they have their Women: If in this case you mean to get by on one side, you will find the ways obstructed by thoes stretched-out cords, which a group of mean Striving-men standing there with big cudgels, will not suffer to be lower'd, to suffer the Baggage to pass: If you will turn back, you will find the ways full since you passed. And here it is, where you must cry out, Storm, Intrest, make as if you would strike, and yet well beware of doing so, leaving the men, as well as you can, to quarrel against one another, and afterwards to accord them for fear of some mischief and in short, to put your feet into all imaginable postures to get away thence, and to make your Camels pass: But the great trouble is, when a man is obliged to go in an evening to a place somewhat remote, because thoes offensive smocks of the fire of green Wood, of Cowhares, of Camel-dung, which the common people then make in their kitchins, do raise a mist (especially when there is no wind) so thick, that you can see nothing at all. I have been three or four times surprized with it, so as not to know what to do. Well might I ask the way: I knew not whither I went, and I did nothing but turn. Once, among other times, I was constrained to lay still this mist pass’d, and the Moon risen. And another time I was forced to get to the Agnacy-die, to lie down at the foot thereof, and there to pass all the night as well as I could, having my Servant and Horse by me. This Agnacy-die is like a tall Maff, but very slender, which can be taken down in three pie-
pieces, and 'tis planted toward the King's Quarter, near that Tent which is called 
Nagar-kane. In the evening is drawn up to the top of it a Lantern with a light burning 
in it all night long; which is very commodious, as being seen a great way off, and 
that it is that people gone atray do retire, from thence to get again to the Bazars, 
and to ask the way, or there to pass the rest of the night; for no body hinders one 
from doing so, and a man may be there in safety from Robbers. 'Tis called Aquary- 
die, as if you should say, light of Heaven, in regard that from a far off it appears like 
a Star.

For the prevention of Robberies, each Omrah caueth a guard to be kept all the 
night long, in his particular Camp, of such men that perpetually go the round, and cry 
Kaber-dars, have a care. Besides, there are round about the Army set guards, at five 
hundred common paces from one another, that keep a fire, and cry also Kaber-dars. 
And over and above all these, the Comand, who is, as 'twere, the great Prevoit, sends 
out Troup of Guards every way, that pass through all the Bazars, crying out and 
trumpetting all night long. Yet for all this, some robberies there are now and then 
committed; and 'tis necessary always to be upon ones guard, to go to sleep by times, 
that so you may be awake the rest of the night, and not to tryst your servants too 
much to keep guard for you.

But let us now see, how many different ways the Great Mogul is carried in the 
Field.

Ordinarily he caueth himself to be carried on mens shoulders, in a kind of Sedan 
or Litter, upon which is a Tafi-raven, that is, a Field-throne, on which he is seated: 
And this is like a magnificent Tabernacle with pillars, painted and guilded, which may 
be shut with glasses, when 'tis ill weather; the four branches of the Litter are cover'd 
with Scarlet or purpled Gold, with great Gold and Silk-fringes; and at each branch 
there are two robust and well-cloathed Porters, that change by turns with as 
much to keep guard for you.

Sometimes also he goeth on Horse-back, especially when 'tis a fair day for hunting. 
At other times he rideth on an Elephant, in a Mikh-dember, or Hauze; and this is the 
most splendid appearance: For, the Elephant is decked with a very rich and very 
magnificent Harness; the Mikh-dember, being a little square House or Turret of Wood, is 
always painted and guilded; and the Hauze, which is an Oval feat, having a Canopy 
with Pillars over it, is so likewise.

In these different Marches he is always accompanied with a great number of Omrahs 
and Rajas following him close and thick on horse-back without any great order: And 
all those that are in the Army are obliged to be at the Amkes at break of day, unless he 
do exempt them from it upon the account either of their peculiar Office, or their great 
Age. This march is very inconvenient to them, especially on hunting days; for they 
must endure the Sun and Durt as the simple Soldiers, and that sometimes until three 
of the clock in the afternoon; whereas, when they do not attend the King, they go at 
cafe in their Paklys, close cover'd, if they please, free from the Sun and Durt; sleeping 
in them couched all along as in a bed, and so coming in good time to their Tent, which 
expect them with a ready dinner, their kitchen being gone the night before, after 
fupper. About the Omrahs, and amongst them, there is always a good number of 
Holy-men well mounted, call'd Governor-bards, because they carry a kind of Silver-
mace of Armes. There are also many of them about the right and left wings, that 
precede the perfon of the King, together with score of Foot men. These Governor-
bards are Choice-men, of a good men and a fair naturr; appointed to carry orders, 
and having all of them great Ricks in their hands, whereby they put people aside at a 
good distance, and hinder that no body march before the King to inconvenience him.

After the Rajas marcheth a train mixed of a great number of Timbals and Trumpets. 
I have already laid in another place, that this Train consists of nothing but of figures of 
Silver representing strange Animals, Hands, Scales, Filths, and other mysterious things, 
that are carried at the end of great Silver-Ricks.

At last a great troupe of Mansab-dars, or little Omrahs, well mounted, and furnish 
with Swords, Arrows and Quivers, follow after all the former: And this Body is much 
more numerous than that of the Omrahs, because, besides that all those that are of the 
Guard dare not fail to be at break of day, as the Omrahs, at the gate of the Kings 
Tent to accompany him: There are also many, that come amongst them, to make their 
Court, and to become known there.
A Voyage to Kachemire.

The Princesses, and the great Ladies of the Seraglio are also carried in fancy fashions; some are carried, like the King, on mens shoulders, in a Tchandoule, which is a kind of Tadzuan, painted, guided, and cover'd with great and costly Net-work of Silk of divers colours, enriched with Embroidery, Fringe, and thick pendant tufts. Others are carried in very hand-some Paleys clo'd, that are likewise painted and guided, and cover'd with that rich filknen Net-work. Some are carried in large Litters by two strong Camels, or by two small Elephants, instead of Mules: and in this manner I have sometimes seen carried Rauchena-Begum; when I also observed, that in the fore-part of her Litter, being open, there was a little She-flake, that with a peacock's tail kept off from her the Flyes and Durt. Lastly, others are carried upon Elephants richly harnessed, and cover'd with embroidered deckings, and great Silver-bells, where these Ladies sit, rais'd as were, into the middle region of the Air, four and four in Mik-domber latticed, which always are cover'd with silknet Net-work, and are no less splendid and flattery than the Tchandoules and Tadzuan.

I cannot forbear relating here, that in this Voyage I took a particular pleasure in beholding and considering this pompous march of the Seraglio. And certainly nothing more flatterly can be imagined, than to see Rauchena-Begum march first, mounted upon a lusty Elephant of Pesh, in a Mik-domber, all shining of Gold and Azur, attended by five or six other Elephants with their Mik-dombers, almost as splendid as hers, filled with the principal She-Officers of her House; some of the most confiderable Eunuchs, richly adorned, and advantageously mounted, riding on her side, each with a Cane in his hand; a Troup of Tartarian and Kachemirian Maids, of Honour about her, oddly and fantastically drest, and riding on very pretty Hackney-horses; and lastly, many other Eunuchs on Horseback accompanied with store of Pages and Lackeys, with great thicks in their hands, to make way afar off. After this Rauchena-Begum, I saw pass one of the principal Ladies of the Court, mounted and attend'd in proportion: And after this, a third in the same fashion; and then another, and so on to fifteen or sixteen all, (more or less) bravely mounted and accompanied according to their quality, pay, and office. Indeed this long file of Elephants to the number of fifty, or fifty, or more, thus gravely marching with paces, were, counted, and withal this gallant train and equipage, does represent something that is Great and Royal; and if I had not beheld this Pomp with a kind of philosophical indifference, I know not, whether I should not have suffered my self to be carried away to those extravagant sentiments of most of the Indian Poets, who will have it, that all these Elephants carry as many hidden Goddesse's. 'Tis true, one can hardly see them, and they are almost inacessible by men; it would be a great misfortune to any poor Cavalier whatsoever, to be found in the Field too near them in the march; all these Eunuchs, and all the crew of Servants are to the highest degree inoffent, and declare nothing more than such a pretext and occasion to fall upon a man and give him some Ballinades. I remember, I was once thus unfortunately surpriz'd, and certainly I had been very ill us'd, as well as many other Cavaliers, if at length I had not resolved to make my way out by my sword, rather than suffer my self to be thus maintaynd as they began to order the matter: and if by good luck I had not been provided with a good Horse, that carried me vigorously out of the press, when I put him on th'orow a torrent of people, that was to be repais'd. And it is grown in a manner a common Proverb of these Armies, That, above all, one must beware of three things: First, Not to let one fall to be engaged amongst the troupes of the chosen led Horse, they never failing to strike: Secondly, not to come into the places of Hunting: Thirdly, not to approach too near the Women of the Seraglio. Yet notwithstanding by what I hear, it is much less dangerous here than in Persia; for there 'tis death to be found in the field in sight of the Eunuchs that attend them, though you were half a league distant from them. It is required, that as many men as there are in the Villages and Burroughs, where they pass, do all abandon them and retire afar off.

As to the Hunting of the King, I knew not first how to imagine what is commonly said, which is, that the Great Mogol goes to hunt with an hundred thousand men: But now I see, it may very well be said, that he goes to hunt with above two hundred thousand; nor is it a thing hard to comprehend. In the neighbouring places to Agra and Dehli, along the River Genna as far as to the mountains, and even on both sides of the high way to Lahor, there is abundance of untill'd Lands, some of Cope-wood, and some of Grays above a mans height: In all these places there are great numbers of Guards, unstannly roving up and down, and hindering all other people from hunting, except:
except Partridges, Quailes and Hares, which the Indians know to take with nets: So that everywhere where in those places, there is a great furore of all kind of Game. This being so, the hunting guards, when they know that the King is in the field, and near their quarters, give notice, to the Great Hunting-master, of the quality of the Game, and of the place where most of it is: then the Guards do line all the avenues of that quarter, and that sometimes for above four or five Leagues of ground, that so the whole Army may pass by, either this or that way, and the King being in his march may at the same time enter into it with as many Omrabs, Hunters and other persons as he shall please, and there hunt at his ease, now in one manner and then in another, according to the difference of the Game. And now behold first, how he hunteth the Gazelles or wild Fawns with tamed Leopards.

I think, I have elic where told you, that in the Indier there is furore of Gazelles, that are in a manner shaped as our Hinds or Fawns; that these Gazelles commonly go in several troops, and that every troop, which never consists of above five or six, is always follow'd by one only male, discernable by the colour. One of such troops being discover'd, they endeavour to make the Leopard see them, who is held chain'd upon a little chariot. This crafty animal doth not presently and directly run after them, but goes winding and turning, stopping and hiding himself, so to approach them with more advantage, and to surprize them: And as he is capable to make five or six leaps with an almost incredible swiftness, when he finds he is within reach, he lanceth himself upon them, worrieth them, and gluts himself with their blood, heart and liver: If he tarry (which often happens) he stands still, and it would be in vain for him to attempt to take them by running after them, because they run much faster, and hold out longer than he. Then the Master comes gently about him, flattering him, and throwing him some pieces of flesh, and thus amusing him, puts something over his eyes to cover them, and so chains him, and puts him upon the chariot again. One of these Leopards gave us once in our march this divertissement, which frighted furore of people. A troop of Gazelles appear'd in the midst of the Army, as they will do every day: it chanced that they pass'd close to two Leopards that were carried, as they ufe to be, upon their little chariot. One of them not blinded, made such an effort that he burst his chain, and darted himself after them, but without catching any of them: Yet the Gazelles, not knowing which way to escape, being pursued, cried after, and hunted on every side, there was one of them that was forced to repafs again near the Leopard, who, notwithstanding the Camels and Horfes that preceded all the way, and contrary to what is commonly said of this Beast, that it never returns to its prey when it hath once failed of it, flew upon it and caught it.

The hunting of the Nilgau or gray Oxen, which I said were a kind of Elks, hath no great matter in it. They are inclofed in great Nets, that are by little and little drawn closer together, and when they are reduced to a small compass of enclosure, the King, the Omrabs, and the Hunters do enter and kill them at pleasure with Arrows, Halt-pikes, Sables or Mufquets; and sometimes in so great numbers, that the King sends quarters of them for presents to all the Omrabs.

The Game of the Cranes hath something of divertissement. 'Tis a pleasure to see them defend themselves in the Air against the Birds of prey; they sometimes kill some of them; but at length, not being nimble in turning, many strong Birds matter them.

Of all the Games that of the Lion is the most Royal, because there is none but the King and the Princes that can exercise it (unless it be by a very particular leave;) but it is also the most dangerous. The manner of it is this. When the King is in the field, and the Hunting-guards have discover'd the place of the Lions retirement; they take an Afs there about, which the Lion soon comes to devour, and without caring to look out for other prey, as Oxen, Cows, Mutton or Shepherds, he goes to seek for drink, and returns to his ordinary lodging place, where he lies down and sleeps until next morning, when he finds another Afs in the self-same place, which the Hunters have fattened there as the day before; and when they have thus baited and amused him several days in the same place, and now know that the King is nigh, they at length take another Afs, but whom they have made to swallow a quantity of opium, to the end that his flesh may the better lull asleep the Lion, and then all the Country-men of the circumjacent Villages spread large and strong nets made for that purpose, which they also by degrees reduce to a small compass, as is practis'd in the hunting of the Nilgau. All things thus prepar'd, the King mounted on an Elephant trap'd with iron,
iron, being attended by the great Hunting-master, some Omebraz riding also on Elephants, by abundance of Garze-berdars on Horfe-back, and by a numerous Hunting-guard on foot, arm'd with Half-pikes, approacheth to the Nets from without, and with a great Mutquet shoots at the Lion; who when he finds himself wounded, comes directly to the Elephant, as his custom is; but he meets with those big Nets flapping him, and the King shoots fo often at him, that at laft he kills him. Yet in this last hunting there was a Lion that leapt over these Nets, fell upon an Horfeman whole Horfe he kill'd, and then ran away: But the Hunters met with him, and inclofed him again in the Net, which caused a great disturbance to the Army; we were three or four days padding in small torrents running down the mountains, betwixt under-wood and fuch long grafs as that Camels hardly can be fen therein; and happy were thefe that had fome provision of victuals; for all was in disorder: The Bazzars could not range themselves, and the Villages were remote. The reafon we were to flop there fo long, was, that as it is a good Omen with the Indians when the King kills a Lion, fo it is a very ill one, when he faileth, and they think that the State would run great hazard if they should not matter him. Hence 'tis alfo that they make many Ceremonies upon the account of this Hunting; for they bring the dead Lion before the King in the general Assembly of the Omebraz, and after he hath been well viewed and exactly measur'd, 'tis recorded in the Archives, that fuch a King, at fuch a time, flew a Lion of fuch a bignefs, of fuch hair, of fo long and large teeth and claws, not omitting the leaft circumftances.

I shall here only add a word in reference to what is commonly faid of the Opium, that the Afs is made to swallow, viz. That one of the chief Hunters affur'd me, that it was but a tale of the vulgar, and that the Lion flept sufficiently without it, when he had his belly full.

Now to return to our march; when the great Rivers, which in these quarters commonly have no Bridges, are to be paffed, there are made two Boat-Bridges, about two or three hundred paces diftant from one another; which they know well enough how to chain and faften together. Upon them they caft earth and flraw mingled together, which preventeth the flidng of the animals. The firft paffing upon, and the coming from it are only dangerous, becaufe, that besides the great crowd, which then commonly groweth, and the great confusion and embarfment, it often happens that pits or holes are made when 'tis moving earth; and then you fhall have Horfes and burthen'd Oxen tumble upon one another, over whom people do pafs with an incredible diforder; which would be yet greater, if all were to pafs in one day: But ordinarily the King encampeth but half a League from the Bridge, where he stays a day or two, and he never almost encampeth farther than half a League from the River on the other fide of the Bridge, that fo the Army may have at leaft three days and three nights to pafs more conveniently.

Lastly, as to the number of people that is found in the Army, it is not fo eafie a thing to determine it. It is fo differently fpoken of, that one knows not what to judge of it. What I can tell you of it in the general, that is most probable, is this: That in this march there were at leaft, as to Souldiers and others, an hundred thoufand Horfemen, and above an hundred and fifty thoufand Animals, as Horfes, Mules or Elephants; that there were near fifty thoufand Camels, and almoft as many Oxen or Affes, that ferve to carry the grain, and other provisions of thefe poor people of the Bazzars, their wives and children: For they lugg all with them, as our Bobomians do. Upon this meafure you may recknon pretty near the number of the ferving people, supposing that nothing is there done but by the force of servants, and that I, who am but in the rank of a Cavalier of two Horfes, can hardly do my buinfes with lefs than three men: Some fay, that in the whole Army, there is scarce lefs than between three or four hundred thoufand Perfons. Others reckon more; others lefs. No body ever told them to determine the precise number. I can fay nothing of certainty, but only that 'tis a prodigious and almoft incredible number; but then you are to imagine, that 'tis all Derby, the Capital City, that marcheth, becaufe that all the Inhabitants of that Town, living upon the Court and the Army, are obliged to follow them, especially when the voyage is to be long, as this; or elfe they muft starve.

The difficulty is to know, whence and how fo great an Army can fubflit in the Field, fo vaft a number of people and beasts. For that, we muft only fuppofe (which is very true) that the Indians live very soberly, and obferve a very fimple diet, and that of all this
this great number of Cavaliers there is not the tenth, or not the twentieth man, that in his march eats flesh: provided they have their Kicber, that is, their mixture of Rice and of other legums, upon which they pour butter when they are boiled, they are content. We are also to know, that Camels endure labour, hunger and thirst extremely well, live upon a little, and eat almost anything, and that as soon as the Army encampeth anywhere, the Camel-drivers let them go into the field to browse, where they eat whatever they light upon. Besides, that the Merchants that entertain Bazars in Dehli, are obliged to entertain them in the field: and that all the small Merchants, that keep shops in the Bazars of Dehli, keep them also in the Army, either by force, or out of necessity, and hastily, that as to Forage, all these poor people going up and down every where in the Village, to buy what they can get, and to gain something by it; and their great and common refuge is, with a kind of Trowel to raspe or knock down whole fields, to beat and wath what they have there gotten, and so to carry it to fell to the Army, which they do sometimes very dear and sometimes very Cheap; I forgot to mention one thing, that's remarkable, viz. that the King enters into the Camp, now on one side, then on another; and that to-day he paffeth near the Tents of certain Omrabs, and to morrow near those of others. Which he doth not without design; for the Omrabs, which he paffeth by so near, are obliged to meet him, and to make him some small present or other, so that some will present him with twenty Roupies of Gold, which maketh thirty Pfitols; others with fifty, and so others in proportion, according to their generality, and the greatness of their pay.

For the rest, you will excuse me, that I do not observe to you the Towns and Boroughs that are between Dehli and Labor; I have seen in a manner none of them, for I went almost always cros the fields, and in the night, because my Agab was not placed in the middle of the Army, where often is the high way, but very forward in the right Wing. We went as well as we could by Star-light cros the fields to gain the right Wing of the Camp, without seeking for the high way; though sometimes we found our selves much perplexed, and in lieu of three or four Leagues, which is the ordinary distance of one encampment from one another, we sometimes made five or six; but when the day comes on, we soon found our selves where we should be.

THE THIRD LETTER.

A Description of Lahor, the Capital of Penjeab, or, The Kingdom of the Five Waters.

SIR, It is not without reason, that this Kingdom, of which Labor is the Capital City, is called Penjeab, or the Country of the Five Waters, because there are actually Five considerable Rivers coming down from those Mountains, within which the Kingdom of Kasbomire is lock'd up, and that run cros this tract of Land to fall into the River Indus, discharging themselves together into the Ocean at Seynul, towards the entry of the Perfian Gulph. Whether Labor be that ancient Bucrophius, I decide not. Mean time, Alexander is sufficiently known here under the name of Sekun-der Filis, that is, Alexander Son of Philip, but as to his Horle, they know it not. The City of Labor is built upon one of these Five Rivers, which is not less than our River Loire, and for which there is great need of a like bank, because it maketh great devastation, and often changeth its bed, and hath but lately retired it self from Labor for a quarter of a League; which very much incommodeth the Inhabitants. The Houses of Labor have this peculiar above those of Dehli and Agra, that they are very high, but most of them are ruinos, because 'tis now more than twenty years that the Court is always at Dehli or at Agra, and that in these latter years the rains have been so excessive, that they have overthrown many of them, whereby also much people hath been killed. 'Tis true, there remain still five or six considerable Streets, of which there are two or three that are above a League long; but in them also are many buildings found that fall down. The Kings Palace is no longer upon the River side, as it was formerly, be-
cause that the River hath left it. It is very high, and magnificent; yet those of Agni and Dehli do much surpass it. It is now above two months that we are here, expecting the melting of the Snow of the mountains of Kachemire, for a more convenient passage into that Kingdom. But at length we are to depart tomorrow. The King hath been gone these two days. I have got a little Kachemirian Tent, which I bought yesterday. I was advised to do like others, and to leave here my ordinary Tent, which is big and heavy enough, because, they say, that between the mountains of Kachemire, whether we are now marching, it will be difficult to find room enough, and that the Camels not having place enough to pass, we shall be obliged to get our Baggage carried by Porters, and that so my large Tent would cost me much to carry. Adieu.

THE FOURTH LETTER.

SIR,

I Believed, that after we had overcome the heats of Musk, near Babel-maude, I could detto those of the rest of the Earth, but since these four days that the Army left Labor, I find I come very short of my reckoning, and I have experimented to the hazard of my life, that it is without reason, that the Indians themselves did apprehend the eleven or twelve days march of the Army, from Labor to Bamber, the entry of the mountains of Kachemire. I protest unto you, without any exaggeration, that the heats have been so excessive, that sometimes they have reduced me to extremity, informuch that I knew not in the morning whether I should live till night. The cause of this extraordinary heat is, that the high mountains of Kachemire being on the North of our road, keep from us all the cool wind that might come and refresh us from that Quarter, and do reflect the sun-beams upon us, and leave the field burnt up and chocking. But to what purpose, to play the Philosopher, and to seek reasons for that, which perhaps will kill me to morrow.

THE FIFTH LETTER.

SIR,

I Pass'd yesterday one of the greatest Rivers of the Indies, called the Tbenan. The excellency of its water, of which the great Omars make provision in lieu of that of Ganges: (whereof they have drunk hitherto) keeps me from believing this to be some River to pass to Hells rather than to Kachemire, where they would make us believe we shall find Snow and Ice: For I find it grow worse and worse every day, and that the more we advance, the more heat we feel. 'Tis true that I pass'd the Bridge at Noon-day; but I almost knew not, which was hell, to march in the field, or to keep our selfs stuff'd up under a Tent: At last, I have succeeded in my design, which was, to pass the Bridge with ease, whilst all men did repose themselves, expecting to leave the Camp towards evening when the Heat is not so violent; whereas if I had laid as the rest did, some mischief perhaps might have befallen me. For it hath been, I hear, the most terrible confusion, and the greatest disorder that ever was in any the like former passage from Dehli; the entring upon the first Boat, and the going off from the last, having been made very difficult, because it was more moving fand, which as people marched upon it, and stir'd it, did slide away into the water, and left a pit, informuch that a great number of Camels, Oxen and Horfes were in the crowd overthrown and trampled under foot, and store of blows distributed befoe: There are ordinarily, upon such occasions, some Officers and Cavaliers of the Omars, who to make way for their Malters and their Baggage, are not sparing of them. My Niazah hath left one of his Camels with the Iron Oven it carried; which maketh me apprehend, I shall be reduced to the bread of Bazar. Farewel.

THE
THE SIXTH LETTER.

SIR,

It is too much curiosity, 'tis folly, or at least temerity in an European to expose himself to such heats and dangerous marches; it is putting oneself into manifest peril of life. Yet withstanding, misfortune is good for something. Whilst we stayed at Labor, I was feized on by a Flux, and by gripings, which did very much inconvenience me; caused by my constant lying upon a Terrasse, and taking the cool of the night, as we use to do at Delhi without danger. But since we have been marching these eight or nine days, the sweat hath disipated all those humors. My body is become a right Sieve, very dry, and I have no sooner taken into my stomach a pint of water (for less will not serve our turn) but I see it at the same time issue out of my limbs like a dew to the very ends of my fingers. I believe I have this day drunk above ten pints. And this is some comfort, that one may drink of it as much as one lifts without danger, provided it be good water.

The SEVENTH LETTER, to the same.

VWitten from the Camp of the Army, marching from Lahor to Kachemire, the tenth of March in the morning.

SIR,

The Sun is but just now rising, yet he is intolerable; there is not a Cloud in the Sky, no breath of Wind; my horses are spent, they have not seen a green Herb since we came out of Labor; my Indians for all their black, dry, and hard Skin, sink under it. My face, hands and feet are peeled off, and my body is covered all over with pimples, that prick me as so many needles. Yesterday one of our poor Cavaliers, that had no Tent, was found dead at the foot of a small Tree, he had feized on. I doubt, whether I shall outlive this day's journey; all my hope is in a little dry curtled Milk, which I am going to dilute with Water and Sugar, and some Limons, I have left, to make Limonade. Farewells; the Ink driedeth at the end of my Pen, and the Pen falls out of my hand. Farewell.

The EIGHTH LETTER, to the same.

VWitten from Bember, the Entry of the Mountains of Kachemire, after having two days encamped there. VWhat Bember is; the change of carriages for the Mountains; the incredible number of Porters, and the order observed in the Army.

SIR,

We are at length arrived at Bember, the foot of a steep, black, and burn'd Mountain, and we are encamped in the channel of a large Torrent dried up, full of sand and stones burning hot; it is like an hot Oven: And if it were not for the flowr of Rain, we had this morning, and for the curtled Milk, the Limons, and the Fowl brought to us from the mountains, I know not what would have become of me, and you would perhaps never have seen this Letter. But, God be thanked, I feel the Air a little cooler; my Stomach, Strength and Tongue are returned. So then take this account of our new kind of march and trouble.

Yetter-night the King left of all, together with Rauchenara-Begum; and the other Women of the Seraglio, the Raja Ragnat that performs the office of the Vizir, and Faful-ku the High Steward, went away from this burning place, and last night the great Hunting master departed with some of the greatest and most necessary Officers of the Royal Family, and many considerable Women. This night 'tis our turn; my Navab Dianat-und-khan will go away, and Mahmut-Emir-khan, the Son of that famous Emir-jums, of whom I have spoken so much in another place, will be of our Company; and so will Dianat-khan, our good friend, with his two Sons, and many other Omrah, Rais and Munib-dars. And after us, all the other Lords, that are bound for Kashemire, will be gone all in their turns, to avoid in these difficult and narrow ways of the mountains, the trouble and confusion, during these five days of marching between this place and Kachemire. All the rest of the Court, as Fedaykan, the great Master of the Artillery,
three or four great Rajas, and many Omrabs, are to stay hereabout for a guard, during three or four months, until the King do return after the great heats are over. Some shall go to dress their Tents on the one side of the River Tebzena, others in the neighbouring Towns and Burroughs, and others will be obliged to camp here in this Fire of Bember.

The King for fear of starving this small Kingdom of Kachemire, first carries with him the least number of Women he can, the greatest Ladies, the best friends of Kachemire, and those that are most necessary for service. Nor doth he carry more of the Omrabs and Militia than he needs must: And the Omrabs that have leave to come with him cannot take with them all the Cavaliers, but only 25 of 100, yet without compre-

hending therein the particular Officers of their Family. And that is to be religiously observed, because there is an Omrab upon the Guard at the entry of the Mountains, that reckons all that pays, one by one, and hinders the passing of that great number of Man-

deb-dars and other Cavaliers, that would fain go and enjoy the cool Air of Kachemire as all the whole small Merchants and little people of Bazar that seek to gain a livelihood.

The King, for the carriage of necessaries and the Women of the Seraglio, taketh with him some of the strongest and best Elephants: These Beasts, though grofs and unwieldy, are very sure-footed, and in ill way they march very slowly, affisting themselves first of one foot before they remove the other. He taketh also some Mules with him; but Camels, the most necessary, he cannot make use of in this passage; these Mountains being too steep and craggy for their long shanked and stiff legs: Porters must supply their places; and what number you think must there be, if the King alone, as they say, hath above six thousand for his occasions, and 1, a private man, though I have left at Labor my ordinary Tent and much of my baggage, as every one hath done, even the King himself and the Omrabs, find my self obliged to have three of them? 'Tis believed, there are already no less here than fifteen thousand, partly of those which the Government of Kachemire and the Rajas here about have compelled to be here, partly of those that come hither of their own accord out of the neighbouring Villages to earn something; for a man is obliged, following the Kings order, to give them ten Crowns for an hundred pound weight. 'Tis said, that, in all, there are above thirty thousand of them, without reckoning that a month ago the King and the Omrabs sent away some baggage before, and the Merchants, all sorts of Commodities.

THE NINTH LETTER.

An exact description of the Kingdom of Kachemire, and the present State of the Neighbouring Mountains; together with an Answer to five considerable Questions of a Friend.

SIR,

The Histories of the Ancient Kings of Kachemire tell us, that all that Country was formerly nothing but a great Lake; and that there was an old Holy man, called Kachel, that gave an outlet to the Waters by a Miraculous Cut he made in the Mount-

ain of Baramule. This may be seen in the Abridgment of these Histories, which Johan-Guine caused to be made, and which I am translating out of the Persian Tongue. For my part, I would not deny, all this Land to have once been cover'd with Water; the like is affirmed of Thbsily, and some other Countries; but 'tis hard to believe, that this opening is the work of one man, because the Mountain is very big and very high. I should rather think, that some great Earthquake (those parts being subject enough to them) had opened some Cavern under ground, which the Mountain did sink into, after the same manner as the opening of Babel-Mandel is made (if it be true what the Arabians of that Country say of it) and as whole Towns and Mountains have been seen to be swallow'd up in great Lakes.

However it be, Kachemire is no Lake now, but a very fair Campagne, diversified by many little Hillocks, about 30 Leagues long, and 10, or 12 Leagues broad; situated in the extremity of Indostan, North of Labor, lock'd up within the Mountains of Cacfefs, between those of the Kings of the great Tibet, the little Tibet, and the Raja Camou, its next Neighbours.

The high Mountains surrounding it, I mean those that are next to the Plain, are of a middle height, all green with Trees or Pasture, full of all sorts of Cattle, as Cows, Sheep,
The Paradisef of Indostan.

Sheep, Goats, Horses; and of Game of divers kinds, as Partridges, Hares, Gazelles, and of some Animals yielding Musk. There are also abundance of Bees; and (which is rare in the Indies) there are found no Serpents, Tigers, Bears, Lions, but very seldom. So that it may be said, that these are not only very innocent Mountains, but flowing with Milk and Honey, as were those of the Land of Promise.

Beyond those middle-fir'd Mountains, thence rise others, very high ones, the top of which are always cover'd with Snow, and appear above the ordinary Clouds and Mills, always calm and clear as well as Mount Olympus.

Out of all these Mountains do issue innumerable Sources and Rivulets on all sides, which the Inhabitants know how to convey to their Rice-fields, and even through raised Ground unto their little Hillocks; and which, after they have made a thousand other little Rivulets, and a thousand Cafcatas every where, come at last to meer, and to make a very fair River, that carrieth Boats as big as our River of Seine, and after it hath gently turn'd about the Kingdom, and passed through the midst of the Capital City, finds its out-let at Eramoula, between two steep Rocks, and having afterwards taken in many small Rivers that come down from the Mountains, falls about Axex into the River Indus.

All these Rivulets descending from the Mountains, make the Plain and all those Hillocks fair and fruitful, that one would take this whole Kingdom for some great Ever-green Garden, intermixed with Villages and Burroughs, discovering themselves between Trees, and diversified by Meadows, Fields of Rice, Corn, and divers other Legumes, of Henp, and Saffron; all interlaced with Ditches full of Water, with Channels, with small Lakes and Rivulets here and there. Up and down every where are also seen some of our European Plants, Flowers, and all sorts of our Trees, as Apples, Pears, Plums, Apricots, Nuts, Vines. The particular Gardens are full of Melons, Water-melons, Skirrets, Beets, Raddishes, all sorts of our Pot-herbs, and of some we have not.

'Tis true, there are not so many sorts of Fruit as with us, nor are they so excellent as ours; but I believe that that is not the fault of the Soil, but that, if they had as good Gardeners as we, knowing to cultivate and graft Trees, to chuse proper places and proper Stocks, and to send for Grafts from Foreign Countries, they would have as many and as good as we; because among that number of divers sorts, which I often caused to be brought to me, I have frequently met with very excellent ones.

The Capital City, which is of the same name with that of the Kingdom, is without walls; 'tis three quarters of a League long, and half a League broad; situate in a Plain, about two Leagues distant from Mountains, which seem to make as 'twere a Semi-Circle; and standing upon a Lake of sweet Water of four or five miles in compass, which is made up of Live-Springs, and of Rivulets running down the Mountains, and disgorgeth itself by a Navigable Channel into the River which pasheth through the midst of the Town. This River hath in the Town two wooden Bridges over it for communication. Most Houses are of Wood, but well built, and of two or three Stories high; nor as if they had not very good Free Stone there (many old Idol-Temples ruined, and other Buildings made of it, being yet to be seen;) but the abundance of Wood, easily descending from the mountains by little Rivers, which it is cast into, maketh people find that way of Building turn to better account. The Houses that stand upon the River have almost all of them their little Garden, lying upon the Water; which maketh a very pleasant Perspective, especially in the Spring and Summer, when men walk on the River-side. The other Houses that stand not upon the River, have also almost all of them some Garden; and there are a good number of Fish, that have a Channel answering to the Lake, and a little Boat to go and divert themselves upon it.

In one end of the Town there appears an Hill, loose from all the rest, which maketh another very agreeable Perspective, because on its Declivity there stand very fine Houses with Gardens, and on the top a Mosquee and an Heremitage well built with a Garden, and store of fine green Trees: And 'tis upon the account of these Trees and Gardens, that in the Language of the Country 'tis called Harypebrit, as if you should say, the Mountain of Verdure.

Opposite to this Hill there is seen another, on which there is also a Mosquee, but a little one, together with a Garden, and a very ancient Building, which seems to have been a Temple of Idols, though they call it Tasil Souliman, that is, the Throne of Solomon, because that Solomon, as the Malamnus fay, causeth it to be built when he came to
Kachemire: but how they will prove, that Solomon made this Voyage, I know not.

The Lake hath this peculiar, that 'tis full of little Isles, which are as many Gardens of Pleasure, that appear all green in the midst of the Water, by reason of those fruit-bearing Trees, and of the Walks, on both sides set with Arbors, and because they are surrounded with large-leaved Aspen-trees, standing at two-foot distance from one another; the biggest whereof may be clasped about, but as tall as Masts of great Ships, having only a tuff of Branches at the top like Palm-trees.

Beyond the Lake, upon the side of the Hills, there is nothing but Houfes and Gardens of pleasure, the place having been found wonderfully proper for it, as being in a very fine Air, in the view of the Lake, the Illes, and the Town, and full of Springs and Rivulets.

The most admirable of all these Gardens is that of the King, which is called Cabbage-lime. From the Lake, one enters into it by a great Canal, bordered with great green Turfs. This Canal is above five hundred common paces long, and runs 'twixt two large Allees of Poplars: It leadeth to a great Cabinet in the midst of the Garden, where begins another Canal far more magnificent, which runs with a little rising unto the end of the Garden. This Canal is paved with large Free-Stone; its flowing side cover'd with the fame; and in the midst of it, there is a long Row of Jets of Water, from 15 to 15 foot. There are also, from space to space, great Rounds of Water ferving for Stores-houses, whence many Jets of Water, variously figured, do spring up: And this Canal ends at another great Cabinet, which is almost like the first.

These Cabinets, which are in a manner made like Domes, situate in the middle of the Canal, and encompassed with Water, and consequently between those two great Allees of Poplars, have a Gallery that reigneth round about, and four Gates opposite to one another; two of which do respect the Allees, with two Bridges to pafs over, one on one side, and the other on the other; the other two look upon the opposite Canals. Each Cabinet consists of a great Chamber in the midst of four other lesser Chambers, which are in the four Corners: All is painted and guided within, the great Chamber as well as the little ones, having Sentences with great Letters in the Persian Tongue written upon them. The four Gates are very rich; they are made of great Stones with two Columns, taken from those ancient Idol-Temples, ruin'd by Chab-jeban. The price of these great Stones and Pillars is not well known, nor what kind of Stone they be; though it appears sufficiently, that 'tis a fort of precious Stone, finer than Marble or Porphyre.

From all that hath been said, one may easily conjecture, that I am somewhat charmed with Kachemire, and that I pretend, there is perhaps nothing in the world like it for so small a Kingdom. It deserves very well to reign over all those neighbouring Mountains as far as Tartary, and over all Indostan, as far as Gilton, as once it did: And 'tis not without some cause, that the Moguls call it the Terrestrial Paradifes of the Indies; that Fekkar took so much pains to make himself Master of it; and that his Son Jehan-Guirre became so famerous thereof, that he could not leave it; and often said, he would rather leave all his Empire, than Kachemire. And from the time that we arrived there, all the Poets, both Kachemirian and Moghilian, strive to make Poems to the praise of this little Kingdom, to present them to Auring Zahi, who gladly received and rewarded them. I remember, that among others, there was one, that exaggerating the extraordinary height of the Mountains, encomplained it, and rending it almost inacceffible any where, said, that the top of these Mountains was the caufe, that the Heavens did retire into the Figure of a Vault, as we see its; and that Kachemire being the Mafter-piece of Nature, and the King of the Kingdoms of the World, it was fuitable it should be hard of access, and to enjoy an undisturbed peace and tranquillity, commanding all, and not being liable to be commanded by any. He added, that the reafon why Nature had surrounded it with Mountains, of which none, namely the highest and most remote, were alwaies white and covered with Snow, the lowermost and the next to the Plain, all green and covered with Wood, was, because that the King of the Kingdoms of the World was to wear the most precious Crown, the top whereof was to be of Diamonds, and the bottom of Emeralds. If the Poet had added (said I to my Navab Daceb-wend-kan; who was willing to make me admire all those Poems) that all those great Countries of Mountains that environ it, as the little Tibet, the State of the Raja Gaman, Kachguer, and

See-
The Paradise of Indoftan.

Serenaguer, are to be comprehended under the Kingdom of Kaebemiere: since, according to the History of the Country, they once depended from it, and consequently that the River Ganges on the one side, that of Indus on the other, the Chenaut on a third, and the Genu on the fourth, do issue out of Kaebemiere: that these Rivers, with so many others that run thence, do countervail the Gibon, the Pifon, and the two others; and if at last he had concluded, that this was certainly the true Terrestrial Paradise, rather than that in Armenus, this would have much enhanced the worth of all his Commendations.

The Kaebemirians have the Reputation of being a very witty people, much more intelligent and dexterous than the Indians, and as fit for Polec and Sciences as the Per- fans. Besides, they are very industrious and willing to take pains; they make Pale- ky, Trunks, Bed-sheets, Standishes, Boxes, Spoons, and many other pieces, and all of good and very handsome Workmanship, sent over all the Indies. They know how to give it a good Vernish, and fo dexterously to counterfeit the Veins of a certain Wood that hath very fine ones, by applying Gold-firings upon it, that there is nothing finer. But what is peculiar and considerable in them, and which draws the Trade and Silver into their Country, is that prodigious quantity of Stuff s call'd Chals, which they work there, and employ their little Children in. These Chals are certain kinds of Stuff an Ell and a half long, and about an Ell broad, which are embroidered at each end with a kind of Embroidery about a Foot large. The Moguls and Indians, both Men and Women, wear of them in Winter upon their Heads, passing them over their left Shoulder like a Mantle. They make two sorts of them; one, of the wool of the Country, which is finer than that of Spain; the other, of a Wool, or rather of an Hair, they call Towz, taken from the Eeate of a wild Goat of the great Tibet. These latter are of a far greater price than the former; neither is there any Cajfor fo soft and delicate. The mischief is, the worms get easily into it, unless you have a particular care often to unfold and air them. I have seen of these which the Omrahs purposely caused to be made, which cost an hundred and fifty Roupies: Of the others that are made of the Wool of the Country, I have seen none that costs above fifty.

'Tis observed of these Chals, that, work them never so carefully in Patna, Agra, and Labor, you shall never make the Stuff fo soft and fine, as in Kaebemire; which is commonly imputed to the particular Water of the Country: As at Maflipatan they make those fine stuffs, which become fairer by washing.

The Kaebemirians are also famous for their good complexion. They look as well as our Europeans, and have nothing of a Tartarian flat-nos'd and little ey'd Face, as those of Kaebegur, and molt of the people of the great Tibet. The Women especially are very beautiful; and therefore all Strangers, that are new-comers to the Court of Mogul, are famished from thence, that so they may have Children whiter than the Indians, and which by these means may pass for true Moguls. And certainly, if one may judge of the Beauty of the retired Women by that of the common People, met with in the Streets, and seen up and down in the Shops, we must believe, that there are very handom ones. At Labor, where they have the repue of being proper and flender, and the handomest of the Brown Ladies of the Indies (as really they are) I used an Art which is ordinary among the Moguls, which is, to follow some Elephants, especially those that are richly harnessed; for assoon as those Women hear the two Bells hanging on the sides of those Beasts, they all put their heads out of the Windows. The fame Trick I used here; and I made also use of another, in which I succeeded very well; it was devis'd by an old and famous Master of a School, whom I had taken to help me to understand a Persian Poet. He made me buy flore of Confits; and he being known and welcom every where, carried me into above a dozen houses, telling them that I was his Kinman, newly come out of Persia, that I was rich and to be married: As soon as we came into a house, he distribut'd Confits to the Children, and presently all came about us, Women and Children, great and small, to have their share, or to be seen. This curiosity alone cost me many a good Roupie; but it confirm'd me, that in Kaebemire there are as fair Faces, as in any place of Europe.

There remains only to impart unto you what I observed most considerable between the Mountains, from Bember hither, (with which perhaps I should have begun;) and after having given you account of some other little Voyages I have been obliged to make, parts of this Kingdom, you will learn all I could come to know of the rest of the circumjacent Mountains.
A Voyage to Kachemire,

Concerning therefore first our Voyage from Bomber hither, it seem'd to me surprising enough, to find myself from the first night that we parted from Bomber, and entered into the mountains, past from a Torrid to a Temperate Zone; For, we had no sooner mounted this dreadful Wall of the World, I mean, this high, steep, black and bald Mountain, of Bomber, but that in descending on the other side, we found an Air that was pretty tolerable, fresh, gentle and temperate. But that which surprized me more of these Mountains, was, to find myself, in a trice, transported out of the Indies into Europe. For, seeing the Earth covered with all our plants and shrubs, except Issop, Thyme, Marjoram and Rosemary, I imagined I was in some of our Mountains of Andromeg, in the midst of a Forest of all our kinds of Trees, Pines, Oaks, Elms, Plane-trees. And I was the more astonished because in all those burning Fields of Lebanon, whence I came, I had seen almost nothing of all that.

Among other things relating to Plants, this surprized me, that one and a half days journey from Bomber I found a Mountain, that was cover'd with them on both sides, but with this difference, that on the side of the Mountain that was Southernly, toward the Indies, there was a mixture of Indian and European Plants, and on that which was expos'd to the North I observ'd none but European ones; as if the former had participated of the Air and temper of Europe and the Indies, and the other had been mearly European.

As to the Trees, I admired this natural course of Generations and Corruptions: Below in these bottoms, where perhaps no man ever was, I saw hundreds that were falling, or fallen, one upon another, dead and half rotten of age; and other young and verdant ones growing out of the foot of those that were dead: Some of them also I saw burnt, whether it was from Lightning, or that in the heat of Summer they had taken fire by rubbing themselves against one another, when they were agitated by some hot and impetuous wind; or, as the Country-people say, that they take fire of themselves, when they are grown old and dry.

I admired also those natural Cisterns of water, which we found between those Rocks, We met, among others, one of them so wonderful, that doubtful, it cannot be paralleld. One feeth a far off from the side of an high Mountain, running down a Torrent of water in a Channel cover'd with Trees, and precipitate itself in a trice to the bottom of a steep Rock of a stupendous height, with a noise that is able to strike one dead, like a Cataract. There was crested near it, a Theatre, upon a Rock, which Jetben-Gurute had caus'd purposely to be made plain, that the Court passing, might there repose themselves, and from thence with convenience behold this admirable Work-man'ship of Nature; which as well as those old Trees, I was just now speaking of, seems to resemble something of great Antiquity, and of the first production of the World.

All these diversifications were blended with an odd accident. On the day, that the King went up the Mountain of Pire-pajals, which is the highest of all, and whence one begins to discover a far off the Country of Kachemire; on that day, I say, that the King ascended this Mountain, being followed by a long row of Elephants, upon which sat the Women in Mekhawbers, and Embarré; one of those Elephants was frighted by beholding, as the Indian would have it, such a long and steep ascent, and fell back upon him that was next, and he upon the next, and so on to the fifteenth, so that not one of them being able to turn in this way, which was extremely rude and steep, they all tumbled into the precipice. It was good fortune for those poor Women, that the precipice itself was not very steep, so that there were but three or four of them kill'd, but the fifteen Elephants remained upon the place. When these bulky Maffes do once fall under those vast barTHens they are loaden with, they never rise again, though the way be never so fair. We saw them two days after, in passing by, and I observ'd some of them yet stirring their Trunk. This accident put the whole Army, which had march'd four days along the Mountains in file, into great disorder, because to recover these Women and all that wreck, a flop was made for the remainder of that day and all the night, every one being necessitated to stop where he was, because it was in many places impossible to advance or go back, and none had near him tho' Porters that carried his Tent and Victory. As for myself, I was not in the worst condition, having found means to creep out of the way, and to take the convenience of a small place to lie down in, for my self and my Horse. And, to my good luck, one of my servants that fol-• by'd me, had a little bread, which we shared together. I remember, it was there
where stiring some stones we found a great black Scorpion, which a young Mogul of my acquaintance took, and squeezed it in his own hand, and then in the hand of my servant, and at last in mine, without our being flung by him. This young Cavalier said, that he had charmed him, as he had done many others before, by a passage of the Aleram, which he would not teach me, because, he said, the power of charming would pafs to me and leave himself, as it had paffed to him by quittmg his Teacher. In traversing this fame Mountain of Fere-ponjale, where the Elephants tumbled down, there occur'd, those things which call'd to my mind some of my former philosophical thoughts. The first was, that in less than an hour we felt Summer and Winter; for in ascending we did sweat grofs drops, all men going on foot in a burning Sun; and when we came to the top of the Mountain, we yet found the icy Snow, that had been cut to open the way; there was a Froft upon a mililing Rain, and there blew a wind so cold, that all people fhoook and run away, efpccially the fily Indians, who never had feen Ice or Snow, nor felt fuch a cold. The second was, that in less than two hundred paces I met with two quite contrary winds; one from the North, which blew in my face ascending, efpccially when I came near the top, and another from the South, which blew againft my back in de- fcending; as if this Hill had protruded exhalations out of its bowels from all fides, which coming forth had caufed, a wind that had defcended and taken its courfc in thofe two oppofite dales. The third was the meeting an old Hermit, that had lived on the top of this Mountain, fend the time of Jefban-Guire, and whose Religion was not known; though it was faid, that he did miracles, cauf'd strange thunders when he would, and rafed storms of Hail, Snow, Rain and Wind. He look'd somewhat favage-like, having a long and large white Beard uncombed. He asked alms somewhat fercely; fatter'd us to take up water in earthen cups, he had ranged upon a great lone; make figne with his hand, importing that we fhould speedily march away, and grumbled at thofe that made a noife, becaufe, faid he to me, (when I was come into his Cave, and had a little fweetened his looks with half a Roupy, which with much humility I put into his hand,) a noife raifeth furious storms and tempefts. Astreng-Zobe, faid he further, did very well in following my counfel, and not permitting to make a noife: Chab-Jefban al- ways took care of the fame; but Jefban Guire once mofting at it, and caufing Trumpets and Cymbals to found, was like to have perifhed here.

In reference to the little Voyages I have made in divers parts of this Kingdom, behold the particulars I took notice of as I paffed. We were no sooner arrived at Kademire, but my Navah Daceb-mend-kan fent me, together with one of his Horfe-men for a Con- voy, and a Country-man, to one of the extremities of this Kingdom, three small days journey from hence, upon the relation made him, that this was the very time to fee the Wonders (for fo they speak of them) of a Spring that is thereabout. These Wonders are, that in the month of May, the time when the Snow begins but to melt, this Fountain, for about the space of fifteen days, regularly flows and ftops thrice a day, at break of day, at noon and at night: Its flowing ordinarily lats three quarters of an hour, more or les, and that plentifully enough, to fill a fquare receptacle, having pulses to go down to it, and being about ten or twelve foot broad, and as many foot deep. After the first fifteen days, its courfc begins to be les regular and les copious; and at length, after a month or thereabout, itquite ftops and runs no more for the reft of the year, unlefs it be, that during some plentiful and long rains, it flows irref- fantly and without Rule, as other Fountains do. The Gentiles have on the fide of the Receiver a little Temple of the Idol of Brare, which is one of their fale Deities; and thence it is that they call this Fountain Send-Brasj, as if you fhould fay, Water of Brare; and that thither they come from all parts in pil- grimage, to bathe and fanctificate themselves in this miraculous water. Upon the origin of this Water they make many fables, which I fhall not recite to you, becaufe I find not the leaft ftadow of truth in them. During the five or fix days of my stay there, I did what poffible I could to find the reafon of this Wonder. I did attentively confider the situation of the Mountain, at the foot of which this Spring is found: I went to the very top with great pains, searching and prying every where. I obferved that it extenfs it fell in length from North to South; that its fever'd from other Mountains, which yet are very near to it; that it is in the form of an Aifes back; that its top, which is very long, hath not much more than an hundred paces where it is largeft; that one of
of the side of the Mountain, which is cover'd with nothing but green gras, is expos'd to the Eait, yet so that the Sun comes not to shine on't before eight a clock in the morning, because of the other opposite Mountains; and lastly, that the other side, which is expos'd to the West, is covered with Trees and Bushes. All this being confidered, I did imagine, that the heat of the Sun, together with the particular situation and the internal disposition of the Mountain, might very well be the caufe of this pretended Miracle, that the Morning Sun, coming briskly to strike on the side opposite thereto, heats it, and melts part of the frozen waters, which during the Winter, when all was covered with Snow, had intimat'd themselves into the inner parts of the earth of this Mountain; that these waters penetrating, and by little and little running down unto certain beds of quick rock, which retain and convey them toward the Spring-head, caus'd the flowing of the Fountain at Noon; That the lame Sun, rais'd to the South, and leaving that other side, now growing cold, for to strike with its beams as twere perpendicularly, the top, doth also melt other frozen waters, which likewise run down by little and little as the other, but by other turnings, unto those rocky beds, and caus'd the flowing at Night: and that likewise, the Sun heating likewise this Western side, produceth the like effect, and caus'd the third flux in the Morning; which is lower than the two others, either because this Western side is remote from the Eastern where the Source is; or because that being cover'd with wood, it is not so soon heated; or by reason of the cold of the night. Now I found this my reasoning the more cogent, forasmuch as it seems to agree with what is affirmed, that in the first days the water comes in greater abundance than in the latter; and that at last it stops, and runs not at all; as if indeed in the beginning there were of those frozen waters greater plenty in the earth than at last. It seems also to agree with what is observed, that there are some days in the beginning, in which one flux is found more abounding than the other, and sometimes more at noon than in the evening or morning, or in the morning more than at noon; it commonly falling out so that some days there are hotter than others, or that some clouds arise which interrupt the equality of the heat, and consequently make the flux unequal.

Returning from Send-brary I turn'd a little aside from the road to go and lie at Achbavel, which is an House of pleasure of the ancient Kings of Kachemire, and at present of the Great Mogol. That which most adorns it, is a Fountain, the water where of diffuseth itself on all sides round about that Fabrick (which is not describ'd) and into the Gardens by an hundred Canals. It breaks out of the Earth, as if by some violence it ascended up from the bottom of a Well, and that with such an abundance as might make it to be called a River rather than a Fountain. The water of it is admirably good, and so cold that one can hardly endure to hold ones hand in it. The Garden itself is very fine, there being curious Walks in it, and store of Fruit-bearing Trees, of Apples, Pears, Prunes, Apricocks and Cherries, and many jets of waters of various figures, and Ponds replenish'd with Fish, together with a very high Colonna of water, which by its fall maketh a great Nape of thirty or forty paces long, which hath an admirable effect, especially in the night, when under this Nape there is put a great number of little Lamps fitted in holes purposefully made in the Wall; which maketh a curious shew.

From Achbavel I went yet a little more out of my way to pass through another Royal Garden, which is also very beautiful, and hath the same pleasantness with that of Achbavel, but this is peculiar in it, that in one of its Ponds there are Fishes that come when they are called, and when you call bread to them; the bigger whereof have golden Rings in their Nozes, with inscriptions about them, which they lay that renowned Nami-Mballe, the Wife of Jehan-Guir, the Grandfather of Aunng-Zebe, caus'd to be fastened in them.

I was no sooner returned from Send-brary, but Dansch-mend-kan, well satisfied with my Voyage, made me undertake one more, to see another pure Miracle, as he call'd it, which should be capable to make me soon change my Religion, and turn Musselman. Go, faith he, to Baramuday, which is not further from hence than Send-brary; there you shall find a Mosquee in which is the Tomb of one of our Princ or Saints, which still every day works Miracles in curing sick people, that flock thither from all parts: It may be, that you will believe nothing of all these miraculous Cures you shall see; but you will at least believe one Miracle, which is done every day, and you may see with your own eyes: And that is of a big round stone, which the strongest man is hardly
hardly able to raise in the leaf from the ground, but yet eleven men, by praying to that Saint, lift up, as if it were a straw, with the end of their eleven fingers, without any trouble at all, and without being sensible of any weight. Hereupon I began this journey also, accompanied with my Horseman and the Country-fellow, and being arrived at Baramoulay, I found it a place pleasant enough. The Mofquee is sufficiently well built, the Tomb of the pretended Saint well adorn'd, and round about it there was store of people of great devotion, who said they were sick. Near the Mofquee there was a Kitchen with large Kettles full of Fieh and Rice, which, in my opinion, was the Magnet drawing the fiek people thither, and the Miracle that cured them. On the other side was the Garden and the Chambers of the Mullahs, who with great conveniency, and delight spend their life there, under the shadow of the miraculous Sanctity of this Fire, which they are not wanting to celebrate: But as I am always very unhappy in such occasions, he did no Miracle that day upon any of the fiek. As for the great Stone, which was the bullfinf I came for; there were Eleven Chiefs of thefe Mullahs that crowded together in a round, and by their long Veils ferved me from feing well in what manner they took and lifted it up, yet faid all, that they held it only with the end of one of their fingers, and that it was as light as a feather. For my part, who had my eyes open and look'd on narrowly, I perceived well enough, that they took great pains, and they femed to me, that they used all the thumb, which they held very firm upon the second finger bent and clofed: But yet I was not wanting to cry out as well as the Mullahs and all the other affiliants, Karamet, Karamet, Miracle, Miracle; giving at the fame time a Roupy for the Mullahs, and with great fhew of devotion praying them to favour me with fuffering me once to be one of the Eleven lifters up of the Stone. They did hesitate long before they resolved to permit it, but having given them another Roupy, and made them believe I was perfuaded of the truth of the Miracle, one of the Eleven gave me his place; they doubtlefs imagining, that Ten of them joined together would be fufficient to do the bullfinf, though I fhould not add much to it, and that they would go range themselves and crowd together, that I should perceive nothing of their impotence. But they found themfelves egregiously deceived, when they faw, that the Stone, which I would not support but only by the end of my fnger, alwaiies inclined and fell tomy fide, unif till at length I found it neceffary to put my thumb to it, and to hold it with my fnger as they did; and then we lifted it up from the earth, yet not without much pain. Notwithftanding which, when I faw that they all looked upon me afquint, not knowing what to make of me, I till went on crying like the revt, Karamet, Miracle, Miracle, and over and above crying to them another Roupy to secure my felf from being flon'd; and ftealing away from among the crowd, I prefently took horfe, without eating or drinking, and left the Saint and the Miracles to thofe that had fuficient to believe them: Observing, as I paffed along, that famous opening, which is an outlet to all the waters of this Kingdom, of which I have already faid fomething in the beginning of this Book.

I left my way again, to approach to a great Lake, which I faw a far off, thorough the middle whereof paffeth the River that runs to Baramoulay. It is full of Fieh, especially Eels, and covered with Ducks and wild Fowl, and many other River Fowl. 'Tis where the Governor comes in Winter, at which time 'tis covered with fowls creatures, to divert himfelf with fowling. In the middle of this Lake there is an Eremitage with its little Garden, which, as they fay, doth miraculously flove upon the water, and where the Eremit paffeth his Life without ever going from it. Besides which, they make a thoufand other ridiculous tales of it, which are not worth reciting, unless perhaps you will except what fome have told me. That it was one of those ancient Kings of Rafe- mine, who out of curiiosity caufed this Eremitage to be built upon thick beams fathmed to one another.

Thence I went to find out a Fountain, which hath fomething that's rare enough in it; bubbling up gently, and rifting with fome little impetuoufity, and making small bubbles of air, and carrying with it, to the top, some small Sand that is very fine, which goeth away again as it came, the Water becoming ftil, a moment after it, without ebullition, and without bringing up Sand; and foon after beginning afresh as before; and fo continuing its motion by intervals, which are not regular. But the Wonder, as they fay, consists in this, that the leaf noise, made by speaking, or by knocking ones foot against the ground, move the water, and make it run and bubble as was faid. Yet I found
plainly, that speaking or knocking availeth nothing to produce that effect, and that it moveth as well when one faith nothing, as when one speaks or knocketh. But now, to give the true cause of it, that requireth more thinking than I have believed upon it, unless one should say, that the Sand, by falling down again, obstructeth the narrow Channel of this small and weak Spring, until the water, being closed up and kept in, it make an effort to remove and raise again the Sand, and so to disengage itself; or rather, that some wind, pent in the Channels of the Spring, rises by turns, as it comes to pass in artificial Fountains.

After we had considered this Fountain, we entred into the Mountains to see a great Lake, which hath Ice in Summer, and looketh like a little icy Sea, having heaps of Ice, made and unmade by the Winds. Afterwards we passed through a certain place, call'd Seng-safed, that is, White stones; which is famous for being full all the Summer long, of all sorts of Flowers like a Parterre, and for this observation, that when much people goes thither, making a great noise and much furring the air, there presently falls a flower of rain. This is certain, that when, some years since, Chah-Jeban went thither, he was in danger of perishing by the great and extraordinary rain furvening, though he had commanded, they should make the least noise they could. This agreed with what my Eremite of Firempale had told me.

And now I was going to a Grotta of odd congelations, which is two days journey from thence; but I received news, that after my so long absence my Navab was troubled about me.

As to the condition of the neighbouring Mountains round about, I have, since our being here, done what possibly I could to inform my self about them; but I have profited but little, for want of people that are intelligent and obverse things; yet notwithstanding I will not omit to relate to you what I have learn'd of it.

The Merchants of Kachemire, that go every year from mountain to mountain, gathering fine Wool to make those Stuffes I have above been speaking of, do all agree, that between the mountains, which still depend from Kachemire, there are found very fine places of good land, and that amongst others there is one place, which pays its tribute in Leather and Wool, sent for by the Governor every year, and where the Women are extramely handsome, chaste and laborious; that there is also another farther off from Kachemire, which also pays its tribute in Leather and Wool, and hath very pretty, though but small, fertile plains, and most pleasant vallies, abounding in Corn, Rice, Apples, Pears, excellent Apricocks and Melons; as also in Rainins yielding very good Wine; the Inhabitants whereof have sometimes refused to pay the tribute, relying upon the difficulty of access to their Country; but there hath always been a way found to enter and to reduce them. The same Merchants agree also, that among the other Mountains, that are more distant and depend no more from Kachemire, there are likewise found very pleasant Countries, peopled with very handom Whites, but such as almost never come out from their homes; of which some have no Kings, nor, as far as could be perceived, any Religion; only that some of them do eat no Fish, counting them unclean.

I shall add here, what I was lately told by a good ancient man, that had married a Wife of the ancient Family of the Kings of Kachemire. He said, that when Jehan-Guire made a strict inquiry after all those that were of that Family, he was afraid to be taken, and thereupon fled with three Servants crost these mountains, not knowing in a manner whither he went; that thus wandering he came at last into a very fine small Canton, where when it came to be known who he was, the inhabitants came to visit him and brought him presents, and that, to make up their kindness, they brought to him in the evening one of the most beautiful of their young Maidens, praying him that he would bed with her, because they desired very much to have issue of his Blood: That passing from thence into another Canton, not much distant from the former, the people likewise came to see him, and to present him; but that the kindness of the evening was far different from the other, in that these inhabitants brought to him their own Wives, arguing that those of the other Canton were Beats, because that his Blood would not remain in their house, since the Maidens would carry the Child with them into the house of him, to whom they should be married.

I may further add, that some years since, there being a dissention rifen between the family of the King of the little Tibet, which borders upon Kachemire, one of the pretenders, to the Crown did secretly call for the assistance of the Government of Kachemire, who
who by order of Chab-Jehan gave him powerful succours, and put to death or flight all the other pretenders, and left this man in the possession of the Country, on condition of an annual Tribute to be paid in Crytall, Musk and Wool. This petty King could not forbear coming to see Aureng-Zebe, bringing with him a present of those things I just now named; but he had so pitiful a Train, that I should never have taken him for what he was. My Nasab entertained him at dinner, that he might receive the better information concerning those Mountains. I heard him say, that his Country on the East side did confine with great Tibet; that it was about 30 or 40 leagues broad; that there was indeed some little Crytall, Musk, and Wool, but for the rest very poor; and that there were no Gold Mines as was said; that in some places there was very good fruit, especially Melons; that they had very hard Winters, and very troublesome, because of the deep Snows; and that the people, which formerly had been Heathen, was almost all become Mahometans, as himself, namely, of that Sect called Chia, which is that of all Persia. Besides, that seventeen or eighteen years ago Chab-Jehan had attempted to make himself Master of the Kingdom of the Great Tibet, as formerly also had done the Kings of Kashemire; that his Army after sixteen days difficult march, always among Mountains, did besiege a Castle which they took; that there remain'd no more for him to do, than to pass a River, which is famous and very rapid, and thereupon to march directly to the Capital Town, which he would have easily carried, the whole Kingdom being in a panic terror; but that the seafon being far spent, the Governor of Kashemire, who was the General of that Army, did apprehend he should be surpriz'd by the Snow, and so returned, leaving in that Castle a Garrison, which, whether it was from fear of the Enemy, or from want of sufficient provision, he could not pay, soon abandoned it; which broke the design the Governor had of returning thither the next Spring.

Now that the King of this Great Tibet knows, that Aureng-Zebe is at Kashemire, and threatens him with War, he hath sent to him an Ambassador, with Prefents of the Country, as Crytall, and those dear White Cow-tails, by way of ornament fall'n to the ears of Elephants, as also Musk, and a Stone of jacken of great price, because of an extraordinary bigness. This jacken is a blew with Stone with white veins so hard that it is wrought with nothing else but the Powder of Diamond, highly esteemed in the Court of the Mogul. They make Cups of it and other vessels, of which I have some richly wrought with threads of Gold, of very curious Workmanship. The Train of this Ambassador did consist of three or four Cavaliers, and ten or twelve tall men, dry and lean, having three or four hairs in their beards like the Chinese, and plain red Bonnets upon their heads like our Seamen, the rest of their Garments suitable. I think there were four or five of them with Swords, but the rest marched behind the Ambassador without any rod or stick. He treated with Aureng-Zebe in his Masters name, promising that he would suffer a Mosque to be built in the Capital City, wherein Prayers should be made after the Mahometan way; that the Money, henceforth to be coined, should on the one side have the Imprefs of Aureng-Zebe; and that he would pay him a certain annual Tribute. But 'tis believed, that as soon as this King shall know that Aureng-Zebe is gone from Kashemire, he will laugh at all this Treaty, as he did formerly at that, which he had made with Chab-Jehan.

This Ambassador had in his suit a Physician, which was said to be of the Kingdom of Laffa, and of the Tribe Lamy or Lami, which is that of the men of the Law in that Country; as the Brabmans are in the Indies; with this difference, that the Brabmans have no Caliphs, or high-Priest, but the Lami have one that is not only acknowledged for such by the Kingdom of Laffa, but also by all Tartary, and who is honoured and reverenced like a divine person. This Physician had a Book of Receipts, which he would never fell to me; the writing of it fem'd, at a distance, somewhat like ours. We made him begin to write the Alphabet, but he wrote so slowly, and his writing was so bad in respect of that in his Book, that we soon judged, this must needs be a poor Doctor. He was much wedded to the Metempsychofs or Transmigration of Souls, and was full of admirable stories of it; among the rest he related of one great Lami, that when he was old and ready to die, he assembled his Council, and declared to them, that now he was pulling into the Body of a little Child, lately born, that this Child was bred up with great care, and when it was about six or seven years old, they brought to it store of household-furniture, with his own, and that the Child was able to distinguish those, that were or had been his from that of others: Which was, said this Doctor, an au-

thenick
A *Voyage to Kachemire,*

thentick proof of the Transmigration. For my part, I thought at first he ralied, but I found at last, that he spoke very seriously. I was once to see him at the Ambassadors with a Merchant of Kamemire, that knew the Language of Tibet, and was an Interpreter to me. I made as if I would buy some Stuffs he had brought to sell, which were some kind of Ratines of about a foot and an half broad ; but it was really to learn something of that Country, yet it was no great matter I obtain'd from him. He only told me in general, that all the Kingdom of the great Tibet was, in comparison to his, a miserable Country, full of Snow for more than five months of the year ; that his King, made often War with the Tartars; but he could never distingui.sh to me, what kind of Tartars they were. At length, after I had made a good many Questions to him, without receiving any Satisfaction upon them, I saw I lost only my time with him.

But there is another thing, which is to certain, that no body here doubts of it. 'Tis not yet twenty years, that there went Caravans every year from Kachemire, which crossed all those Mountains of the great Tibet, entred into Tartary, and arrived in about three months at Catarja, notwithstanding the very ill ways, and the rapid Torrents; which latter are to be passed over Carrs stretched from one Rock to another. These Caravans brought back Musk, China-wood, Rubarb, and Mamron, which last is a small root exceeding good for ill Eyes. Repassing over the great Tibet they also loaded themselves with the Merchandize of that Country, viz. Musk, Crystal and Jauben, but especially with force of very fine Wooll of two forts, one of Sheep, and the other called Town, which is rather, as I have said, a kind of hair approaching to our Cashor, than a Wool. But since the attempt, which Chah-jeban made on that tide, the King of the great Tibet hath altogether shut up the way, and suffers not any one from Kachemire to enter into his Country: And thence it is, that the Caravans at present go from Paima upon the Ganger, not passing through his Country at all, but leaving it on the left hand, and coming directly to the Kingdom of Laffa.

Concerning this Kingdom, here called Kachbeguer, which doubtless is that which our Maps call Kafar, I shall relate to you what I was able to learn of it from the Merchants of the Country it self, who, knowing that Aureng-Zebo was to stay a while at Kachemire, were come thither with a good number of Slaves, of both Sexes, whom they had to sell. They say, that the Kingdom of Kacheguer lyeth East of Kachemire, drawing a little Northward; that the shortest way thither was to go directly to the great Tibet; but that passage being obstructed, they were forced to take their way through the little Tibet; that first they went to a small Town, call'd Courtebo, the last Town depending from Kachemire, and four days journey distant from the same; that from thence in eight days they came to Eskydo, the Capital City of the King of the little Tibet, and thence in two days more to a small Town call'd Cholger, likewise belonging to the little Tibet, and sittuate upon a River very famous for being Medicinal; that in fifteen days they came to a great Forest upon the Confinis of the little Tibet, and in fifteen days more to Kacheguer a small Town, once the Seat of the King of Kacheguer, which is now at Fourkend, lying somewhat more to the North, and ten days journey distant from Kacheguer. They added, that from the Town of Kacheguer to Kastay 'tis no more but two months voyage; that every year there go Caravans, bringing back of all those Commodities I have named, and passing into Persia thorough Jibbeck, as there are others that do pass to Paima in Indostan. They said moreover, that to go from Kacheguer to Kastay, Travellers must get to a Town that is eight days journey from Coten, the last Town of the Kingdom of Kacheguer; that the ways from Kachemire to Kacheguer are very difficult; that among others there is a place, where, in what season soever it be, you must march for about a quarter of a League upon Ice. This is all, I could learn of those parts, which though indeed it be very much confused and very little, yet will it be found much, considering I had to do both with people so ignorant, that they almost knew not to give a reason of anything; and with Interpreters, who, for the most part, know not how to make the Questions to be understood, nor intelligibly to deliver the Answers made thereto.

I thought once, I would have here concluded this Letter, or rather this Book, and taken my leave of you till I came to Deblis, whither we are now returning; But since I am in the vein of writing, and at some leisure, I shall endeavour to give you some Satisfaction to those Five particulars, you demanded of me in your last Letter in the name of Monsieur Tavenet, that illustrious person, who daily gives us more discoveries, without going out of his study, than we have learned of those that have gone round the World.
The first of his demands is, Whether it be true, that in the Kingdom of Kachemire there are Jews settled there from immemorial times; and if so, whether they have the Holy Scripture, and if their Old Testament be altogether conform to ours?

The Second is, That I would give you an account of what I have observed touching the Mountains, or the Seasons of the ordinary Rains in the Indies.

The Third is, That I would give you my Observations, and declare to you my Thoughts concerning the wonderful regularity of the Current of the Sea, and the Winds in the Indies.

The Fourth is, Whether the Kingdom of Bengal is so fertile, so rich, and so beautiful, as 'tis said to be?

The Fifth is, That I would at length decide unto you the old Controversie touching the Causes of the Increase of the Nile.

Answer to the first Demand, concerning the Jews.

I should indeed be very glad, as well as Monfieur The, venere that there were Jews to be found in the Valley of those Mountains, who might be such, as I believe he would have them; I mean, of those Ten Tribes transported by Salamanasser. But you may assure him, that if ancienly there have been of them in this place (as there is some reason to believe there were,) there are none of them at present, and all the inhabitants of it are now either Gentiles or Mahumetans; and that perhaps 'tis China, where they may be found. For I have lately seen, in the hands of our Reverend Father, the Jefuit of Deblis, some Letters of a German Jefuite written from Pekin, taking notice that he had there seen some of them, that had preferred the Jewish Religion and the Old Testament, that knew nothing of the Death of JESUS CHRIST, and that they would even have made this Jefuite their Kacaun, if he would have forborne to call Swines fith.

Mean time here also are not wanting several marks of Judasius. The first is, that at the entrance into this Kingdom, after having passed the Mountains of Fire-penjale, all the Inhabitants I saw in the first Villages seemed to me to be Jews, in their garbe and meen, and in something peculiar, which maketh us often difcern Nations from one another. I am not the only person, that hath had this thought; our Father, the Jefuite, and many of our Europeans had the fame before me. The second is, that I have observ'd, that among the meaker fort of the people of this Town, though they be Mahumetans, yet the name of Mofes, that is Mofes, is much ufed. The third, that commonly they fay, that Salomon came into their Country, and that it was he that cut the Mountain of Baramonde to give an outlet to the waters. The fourth, that they fay, Mofes died at Kachemire, and that his Tomb is one league distant from this Town. The fith, that they pretend, that that little and very ancient Edifice, which appears from hence upon an high mountain, was built by Salomon, and that thence they call it to this very day the Throne of Salomon. So that I would not deny, but that some Jews may have penetrated hither; and that in length of time they may have loft the purity of their Law, turned Idolaters, at left Mahumetans. In short, we fee more of the Jewish Nation that have paffed into Persia to Lar, Ifbaran, and also into Indoftan on the fide of Goz and Coebin: I have been informed, that there were of them in Ethiopia, even gallant and military men, and some of them fo considerable and potent, that there was none of them, fifteen or sixteen years agoe, that had attempted to make himself King of a little Country of the Mountains of a very hard access; if it be true, what two Ambaffadors of the King of Ethiopia, that were lately in this Court, related to me.

Answer to the Second Demand, about the Rained Rains in the Indies.

The Sun is fo throng and violent in the Indies all the year long, and principally for the space of eight months, that he would burn all, and render the Country barren and inhabitable, if Providence had not particularly provided and disposed things in fo admirable a way, as that in the month of July, when the heats are moft violent, Rains begin regularly to fall, which continuing for three months together, do temper the Earth, and render it very fruitful, and fo qualify the Air that it may be endured. Yet are not these Rains fo regular, that they fall always just at the fame time; of which I have made many observations in different places, and principally at Deblis, where I lived a long while. The like is found in other Countries; and there is always some dit
difference in the time from year to year: For sometimes they begin or end a fortnight or three weeks sooner, sometimes later; and there are also some years, in which they are not so plentiful as in others: insomuch that two years, together it did almost not rain at all, which caused much Sickness, and great Famine. Besides, there is also this difference in respect of Countries different and remote from one another, that these Rains ordinarily begin sooner, or are more plentiful in one than in the other. For example, in Bengal and along the Coast of Coromandel, as far as to the Isle of Ceilan, they begin and end a month sooner than towards the Coast of Malabar: And in Bengal these Rains are pouring down for four months, and sometimes continue for eight days and nights together without intermission; Whereas at Delhi and Agra they are never so strong, nor so durable, there paling sometimes two or three whole days without any Rain; and ordinarily the whole morning from break of day until about nine or ten a clock it rains but very little or nothing. But the most considerable difference I have; observed, is, that the rains in divers places come from different quarters of the World, as about Delhi they come from the East, where lies Bengal; whereas, on the contrary, in the parts of Bengal and upon the Coast of Coromandel they come from the South; and upon the Coast of Malabar they proceed almost always from the West.

I have also observed another particular about which they all agree in those parts, viz. That according as the Heat of the Summer comes sooner or later, is more or less violent, and lasts longer or a shorter time; the Rains also come sooner or later, are more or less plentiful, last longer or a shorter time.

These Observations have given me ground to believe, that the Heat of the Earth and the Rarefaction of the Air must be the principal causes of these Rains, and draw them; forasmuch as the Air of the Seas, which lie near round about the Lands, being colder, more condensed, and more gaffe, filled with clouds which the great heat of the Summer raise from the waters, and which the winds drive and agitate, discharge it felt easily upon the Land, where the Air is hotter, more rarified, in more motion and least refilling than upon the Seas, so as that this discharge is more or less tardy and abundant, according as the Heat comes sooner and is more violent.

Suitable to the same Observations I was perswaded that if the Rains begin sooner upon the Coast of Coromandel than upon that of Malabar, 'tis by reason that the Summer begins there sooner, it being possible that there it may do so for some particular reasons, which perhaps would not be hard to find, if the Country were well examin'd: For we know, that according to the different situation of a Land in respect of Seas or Mountains, and according as 'tis more Sandy, or Hilly, or Woody, the Summer comes there either sooner or later, and with more or less violence.

I am further perswaded, that it is no wonder, that the Rains come from different quarters; that upon the Coast of Coromandel, for example, they come from the South, and upon that of Malabar from the West; because that in all appearance it must be the nearest Seas that send them, and the Coast of Coromandel is nearer to the Sea, which lyeth Southerly in respect of it, and is more exposed to it, as the Coast of Malabar is to the West of it, lying towards Babelmandel, Arabia, and the Gulf of Persia.

Lastly, I have imagined, that if at Delhi, for example, the Rains come from the East, it may yet be that the Seas which are Southerly to it, are the origin of them; but that they are forced by reason of some Mountains, or some other Lands where the Air is colder, more condensed and more refilling, to turn aside and discharge themselves another way, where the Air is more rarified, and where consequently they find less refilling.

I forget to tell you, that I also observed at Delhi, that there it never rains to purpose, till for many days there have passed store of Clouds Westward; as if it were necessary that those spaces of Air which are beyond Delhi Westward, should be first filled with Clouds, and that these Clouds finding there some obstacle, as it may be some Air less hot and less rarified, and consequently more condensed and more able to resile, or some other contrary Clouds and Winds repelling them, should become so thick, so hurthestom and so heavy, that they must fall down in Rain, after the same manner as it often enough falls out, when the Wind driveth the Clouds against some high Mountain.
Answer to the third Demand, which is concerning the Regularity of the Current of the Sea, and of the Wind's in the Indies.

As soon as the Rains do cease (which ordinarily comes to pass towards the month of October,) it is observed, that the Sea taketh its course Southward, and that the cold Northern Winds ariseth. This Wind blows for four or five months without intermission and without storms, always keeping the same equality as to its strength and quarter, unless it change or cease a day or so by accident, but then it returns again unto its former place and temper. After that time; for two months or there about the other Winds do reign without any rule. These two months being past, which is called the Intermediate fea Taken, or, according to the Hollander, the Waving or Changing Season, the Sea returns back from South to North, and the South-wind riseth to reign also in his turn for four or five months, as the Current of the Sea doth: so that there past two months of intermediate fea Taken; during which, Navigation is very difficult and dangerous, whereas during the two Seasons it is very safe, pleasant and without peril, except it be about the end of the feaon of the South-wind. Hence you may find cause not to wonder, if you hear that the Indians, though else very timorous and inexpert in the art of Navigation, do notwithstanding make pretty long and considerable Voyages; as when they sail from Bengal to Tannferry, Achem, Malagge, Sian and Malbaflar; or to Malipatan, Cellan, the Maldives, Moks, and Bender-Abaffy; because they take their time to go with one good Season, and to return with the other. 'Tis true, that oft enough they are surpriz'd and cast away; but that is, when they cannot dispatch their affairs in good time, or fail of taking their measures. Our Europeans also do sometimes lose themselves, though they be far better Sea-men, bolder and more underftanding, and their Ships better condition'd and equipped.

Of these two intermediate Seasons, that which maketh the South-wind is incomparably more dangerous than the other, and much more Subject to tempests and storms: And even in the Season it felt this wind is ordinarily much more impetuous and unequal than that of the North. And here I must not omit to give you a remark, which is, that about the end of the Seasons of the South-wind, during the time of the rain, although there be a great calm out at Sea, yet 'tis very tempestuous near the Coasts; to the distance of fifteen or twenty leagues: whence the Ships of Europe or others, when they will approach the Indian Coasts, for example, of Suratte, or Malipatan, must be very careful of taking their time to arrive just after the Rains; or else they run great hazard of being split and lost upon the Coast.

This is very near what I could observe of the Seasons in these parts; of which I much wish I could give you a good reason. I shall venture to tell you, that it came into my thoughts, first, that the Air, which environ the Globe of the Earth, ought to be esteemed to have a share in it, as also the Water of the Sea and Rivers, forasmuch as both the one and the other gravitate upon this Globe, tend to the same Center of it, and so are in some manner united and fasten'd to it; so that from these three Bodies, the Air, the Water and the Earth, there results as 'twere one great Globe. Next, that the Globe of the Earth being suspend'd and balanced, as it is, in its place, in that free and unrefitted space, where the Creator thought good to place it, would be capable to be easily mov'd, if some adventitious Body should come against it and hit it. Thirdly, that the Sun having past the Line to move towards one of the Poles, for example, the Artileque, coming to call its rays that way, maketh there impression enough to depress a little the Artileque Pole, and to do that more and more according as it advance towards the Tropic, letting it rise again by little and little, according as it returns towards the Line, untill by the force of his rays he do the like on the side of the Antartique Pole.

If these suppositions, join'd to that of the Diurnal Motion of the Earth, were true, it were not me-thinks, without reason what is commonly affirm'd in the Indies; viz. That the Sun conducts and carries with him the Sea and Wind. For if it be true, that having pass'd the Line to go towards one of the Poles, he causeth a change in the direction of the Axis of the Earth, and a deprefion in the Pole on that side, the other Pole must needs be raised, and so consequently the Sea and the Air, being two fluid and heavy Bodies, run down in this inclination; so that it would be true to say, that and Sun advancing towards one Pole, causeth on that side two great regular Currents,
A Voyage to Kachemire,

viz., that of the Sea, and that of the Air which maketh the Monson-wind, as he causeth two oppositely courses, when he returns towards the other Pole.

Upon this ground, methinks, it might be said, that there are no other but two main oppositely Fluxes of the Sea, one from the side of the Pole Arctic, the other from that of the Antarctic; that if there were a Sea from one Pole to the other, that passed through our Europe, we should see, that these two Currents would there be regular every where, as they are in the Indies, and that that which hinders this regularity of the Flux from being general, is, that the Seas are intercepted by Lands, which impede, break, and vary their Course; in like manner as some say, that the Ordinary Flux and Reflux of the Sea is hinder'd in those Seas that lye in length, as the Mediterranean both from East to West. And so likewise might it be said upon the same Foundation, that there are but two principal oppositely Winds or Fluxes of the Air, and that they would be universally regular, if the Earth were perfectly smooth and equall, and one part like another every where.

An Answer to the Fourth Question, concerning the Fertility, Riches and Beauty of the Kingdom of Bengal.

All Ages have spoken of Egypt as of the best and fruitfullest part of the World; and Writers will not grant, there is any Country comparable to it: But as far as I can see by the two Voyages I have made in the Kingdom of Bengal, I am of opinion, that that advantage belongs rather to it, than to Egypt. It bears Rice in that abundance, that it not only furnishes its Neighbours, but many very remote parts. 'Tis carried up the River Ganges to Patna's; and 'tis transported by Sea to Muslipatam, and to many others Ports of the Coast of Coromandel. Besides, 'tis sent away into forrein Kingdoms, and principally into Celan and the Maldives. Further, it also abounds in Sugar, so that it furnishes with it the Kingdoms of Cutch and Karadur, where there grows but very little. Arabia also and Muscopatamia are thence provided with it, by the way of Mokka and Baffara; and Persia it self, by Bandar-Abassy. Moreover, Bengal is also the Country of good Confit, especially in those places where the Portuguese are, who are dextrous in making them, and drive a great trade with them. They ordinarily make store of those big Pome-Citrons, as we have in Europe; and a certain Root, which is longish like Salsaparilla, and very delicate; and of that common Fruit of the Indies call'd Amba, and of Ananas, and the same Mirobolians, which are excellent; as also of Limon and Ginger.

'Tis true, that the Country of Bengal yields not so much Corn as Egypt; but if that be a defect, it is to be imputed to its Inhabitants that eat very little Bread, and much more Rice than the Egyptians: Yet it always bears what is sufficient for the Country, and to afford excellent Biscuits, very cheap, for the provision of our European Ships, English, Dutch, and Portuguese. You may there have almost for nothing those three or four kinds of Legumes, which together with Rice and Butter are the most usual food of the meaner people: And for a Roast, which is about half a Crown, you may have twenty good Pullets and more; Geese and Ducks, in proportion. There are also kids and Sheep in abundance, and such store of Pork, that the Portugueses, settled there and accustomed to the Country, live almost on nothing else but that; and the English and Dutch victual their Ships with it. There is also plenty of many sorts of Fish, both fresh and salt: And, in a word, Bengal is a Country abounding in all things; and 'tis for this very reason, that so many Portugueses, Muslims, and other Christians are settled thither from those quarters, which the Dutch have taken from them. For, the Jesuits and Augufitians, that have great Churches there, wherein they exercise their Religion with all freedom, did allure me, that in Ogadini alone there were no less than eight or nine thousand Souls of Christians; and (which I will easily believe) that in the rest of that Kingdom there were above twenty five thousand. And 'tis this affluence of all those things necessary for life, joyned to the Beauty and good Humour of the Women natives, that hath occasioned this Proverb amongst the Portugueses, English, and Holenders, viz. That there are an hundred open Gates to enter into the Kingdom of Bengal, and not one to come away again.

As to the Commodities of great value, and which draw the Commerce of Strangers thither, I know not, whether there be a Country in the World, that affords more and greater variety: For, besides the Sugar I have spoken of, which may be numbered amongst the
the Commodities of value, there is such store of Cottons and Silks, that it may be said, that Bengal is as twere the general Magazine thereof, not only for Indostan or the Empire of the great Mogul, but also for all the circumjacent Kingdoms, and for Europe it self. I have sometimes stood amazed at the vast quantity of Cotton-Cloth of all sorts, fine and others, tinged and white, which the Hollanders alone draw from thence and transport into many places, especiaily into Japan and Europe; not to mention what the English, Portugal and Indian Merchants carry away from those parts. The like may be said of the Silks and Silk-Stuffs of all sorts: One would not imagine the quantity, that is hence transported every year; for, this Country furnishes generally allthis great Empire of Mogul as far as Labor and Caboud, and most of the other forain parts, whither Cotton-Cloth is carried. 'Tis true, that these Silks are not so fine as thofe, of Persia, Syria, Sady and Bannt; but then there is also a great difference in the price; and I know from good hands, that whofoever shall take care of choosing them well, and of getting them well wrought, may have very good Stuffes made of them. The Hollanders alone have sometimes seven hundred or eight hundred men of the Natives at work in their Factory of Kaffem-Bazar; as the English and other Merchants have theirs in proportion.

It is also in Bengal, where that prodigious quantity of Salt-peter is found; which is so conveniently carried down the River Ganges from Patna, and where the English and Dutch load whole Ships full for many places of the Indies and for Europe.

Lafly, 'tis Bengal, whence the good Laca, Opium, Wax, Cevet, long Pepper do come; and even Butter is to be had there in so great plenty, that though it bea grofs Commodity, yet notwithstanding 'tis thence transported into divers places.

It cannot be denied that the Air, in regard of Strangers, is not so healthy there, especiaily near the Sea: And when the English and Hollanders first came to settle there many of them dyed; and I have seen in Balasor two very fine English Ships, which having been obliged, by reason of the War of the Hollanders, to stay there above a year, were not able to go to Sea, because most of their Men were loft. Yet since the time that they have taken care and made orders, as well as the Hollanders, that their people shall not drink so much Bouleponges, nor go so often a fhore to visit the Sellers of Arac and Tobacco, and the Indian Women; and since they have found, that a little Wine of Bourdeaux, Canary or Chiras is a marvellous Antidote against the ill Air; there is not so much sickness amongst them, nor do they now lose so many men. Bouleponge is a certain beverage made of Arac, that is, of firog water, black Sugar, with the Juice of Limon water, and a little Muscadine upon it; which is pleasent enough to the taste, but a plague to the Body and to Health.

As to the Beauty of the Country, you are to know, that all Bengal, taking it near an hundred leagues in length on both sides of Ganges, from Raje-mehalle unto the Sea, is full of great Channels, formerly cut out of the River Ganges with vast labour, reaching far into the Country for the conveniency of transporting Commodities, and the Water it self, which by the Indians is counted the best in the world. These Channels are on both sides lined with weal-peopled Villages and Burroughs of Gentiles, and the large Fields, lying near them, bear abundance of Rice, Sugar, Corn, Legurnes, Mullard, Sesammum for Oil, small Mulberries of two or three foot high, to feed Silkworms. But then the vast number of great and small Isles, that are in the midst of Ganges, and full all that great space of five or seven days journey, as there is in some places of this River from one fide to the other; this giveth an incomparable Beauty to the Country: For, they are very fertile, filled with fruit-bearing Trees, Annars, and all forts of verdure, and interlaced with a thousand little Channels, which you cannot see the end of, as if they were so many Water-mails all covered with Trees. The worst of it is, that many of these Isles that are next the Sea, are now abandoned by reason of those Cofariers, the Frangus of Raken, elsewhere spoken of; and that they have at present no other Inhabitants but Tigers (which sometimes swim over from one Isle to the other) and Gazelles, and Hogs, and Poultry grown wild. And 'tis upon the account of these Tigers, that for people travelling between these little Isles in small boats, as usually they do, 'tis dangerous in many places to land; besides, great care is to be had, that the boat, which in the night is fastened to Trees, be not too near the Banks for there are now and thencefor men surprized; and I have heard it said, that Tigers have been so bold as to come into the boats, and to carry away men that were asleep, chufing the biggest and fattest of them, if one may believe the Water-men of the Country.
I remember, I made once a voyage of ten days, from Pipli to Ogoali, between those Iles and Channels; which I cannot forbear to relate to you, because there passed not a day without some extraordinary accident. My Chaloupe of seven Oars was no sooner got out of the River Pipli, and advanced 3 or 4 leagues into the Sea along the coast, to gain the Iles and the Channels, but we saw the Sea covered with Fishes like huge Carps, pursued by a Shelf of Dolphins. I made my men row that way, and saw, that most of those Fishes lay along the Coast as if they were dead; that some advanced a little, others played and tumbled as if they were drunk. We all laboured to take some of them, and we caught 24 with our hands without any difficulty. Viewing them I observed, that out of all their mouths there came out a bladder (like those that are in Carps,) which was full of Air, and reddish at the end. I imagined easily, that this must be the bladder which kept them from sinking; but I could not conceive, why it should thus come out of their mouth, unless it were that they had been long and closely pursued by those Dolphins, and had made to great an effort to fly away as to make this bladder thus swell, and colour, and to hang out of their mouth. I afterwards told this thing to an hundred Sea-men, but they could not believe it, and I never found but one Dutch Pilot, who told me, that falling once upon the Coast of China, he had met with the like, and that presently they put out their Boat to Sea, and took, as I did, with their hands abundance of Fishes.

The day after, about even, we came among those Iles, and after we had looked for a place, where 'twas likely no Tigers would come, we landed, made fire, dressed a couple of Pullets, and our Fill, which was excellent. Presently after Supper I made my men row until night, and for fear of losing our way between those Channels in the dark, we retired out of the great Channel, and found a good shelter in some small Creek, where we fasten'd our boat to a thick branch of a Tree, far enough from the Land, for fear of Tigers. In the night, when I was watching, there fell out a Philosophical accident, of which kind two had happen'd to me before in Deblé. I saw a Rainbow of the Moon, which I shew'd to all my Company, and which very much surprized two Portuguese Pilots I had taken into my Boat at the desire of a friend, who had never seen nor heard of such a thing.

The third day we went a-fairy between these Channels, and if we had not met with some Portuguese making Salt in one of the Iles, that directed us in our way, I know not what would have become of us. But behold another Philosophical accident. In the night, being got again under shelter in a little Channel, my Portuguese that still were concerned about the Rainbow of the last night, and whom that Observation had made more curious to behold the Heavens, awakened me, and shew'd me another, as fair and as well formed as that was, which I had shew'd them. Mean time I would not have you think, that I mistook an Iris or Rainbow for a Corona, or Crown. There is no month almost but at Deblé these Lunar Rainbows are seen in the season of the Rain, when the Moon is high above the Horizon: And I found that it must be so; having seen of them three or four nights one after another, and sometimes double ones. They were not Circles about the Moon, but opposite to her, and in the like Position with Solar Rainbows: And as often as I have seen them, the Moon was Westward, and the Rainbow Eastward. The Moon was also near full; which in my opinion, is necessary; because at other times she would not have light enough to form any. Lastly, these Rainbows were not so white as the Crowns ufe to be, but much more coloured, in somuch that there might be discerned in them some distinction of Colours. And thus you see, how I have been more happy than the Ancients, who, according to Aristotle, had observed none such before him.

The fourth day about evening we retir'd out of the great Channel, as we used to do, into a very fair place of safety; but had one of the most extraordinary nights that ever I knew. There was not a breath of wind, and the Air was so hot and suffocating, that we could scarce breathe. The Buffles round us were fo full of those little shining worms, that they seem'd to be on fire; and there arose fires here and there, which were like flames, and frighten'd my Sea-men, who cried, they were Devils. Among the rest there arose two, that were very extraordinary; one was a great Globe of fire, which in falling and spinning latt'd above the time of saying a Pater noster; and the other, which latt'd about a quarter of an hour, was like a little Tree all in a flame.

The night of the fifth day was terrible and dangerous. There arose so great a storm, that though we were under the shelter of Trees, and that our small Boat was well fasten'd,
faisen'd, yet notwithstanding all that, the Wind broke our Cable, and was casting us into the great Channel, where we had intollibly peris'h'd, if I had not, together with my two Portuguese, presently laid hold on the Branches of some Trees, where we held fast for above two hours, whilst the storme lasted: For there was no affiitance to be expected from my Indian Oar-men, whom fright had made incapable to help us in this occasion. But, what was most troublesome and amazing, there fell a Rain as if it had been pour'd down with buckets, which filled our Boat, and was accompanied with such Lightning and Thunder-claps, very near our head, that every moment we thought we should sink.

The remainder of our Voyage unto the ninth day, when I arriv'd at Ogdul, we passed very well and with pleasure; for I could not be satisfy'd with beholding such beautiful Countries: Mean time my Trunk and all my Baggage was wet, my Pullets dead, my Fith spoile'd, and all my biscuit drunk with water.

Answer to the Fifth Question, about the Increafe of the Nile.

I do not know, whether I shall acquit my self, in respect of this Fifth Question, as it were to be with'd: But I shall faithfully impart to you what I have feen of it, after I had twice observ'd the Nile's Increafe, and carefully examin'd the fame, and taken notice withal of some things in the Indies, which have afford'd me greater aids for it, than that Learned Man could have, that hath so ingeniously written of it, though he never faw Egypt but in his Study.

I have already faid in another place, that at the time when the two Ambaffadors of Ethiopia were at Delhi, my Agab Danelmant-kyn, who is extraordinarily curious, fent often for them, to inform himfelf, in my prefence, of the Condition and Government of their Country; and one day, amongst other things, we occafion'd them to difcoufe of the Source of the Nile, which they call Abbahile; whereof they fpake to us as a thing fo known that no body doubted of it, and where one of thefe Ambaffadors, and a Mogolian, that was return'd with him out of Ethiopia, had been in perfon. They told us, that it taketh its Origin in the Country of the Agaus, and issueth out of the Earth at two big bubling Springs, near one another, which forma finall Lake of about thirty or forty paces long; that at the coming out of this Lake it is already a pretty River, and that from place to place it receiveth other Rivers which enlargeth. They added, that it runs bending, and forming a great Pen-infule, and that after feveral Cafata's from fteep Rocks, it falls into a great Lake, which is not above four or five days journey from its Source, in the Country of Dumbia or Dembs, three little days journey from Gonder, the Metropolis of Ethiopia; that having traverted that Lake, it issueth thence (well'd with all the waters that fall there, paffeth through Sonnar, the principal City of the King of Funges or Barbaris, tributary to the King of Ethiopia, running on and making the Caratacks, and foon entering into the Plains of Mijfer, which is Egypt.

After we had learn'd these particularities of the Source and Course of the Nile, I asked him, (to judge whereabout the Source of the Nile might be) towards which part of the World they believ'd the Country of Dumbia, wherein is Gonder, to be, in respect of Babel-mandel? But they knew not what to answer to this, but only, that they went always Westward, and efpecially the Mahumenfell Ambaffador, (who was oblig'd to know better, and to take more Notice of the Position of the World, than the Christian, because the Turks are oblig'd in faying their Prayers to turn themfelves towards Mecca,) did affure me, that I was not at all to doubt thereof: Which did aftronm me very much, becaufe, according to their Description, the Source of the Nile might be much on this fide of the Equinoxial, whereas all our Maps with Provence place it a good way beyond it.

We also ask'd them, at what time it did use to rain in Ethiopia, and whether there were regular Seasons of Rain in the Indies? To which they answer'd, that it rain'd almost never upon that Coaft of the Red-Sea, from Sukken-Arkko, and the Ile of Mafawa to Babelmantel, no more than it doth at Mokr, which is on the other fide, in the Happy Arabia; but that in the Heart of the Country, in the Province of Agaus, and in that of Dumbia and the circumjacent places it rained much for two of the hotter months of the Summer, and at the fame time when it rain'd in the Indies; which was alfo, according to my computation, the very time of the Increafe of the Nile in Egypt.
Egypt. They said further, that they knew very well, it was the Rain of Æthiopia which swelled the Nile, overflowed Egypt, and fertilized the ground of it by the time it carried upon it; and that it was even therefore, that the Kings of Æthiopia pretend-
ed a Tribute to be due to them out of Egypt, and that, when the Mahumetans made
themselves Masters of it, ill treating the Christians of the Country, they had a mind to
turn the Course of the Nile another way, evene into the Red-Sea, thereby to ruin
Egypt and to render it infertile; but that this design miscarried by reason of the great
difficulties in eecting the thing.

All these particulars, which I had already learned, when I passed over to Mogot, from
a dozen Merchants, that come there every year in the name of the King of Æthiopia to
attend the Indian trading Vessels, are considerable to make us judge, that the Nile increa-
seth not but by the Rains which fall without Egypt towards the Source of that River:
But the particular Observations, I have made upon two Increases of this River, make
them yet more fo; for, in reference to all those Stories, that are made of it, as, That
'tis on a determin'd day it begins to increase; that on the third day of its increase there
falls a certain Dew, which maketh the Plague cease, so that no body dight any more of
it after that hath once fallen; and that there are peculiar and hidden causes of the
overflowing of the Nile: In reference, I say, to these stories, I have found during the
said two inundations, that they are but tales fancied and amplified by the people of
Egypt, naturally inclin'd to superstitition, and amazed to see a River swell in summer in
a Country where it rains not: And I have found, that 'tis no otherwife with the Nile
than 'tis with other Rivers, that swell and overflow by plentiful Rains, without any
such fermentations of the nitrous foyl of Egypt, which some have suggested as the cause
thereof.

I have seen it swelled above a foot, and very turbid, near a whole month before that
pretended determined day of its Increase. I have observed during its increase, and
before the Channels were open'd, that when it had grown for some days a foot or two,
it afterwards decreased little by little, and then began to increase again, and so went
on to increase and decrease without any other measure but that of the Rains that fall
night the Source, and, as is often seen in our River Laire, according to the fall of
more or less Rain in the Mountains whence it flows, and the days or half days of fair
weather there.

In my return from Jerusalem, going up from Danietta to Cairo; I chance'd to be
upon the Nile about a month before the pretended day of the Dew-fall, and in the morning
we were all wet of the Dew fallen in the night.

I have been in Rosette at supper with Monsieur de Bernon, Vice-Conful of our Nation,
eight or ten days after this day of the Dew-fall, when three perfons were struck with the
Plague, of whom their died two within eight days, and the third, which was M. de
Bernon himself, had perhaps not escaped, if I had not prie'd his Plague-fore; which
previously infected my felt like others; so that, if I had not forthwith taken some Butter
of Antimony, I might have been as well as they, an Example of the little certainty there
is in the Plague after the Dew: but this Emetic Medicine in the beginning of the Evil
did wonders, and I kept but three or four days within doors; during which, I re-
member, my Bedouin that serv'd me made no scruple to drink, in my presence, theremain-
der of my broth, to encourage me, and from his principle of Predestination, to laugh
at the fear we have of the Plague. Yet Experience shews, that after the day of the
Dew the Plague is commonly not so dangerous as before, but the Dew contributes
nothing to that; 'tis only in my opinion, that then there is a greater opening of the
pores, which gives a vent to the malignant and pestiferous spirits, that were shut up in
the body.

Moreover, I have carefully enquired of some Masters of Boats, that had gone up as
far as the end of the Plains of Egypt, that is, to the very Rocks and Cataracts; who
assured me, that when the Nile did overflow in the Plains of Egypt, where that pre-
tended fermenting Nitrous Earth is, 'tis at the same time much swelled between those
Mountains of the Cataracts, where, in all appearance there is no such Nitrous Earth.

Besides, I have made diligent enquiry of those Negro's of Somar, that come to serv-

ere at Cairo, and whose Country, being tributary to the King of Æthiopia, as I have said,
lies upon the Nile between the Mountains above Egypt; and they have assured me, that
at the same time when the Nile is high and overflowing in Egypt, 'tis so also with them
by
by reason of the Rains then falling in their Mountains, and higher up in the Country of Hindostan or Ethiopia.

The Observations I have made in the Indies, concerning the regular Rains that fell at the same time when the Nile swells in Egypt, are also very considerable in this matter, and may make you imagine, that the Indus, Ganges, and all the other Rivers of those parts are so many Niles, and the Land, that is near their fall into the Sea, so many Egypt. This was my thought of it in Bengal, and what follows are the very words I let down about it.

That great number of Isles which are found in the Gulf of Bengale at the Mouth of the River Ganges, and which by lapse of time are join'd to one another, and at length with the Continent, put me in mind of the Mouths of the Nile, where I have observed almost the same thing; so that as it is said, after Aristotle, that Egypt is the Workmanship of the Nile, so it may be said, that Bengale is the Work of Ganges, only with this difference, that as the Ganges is incomparably bigger than the Nile, so he carrieth with him towards the Sea a far greater quantity of Earth; and so forms greater and more Illands than the Nile; and that the Illands of the Nile are destitute of Trees, whereas those of Ganges are all covered with them, because of those four months of confluent and plentiful Rains that fall in the heart of the Summer, and render it needless to cut Channels in Bengale, to water and enrich the Earth, as they do in Egypt. It is just so with Ganges and the other Rivers of Indostan, as with the Nile; this and those increase in Summer by the means of Rain, which ordinarily fall at that time; except that then, and almost never, there are no Rains in Egypt, but a little toward the Sea, and that it rains not about the Source of the Nile; whereas in the Indies it rains in all the Countries, through which any Rivers pass; except the Kingdom of Scymid towards the Persian Gulf, where is the Mouth of the River Indus; it happening that in some years it doth not rain there at all, though for all that the Indus swells there, and the Fields are water'd by the means of cut Channels, just as in Egypt.

For the rest, concerning the desire of M. Theronot, to impart to you my Adventures of the Red-Sea, of Suez, of Tor, of Mount Sinæ, of Gidda (that pretended Holy Land of Mahomet, half a days Journey distant from Mecca;) as also of the Isle of Camarane and Loudaya, and of whatever I could learn at Mokz of the Kingdom of Ethiopia, and of the most commodious way to enter into it; these particulars, I say, I shall in time draw fair out of my manuscripts, if God permit.
Some Particulars forgotten to be inserted in my first Book, to perfect the Map of Indostan, and to know the Revenue of the Great Mogol.

To understand the better what follows, 'tis requisite to know the signification of these Terms, viz.

1. Soubah, that is, Government and Province.
2. Pragna, that is, the Principal Town, Burrough or Village that hath many others depending from it, where Rents are paid to the King, who is absolute Lord of all the Land of his Empire.
3. Serkar, that is, the Exchequer of the Kings Treasure.
4. Kazine, that is, Treasure.
5. Roupie, the Mony of the Country, equivalent to 29 or 30 pence.
6. Leaque, that is, an hundred thousand Roupies.
7. Courour, that is, an hundred Leccues.
1. Jeban-Abad, or Debbi, is the first Soubah; it hath sixteen Serkars in its dependence, and 230 Pragna's: It yields to the King nineteen Millions and five hundred and twenty five thousand Roupies.
2. Agra, otherwise called Akber-abad, is the second. It hath 14 Serkars, and 260 Pragna's; yielding to the King twenty five millions two hundred and twenty five thousand Roupies.
3. Labor hath 14 Serkars, and 514 Pragna's, bringing in to the King the Rent of twenty four millions six hundred ninety five thousand Roupies.
4. Hasper, which belongs to a Raja, yields to the King a tribute of twenty one millions nine hundred and seventy thousand Roupies.
5. Gufarate, the Capital whereof is Amadavat, hath 9 Serkars, and 190 Pragna's; yielding to the King thirteen millions three hundred and ninety five thousand Roupies.
6. The Kingdom of Candahar belongs to the King of Persia; but the Pragna's that remain unit'd to the Crown of the Great Mogol, are 15 and yield in rent 1992500 Roupies.
7. Maloua hath 9 Serkars, and 190 Pragna's; bringing in 9162500 Roupies.
8. Pasna, or Beara, hath 8 Serkars, and payeth the rent of 9380000 Roupies.
9. Elbars hath seventeen Serkars, and 260 Pragna's; rendring 9470000 Roupies.
10. Haoud hath 5 Serkars, and 149 Pragna's; It yields 6430000 Roupies.
11. Moultan hath 4 Serkars, and 96 Pragna's; Brings in 11840500 Roupies.
12. Jagnat, in which is comprized Bengal, hath 11 Serkars, and 12 Pragna's; It yields 7270000 Roupies.
13. Kachemire hath 5 Serkars, and 45 Pragna's; Yields 3500000 Roupies.
14. Caboul hath 35 Pragna's, and brings in 3272500 Roupies.
15. Tata hath 4 Serkars and 54 Pragna's, and giveth 2320000 Roupies.
16. Auren-abad, formerly Daulat-abad, hath 8 Serkars, and 79 Pragna's; Yields 17227500 Roupies.
17. Varada hath 20 Serkars and 191 Pragna's; yielding 15875000 Roupies.
18. Candeys, whose principal Town is Brampour, hath 3 Serkars, and 103 Pragna's; It brings in 18550000 Roupies.
19. Talengand, which borders upon the Kingdom of Golkonda on the side of Maflipatan, hath 43 Pragna's, and payeth in rent 6885000 Roupies.
20. Baganals, on the Confines of the Lands of the Portugueses, and the Mountains of Seva-gi (that Raja which plundered Suratte,) hath 2 Serkars, and 8 Pragna's; paying the rent of 5000000 Roupies.

According to these Particulars, which I take not to be the most exact or the most true, the Great Mogol's yearly Revenue of his Lands alone would amount to above two Kourours of Roupies.
A Letter sent from China in Persia, June 10th 1668.  
To Monsieur Chapelle;

Concerning his Design of repairing again to his Studies, about some Points relating to the Doctrine of Atoms, and to the Nature of the Mind of Man.

My dear Friend,

I Did always believe what Monsieur Lailler, said, That it would only be a Transport of Youth, and that you would quit this kind of Life; so much displeasing to your Friends, and at length return to your Studies with more vigour than ever. 

I have been informed from Indiantan by the last Letters of my Friends, that you are now in good earnest, and are going to take a flight with Democritus and Epicurus, far beyond the flaming Walls of the world, into their infinite Spaces, to fee and victoriously to report unto us what may, and what may not be done.

Et ultra processit longe flammanxias, &c.

to take a Review, and to fall upon a serious meditation of the nature of those Spaces, the general Place of things; upon those infinite Generations and Corruptions of their pretended worlds by their alleged fatal Concourse of Atoms; upon the Nature, Indivisibility, and other Properties of their Atoms; upon Liberty, Fortune and Definity; upon the Exigence, Unity, and Providence of God; upon the use of the Parts of Animals; upon the Soul, and all the other sublime matters they have treated of.

For my part, I cannot condemn this Design, the inclination we have to know, being natural, the contrary I am bound to believe, that it belongs but to great Souls to elevate themselves to such high Enterprizes, in regard it is principally by this means, that a man can make appear what he is, and the advantage he hath above other Animals. But as the highest Undertakings are commonly also the most dangerous, this certainly is not without much danger. For though we seem to have a peculiar inclination and affection to Truth; yet it seems also, that we have another very strong one to Liberty and Independency, not to acknowledge a Master above us, and to say, to believe and to do all according to our Phanie, without the fear of any, and without an obligation to render an account for any thing; so that if we be not upon our Guard, this latter inclination will carry away the Bell; and if we stay upon the Reasons that carry us to this liberty, and content our selves with slightly considering thofe that might take us off from it; we shall soon find our selves engaged in a strange life, or at least be in suspense between both, and tossed up and down between an 'I say be that this is so,' and 'I say be that it is not so;' lukewarm, or cold, slow, and indifferent to what concerns the End and Rule of our Life.

Moreover methinks, that most Philosophers suffer themselves easily to be carried away to this Vanity of believing, that to entertain Opinions beyond the vulgar, is the way of being reputed Rare and Excellent Wits; they taking pleasure even to vent such Opinions as something Mysterious, belonging to none but men of great Knowledge, and grounded on deep and weighty Reasons; although they be not too much perverted themselves of what they affirm. So that if such men do not take great care on that hand also, they shall not fail to be seized on by the aforementioned Vanity, and whilst they go about to pervert others of what they are not perverted themselves, they shall insensibly fall into that very Belief, like a Liar, who after having often related one and the same Untruth, or at least believes it to be a Truth; Or at least they shall in the end fall into those unquietnesses, may be's, and indifferencies, which I have mentioned instead of attaining that state of solid tranquility and sublime knowledge, which they promised, and where with they flatter'd themselves.

Lastly, there is no doubt, that though we have this inclination to learn, yet we are withal very lazy; we desire indeed Knowledge and Truth, but we would have it very cheap,
cheap, without much Labour and Watching, which are irksome things, and often disturbing our health, yet necessary evils if we will know thoroughly the leaf thing, and make our selves capable to give a fold Judgment thereof. And thence it comes, that if we be not constantly upon our Guard, and contend not perpetually with our slothfulness, we shall soon come to flatter our selves with this belief; That to know things, there needs not so much painful study; and so not being to resolve upon an unceasing Labour, we suffer our selves to be easily surprized with that Appearance of Truth, which shineth forth in the Reasons commonly produced by these Gentlemen, called les Esprits forts; instead of seriously examining them, that so they may not be made to appear to us beyond what they contain of strength, nor the force of those that make against them be hid and disfigured; as often enough happens, either by ignorance or prevention, or else by the vanity and preumption of those persons, that make it their business to dogmatize; or lastly, by, I know not what, unhappy pleasure we generally take in suffering things to be exaggerated to us, or in exaggerating them our selves, tending to nothing else, than pleasantly to deceive one another.

Thus, my dear Friend, to tell you freely my thoughts of your Design; methinks, that in Philosophy, and especially in the study of those high matters which you undertake, there is no middle way: I mean, that either we must, without so much subliming our Wits, suffer our selves to be sweetly carried away by the Current, which so many men of good fende, and that are reputed honest persons and good Philosophers, do follow (which to me seems to be the best and furest, as well because of the great Labour, this study demands, as of the danger there is, that in Philosophizing but by halves, and not penetrating things to the bottom, we get nothing by the bargain, but disquieting Doubts, making us unhappy the rest of our days, and leaving us often very vicious, and uncapable to Society;) Or else, if we will Philosophize, to do it to purpose, and that, without fearing the labour, and without suffering our selves to be surprized by the vanity of coveting to pafs for extraordinary Wits, as also without suffering our selves to be carried away by that unhappy inclination of defiring to live without a Matter and a Law; that, I say, without these, we fall reluctantly upon the study, and from a pure love to Truth, we become obfinate in weighing and weighing again all that comes before us, in meditating, writing, converting, debaring; in a word, in forgetting nothing of what may contribute to improve our understanding, and to render it more intelligent.

As to what at present you demand of me by your last, viz. that I should impart to you what came into my thoughts when I was discoursing with our Danielondalan, the Learned Gentleman of Afula, about all those matters, you are now applying your Studies to: I shall tell you freely, and without flattering my self, that you might address your self to a more intelligent perfon than me, but to none, that hath studied them with more care, than I have done. For I have not only contended my self, exactly to weigh the reasons of all that ever I could come to see of both Ancient and Modern Authors, Arabians also, and Persians, and Indians; but I have farther conferred an hundred times with whatever great men I could any where meet with, so far as that I have often found, when I was with those Esprits forts, as they will be call'd, that I was not averse from their Sentiments, to the end that they might conceal nothing from me. But that being a thing of great prolixity, it will be better, since you are now on the way to return into Europe, to refer that matter to our Meeting then, when we shall be able by word of mouth better and more conveniently to declare our thoughts to one another. Yet notwithstanding, that I may not seem to be careless of your desire, I shall in the mean time tell you thus much of the nature of our Understanding, That it seems to me very rational to believe, that there is something in us more perfect and excellent, than all that which we call Body or Matter.

You know, according to the Idea that Ar hostile hath given us of the Fitt Matter of things, that nothing can be imagin'd so imperfect, as it. For, in short, to be nothing but a certain Negue quantun, negue quale, is, methinks, to approach to a Nothing as near as may be. You know also, that all the perfection and proprieties, which Democritus and Epicurus attribute to their Primitive Bodies, or to the first and sole Matter of things, comes in a manner to this, that there are certain small and very, fold Beings, without any vacuity in them, and indivisible; all having some particular and essencial figure, so that there is an infinite number of round ones, (for example) an infinity of Pyramidal, an infinity of Square, and infinity of Cubick, Hooked, Pointed, Triangular
gular ones; and so an innumerable number of other kinds of different Figures; all moveable of their own nature, and of an unimaginable Celerity; yet some of them more proper for the sensible motion of Concretions than others, that is to say, for disengaging and separating themselves, or for flying sooner and more easily away than others in the dissolution of Compounds, according as they are more or less small, or more or less round; or more or less polished and slippery: And lastly, that they are all eternal by their nature, and consequently all incorruptible and independent (as they pretend) though they be without any fene, reason and judgment. You know, I say, that all the Properties of their little Bodies come, very near, to what I have now said; of which I desire you to be mindful, that so we may hereafter judge, whether they be capable of what is ascribed to them.

Yet, to take nothing from the force of their Principles, and to undeceive you; if you believe, I have call'd Atoms; I shall avow to you frankly, that the more I consider that Division to Infinity of any portion of Finite matter, the more absurd and unworthy of a Philosopher it seems to me: and I believe the Reasons, which are alleged to prove it, to be as captious as those, which Zeno, supposing this same divisibility, brought to prove, that there was no motion since Mathematical Points, Lines and Superficies, which have no being but by the Understanding, and are without profundity, ought not to be transferred and applied to Bodies Physical, which cannot be without all the dimensions, and are the workmanship of Nature: To which add, that a Philosopher ought to avoid, as much as is possible, to dive into Infinity, that being a deep and dark Abyss, which often fereth men for nothing else but to hide themselves, and in which the wit of man is at a perfect loss.

Moreover, I acknowledge, I am still of that opinion, not only, that Atoms are indi
visible, because they are little portions of Matter, or little hard Bodies, resolute and impenetrable (properties as essential to Matter, as Extent) and because they are pure, matter continued, without any parts that are only contiguous, and of which each hath its particular and determinate Superfice; but also that the separation, disjuncton or di
dissociation of parts merely contiguous in a compound, is, in my judgment, the only divi
tion conceivable: to that 'tis not possible, nor only to divide any Atome, that is, any por
tion of matter purely continuous, though we should suppose it as long as a Needle, since that to divide it with Scissors; for example, or otherwise, you must come to some per
tection, which is inconceivable to us; and that it must needs be, that something of the Needle, some portion or some part (if it may be said, that there are parts in a whole, where there are no contiguous ones) do yield, and yet that is inconceivable, how it were able to yield to the Scissors that should press it, or to make other, anteriour ones, yield without penetration; and that the more, because the parts prefixed, and the part of the Scissors that should press, are both of them of the same Nature and the same force, both hard, resolute and impenetrable. So that the Doctrine of Atoms hath this great advantage, that it doth not so much as suppose its Principles, by demand
ing to grant out of meer favour the Indivisibility of the Primitive Bodies; forasmuch as it even cannot be conceived that they are divisible; nor, how out of loft, yielding and divisible Principles there should result a Compound that's hard; nor, how two most subtil parts of Matter, coming to hit one against another, should not resist each other by their hardnese, without reducing themselves into some dust of smaller Particles. Besides, this Doctrine demands not, to have it granted out of meer Grace, that there must be little void spaces betwixt the parts of Bodies compounded, how subtil foreer you may deviate a matter to fill them up; seeing it is likewise unconceivable, not only how a motion should be able to begin in pleno (where all is perfectly full) but how the parts themselves of this most subtil matter, that must have their particular figures dein'd and determin'd as well as the bigger, can be so perfectly disposed as that there should not still remain some of those little Spaces betwixt them.

I shall further acknowledge to you, that I think, it may, in the Atomical way of Philosophizing, be very well and very rationally conceived, that there is no compound of so admirable a figure, composition, order and texture of parts, taking in the Body of Man it self, but that it may be formed by the conourse, order and particular disposition of their little Bodies, the Atoms, provided there intervene a guiding and regulat
ing cause, intelligent enough for that purpose.

I shall likewise confess, that from their Principles there might result a Compound so perfect, as to be capable of the most difficult Local Motions that could be imagin'd, such
Atoms and the Mind of Man.

as are, To walk like a Living and Animal Substance; as also, perfectly to imitate the thing, weeping, and all the other local motions of the most perfect Animals; there being no contradiction at all in it, all Watches and so many other artificial Engines evincing it, and not suffering us to doubt of the possibility of the thing.

Lastly, I shall very willingly agree, that the Sect of Democritus and Epicurus, (it being suppos'd, that the Atoms are the workmanship of the Almighty and All-wise hand of God,) hath very great advantages above the rest, in that it can give a more probable reason of a great number of considerable effects of Nature, where others come short; and in my opinion, there are none but such as have not examined things thoroughly, and compar'd other Sects with it, that can doubt thereof. But to imagine and to peruse my self, that their Principles, with all those advantages, at length are capable, as they would have it, by a particular concourse, order, union and disposition, how admirable ever, and even by an intelligent guidance intervening, to arrive to the forming of such an Animal as is Man in his operations; This is that, my dear Friend, which I could never think possible; it hath ever appeared to me contrary to Reason and good Sense, and will doublets, appear so to you, provided you have the patience to recollect what you have heard an hundred times, and which I am now going to repeat to you after my own way.

It is not that I mean to preach to you, and to make you believe I am become a very good man after my return (a Traveller like my self, and brought up in the School of Atoms, might possibly do Miracles, which I know not whether men would believe any thing of,) Be perused, that if I take upon me to discourse to you, it is not out of any vanity or affectation, but from my inmost fenfe, and with all possible sincerity. Nor is it, that I pretend, with all this AThstic Preamble, to have found any new Reasons in the IndiLe; expect no such thing, I pray: I do almost despair as well as Cicero, that men should ever find any thing more upon this Subject beyond what hath been already found. It would be no hard task for me to shew, that all what the Moderns have said concerning it, is either nothing, or nothing new; There would need no more, than to begin with taking up again, what Gazendi and Arnaud have written about it against Der Carter, to which I find not, that he hath made any Answer: And it were to be wished, that he had been able to answer them so demonstratively and magistrally, as it seems he would have men believe he did: I should embrace, and little less than adore the Author of a Demonstration upon this Argument, and to such an one the following Verses would be much more deservedly applicable, than to that ancient Atomist.

Qui genus humannum genio superavit, & omnes Praetinixit Stellas, esortus uti Etherius Sol.

I shall therefore desire but one thing of you, which is, That you would pleafe to make (which seems to me the only thing to be done here,) a serious reflection upon what passes within us, and upon the operations of our Understanding; and that thereupon you would tell me sincerely, Whether you think, that there is a proportion between the perfection of those operations, and the imperfection of what we call Body or Matter; supposing (what you will easily grant me,) that how much ever youstrain your mind, you shall never conceive any other thing in Atoms, and generally in all that Body or Matter, than those proprieties already enumerated, Size, Shape, Hardness, Indivisibility, Motion; or, if you will (which matters not here,) Softness and Divisibility.

I promise my self, that you will readily grant me this Request, which is, to go over again those ingenious and agreeable thoughts of yours, that have been drawn out of your Memories; and those many other Fragments of the same force of Wit, that have been left behind, and generally all those other Poetical Transports and Raptures of your Homer, Virgil, and Horace, which seem to have something of Divine in them: And you will not refuse in that serenity of mind and Philosophical temper, wherein sometimes you are in the Morning, to make some reflection upon four or five things, that seem to me to deserve very well the attention of a Philosopher. The first is, That our Senfes are not only struck by Bodies so, as the Eyes of a Statue or an Automaton, but that we feel their impression, the titillation and pain, and that even we perceive that
Atoms and the Mind of Man.

that we feel, when we say, I perceive that this or that pleases my taste much more or much less than ordinarily; that my pain is much less or much more than it was; and so of an hundred things else. The second, That often we say not there, but deduce these particular Conclusions; We ought therefore to follow this; or we ought to shun that: And afterwards, these general ones: All what is good, is to be followed; and all what is evil, is to be avoided. The third, That we remember what is paffed, and consider what is present, and fore-fee what is to come. The fourth, That sometimes we endeavour to penetrate into our selves, into that which is immortal in us, as I now do, when I am searching what I am; what is this Reasoning power that is within me; what are these thoughts; these ratiocinations, and these reflections I make, reflecting thus upon myself and my Operations. The fifth, That being resolutely let to meditate upon a thing, we sometimes make new Discoveries, find new Reafons, or at least fee those that have been found already, weighing them, and comparing one with another, and sometimes drawing thence fuch Confequences, as fhall depend from a greater number of antecedent Propositions, which may be feen as 'twere in one view, and concur all to deduce fuch a Confequence, as it comes to pafs in all Sciences, efpccially the Mathematiques; wherein our Spirit fhews I know not what force and admirable extent.

These few reflections might suffice for what I demand of you; and that the rather, because as I can fay more comes almoft to the fame thing. But you must resolve for once to endure the Style of these Countrys of Asia, the Air of which I have breathed fo long, and to have the patience further to caft your Eyes on a thing that fems to me very coniderable, which is, That we know not only particular things that make impression upon our Senses, but that our Understanding, by I know not what admirable force and capacity, taketh occasion to know and to form to it felf Idea's of a thousand things, that fall not immediately and wholly as they are under the Senses; for example, that Man is a Reasonable Animal; that the Sun is much bigger than the whole Earth; that this impoffible, one thing should be at the fame time and not be; that two things, being equal to a third, are equal among themselves; that the abfence of the Sun caufeth the Night, that all what's generated is fubject to corruption; that of nothing nothing can be naturally made; as not any thing that is, can naturally return to nothing; that of necessity there is fomething Eternal and Un-created in the Universe, God, or the firft Matter of things, or both, or that God created this Matter, and that either from all Eternity or in Time: And an infinity more of other great and vafi thoughts, and remote from Matter, of which we scarce know by what door they have entred into our Mind.

Now, all thefe actions, I have been speaking of, that argue fo great a force and power, capacity and extent of the Mind of Man; all thefe intern Motions; that peculiar State which we cannot perfectly explain, but yet plainly feel and perceive in our selves, when we attentively refect on what pafteth with us, and confider our operations; all thefe Actions, I fay, and interieur Motions, or whatever you will call them, can they indeed be ascribed to Spirits, to a Wind, to Fire, to Air, to Atoms, to Particles of a Subtil Matter, and, in a word, to any thing that hath no other Qualities or Properties than what can be comprizd under this word, Body, how small and fine and nimble forever it may be, into what texture or disposition forever it may be call'd, and of what motions forever it may be made capable? It cannot: we fhall never be able to imagine that these things are meer Local Motions of some Engine barely Artificial, dead, infentible, without Judgment, without Reafon: These can never be any of thefe inward actions I have mention'd, as, That I fee or know that I know; that I fee Reafon; that I fee thefe reafonings, and perceive that I fee them.

Moreover, let us a little call our Eyes upon some of the main Propositions of Euclid, (not to speak of thefe of Archimedes, Apollonius, and fo many others.) For my part, when I think only on the 47th. of the 11. of Euclid, I there find something fo great and noble, that I avow to you, I can hardley believe that it was an Humane Invention: So that I fhould imagine, that it was therefore that Pythagoras, after he had been fo happy as to find this incomparable Proposition, was fo ravilhed and transported, that he made that famous Sacrifice to thank the Gods, and had a mind to declare thereby, that this Invention furpaffed the reach of an Humane Understanding.

Yet I would not therefore fay, that there is reafon to believe, that in Man there is a particle of Divinity, or fo much fhine thing. This is an unreasonable Tenant of fome Stoicks, and of the Cabalifts of Persia, and of the Brahmins of India, who, to ac-
Atoms and the Mind of Man.

ledge openly the Noblenes and Perfection of the Spirit of Man, chose rather to cast themselves into this extremity, than to believe it to be so base and imperfect, as to be all Body and Matter. I am far from entertaining such a Sentiment; you will see in the Letter to Mounfieur Chapelain, that I cannot believe this to be an opinion defensible by a Philosopher: But this I do, I obferve in Man, as well as those Stoicks and others, something fo perfect, so great and high, that their opinion seems to me an hundred times more absurd, than that, which holds that in Man, and even in the whole Universe, there is nothing but Body, but bodily and local Motions, but Atoms, but Matter.

Lord! When I think on't, who is that man, how little of good fene forever he may have, that can perfwade himself, that when an Archimedes, a Pythagoras, and others of thofe great men, had thofe effects of the Mind, and were in their deep Meditations, there was then nothing in their Heads and Brains but what was Corporeal, nothing but Vital and Animal Spirits, nothing but a certain Natural Heat, nothing but Particles of a very subtil Matter, or nothing but Atoms, which, though they be infensible, and without all Understanding and Reafon, and do not fo much, (according to the Doctrine of the Atomils,) as move but by a fatal and blind motion and hit, fhould yet come to move and concur fo luckily and wonderfully, that, as once by fuch a concurfe they had formed the Head of thofe Great men, fuch as it is with thofe innumerable Organs fo induftriously order'd and difpo'd; fo alfo they fhould then be fo lucky as to form and produce thofe subtil thoughts, and profound meditations; or rather that they fhould come to move themselves in all thofe Organs in fo wonderful a manner, as at laft to fall into a certain Order and into a certain Disposition and State, fo marvellous, that they themselves were that Conceiving, Seeing, Meditating, thofe admirable Propositions, and thofe Divine Inventions?

Add to this, when we find our felves, upon fome Affront, or other Dilpleafure received, ready to fall into Choler and Rage, and yet flop our Paflion; I pray, this internal Commander and Command, which we feel, this kind of Obedience, of moderation and retreat, that is made, for example, upon the account of fome confideration of Honesty, of Honour and Virtue, and againft that natural Inclination we have to revenge; what is that interiour motion and flate? Can it be rationally faid, that 'tis nothing but fome Rolling, Counter-motions, Reflections, and peculiar conjunctions and textures of Atoms or Spirits, or of little Mafcs or Particles of Matter, which are made within thofe Nerves, thofe fine Membranes, thofe very subtil Channels and Organs of the Brain, Heart, and other parts of the Body? These are pure Chimera's.

A word more concerning Liberty: When in the apprehension of taking an ill part for a good, we keep our felves in a poyfe, fearching within our felves all the reasons that are for and againft, and ferioufly pondering and examining them; this apprehension, this refearch, this balancing, and the refolution we at laft take to do or not to do the thing; all that, all thofe motions, all that inward flate and way of Being (I fpeak in no other terms than they) fhall it be nothing but a fortuitous and blind concurfe of little Bodies? Is't poifible that you can imagine or perfwade yourfelf this? Lucrece himfelf, that fwear Partifan of the Epicurean Sect, could not do it, nor resolve to attribute to Atoms alone thofe free motions of the Will. For if the Will, faith he, is drawn away from fatallity, and raised above Destiny, Et fatis avulfa voluntas, &c. How can he, with all his clainmen or deviration of Principles, have believed in good earneft and without fcruple, that there is nothing but Body, and nothing done in us, more than elsewhere, but by a natural, eternal, independent, immutable and inevitable concurfe of Atoms? He was not ignorant, that that being so, neither the Will, nor any other thing whatsoever could be drawn and exempted from that concatenation and eternal and immutable Sequel of Motions and Caufes, that would follow and succeed one another by eternal Orders absolutely neceffary and unchangeable.

Besides all this, I could put you in mind of many Reasons that are wont to be alleged upon this Subject. You know that great man, who hath collected more of them than a score of very good ones. But that would be to abufe your Patience too much; and besides I fee not, that there is much more of any importance to be confidered hereupon, than what I have lately reprehended unto you.

I could also tell you, how I judge that all Objeotions, made upon this point, may be most rationally anfwercd; but I know, that you are not a perfon, for whom Books are to be made. I shall only mention two things to that purpole.

The firft is, That 'tis true what they fay, That Eating, Drinking, Health; Natural

Hear,
Atoms and the Mind of Man.

Heat, the Spirits, and a good Disposition of Organs, (all which are natural things, and as they speak, depending from Atoms as Principles and the first Matter) are things necessary to all those Thoughts, Reasonings and Reflections; and, in a word, to all those Internal Operations I have mentioned. This is a thing that cannot be denied, and which every one doth too sensibly experiment not to aver it: But thence to conclude, that whatsoever intervenes and concurs to form those Operations, is only and merely Body, Atoms, Spirits, Subtil Matter, is that which, after the least Reflection made upon their Excellency, and upon the imperfection of Bodies or Atoms, or upon the little resemblance there is in their Qualities to those Operations, can never with any good sense be granted: So that, methinks the most that might be allowed, would be, that the Atoms, and Spirits, and all those other things alluded, are indeed necessary as conditions or dispositions, or the like, and not as the first and absolute Principles, and as the Total cause of the Operations; but that there is requisite some other thing than all that, something nobler, higher, and more perfect.

The second thing is, That "tis true also, that we cannot form aright, or, as they speak, a next and positive Idea of what is above a Body or of any thing that is not Body: This, indeed, we cannot do, in my opinion, whilst we are in this mortal state so strictly united to the Body; the dependance of the Bodily Sentences, that so much confine and obscure the light of our Understanding, hinders us from it: But I see not that thence it is to be concluded, that therefore there is really nothing above Body, or Atoms, or Matter. For, how many things are there, of which we have no such positive Idea, which yet Reason obligeth us to avow that they have a real Being? Or rather, how few things are there, of which we have any True Idea's? Have those Philosophers themselves any positive Idea of their Atoms? They acknowledge that their finalneces is such, that it cannot be so much as imagin'd by hearing this word Atom pronounc'd or explain'd: so far are they from being capable to fall under our senses, and from impressing in us a true and positive Idea; and yet notwithstanding, they believe, and conclude from Reason, that they are. A Mathematician, hath he the positive Idea of the Magnitude of the Sun? It is so prodigious, and so far remote from the capacity of the Sentences, that we are not able even so much as to imagine it such as it is; and yet for all this, there is none that is not fully persuaded and convinced thereof by the force of Demonstrations, and that knows not perfectly, that he exceeds by far the bignesses of the Globe of the Earth. And besides, it is not true, that the nature of a thing may be known two manner of ways; either positively, as when it falls under some one or more of our Sentences, or as when we give a positive Definition thereof; or negatively, by saying what it is not: Now I shall grant, that we are not capable to know the Principle of our Operations or Ratiocinations by the first way, to say what it is, and how those Operations are made and produced. Alas! we are not so happy; we should need other Sentences far more perfect than all those we have. We are not born to dive and Philosophize so far:

Invicta praebuit speciem natura videndi.

But we ought also to acknowledge, that at least we are capable to know it after the second way: So that, if we cannot say truly and positively what it is, we can at least say, and certainly know what it is not: I mean, that from the perfection of the Operations, which we do evidently see to be such as that they have no proportion with all those proprieties and perfections of Atoms, and do universally surpass the reach of what is earthly Body; we can deduce a certain Conclusion, that the Principle of such Operations, and those Operations themselves must needs be something above all that Body or Corporeal. Which is here sufficient for me, who at the beginning engaged my self no further, and pretend not, that we can make a true and positive Idea of that Principle; but only that we can and ought to conclude by Ratiocination, that there must needs be something, as hath been said, that is far more perfect and far more noble than all that is in the rank of Bodies, whatever its being or Nature may be.

But shall I make an end, fully to discover unto you my thought? You well know, whether I am a person that taketh pleasure in vaunting, or in forging Untruths, or to speak things at random in a matter so important as this. It cannot be denied, that there is a very great difference between the Operations of Brutes, and those admirable Operations of Man, of which we now treat: I speak not only in respect of those of their
Atoms and the Mind of Man.

outward senses, but also in reference to those of their inward ones, or their Imagination. All that is so much beneath the Reasoning of man, that we must avow, there is not any proportion, and that those of Man proceed from a very differing and infinitely more perfect Principle. Notwithstanding all that (and this is the thought I would declare to you) I should think that person an hundred times less absurd, that should go about to maintain, that in the Principle of those Operations of Brutes, whether it be of their internal or even their external Senses, there were somewhat more perfect than Corporeal and all that may be understood and comprehended under the name of Body, or Matter, or Spirits; than him, that should pretend the Principle of the Operations of Man were merely Corporeal. So much do I take this Opinion to be out of all reason, and unworthy of a man of good Judgment. Certainly it can be no serious Philosophy; it can be nothing but an Excess of Vanity, that hath cast those Philosophers, we have spoken of, into such an irrational Extrem. They doubtless saw, that their Sect had great Advantages above all the rest, in being able to explain with much Ease and Probability abundance of the most considerable Effects of Nature, only by Local Motion, and the Order and particularDisposition of their Matter, Corpuscles or Atoms. And thence they would make us believe, that by the same Principles they could give an account of all, and explicate whatever concerns the Spirit of Man, and the Operations thereof.

My Dear Friend, have not you and I concluded an hundred times, that how much sooner we strain’d our Understanding, we could never conceive, how from Inconceivable Corpuscles there could ever result any thing Sensible without the intervention of any thing but what’s Insensible; and that with all their Atoms, how small and how nimble forever they make them, what motions and figures forever they give them, and in what order, mixture or disposition they range them, yea, and whatever indolent hand they assign them for guidance, they would never be able (still supposing with them, that they have no other proprieties or perfections than those recited) to make us imagine, how thence could result a Compound, I say not, that should be Reasoning like Man, but that should be merely Sensible, such as may be the vilest and the most imperfect Worm on Earth. How then dare they pretend, that they will make it out, how thence can result a thing Imagining, a thing Reasoning, and such an one as shall be the Imaginations and Ratiocinations themselves?

For my part, if you’ll believe me, let us lay aside all that presumption and vanity of those Esprits forts; let us not pretend to be able to explicate the nature of the Principle of our Reasonings in that manner, as we might do the other things that fall under our Senses, and let us not play the Geometers upon it. We are not, as I have already said, happy enough for that; it’s a thing which cannot be done in this mortal state, and in this great dependance from the corporeal senses in which we stand. Yet notwithstanding we ought to form a higher Idea of our selves, and not to make our Soul to be of such base alloy, as those Philosophers, too corporeal in this point, would have us do. We ought to believe for certain, that we are infinitely more noble and more perfect than they make us, and resolutely maintain, that though we cannot exactly know what we are, yet we know very well and very certainly, what we are not; which is, that we are not altogether of Mire and Dirt, as they pretend. Farewell.

FINIS.
A Mappe of the Isles of I O N

Oriente Ocean

The Sea of Coreer

South Sea

The Lagoons of Coreer are like the little Isles of France.
A RELATION OF JAPON,
AND
Of the Cause of the Persecution of the Christians in those ISLANDS.

The Modern Geographers have made Descriptions of Japan, by means of such conjectures as they have drawn from the Relations of certain Merchants who have traded in those Countries. But in regard there are very few Merchants who are skilful in Geography, as being such who only mind the profit and advantage of their Voyages, those Descriptions have prov'd very uncertain. As to the knowledge of the Ancients, in reference to this part of the World, it is no less imperfect; and it is but only by conjecture to this day, that we believe the Abadis of Ptolomy to be that Island which is now call'd Nippon. That which I could learn of most certainty, was by the Relation of several persons who have Travelei'd these parts, that the Empire of Japan is at present compos'd of several Islands, of which some perhaps may not be absolute Islands, but rather Peninsulas, and particularly those that make a part of the

Land
Land of Tefso, the Inhabitants whereof are Vaffals and Tributaries to Japan. Nevertheless a Holland Pilot, who has been induftrious to discover whether the whole Country is left were an Island, or a Continent adjoyning to that vaft Tract of Land call'd Corea, unknown to this day, in thole parts where it extends it left behind China to the bottom of Tartarie Numidian, faith, that it is separated from Japan by a narrow Sea, which at this day is call'd the streights of Singuar. Through all the Illands of Japan, where formerly were accompted to have been 66 Kingdoms, there are three remarkable for their largeness, of which that of largest extent is called Niphon, the next Ximo, and the third Xicock. The Japanners accompt it a Journey of twenty seven days from the Province of Quanto, to the Country of Teffo; and they say farther, that this Country of Tefso, in thole parts which are remote from the Sea, is fo full of inaccessible Mountains, that thole Japanners who have attempted a discovery by Land, could never accomplis their design, being difcourag'd by the length of the Journey, and the difficulties and badness of the ways.

The Illand of Niphon is four times as big as the other two; and there is also a Mountain therein that vomits up Flames of Fire, like Mount Etna in Sicily, formerly it was diftinguifh'd into thirty five Kingdoms, but at this day it is only divided into five parts, the names whereof are Umasaifit, Jesen, Jesefen, Quanto, and Obio, lying all in order as you travel from Weft to Eaft. These five parts are again divided into feveral Provinces. The Illand of Ximo, or Xicock, is situat'd to the South-Weft of Niphon, being about 160 Leagues in circuit. The Illand of Xicock is feated by the South of Niphon, being about 120 Leagues in compass. The other Illands that ly round about are not fo confiderable, for in thole Seas ly feveral Illands featter'd up and down, as in the Archipelago, between the Morea and the Coaft of Abyss the lefs. As to the refle, I refer the Reader to the Map annexed, believing it to be very true, as having been made upon the places themselves.

The Emperor at prezent keeps his Court in the City of Yeddo, in regard the Air is there more temperate, and the Heats not fo violent; but when he has a Son that is arriv'd to the Age of fifteen years, he sends him to Surunga, there to ride, till the death of his Father makes him way to the Throne.

Since Yeddo has been made choice of for the Seat of the Empire, it has so greatly enlarg'd it self from day to day, that it is at prezent three Leagues in length, and three in breadth, very populous, and the Houfes standing very close together. When the Emperor rides through the City, or that there is any publack fiew to be seen, it is impoffible to get by the crowd of the people, though the Women are not permitted to be of the number. The Emperours Palace is cover'd with Plates of Gold, to which the Palaces of the Lords are every way correpontent in Magnificence; fo that afar off the City affords the richesft and moft magnificent Prospect that was ever beheld: Though it be not fo beautiful within, by reafon that the ordinary Houfes are built only of Wood. The Great Diary keeps his residence at Meaco, which is also a very large City, containing above a hundred thoufand Houfes; it was formerly the capital Seat of the Empire, at what time the Diary's were laid aside. So soon as he is Crown'd by the Bouzex, who are the Prieffes and Lawyers, he is then no more to expofe himfelf to the light of the Moon, nor to
have his Head, or cut his Nails. The Natives report, that the Empire of Japan was formerly govern'd by a Prince call'd Dairy, who had acquire'd to high a reputation for Holiness, that his Subjects adore'd him as a God, and that to increase the awe and reverence of the people, he suffer'd his Hair and Nails to grow, affirming, that it was a piece of Sacrilege to make use either of Razor or Sissors. The Princes that succeed'd him, though they had only the name of Kings, have still preserve'd the same custom, believing that it becomes not their Grandeur to appear in view of the Moon, as being Sons of the Sun. If he have a Daughter that is ripe for Marriage, the Emperor is oblig'd to Marry her, and she it is that bears the Title of Empress, though she should happen to have no Children, which is contrary to the Maxims of all the Eastern Monarchs, who give the Title of Queen and Sultanas only to her, among all the rest of their Wives, that is first brought to Bed of a Male Successor to the Crown.

At the end of every seven years, the Emperor sends one of the chief Princes of his Court to the Dairy with a Basket full of Earth, and to tell him, that all the Lands which the Emperor commands, are at the Dairy's Devotion; and indeed the Empire belongs to him by right of Succession, though at present he enjoys only the Title, and very large Revenues, which render him highly considerable in the Empire.

The Japanese are Idolaters, and adore the Sun; but though they have a great number of Temples and different Idols, yet they are not over obblinate in their Devotion, only the Emperor is very severe against all other Religions. They never stir out of their Native Country to travel, unless it be to China, and the Land of Yaffa; and within these few years the Emperor has prohibited his people under extream penalties, from having any Commerce with Foreigners, the Chinese and Hollanders excepted. He had receiv'd Ambassadors at several times from several Princes, but never sent any of his own to them again. Neverthelcss it is affirm'd, that several Lords of these Islands newly converted to the Faith, in the year 1585, sent their Children to Rome, to render their acknowledgments to Gregory the Thirteenth; and that being return'd back in the year 1587, to Geo, they were afterwards receiv'd, and welcome'd again into their own Country with great marks of joy. The little inclination which they have to Navigation and Traffick, proceeds in part from the great abundance of all things necessary for Human support, which their own Country produceth; and then in the next place from the jealousies of the Emperor, who is afraid of the alterations which new Religions may make in his Government, for they are very fickle, and easily seduce'd after Novelties, which has been the occasion of many Revolts, and Civil Wars, till Quadacenton wrested the Empire out of the hands of the Dairy, and reunited all the Provinces. They are so fiery and revengeful, that upon the least affront given them, if they cannot have an opportunity of a present revenge, they will rip up their own Bellies, and kill themselves. I was told a Story to confirm this. Two young Lords that serv'd the Emperor met in the Palace, and jostl'd one the other by accident; the most furious of the two was immediately for drawing his Sword. The other told him, the place was not convenient, that he was going to wait; but that if he would stay for him in such a place, he would give him satisfaction. Accordingly the party that thought himself affronted went and stay'd, but
his impatience was such, that after he had stay'd awhile, not finding the other to come, he ripp'd up his own Bowels for very vexation. Upon which the people crowding about him, ask'd him the reason of his killing himself, to which they could draw no other answer but this, 'A cowardly Rascal has affronted me.' By and by the other comes, makes way through the throng, and surpriz'd with what he beheld; Poor Creature, said he, thou need'st not have doubted my being as good as my word, this Dagger shall assure thee of it: And so laying, he kill'd himself upon the place, and fell by the others side.

There is no Nation under Heaven that fears Death less than this; or that is more enclin'd to cruelty. If any Prince or great Lord makes a Feast for his Friends, at the end of the Feast he calls his principal Officers, and asks 'em, if there be any that has so much love for him as to kill himself before the Guests for his sake. Presently there arises a dispute among them who shall have the Honour; and who ever the Prince pleases to name, rips up his Belly with a Dagger, which is a kind of Dagger, the point whereof is Poylon'd. This custom is also practis'd upon the Death of their Masters, or when they lay the Foundations of any Palace; for they are so superstitious as to believe, that these Victims are necessary to render both the Owners of the Building, and the Habitation fortunate.

They punish all manner of Theft with Death. 'Tis also a capital Crime among them to play for Money. Adultery is only punish'd in the Women: But Coynage of false Money, setting Houses on Fire, Deflowring and Ravishing of Virgins, are not only punish'd in the persons of the Criminals, but all of those who are next of kin to them. The Women live retir'd, and are very faithful to their Husbands. The Emperour having put to Death one of the Lords of his Court, out of hopes to enjoy his Wife; she fearing violence, besought the Emperour to give her time to consider, which was granted for some few days. At the end whereof she shut her self up in a Room with her Children; and after she had delivered a Paper to one of her Servants to carry to the Emperour, she set the Chamber a Fire, and burnt both her self and her Children. The Emperour met with nothing else in the Paper but reproaches of his Tyranny, and attentations of joy from the Lady, that she had the opportunity to Sacrifice her self to the memory of her Husband. Several other stories I have heard, which make me believe, that this Nation is not uncapable of doing actions worthy a Roman Virtue.

The Portugals were the first people of Europe that discover'd the Islands of Japan. They were thrown upon the Coast by a violent Storm, in the year 1542, and understanding that there was great store of Gold and Silver in the Country, they return'd with a resolution to settle themselves. The first place where they thought to fix was near Surgega, a City which stands about four Leagues from the Sea: But because there is but one Road, and that not very secure neither for Shipping, they remain'd there not above five years. At length they took possession of a little forsaken Island call'd Kifna, which they people'd afterward's, but since the last Persecution of the Christians, the Portugals were forc'd to abandon it, having no more Commerce with the Japaners. How the Hollanders came to erect their Factories there, I shall tell the Reader in another part of this Relation.
of JAPON.

Seven years after the first coming of the Portuguese to Japan, St. Francis Xavier made a voyage thither to preach the Gospel. The first place where he landed was the island of Noshon, where he stayed two years and some months, and travelled several parts of these islands; but his principal design being to go to China, he took shipping accordingly. The Vessel was no sooner out at sea, but St. Francis fell sick, so that the Captain put him ashore again in the island of Soochow, by others called Hayman, belonging to China, where in a few days after he dy'd, and never was in China, as some have reported and believed.

After his death, the Christian Religion spread itself very much in China, the people being very docile, and apprehensive of the instructions which were given them; but the behaviour of the Portuguese displeasing the Principal Governors, and those who had most Power at Court, they did them ill Offices to the Emperor, and the Envoys misliking the new Religion, and jealous of the effects thereof, were the forerunners of continual perjuries against the new Converts, pretending they favoured the designs of the Portuguese.

Nevertheless the Christian Religion daily got footing; and perhaps the whole Nation would have embraced it, if the covetousness and wickedness of the Christians themselves had not been the chief impediment of their conversion. The Hollanders did all they could to lay the fault upon the Portuguese, but the truth will easily appear by the Letter written to one Leonard Campan, a Hollander; wherein it is said, that when the Hollanders were asked by the Natives what Religion they were of, they made this answer, we are no Christians, we are Hollanders. I do not go about to blemish a whole Nation for the fault of a few, but only to shew what a dangerous thing it is to make an ill choice of Officers upon the settling of a new Commerce in Regions so remote.

The Holland East India Company having set out a Vessel for Bataavia, put aboard about a dozen young boys, and as many Girls, taken out of the Hospitals in the Country. Among these Boys there was one who was design'd to serve in the Kitchins, but Fortune made him an Instrument of one of the greatest Misfortunes that ever befell our Age. During the Voyage, the Merchant having observed him to be a Boy of a ready wit, and for that reason believing that he might one day prove serviceable to the Holland Company, caus'd him to be taught to write and read; wherein he improv'd so well in a short time, that being come to Bataavia, he was thought capable of a higher Employment. The Vessel being arriv'd, the General and his Council resolved to send the same Vessel to Japan, with some part of the Lading which was brought from Europe. Thereupon the Merchant was commanded upon this Voyage, and the under Accompant happening in the mean time to dye, this Boy was by him advanc'd to the place, and by the Merchant carefully instructed in the knowledge of the East India Trade.

The Vessel being arriv'd at Frando, the new under Accompant believing no place more proper for him then that to raise his fortune, resolved to leave his Benefactor, and therefore when the Ship was to return, he hid himself out of the way, till he knew the Ship to be far enough on her Voyage, and by that means becoming a Member of the Factory, he grew to perfection in the Language of the Natives, and useful to the Company, that at length he came to be President of the Factory, the Authority of which Employment he puff'd him up.
up, that he was not only for continuing and upholding the Commerce of his own, but excluding all other Nations. Now, as I have already observ'd, the Portugals were the first Traders, and the first that propagated the Christian Religion in those parts; therefore it was that the Christian Japoneers would not Trade with any but the Portugals, as having known them longer, and finding them more true to their words. This the President observ'd, and made it his business to render them obnoxious at Court, and by virtue of his Presents, engag'd the Governors of Provinces, and other great Lords, to favour his designs.

However, the Portugals wanted neither friends nor confederates. And though they were not in a condition to be so liberal as the President, yet they made a shift to defend themselves, and render his under-hand Dealings ineffectual. Thereupon finding that those Tricks would not take, he had recourse to the foulest of Calumnies; for he counterfeited a Letter written in the Portuguese Language, containing a discovery of a design of the Christian Japoneers to have made a general Insurrection, and a particular Conspiracy against the person of the Emperor. This Letter he carry'd to a Lord of the Country, into whose favour and confidence he had won himself, who presently thought it to be his duty to give intelligence of so important a design to the Court.

The President inform'd him by what accident the Letter came to his hands, and gave an account of such circumstances, as made his Imputation look with a probable countenance, relating, how that the Hollanders had taken a Portuguese Vessel returning from Japan to Goa, and that the Holland Captains having taken this Letter among other Papers, open'd it, and perceiving of what consequence it was, had sent an Express to the President to proceed as his prudence, and the affection of the Dutch Company toward the Emperor should guide him. That the Portugals, who were but Subjects to the Spaniards, had a pernicious Maxim, not to suffer any Religion but their own in any place where they had to do, and that for their own ends they never spared either the Life or Liberty of Man; that they thought it an acceptable Sacrifice to God, to cut the Throats of those whom they could not convert. And lastly, that the Hollanders were a people that accorded with all Nations and Religions, and minded nothing but their Trade.

The Lord believ'd all these fraudulent Calumnies, and sent a Copy of the Letter to the Emperor, the substance whereof was, That the Spaniards in the Philippine Islands, and the Portugals in Japan, being in confederacy with the Christians of the Country, had sent to the Governor of Goa to send by a time prefix'd eight or ten Vessels, with Men and Arms, but especially a good number of Officers to command the Revolters, for that then there would be a numerous Army ready, and that they should easily make themselves Masters of Japan.

The Portugals were then under the Dominion of the Spaniard, and though they would suffer no Spaniard in their Indian Acquisitions but the Viceroy, yet several of the Religious Orders did slip into Japan, carried thither by a true and real zeal; yet this zeal, when once indigent, does as much mischief as covetousness it felt. The Father Paulists, for so they call the Jesuits in the Indies, by reason that their Church in Goa is dedicated to St. Paul, these Jesuits I say, had made a fair progress, and gain'd great credit among the people, notwithstanding their
their continual perfections, according as the Lords of the Country were well or ill affected towards them. Their number therefore increased, and the new Converts had this advantage, that they enrich'd themselves by Trading with the Portuguese, who had made a positive Agreement not to Trade with the Bonzes. This provok'd the Bonzes against them, and the multitude of the Christians to far augmented the Emperour's jealousies and fears, that in a short time they produced the effects of open rage and cruelty.

The Jesuits had converted to the Faith a great Lord of the Kingdom, who liv'd most commonly at Benga, in the Island of Ximo, a person of great Interest and Power in the Island. He had four Sons, two of which liv'd with him, and following his Example, had embrac'd the Catholic Faith. The Father was Baptiz'd by the name of Ignatius; the eldest of the two was call'd Francis, and the youngest Charles: the two eldest Sons were at Court in great favour with the Emperour. The younger of the two that had embrac'd the Christian Religion, addict'd himself wholly to the Study of the Scripture, and retir'd with the Jesuits to their Seminary. His Example had wrought with a great number of young Lords, and as he was eloquent besides, he was of great use to the Jesuits in preaching the Gospel, and reclaiming the people from the grossness of their Errors.

The Japoners are naturally endow'd with a noble mind, and great inclination to Learning; so that there is nothing wanting in that Nation but able Teachers. Not but that they have Doctors of their own: the Dair}'s Court is full of them; where they preserve the Annals of their Country, and pretend that Printing and Artillery were in use among them before they were known in Europe. From this Court come all their Books, in regard the perfons that attend upon this Prince apply themselves only to their Studies. It is reported, that they learnt all these things by their frequent Commerce with the Chinese, and that they are also originally descend'd from them. And in truth, the greatest Province of the Island of Niphon is call'd Quanto, according to the name of the Sea-Coast part of China, where lies the greatest Traffick between the Japoners and Chinese. Moreover, if there be any credit to be given to the Chinese Histories, they say it was but a small part of their vast Empire, which extended it self from North to South 56 Degrees of Latitude, from the Frozen Sea to the Equinoctial Line, being bounded to the West by the Caspian Sea, and extending Eastward over all the Southern America to New Spain.

Father Thomas Bass, a Portugese, has often told me when I was at Agra, a capital City of the Great Mogul, where the Jesuits have a very fair House, that this and several other young Lords improv'd themselves so far in fix or seven years, that they were as Learned as their Masters themselves, and that they were more zealous in converting those of their Nation. Now the Jesuits at that time had no House for the Instruction of Youth, and Profelytes, and therefore they desir'd this young Lord to lend them one of his. Thereupon he having four very fair ones, with great Revenues belonging to them, gave that which was nearest to the City to his Converters. A while after, the youngest of his Sons fell sick, and was carried to this House for the Air's sake, where he recover'd by the care of the Fathers, and the Prayers of the Christians; but his Father did not long enjoy the pleasure of so great
a Cure, which seem'd almost miraculous; for he dy'd at what time both his Sons and the Christians stood most in need of his protection.

The two eldest, who were with the Emperour, understanding the the Death of their Father, came to take possession of their Inheritance, and demanded of the Jefuits the House which their Father had given them; for in Japon no Parent can alienate the Eftate of his Children; nay, when they come to such an Age, he is oblig'd to put them in possession of their Eftates, reserving only, such a proportion to himself.

The Jefuits, both to part with so fair a convenience, would not quit their hold, though it were for their own quiet, and to engage the whole Family to stand by them in their time of trouble. This refufal provok'd the two Brethren, and this quarrell between them and the Jefuits happen'd at the same time that the Dutch President was labouring to bring about his designs. He had notice of this dispute, and as he was a great Imppoftor, he made it his business to enflame the two Brothers, not only against the Jefuits, but against the Portugals in general, giving them a Copy of the Letter which he had fram'd, as is before-mention'd.

These two Lords, who were Favourites of the Emperour, joyning Interest of State to their particular Interest, made their complaints at Court, with extraordinary aggravations; urging that there was no security for the Eftates of particular Men, for the quiet of the Empire, nor the Life of the Prince, unless not only all the Portugals, but all the Natives of Japon, who had fix'd their Errors, were exterminated out of the Island. To make good the reasons of their Exasperation they shew'd the Emperour a Copy of the Letter, and put him into such a fright, as well for his Perfon, as the Empire, that he would admit of no justification on the other Side.

Some of his Lords, who were Friends to the Portugals, besought him to examine the truth of what was allege'd, before he proceeded to utmost extremities against a whole Nation, and against his own Subjects. But he was inexorable, and presently gave private Orders to certain Commissioners, to go through all the Provinces of the Empire, and to banish not only the Portugals, but all all the Christian Natives. Now in regard they had their private confederates, as well in the Court, as in other places, they had intelligence, in all parts, of the cruel resolution tak'n against them; though none were more zealous and faithful to them than the two Lords of Ximo, Francis and Charles. Thereupon the Christians met together to consult for their own safety, and their common preservation, and seeing all attempts to justify themselves prove ineffectual, they resolv'd to stand upon their guards, and to dye in the defence of their Innocency and Religion. The two Lords put themselves at the head of the Christians Army, the elder of which had been a Souldier, and understood the Art of War; the younger kept up their Spirits and Courages by his continual Exhortations.

The Emperour's Commissioners understanding that the Christians were thus embody'd, gave him speedy notice thereof, but said nothing either of the number of their Forces, or of their designs. The Jefuits and Austin Fryars at Goa, told me, that the Army of the Christians consisted of above 40000 Men, besides those recruits that came up to them before and after the Battel was fought.
The Emperour not beleiving that the Army was so numerous, lent against them at first not above 25 or 30000 Men; under the Command of the youngest of the two Lords of Ximo, that lived at Court. But those Troops were no sooner upon their March, but he rais'd new Forces, and lent another Army after them, consisting of 40000 Men, commanded by the young Lord, to whom the Dutch President had shew'd the Letter first of all.

The Christians having intelligence of the approach of these two Armies, prepar'd to receive them, choosing an advantageous place to intrench themselves. The first Army soon appear'd in sight of the Christians, who lay so encamp'd, that the Imperialists could discover no more than one part of them. However, before the Engagement, the youngest of the Christian Brothers advis'd his other Brother to send to the General of the Emperour's Army, who was their Brother likewise, to desire Peace, and to beseech him to intercede for them to the Emperour, and to allure him, that they were ready to lay down their Arms; and throw themselves at his Feet, and to justify their Innocency. To this purpose a Letter was fram'd and sent to the General, but the Messenger that carry'd it was nail'd to a Cross in sight of the whole Army of the Christians, and at the same time the Enemy came on with great fury to assail them.

The Fight lasted almost three hours with equal advantage; the Captain of the Imperialists seeking every where for his Brothers, while they strove to avoid him. The Christians, who knew that all their safety consisted in their Victory, and that there was otherwise no hope of pardon, fought with so much valour, that the Imperialists were forc'd to give ground. Their General was slain upon the place, and at length the whole Army of the Idolaters was cut in pieces.

This Victory wrought the Conversion of several of the Idolaters; and the Christians, after they had given thanks to God three days together, prepar'd themselves for a second Combat, not doubting but the other Army would set upon them while they were weary, and weaken'd by the last Battel. But that General more prudent then the former, only posted himself where the Christians could not come at him, and writ to the Court the particulars of the Defeat of the first Army, upon which he expect'd the Emperour's Orders.

In the mean while, the Army of the Christians daily encreas'd, so that in a few days they were above fifty thousand strong. The Emperour, resolv'd to stifle this Revolt in the beginning, sent Orders through all his Empire to make new Levies; and all the while the Dutch President's Confederates cease'd not to aggravate him against the Christians, not suffering the other Courtiers to open his Eyes, and prevent to unjust a prosecution. The defeat of his Army had put him into such a rage besides, that though the Captains of the Christians Army did all they could to clear themselves from the false accusations laid upon them, and to obtain their pardons, there was no possibility of being heard.

The Emperour call'd his Council, where the wisest were of opinion, that it would prove the best way to receive the submissions of the Christians, who offer'd to lay down their Arms upon a general pardon, and the free exercice of their Religion. But the President's Cabal carry'd it beyond this sober advice, and the Emperour, exasperated by his Impositions, took the wrong course. Thereupon the Council resolv'd with
all speed to raise a vast Army, which was to joyn with the other, and
so to ruin the Christians all at a blow. The Dairy also, who is con-
sulted upon all important affairs, approv'd this Council. Thereupon
the Lords who are oblig'd to furnih the Emperour with Men, strove
who should bring their Troops and Companies first to the Randevous
appointed, which was near the place where the second Army lay; so
that when both Armies were joyn'd together, there was in the Field a
Body of 150000 Men. The Brother of the General, who was slain in
the first Battel, commanded under the Emperour, who resolv'd to go
in person.

But first of all he caus'd a Proclamation to be made in his Camp,
whereby he forbid any Quarter to be given to any Christian, unless it
were the two Brothers, whom he intended to punish openly; and that
they who left the Field before the Christians were banish'd, should be put,
they and their Kindred, to the most cruel Deaths that could be imagin'd;
but that they should be rewarded that brought the Head of a Christian
to the Emperour. The Copies of this Proclamation were scatter'd in
the Army of the Christians, though they did no harm but only encour-
ag'd them against the Idolaters, seeing there was no hope of pardon.

Nevertheless the youngest of the two Brothers offer'd to go and throw
himself at the Emperour's Feet, to implore his clemency in the name of
the whole Army, laying with all, that should accept himself happy
to suffer Martyrdom to shew his Innocency; but they would not suffer
him to flir. All he could obtain from them, was to write a Letter full
of respect, submission, and repentance, for what had been already done,
declaring that they were ready to lay down their Arms, if the Emperour
would grant them pardon, and the free Exercise of their Religion,
offering with the hazard of their Lives to make out the falsity of all
those things wherewith they had been accus'd.

This was by an Idolater carry'd to a certain Lord who secretly favour'd
the Christians; but the Emperour torr it without reading it, vowing
at the same time, that he would never return to his Court till the Idolaters
were all extirpated. The Christian Army understanding the Em-
perour's resolution, minded nothing more then their own defence. 'Tis
true, the Ground where they lay was advantageous enough for the
smallness of their Number, but the Idolaters were three to one; besides
that the Idolaters of the Country, who favour'd the Christians before,
now declare d all against them so soon as they saw the Imperial Army.
So that now both Armies lying so near together, several hot Skirmishes
pass'd between 'em, and at length it came to a general Battel. At first
the Christians overthrew the Idolaters, not able to stand before them:
with so much vigour did the youngest of their Chieftains assail them.
He was remarkable for his Habit that day, but more remarkable for his
courage, so that the Field was cover'd with the Bodies of the slain, fear
and dread possessing the yielding Enemy. But while the Victor forgot his
Brother's advice, and purfu'd too far from the Body of the Army, he
was encompass'd on every side, wounded, and being carried away by
the press of his Enemies, was at length taken, and lead before the
Emperour. His eldiest Brother, more experienc'd in War, rally'd and
recall'd those that had follow'd his Brother, and till Night maintain'd
the advantages, which he had got over the Imperialists, who were still
supply'd with fresh Succours, as necessity require d. The next day the Fight

was
was renewed again by break of day, and with a success as honourable, but more bloody to the Christians.

The third day the Emperor enraged at such a resistance, caused them to be set upon in several places at one time. The General of the Christians Army rode from Rank to Rank, encouraging the Soldiers both by his Exhortations, and his Example: but at length having received several wounds, he was overlaid by the multitude of his Enemies that crowded to his destruction. And now the General being lost, and the Christians having no person to command them, it ceased to be a Combat, and became a Massacre. However, resolving to dye with their Swords in their hands, they flung themselves into the thickest of their Enemies, and Sacrificed themselves to their own Innocency. Their Camp was soon forc'd, and all the old Men, Women, and Children put to the Sword, except some few that escaped and hid themselves in the Mountains, who afterwards made a relation of this bloody Story to them who rehearsed it to me.

This was the deplorable end of the Christians, and indeed of the Christianism of Japon, which the President procured by his impostures and fallacies. And it has been made appear by three exact accompts, that there has perished, either in Battels or by Tortures, above 60,000 Christians. The eldest of their Captains suffer'd a most cruel Martyrdom for seven days, neither could any offer, that the Emperor could make him for his Brothers and his own Valours fake, induce him to renounce the Christian Faith. After that, there was a kind of Inquisition set up thorough the whole Empire, which lasted for several years, whereby those that persevered in the Faith, were condemn'd to most intolerable Torments, in so much that the Relation which Van Varen, a Hollander, whose credit it would be a vanity to question in this particular, cannot be read over without Horrour. In sixteen years, that is, from 1613 to 1629, the Christians were so multiply'd, that there were above 40,000; but in the year 1649, the same Hollander relates, that those Japorners who were brought from thence by the Company's Ships to Amsterdam, affirm'd, that Christianity was utterly extirpated out of the Island.

Being at Ozle, a large Town upon the fairest Arm of the Ganges, I met a Hollander Merchant, who had serv'd the Company in Japon a long time, and had made several Voyages. He came thither with two Ships laden with Bars of Silver and Copper, which he had exchange'd for Silks, which the Hollanders buy at Bengale. This Merchant knowing I was there, came to visit me; and I finding him to be a sincere honest Man, and well vers'd in the affairs of Japon, especially in reference to the last persecution of the Christians, grew cove- nent of his converse, and invited him often to my Houfe. In our familiar discourses concerning the settlement of the Hollanders in the East-Indies, and of the extraordinary gain which they make by their Trade there; and passing thus from one thing to another, at length I ask'd him who was the Author and Contriver of a Massacre so horrid, as that was reported to be. Whereupon he related to me all the particulars of which I have here made a recital, and many more which I have forgot or omitted, as being either not pertinent to my subject, or else already related by others. He had his information from such of the Natives that had escaped out of the Battel, and several of the Idolaters.
Merchants, in whose memories the fact was then fresh: and indeed he was so ingenious in his Story, that I could not find any motive to incite me to misdoubt the truth of it. For many times he could not forbear shedding tears, and to interrupt his discourse with his sighs, often imprecat ing Heav'n's Vengeance upon the President, and protesting he wonder'd the Company employ'd him so long. But God refer'd his punishment to himself. For the defects of his crimes always attending him, and provoking judgments and misfortunes upon whatever Enterprize he took in hand, he miserably perish'd in fight of Lebanon in fair weather. All the men in the Ship were sav'd; only he returning to recover a certain Cabinet of Jewels which he had there, the Ship split, and the Portugals had the satisfaction to see him swallow'd up in the Sea, who had been the occasion of the Ruin of so many of their Country-men in Japan; and immediately they rang their Bells in the City for joy of his Death.

In my last Voyage to the Indies I was at Bandar-Abass, where the Hollander have a Factory. Thither arriv'd two Vessels from Japon to take in Silks, which the Hollander buy of the Persians to exchange in Japon. The Captain of one of the Ships told me, that during several trading Voyages which he had made to that Island, the Emperour had caus'd two Inquisitions to be made after the Christians; in the first of which the Inquisitors met with 247, who were all most exquisitely torment'd to Death; in the latter they only found 63, among whom were seventeen Children, twelve Girls and five Boys, of which the eldest were not above thirteen years of Age.

Among all the persecutions which the Christians suffer'd, there was none comparable to this for extremity of Torments: For the Japoners are the most ingenious in cruelty of any people in the World, and the most constant in suffering. For there have been Children from ten to a dozen years old, who for 60 days together have endure'd to have their Bodies fasten'd to the Cross, half burnt, half torn in pieces, while their Executioners forc'd them to eat, on purpose to prolong their Lives in misery; and yet they would not renounce the Faith which they had embrac'd. Neither did this barbarous Inquisition extend only to the Christians, but to their Kindred and Relations, nay, to their very Neighbours. For if a Priest were taken in any House, all the people in that House, and the Houses adjoyning, were half'd to Execution, for not having made the discovery.

At the beginning of every year there is a new Inquisition, at which time all that can write are requir'd to subscribe, or else the chief of the Family subscribes for all the rest, that they neither are Christians, nor are acquainted with any Christians, and that they abominate Christianity as a Religion dangerous to the State.

Don John of Braganza, being advance'd to the Crown, that sudden change which in one day, and without the least Tumult in Lisbon, wrested the Crown of Portugal from the King of Spain, wrought the same effect at Goa. All the Portugals at Goa at the same time acknowledg'd their new Soveraign; the Viceroy who was a Spaniard, was sent away to Spain by the first Vessels that were homeward bound; and Don Philip de Mafcarenas, a Portugal, Governor of Ceylan, came to Goa, and took upon him the command of Viceroy.
Of J A P O N.

So soon as he came to the Government, his first thoughts were how to Establish the Trade of the Portugals in Japon, which when they were expell'd, amounted to three Millions of Pardo's yearly, one Pardo being worth twenty seven Sous of French Money. The hopes therefore of regaining so great a loss, made him toward the end of the year 1642, take a resolution to send a solemn Embassy to the Emperor of Japon, furnished with magnificent Presents: For which reason he made choice of what was most rare, and most likely to be acceptable to the Emperor, and the Grandees of his Court. The most costly of these Presents was a piece of Lignum Aloe, otherwise call'd Wood of Calabomour, four Foot in length, and two Foot in Diameter; a larger piece then which the Indies had never seen, having cost 40000 Pardo's. To this he added a great quantity of fair Coral Beads of an extraordinary bigness. This is the most acceptable Present that can be sent to the Lords of Japon, which they fasten to the Strings wherewith they draw their Pouches together. With these he sent a great number of Carpets and Hangings of Cloth of Gold, Silver, and Silk, and several pieces of Tiffue of Gold and Silver. Tis said the whole Present cost the City of Goa above eight hundred thousand Pardo's, which amounts to about 86666 l. 13 s. 4 d. of English Money. Besides all this, the two great Ships which were prepar'd for the Embassador, carry'd one of them 50 Pecces of Canon, and the other 35, both laden with all sorts of Commodities which are esteem'd and priz'd in Japon, amounting to about 83333 l. 6 s. 8 d. Sterling. The Equipage of the Embassador was no less sumptuous. And because the Viceroy would not be thought to give any occasion of offence to the Emperor, he would not suffer one Jesuit in the Train, but only four Augustins for the Admiral, and four Jacobins for the other, Men of discretion and conduct. While I was at Goa, in the year 1648, I met with some of these Fathers, who gave an exact account of the Embassy.

They made a prosperous Voyage, and arriv'd happily at their intended Port. But you must understand, that when any Ship arrives at Japon, no persons are permitted to come abore, 'till the Governour of the place have an acquaint who they are, that they may give notice thereof to the Emperor, and know his pleasure, whether they shall be received or no. 'In the mean time the Ships rode in a very dangerous place, at the entry of the Haven, into which there was no steering, without the assistance of the Native Pilots.

The Governour of Nagasaki surpriz'd to understand that they were Portugueses, wrote in all haste to the Emperor. The Dutch President being inform'd of the news, play'd all the pranks he could, us'd all the contrivances imaginable to frustrate the success of the Embassy, and to ruine the Vessels that brought the Embassador and his Presents. To which purpose he found a way to oblige the Courrier, who was sent with the Emperour's Orders; so that instead of twenty days, which were sufficient for his journey, he made it above two Months before he deliver'd his dispatches. During which time the two Ships had suffer'd very bad weather upon the Coasts, and endur'd many a severe Storm. At length the Orders came that none should be permitted to Land but the Embassador, the two Captains, and the two Pilots, to give an account of the subject and cause of their coming. The Embassador being Landed, acquainted the Governour that he came to compliment the
the Emperour in the behalf of the King his Master, and to assure him that they were no longer under the Power of the King of Spain. That about a year since, a lawful Heir of Portugal had recover'd the Diadem of his Ancestors which the Spaniard had usurp'd. That this new King was so just and generous a Prince, that understanding that some of his Subjects had deferted the Island of Japan, without paying their Debts, he had now sent to make a general satisfaction, but chiefly out of that respect which obliges all Sovereigns newly come to the Crown, to give notice thereof to those Princes, whose friendship they desire.

The Governor inform'd the Emperour of all these things; but the President having as good intelligence by means of his Friends at Court, alledged to the Emperour that they were Rebels, who came from the utmost parts of the Welt, to bring the News and Example of their Revolt to Japan: That the natural restlessness of this Nation caus'd frequent disturbances and revolutions among them. That they were never long at rest themselves, nor would suffer others to be at quiet. That considering the experience he had had, he could not be either too cautious for the security of his person, or the tranquillity of his Empire. Lastly, that the Emperour and the Empire would be ruin'd past recovery, if those people were ever admitted to set footing therein.

This Counfel well seconded by the rest of the Cabal, easily made an impression in the Heart of the Prince naturally Barbarous, and an Enemy to the Christians. Thereupon he sent an Order to the Governor to invite all the whites aboard, and to treat them for eight days in the best manner he could. At the end of eight days they were order'd to repair aboard again, and at the same time he made a Prefent to the Embassador, and chief of his Train, consisting of fix great Cabinets, and fix Coffers lacker'd with black, with Figures in Relief, intermix'd with spangles of Gold, all the Embellishments being of Maffie Gold. With them were fix Cabinets, and fix Coffers, lacker'd with Red, Embellish'd after the same manner with Silver. I saw some of them when I was at Goa, and I must confess I never beheld any so rare and beautiful in that kind, which made me admire the ingenious Industry of the Artifts of Japan; Our European imitations of their workmanship being no way comparable to them.

The Embassador having receiv'd his Prefent, had Order to remove all the Goods in the second Veffel into the Admiral. He would have made great Prefents to the Governor, who refus'd them; telling the Embassador withall, that he had express command to refuse them, and to declare to the Embassador, that if he did not make haft away, he would sink his Ship. That the Emperour his Master had made a new prohibition, forbidding all Portugals and Spaniards to venture near his Dominions upon any pretence whatsoever; nay, though it were upon pretence of an Embaffy, upon pain of being crucify'd upon the place, without liberty to speak for themselves. As for the Debts of the Portugals, he had undertaken to discharge them himfelf; only he had fent that Prefent to the King his Master to thank him for that Embaffy. The Embassador had no sooner remov'd the Goods out of the second Veffel into the Admiral, but they fank her before his face. And not contented with that affront, the Governor fent for all the Blacks that were in the Admiral, and cut off their Heads, pretending they were Indians, and that, as such, they could not be ignorant of the Rigorous prohibitions which
which the Emperour had put forth, forbidding all Strangers, except the Hollanders, to let footing in Japan.

After the Portuguese Embadour was thus barbarously frustrated and disabled, he sent News thereof to the General at Batavia, urging him to execute the design which the Hollanders had upon Macao, telling him also, That though there were a probability of a League between the Hollanders and the Portugal against the Spaniard, yet that it could be no harm to seize Macao beforehand, as they had made themselves Masters of several places, while the Portugals were under the King of Spain. The General, taking the President's advice, was ready to let Sail upon this enterprise, when a Messenger from Portugal brought him the News of the Treaty concluded between Portugal and Holland: as also of the Navy which the Hollanders had sent to Lisbon to aid the Portugals. At first he made as if it had been a false Rumour, and put the Messenger in Prison; nevertheless, while he delayed the departure of the Fiecr, he received express Orders from his Superiors to Treat the Portugals as Friends and Allies. So that he was constrain'd to turn all his Forces against the Molucca Islands, then in the possession of the Spaniards.

The President was very sorry for the last News, by reason that the General and he had great designs upon the Conquest of that place, and had promis'd the Company by that means to make them absolute Masters of the Trade of China, and of all the East. True it is, that Macao is very advantageously seated for those that design to be Masters of those Seas, especially upon the Coasts of Quanzoo and Foochien, which are the Provinces, whither are brought down all the Merchandizes of this Empire. It lies at the Mouth of the Gulph of Canton, in a small Peninsula adjoining to a larger Island, and built upon a kind of a Promontory, on three sides environ'd with the Sea, which no Ship can come near by reason of the Flats, unless it be on that side next the Port, which is defended by a strong Fortres. This City drew from the only Fair of Quanzoo 1300 Chests of Silks of all sorts, every Chest containing 150 pieces, and 2500 Lingors of Gold, not reckoning the raw Silks, the Gold Wire, and other Merchandizes: whence it may be easily judg'd what advantage the Portugueses made of it, and wherefore the President desir'd so much to expel them from thence.

But his Designs were disappointed, not only by the revolution in Portugal, but also by the loss which the Hollanders had gain'd of the Island of Formosa, which the Chineses took from them, following the advice of a French Souldier, whom the Governour of Tayvan had refus'd to dismiss after his time was out. For the better understanding this accident, you must know that the Hollanders being sent in Japan, and having excluded all other Nations from thence, except the Chineses, whom the Emperour permitted to return, after that the Maffacre commit'd by the Japonners in a City of China, of which they had a desire to make themselves Masters, had caus'd a Cessation of the Commerce between the two Kingdoms, and constrain'd the Emperour of China to set a price upon the Heads of the Japonners. Nevertheless, the Hollanders did all they could to make a new Rupture between the people, or else themselves to seize upon some place that lay proper to ruin the Trade of the Chineses to Japan.

To this purpose, not daring to attempt upon the Portugueses, they over-ran the Seas which environ'd the neighbouring Islands, and took the
the Vessels of the Chineses which were bound for Macao, exercising strange Cruelties upon the people that had escap'd into those Islands, after the irruption of the Tartars into China. Coxinga, the Son of Chinchilange, that famous Pirate, who sav'd the remainders of that ruin'd Empire, then commanded those people, and was become formidable to the Tartars themselves. Who to revenge himself upon the Dutch Pirates, undertook the Siege of Tayovan, where they usually retir'd, and by gaining that place drave them wholly out of Formosa.

This is a large Island placed at the point of the Philippines, stretching out in length from North to South, and to the West lying opposite to the Provinces of Evickien, and Quantung. The Chineses call it Tal-edikieu. Since which time, 'tis very probable that the Spaniards gave it the name of Formosa, from its beauty and fertility. They being the first people of Europe that discover'd it, and inhabited it, and upon one of its Promontories to the North built the Fort of Kiling. The natural Inhabitants live almost all in the Woods and Mountains, where they maintain themselves by hunting the Hart, and wild Boar, whose dry'd Flesh, Skins, and Horns they sell to the Sangleys, who in exchange bring them other necessaries. The little Island of Tayovan lent its Name to the little Fort which the English built, over against the great Island; it was very convenient for the Hollanders, who made great advantage of the Cartel, Hides, and Horns, both of Harts and Bufalo's, which they carry'd from thence, and sold to the Chineses and Japonners, who make great use thereof in several of their Trades and Manufactures. But the chiefest advantage which the Hollanders made of this Island consisted in this, that it lay in the middle way between Batavia and Japon, and serv'd as a place of security for their Ships in bad Seas, and to take in refreshments. There also they laded off several of the Goods of the Chineses, which they took by way of Piracy from the Chineses, or which were brought them by the Sangleys, who are the Original Merchants of the Chineses, settled at the Philippines, but who drive the greatest Trade of that Country, independent from the Spaniards.

Coxinga, though an Idolater and a Pirate, banish'd out of his Country, and provok'd by the Hollanders, had so much humanity as to send to the General at Batavia to lend away Vessels to fetch away his Men, and deliver'd them all without suffering them to receive the least injury. He had his Friends and Favours in the Emperor of Japon's Court, as being a declar'd Enemy to the Tartars, whose near Neighbourhood the Japonners cannot endure. For so quick a Conquest of so many Lands and Provinces in seven years; as it were only upon sight of the Enemy, had very much alarmed them. He by his Friends acquainted the Emperor of the acts of Hostility, committed by the Hollanders against the Chineses, Merchants: Adding moreover, that they had made private propositions to league themselves with the common Enemy, and that it was one of the Nations of the North, born for the defolation of other Countries, and to invade the Peace of Empires. That they had settled themselves in the Islands of the East only by treachery and violence. That for some years since, they had made it their busines's to cruife the Seas between China and Japon; on purpose to make themselves absolute Masters of the Trade, and that if he did not take a speedy course, they would do the same mischief in his Dominions which the Tartars had done in China.
The President had much ado to divert the Storm, for the most potent Lords at Court, although his Penitentiary and Friends, began to open their Eyes, and in some measure took Coxinga's part, saying, That the Chinese were unfortunate enough, in being laid waste by the Tartars, without being perfecuted and afflicted by the Hollanders. That feeling that after they had been expell'd their Country, they had nothing left but their Boats, and some few Rocks for their places of refuge, it was a piece of inhumanity to disturb them in their last Sanctuary, and to deprive them of their liberty of the Sea, and their Commerce with Japan, from whence those miserable Exiles had their chiefest support. The Hottentots, the Merchants, the vulgar People, all took the Chinese part. Thereupon the Emperor sent for the Dutch President, and told him, I understood, said he, that thy Company abuses my Protection, and that their Vessels, instead of being contented with the Trade which I have permitted them, presume to play the Pyrates upon the Chinese, and to trouble the Seas adjoyning to my Empire. If I hear any more of these complaints, I will caufe thee and all thy Nation to be Crucif'd. I know not how the President appeas'd the Emperour's fury, this I know in general, that the Hollanders made a secret alliance with the Tartars against Coxinga. Him the Inhabitants of Foochien call'd to their affittance, having rais'd an Army of 200000 Men; whereupon he went to aid them with a very powerful Navy. After several Skirmishes, the Tartars and Chinese came to a pitch'd Field, where the Captain of the Tartars having plac'd the best part of his Cavalry in Ambusc, order'd his Men to retreat by degrees; till they had drawn the Chinese into the Ambuscade, at what time the Tartars encompassing them on every side, kill'd 80000 upon the place; Coxinga with his Navy not being able to relieve them.

During this War, the Hollanders took their opportunity, and made themselves Masters of the Island of Fijbers, between Formofa and the Coast of Foochien. In a short while after Coxinga dy'd, and Savia his Uncle, the richest Merchant of China, who out of his own revenue had disburs'd the expences of the last War, grew weary of the charge, and was desirous to make Peace with the Tartars. Of which one of the Sons of Coxinga being advertiz'd, feiz'd upon his Uncle's person, and shut him up in a close Prison, where he kill'd himself for madness. The Hollanders overjoy'd at the Death of Savia, who had always hinder'd them from the Trade of the Province of Foochien, sent a Navy against his Nephew in favour of the Tartars, who made War against him all along the Sea-Coast. Several Combats happen'd between the Franks of the Ilanders and the Holland Vessels in view of the Tartars, who furnish'd themselves with being only Spectators. But all the benefit which the Hollanders reap'd from the advantages which they obtain'd over the Ilanders, was only to put into the Hands of the Tartars the Cities of Bemou, and Quefnoy, and all the places thereabouts, which Coxinga's Party possed before. For notwithstanding all their kindnese, the Tartars would not affit them to retake Tjumian; so that they only were content to build certain small Forts in the small Islands adjoyning to Formofa: and since my return from the Indies, I never could inform myself of the truth of the issue of that Enterprize.

But the Hollanders were not content with their settlement at Firmando, which was an Island both defert and barren, feated upon a Streight, which:
which separates the Point of the Land of Corea from Japan, a place no way commodious for their Design of Engrossing the Trade of China, as being too remote from Nangisagui: Besides, that the North and South Winds are so violent at their Seafolds in this Streight, between the two Coasts, that it is impossible to come near the Shores when they blow. The President therefore having such good luck in the Expulsion of the Portugals out of Japan, doubted not but that he might obtain the small Island of Kijima, an Island that had been wholly deserted ever since the Habitations of the people had been destroyed. At first he only design'd leave to build a small Tenement for the conveniency of the Factors. Now between this Island and Nangisagui, there is only a narrow Frith, not above a Musquet Shot over. Here the President design'd the Governor that he might make a Bridge of Boats for a more easy intercourse between the City and the Port. The Governor gain'd by Pretexts, gave him leave to build the Bridge, but seeing that the Hollanders made an ill use of it, and that they came too frequently and numerously into the City, he built two Forts at both ends of the Bridge, and furnish'd them with Souldiers, who were to take notice who pass'd to and fro. He also publish'd an Order, That such Hollanders as came by day into the Town, should return to their Lodgings before night, upon pain of Death. This Order, and the little conveniency which they had for Lodging in their own Quarters, very much trouble'd them; so that the President made new Applications at Court, and obtain'd leave to build a Factory, and Warehouses for their Goods.

The Governor thereupon sent a Surveyor to the Hollanders, to mark out the Ground which the Emperor had given them to build upon. This person being largely rewarded, made them good measure, and yet they were not contented, so that in the Night-time they had enlarg'd their Quarters, by removing the first marks. The Governor, being advertiz'd thereof, began to be very angry; but they found means to appease him with their Pretexts: so that he easily condescended to the flight reasons which they gave him for what they had done. Thus in a short time they finish'd their work, which was without encompass'd with a Wall, much like a Garden Wall, but within contain'd a real Fort, flanc'd and lin'd according to all the Rules of Art; and which, the outward Wall being beaten down, not only defended their Bridge, but commanded the entry into the Haven of Nangisagui.

They took great care not to admit any but Hollanders, for fear their Design should be discover'd. So that when the whole was finish'd, the President gave advice to the General at Batavia what he had done, desiring him to send him eight Bra's Guns, so broken, as to be easily put together in the places where they were broken. He advis'd him also to put them up in Hogheads, pack'd up like other Goods; and instead of Marins, to send a good number of Souldiers, habit'd like Mariners, for the security of the Factory. But this Stratagem had not that success which he expected; for about that time the Emperor had sent a new Governor to Nangisagui: So that when the Ships arriv'd at Batavia, the new chang'd Officers, being more vigilant than the former, coming to weigh the Bales as they were put afloat, and finding certain Hogheads at the bottom of the hold, which they could not remove by reason of their weight, they presently brake them up, and perceiving there the broken pieces of Canons, carry'd some of them to
to the Governor, who immediately sent intelligence thereof to Tedo, of which the President had as sudden notice by his Penioners. He having his invention at command, repairs forthwith to the Emperor's Court, and there tells the Emperor, That he had receiv'd Orders from his Superior to present him with certain Pieces of Canon, made according to the newest Invention of his Country, the use whereof was so convenient, that they were with little difficulty and trouble to be drawn up, and made use of, where others could not possibly be brought to play: and that he thought no Present could be more acceptable or serviceable to him, to render him victorious over his Enemies. Upon this the Emperor was very well satisfied, and sent to the Governor of Nangijau to lend him those Guns, and withall, not to molest the Hollanders, either in their Factory, or in vending their Wares.

Having so fortunately disengag'd himself out of these Briers, he lays another design, and sends to the General at Batavia, a person of a turbulent and unquiet Spirit like himself, to set out two Vessels, to make a discovery of all the Coasts of Japon, and particularly of those Coasts which were next the Gold Mines, and to see if they could find any safe Harbour for Ships to ride in, in those tempestuous Seas, or any places proper to fortify, that they might no longer depend upon the uncertain humour of the Court of Japon, which was as inconstant as their Seas. The General provided two Ships, and furnisht them with excellent Pilots, good Souldiers, expert Mariners, and Provisions for two years, with all other Neccesaries and Instruments, as well for dwelling as building. One of the seven of the General's Council was cho'n Supervisor of the Enterprize. 'Tis said, that those two Vessels skirted all along the Coast of Japon, from the East to the South, and from the South to the North, fetching a compa's about the Islands to the 47 deg, of Northern Latitude, and that they discover'd one Island, which they call'd The States Island, and afterwards touch'd upon another Land which they nam'd The Company's Land, inhabited by White people, with long Hair, habited after the Japon fashion, which they found to be a Continent adjoining to Ninilban, and Corea; and that after they had wander'd a long time upon the Sea, without any other design then to make new Discoveries, they passed through the Streets of Sanguar, which separates the Land of Tele from Japon, and kept along those Coasts of Japon to the East, to observe the Bays of Aizu, and Xendai, where are the Gold Mines. In that part a furious Tempest took them, in sight of the Mountains, where the Gold Mines lie, which lasted four days together. The second of those Vessels run full against a Rock, and split her Self, with the total los of every Mother's Son in the Vessel. The Admiral held out a longer time, but coasting the Land where the Mountains of Sataque appear, the Tempest grew so violent, that she also brake against the Rocks. In this second Ship-wrack only the Admiral, and thirteen persons more escap'd, partly by the help of the Planks, and partly by Swimming. The Japanners upon the Coast presently ran to view them, and wondere't to see people in those parts, whose Language they did not understand. Nevertheless, they entertain'd them civilly enough; but in regard they were Strangers, and that there was a strict prohibition not to receive any Strangers among them upon any pretence whatsoever, they were at a great los what to do with 'em. One, wiser than the rest, advis'd his Brethren
Brethren to carry them to the Emperour, whose counsell was follow'd, and so they took their journey toward Tedde, which was above a hundred Leagues off.

The Emperour, being inform'd of their arrival, order'd that they should be civilly us'd, and at the end of eight days sent for them, and caus'd them to be ask'd, of what Country they were, and what Design brought them into his Seas? The Admiral, who was a person of a ready ingenuity, answer'd, That he was a Hollander, who all his life time had serv'd his Country as a Souldier, where he had the command of a thousand Horse, and two thousand Foot, at what time Fortune, or rather the care of preferring his Honour, forc'd him from his Native Soyl. I was, said he, one of the chief Commanders in the Army, and though I say it, my Service had gain'd me a fair reputation. The Prince, who commanded us, had a great confidence in me, which made one of his near Relations jealous of me, so that he was not only content to do me all ill Offices with the General, but sought all occasions to pick a quarrel with me. I dare be bold to say, that had he not been so nearly related to the Prince, I should not have taken his affronts so long patiently. But at length he provok'd that patience to such a degree, and so deeply and openly affronted me, that I was constrain'd to meet him with my Sword in my hand. His misfortune and mine so order'd it, that I kill'd him at the first Pulitzer. My Friends afflieted me to make my eftape, and kept me hid for some days, thinking to have appeas'd the Princes anger; but it continu'd so violent, that they advis'd me to abfent myself for some years. Therefore to render my Exile lefs tedious, and that I might be still doing something for the Service of my Country, I advis'd my Friends to furnish me with two Ships, with a resolution to seek out and destroy all those Pirates that infefted the Indian Seas. I have been in chace of them for a whole year together; and sometimes we met with Tempefts so violent, that drove us we know not whither our felves, my Pilots not being experienced in the Eastern Seas. Soon after meeting with another Tempelt no lefs rude and boyftrous, we were forc'd to let our Ships drive as the Winds themselves were pleas'd to force them, which at length drove us upon the Coasts of this Empire, where we have suffer'd Shipwrack, not having fav'd above fourteen of four hundred, which I brought along with me. Happy in such a misfortune, to be cast upon the Territories of a Prince so potent and generous, that, no queftion, will have compassion upon our miseries.

When the Interpreter had repeated this Relation to the Emperour, the Prince, and all the Lords of the Court were very much concern'd, and admir'd both the Courage and Aspect of the Stranger. The Emperour sent him very rich Preffents, and to all thole of his Company; and gave Order, that he should be conducted to Kifma, to the Holland Factory, and that he should be well treated upon the way, during the whole journey, which was five and twenty or thirty days Travel. There this famous Champion flay'd four Months, in expectation of the Ships that come every year from Batavia to Japon; so that he had time enough to make a full Relation of the Lands which he had obServ'd, and of all the particulars of the Shipwrack. One day as he was telling how he had cajoll'd the Emperour, and that the President was applauding the quickness of his wit for inventing such an imaginary piece of Knight-Errantry,
Errantry, a Japenese Boy that serv'd the President, heard all the discourse, without being observ'd by his Master. Some Months after, the President had beaten this Boy, which he, as all the Japanese are of a fiery and vindictive Nature, resolving to revenge, went to the Governour of Nagasaki, and repeated to him the whole discourse between his Mafter and the Admiral. The Governour, finding it to be a business of importance, sends advice thereof to the Court. The Emperor was so enraged at the injury and affront put upon him, that he commanded the Governour to stop the Admiral and his Train, and to send him with a good Guard to Yedo, and not to let any Ship enter the Harbour, till he had had a full Examination of the matter.

This Order was not so secret, but that the Presidents Friends had notice thereof; who presently gave him intelligence of it so seasonably, that the Admiral was sent away before the Order came to the Governour. Eight days after, three Hollants Vessels arrived at Kifnma, to whom the Governour sent express command to keep out at Sea; and not to come a-shore. The President feigning to be surpriz'd at this Prohibition, went to the Governour to know the reason, who gave him this Answer, The Emperor, said he, is acquainted with your tricks, you shall have no more kindness from me; I have sent to Court to give notice of the arrival of your three Ships, and I shall follow my Orders when they come. Upon this the President made no doubt but the Admiral's story was discovered, and recollecting with himself that he had beaten his Japenese Boy, and that he was run away from him, he soon conjectur'd at the Author of all the mischief. In short, the Governour receives his Orders, the Tenour whereof was, That he should send away the three Vessels, without permitting them to land either Men or Goods; and that he should tell the President, That the Emperor was satisfi'd that the Admiral was a Cheat and a Spy, whom he intended to punish severely, and therefore, if he did not send for him to Japan by the first opportunity of the Winds, he would put to Death all thole of his Nation, and sling their Goods into the Sea.

Upon the return of those Ships to Batavia, there was no small hurly burly in the Island, for by them they understood the danger that their Country-men were in, if they did not send back the Admiral. Thereupon an extraordinary Council was call'd, to deliberate upon an affair of so great importance, who were all of one mind, that the Admiral was to be sent back, and that it was better for one to suffer, than a whole Nation.

The Admiral being advertiz'd of this their resolution, publickly protested against the violence and injustice they were about to do him; telling them, that he was born a Subject of the Republick of Holland, who had only the Power of his life and death; that in their Service, he would expose his life to a thousand hazards, but that he was not oblig'd to sacrifice himself for the particular Interests of a private Trade. The Ministers took his part, and made it a cause in Religion. The common people mutiny'd against the General, and the Tumult grew to that heat, that the Sea-men were sent for from aboard their Ships to disperse the multitude. At length, by the interposition of a Minister, the business was brought to a conclusion; who persuad'd the Admiral by his smooth Language, to appease the disorder of the people, by submitting to the Result of the Council. Thereupon he promis'd
promise'd to return to Japen; provided they would allow him what he demanded, not only for his reward, but also that which should bear him out in that same new part which he had in his head to act.

First he demanded two Ships magnificently trim'd, a Train of fifty chosen Men, every one of which was to have three changes of Habisk, of the richest Stuff that could be had; Moreover 50000 Crowns for his Voyage, a Cupboard of Gold and Silver Plate, with all Equipage proportionable, and that those that accompany'd him should respect him, as a person of great Quality.

All this was allow'd him, and the Admiral departed from Batavia; and arriv'd well at Nanfifqui. The Governour surpriz'd at the beauty of the Vessels, could not believe them to be Merchants, and therefore sent to know who they were; but he was more surpriz'd when he knew that it was the Admiral. Forthwith he dispatch'd a Courrier to the Emperour, to give him notice, and to inform him with what magnificence the Admiral was return'd. The President also sent, that he might have a favourable reception, and to desire his Friends to let the Emperour know, that this was a Person of great Quality, whom an Honourable Action had driven from his Country, and that he no sooner understood the accutation that lay against him, but that he was return'd with that Equipage that became him, to justify himself.

Till the Order came, the Governour, according to custom, caus'd all the Sails and Rudders of the Ships to be brought to him, not permitting any person to come ashore. At length the Order came, that the Admiral and his Attendants should be receiv'd into the City, together with all things necessary for their persons, and that they should be convey'd to Ryedo; and that in all places where they came, they should be nobly treated. The President accompany'd the Admiral to affift him, as well with his Counsils, as with the favour of his Friends. Their Entry was very magnificent, and the richness of their Habits brought the people from all parts, as being mainly greedy after Novelty, so that the noise thereof was spread all over the Court: Yet the Emperour would not admit them to their Audience upon the day which they desired.

Two Months were elaps'd, during which time the Admiral kept open Table, and display'd his dazzling Riches to the Eyes of the Japanese, and being of a quick and apprehensive wit, he caus'd himself to be instructed in the Language of the Island, and in a short time he began to understand many Words. When the Emperour sent for him, he clad himself and his Train in a richer Habit than which they had on when he made his Entry. At first the Emperour seem'd to be angry; I understand, said he, that thou art an Impositor and a Traytor, that thy Birth is obscure, and that thou art come as a spy into my Kingdom, and therefore I am resolv'd to punish thee according to thy merits.

When the Interpreter had explain'd the Emperour's words, the Admiral with an undaunted countenance, Sir, said he, a Prince so great as you are, should rather be a comfort and support to the unfortunate, then add to their affliction. Fortune, that persecutes me, has in nothing been more cruel to me, than in raifing those Calumnies, with which she has endeavour'd to blemish my reputation with your Majesty. She might expel me my Country, and cast me upon unknown Coasts at the other end of the World; but she can never inspire into
me thoughts unworthy of my Birth. This is the second time I have been within your Dominions, the first by occasion of Shipwreck, the second to obey your Majesties commands. The first accuses none but the Winds. And had I been guilty of what I am accus'd, I should never have ventured my self into your hands so far off from your Power. But, Sir, my Accusers have one advantage which I have not; they speak your Language. I understand it not, nor how to make you apprehend the truth of my justification. Allow me eight Months to learn the Speech of your Country, and then, if you will be so gracious as to hear me, I make no doubt but to confound my Accusers, and to satisfy your Majesty in all things.

The Emperour was surpriz'd, and mov'd with his Answer, but more especially at his request of eight Months to learn the Japoneck Language. I grant it thee, said the Emperour, for it is but just that a person accus'd should have both the Liberty and means to do it. And in the mean time I will take care that thou be honourably entertain'd in all places where thou hast a desire to reside.

The Admiral us'd this Liberty with so much prudence, and got so much the love of the Courtiers by his carriage and his liberality, that by their converse, he not only learnt the Language, but by virtue of their good Character, the Emperour would often lend for him, and ask him several Questions concerning our Europe, in reference to the Qualities of the Countries, the Manners of the People, the several Forms of Government, the Extent of the several Kingdoms, their Riches, Strength, and War-like Discipline; of all which, the Admiral gave him to handline an Account, that the Prince took great delight in his Discourse. And at length he had gain'd so much the favour and confidence of the Emperour, that he utterly laid aside all the ill thoughts which he had of him, and condemn'd to Death, as a false Witnes, and a Traducer, the Japoneck that had accus'd him.

After so fortunate an escape, the Admiral thought it but common prudence to make a fair retreat in the Grandeur of his Reputation, and thereupon he took leave of the Emperour, who load'd him with Honours and Presents. The Courtiers were also forry for his departure, so that some of them accompany'd him back, and took order for his entertainment, which was very magnificent all the way to Nagasaki, where he took Shipping a few days after, and return'd to Batavia.

All the People throng'd to the Port to see him when he Landed. He told them in few words the successe of his Voyage. Some applauded his ingenuity and courage; others extoll'd the Service which he had done the Company and Nation. The Council receiv'd him also with thanks and praises, and gave him all the Gold and Plate which he had brought back. A while after he departed for Amsterdam, where he was no sooner arriv'd, but he presented a Petition to the States General against the East-India Company, for sending him back to Japan, and for reparation of the violence and injury done him. The business was long in debate, but at last the Company was condemn'd to pay him great damages, and Interest for the same.

But to return to the President: He began now to be weary of being confin'd to one Factory, though he made up his Pack well enough where he was. But his Ambition carry'd him farther, and he thought he had done Service enough to be advance'd to a higher Dignity. Nei-
ther was his presence so necessary at Japon, where he had settl'd the Dutch Trade in as good a condition as it could well be. And intruth, the Hollanders had then almost the whole Trade of the East-Indies. They had taken from the English, Formosa, Amboyna, and Tonderon, and by that means engross'd all the Trade of Cloves, Mace, and Nutmegs. They had taken Batav by surprize. The Inhabitants of the Celebes, Ternate, and Tidor, were become their Vassals, and the King of Macassar having made an Alliance with them, had expell'd the Portugueses out of his Dominions. By means of their Factories in Sumatra, they had got all the Pepper Trade of the Western Coast of that Island into their hands, besides several other advantages which they had in several other places, where they had encroach'd upon the Portugals, Spaniards, and the English themselves. The East-India Company at that time entertain'd 140 Ships, part Men of War, and part Merchant-men, provided with great Guns, Ammunition, and Provision of all sorts, and in these Ships above 6000 Men, part Souldiers, part Mariners. Batavia was the Soul of their Conquests, made upon the Ruins of the Portugueses, which had they lain all together, would have made a large Empire, and by which they might have grown infinitely rich, had not the expences of their Navies and Souldiers eaten out the gains of their vaft Trade. One of their wiftest Generals told me frequently, we have, said he, but too many Fortreffes, we need no more then the Cape of Good Hope, and Batavia, Fortreffes well settl'd, good Ships, and honest Men to serve us. For in short, their Officers pillage unmercifully, and cause the Commerce and Dominion of their Country-men to be detefted by the Indians, through their Cruelty and Cruelty. I know my self, that in the year 1664, the Expences of the Hollanders in the East-India amounted, convinmillibus annis, to twelve Millions a year, not to reckon Shipwracks, decay of Ships, and waft of Goods, and yet their Cargo's for Asia and Europe have not amounted to above ten Millions, and sometimes the Cargo's are so mean, that the Receit do not answer the Expences. Nevertheless their perseverance and courage were worthy of admiration. For what could be more to be admired, then to see that a small number of Merchants, assembled at first upon the single core of Trade, should afterwards presume to make War in Regions fo far distant, affail so many Princes and Nations, plant so many Colonies, besiege so many Cities and Forts, and lafly, set forth to many Navies at such prodigious Expences, that it would put many potent Sovereigns to a plunge to do as they did? This was the Eflate of the Holland East-India Company, at what time the President, the principal Subject of this Relation, was recall'd from Japon to Batavia, there to take upon him the Office of Chief Director. He carry'd thither great flour of Wealth, and built several magnificent Houses in the City. His Authority also was very large, but he exercis'd it according to his usual custom, and was hated by all the Officers of the Company, and the Citizens themselves. He thought himself secure of the Employment of General, but he was deceiv'd in his hopes; upon which he took pet, and return'd for Amsterdam, where he liv'd quietly for some years. At length his turbulent and ambitious Spirit put him upon new Designs, to revenge the injury which he thought he had receiv'd. To which purpose he return'd to the Indies. His undertaking was not so prosperous for those that employ'd him; and who merited to have
have been better said. He pillag'd, couzen'd, and caus'd several disorders in their affairs, and at length returning home again, perish'd in the River of London with his money and jewels, as hath been already related.

The End of the First Part.

The End of the Whole History.
A RELATION OF

What pass'd in the Negotiation of the Deputies

Which were sent to

PERSIA and the INDIES;

As well on the behalf of the KING, as of the French Company, for the settling of Trade.

In the Relation which I have undertaken, I shall make a faithful Report of things in such manner as I saw them transacted by the Deputies sent to Persia, and the Indies, as well on the behalf of the King, as of the French Company, for the settling of Trade.

The Thirteenth of July, 1665. the Sieur Latin; Gentleman in Extraordinary to the King, and the Sieur de la Boulaye, a Gentleman of Anjou, with the Sieurs Beber, Mariage, and du Pont, Deputies of the new French Company, for the settling of Trade in Persia and the Indies, arriv'd at Ipahan, and took up their Lodgings at Zulpha, being the Suburbs of the same City, where also at that time liv'd the Sieur L'Eftoile, a French Merchant. Latin and Boulaye, without saying any thing to the Deputies, deliver'd to L'Eftoile the Letters which Monsieur de Lyenne had written to him; the Inscription whereof was thus. To Mr. L'Eftoile, first Valet du Chambre to the King of Persia, or in his absence, to Mr. Logis, his Son in Law. Which was not a little to be admir'd at by the Franks, who had sojourn'd any time in that Country, to find that Monsier Boulaye, who had been before in Persia, and should have better understood the Custom of the Court, should be no better able to instruct a Secretary of State, than to let him give L'Eftoile the Title of Valet du Chambre to the King of Persia.
Negotiation of the Deputies, &c.

27

who has none to serve him in his Chamber but Eunuchs, and never suffers a Christian to touch his Habits, for fear of being defiled.

The purport of the Letters, was to admonish the King to support, assist, and protect the Deputies in the Business upon which the Company had lent them; and in case of losses by the way, to furnish them with such necessaries as they should want.

The King of Persia was then three days journey from Isphahan; for which reason a Messenger was despatch'd with a Letter to the Nazar, or Grand Master of the Houle, and another to the Mirzateker, or his Lieutenant, to know whether his Majesty would command them to wait on him there, or whether they should expect his return to Isphahan.

In the mean while the Deputies could not agree amongst themselves: For the three Merchants Beber, Mariage, and da Pont affirm'd, that the two Gentlemen were only interested by the by in this Negotiation; and that having no right to take cognizance of the Affairs of the Company, they ought not to trouble themselves any farther, then the King's Letters directed them, in the Affairs of the Company. That the Effect of the King's Letters was no more, then that two Gentlemen, devious to see the Court of Persia, were join'd with the Deputies of the Company, and therefore it belong'd to them only to treat with the Ministers of the King of Persia. That the Gentlemen had no more to do then to deliver the King of France's Letter to the Persian King, and to define a nomination of Commissioners to treat with the Deputies. This content, which all the Franks in vain endeavour'd to compel, came at length to the Nazar's Ears; who was strangely surpriz'd at it, having then a design to procure an Order from the King to remove out of Isphahan and the Suburbs, all the Christians of what opinion soever, and place them over against Zulphah.

However, the Deputies rais'd new objections and difficulties every day; which Father Raphael of Mans, Superior of the Order of Capuchins in Persia, employ'd all his credit and Industry to accommodate. He wrote them over severall forms of a Letter, which they were to send to the Nazar, but those that pleas'd the one Party, did not like the other. At length Father Raphael, weary of scribling and altering, amending and correcting, and all to no purpose, told them seriously, they did ill to act in such a manner, and to insist upon idle formalities; that the Persian Style, wherein they ought to write to the Nazar, ought to be concise and plain, without superfluities, or impertinencies, and lastly, that all their contentions did but redound to the disadvantage of the Company, whose Interests they pretended to manage. After severall contents, Father Raphael, at last, finish'd the Letter to the content of both Parties, which was transmit't into the Persian Language; with another to the Mirzateker, and both were dispatch'd away. The Nazar having read it, presently inform'd the King of the French Companies design, and of the arrival of the Deputies. His Majesty commanded him to let them know that they were welcome, and that in a short time, he would return to Isphahan, and give them Audience.

Some few days after, the Court return'd to Isphahan, and while the King stopp'd at one of his Houlies near the Gates of the City, the Nazar sent for Father Raphael, to know of him who the French Deputies were, and who had sent them into Persia, to which the Father gave him the best satisfaction he could. For the Nazar wonder'd that they were
come into the Kingdom, and sent, as they said, from such a potent Prince, and yet that the Governors of Erivan and Tauris should know nothing of their passage through those Cities. The Athemadoulet also was in the same Affonishment; and it gave them reason to suspect both the Quality of their Persons, and the Reality of their Commission. For either they were ignorant of the custom of the Country, or else they did ill to travel incognito, like ordinary Tradesmen, and Persons of mean condition. But Father Raphael having affid'm them, that they were sent by the King of France to settle a Company of Trade, and that he had Letters of Advice thereof out of Europe, the Nazar bid Father Raphael tell the Deputies they should be in a readiness, for that the King would give them Audience in a few days.

But the former misunderstanding, still continuing between the Gentlemen and Deputies, Father Raphael fearing some mischiefvous consequence of it in the presence of the King, or that they should make some dispute for priority, the Father represented to the Nazar, that whereas the Deputies were of two Orders, the one of Gentlemen, and the other of Merchants; therefore to take away all suspicion of jealousy, it would do well, that His Majesty would be pleas'd when he admitted them to their Audience, to permit the Gentlemen their seats on the one side, and the Merchants on the other. Which the Nazar approved, and the King allow'd of the same day.

The 27th of September, the King being at his Palace of Scader-Abbas, upon the bank of the River, between the Bridge of Zulpha, and the Bridge of Schiras, caus'd a preparation of Artificial Fire-works to be made, which came to above 2000 l. and early in the Morning caus'd notice to be given, that he intended that day to give audience to the King of France's Deputies. Father Raphael also had Order to be ready with the Deputies, to the end, the Mehemens, or Master of the Ceremonies, might not be oblig'd to wait. Accordingly that very day the Mehemens came to L'Etoile's House, and from thence conducted the Deputies, with all their Train, and the rest of the Franks then resident in those parts all mounted on Horse-back, with a march so flow and grave, and for the advantage of the fight so far about, that it was almost Night before they arriv'd at Scader-Abbas; at what time the Mehemens enter'd the Palace alone, leaving the Merchants at the Door. In the mean while, the Merchants believing that Father Raphael did not favour them so much as the Gentlemen, cry'd out aloud, that they would have an Interpreter also for themselves, or else would go no farther. Father Raphael, who acted only by the Nazar's Order, and for the advantage of the French Nation, told them, that whither they went any farther or no it was all one to him: that for his part he was not there as an Interpreter, either for the one or the other, but only in obedience to the King's commands.

In the midst of this debate the Mehemens return'd to carry the Deputies to their Audience, five hundred Musketeers being rank'd in order upon the bank of the River, to give them a Volley as they pass'd along. The Mehemens's march at first was slow and grave, but approaching the place where the King was, and from whence he had a view of the Deputies, he caus'd them to double their pace to the foot of the Steps, where the Lackeys took off their Shoes; and from thence they proceeded into the Hall of Audience, where the Kans, and other great Lords were sitting.
fitting. Upon each side stood the Youth of Quality, sumptuously clad in Tiffue of Gold and Silver, their Cloaks and Mantles being line'd with Martins, Sables, and other rich Furs. The Deputies being come into the King's presence, the Mahemender caus'd them to kneel, and bow their Heads to the Ground three times: That done, he caus'd them to rise, and lead up Latin by the hand alone, as being the person who had in charge the presenting of the Letter to the King. After him follow'd Boulaye, and the rest of the Deputies, and thus they mounted up to the place where sat the Athenadoulcet, and the Nazar. The King was seated upon a Scaffold somewhat higher than the rest, encompass'd with 150 young Gentlemen magnificently clad, to whom the Sieur Latin, at the head of the Deputies, made his compliments in French, and then humbly presented the Kings Letter, seal'd with a flat Seal upon a flying Label, enclas'd in an Embroider'd Box, with the Arms of France and Nazar, in relief, upon the Lid. Father Raphael explain'd to the King the effect of Latin's Speech. After which the King gave a little bow with his Head, and at the same time gave a sign to the Master of the Ceremonies to carry them back to their places. Being come to the bottom of the Hall, where the Officers had Order to separate the Gentlemen from the Merchants, the Officers by mistake put Boulaye with two of the Merchants, and Marriage one of the Merchants with Latin, which made Boulaye cry out aloud in the Turkish Language Menbeg-Zadda, I am a Gentleman, but the thing being done, and the King being present, there was no help. Then the French Muskete began to play for a quarter of an Hour; which having given over, the Master of the Ceremonies came again, and carried up Father Raphael, and the two Gentlemen, as he suppos'd, of which Marriage by the forementioned mistake happen'd to be one, again to the King: at what time Latin with a comely grace made his Harangue, and set forth the occasion of his Deputation to His Majesty, of which His Majesty testifi'd his good liking by a nod of his Head. For Latin had a hand Some  presence, and spake with an acceptable Tone, and his magnificent Habit very much added to the comely Air of his Person. The Speech was expounded by Father Raphael, which when he had done, the King ask'd the Deputies several Questions, and then with his hand made them a sign to retire to their places, beck'ning at the same time to Father Raphael to stay; and causing him to come near him, more particularly inform'd him of the Power of the King of France, the Extent of his Dominions, his Military Discipline, and his Councils: of all which the Father gave him the best account he could, and then with the King's leave, retir'd to his place. This Scene being over, a Flagon of Gold, and a Glass were sent to the Deputies, attended with a short Banquet of Fruits, and other sorts of Food; the Instrumental and Vocal Muffick playing all the while. Which being over, the King again sent for Latin, Marriage, and Father Raphael, and after a short Discourse, having dimin'd all but Father Raphael, he fell into a dispute with him touching the Unity of the Divine Nature, the necessity of one Prophet, and how Asbomet was the Seal and Crown of all Prophets. He seem'd to admire that the Francs, who had the Reputation of being People of Wit and Discretion, could think Jesus Christ to be a God: to all which particulars, the Father endeavou'r'd to give the King the best satisfaction he could. But then, Father Raphael being desirous that the three Deputies should
should partake of the King's favour as the other two had done. Whereupon the King sent for the three Deputies, and having discourse'd a while with Boulaye, while Father Raphael interpreted between them, in a short while he dismissed them all again, but Father Raphael, with whom he enter'd into a more jocular Discourse then the former, of the Colours, Black and White, and of the Beauty of the French Women, the King confessing that naturally he did not love Brown Women, the White complection being more agreeable to him, as being that complection which alone compos'd the Beauty of Women. The Father modestly made his answer, that Beauty consisted only in fancy; for that the Persians lov'd thick and full Eyebrows, which were not at all esteem'd in France. Then the King casting his Eyes upon the Box wherein the King of France's Letter lay, he took out the Letter, and observing it to be a small piece of Parchment, and not such a one as he had receiv'd from several Princes and Potentates of Europe, nor indeed like those which the Jesuits had brought him formerly from the King of France himself, in a fair piece of Parchment, with a large Seal deep cut, he gave evident Demonstrations of his contempt of it, and was about to have thrown it away. Father Raphael perceiv'd him to be out of humour, to whom the King in pursuance of his dislike, said, Raphael, I never receive open Letters without a Seal, take it, and let me see it no more, for I do not believe it comes from so great a King as the King of France, and at the same time made him a sign to retire. He durst do no otherwise then take the Letter, and so returning to his place, he told both Latin and Mariage what had pass'd in his Discourse between him and the King. Two hours, after that, were spent in beholding the Mummeries of their common Dancers, a pastime very usual in Persia. Which being over, the King sent again for Latin, Mariage, and the Father; and after some few Question, to which they gave the best Answers they could, he again dismiss'd both the Deputies, retaining only Father Raphael with him. The Father, then taking his opportunity, told the King, that he had always observ'd it to be the custom of the Athenadoulet to cause the Letters, which the European Princes sent His Majesty, to be interpreted in his presence. And therefore, added the Father, I beseech Your Majesty to permit me to give the King of France's Letter to the Athenadoulet, to the end, it may be truly interpreted to him according to usual custom. Thereupon the King made a sign to the Father to give it him, and glad he was to be so rid of it. The Father observing the King in a good humour, spoke to him in behalf of the other three Deputies, that he would be pleas'd to admit them to be sent for a second time, in regard the others had been sent for three times. But the King told him, it was enough for him to speak to the Gentlemen, let his Ministers talk with the Merchants. The Father being then dismiss'd, he sent for Latin alone, for whom he shew'd himself to have a very great kindness and affection; and at the same time commanded the Nazar to bring him the next day, together with Father Raphael, and Lagis the Genevei, who was retain'd in his Service, to Court, for that he intended to be merry with them. Then he went on, and told Latin, that so soon as the French Ships were arriv'd, he would send an Embassador to the King of France, and make a strict Alliance with him. Latin reply'd, that His Majesty of France desir'd nothing more. Why then, reply'd the King, is not my Alliance sufficient
Negotiation of the Deputies, &c.

At length the King, to shew the Deputies his highest favour, would have them drink the HEZARD PICHE, in a golden Cup, which holds about a Pint of Paris. He order'd the Wine to be the same which he drank himself, which was in a Bottle of Chryfals Glas, stuffed with Diamonds. Lalin drank courageously, and said Mariage; but Father Raphael made a fair excuse, and got off. After midnight the Zerhaftes, or Table-Cloaths of Cloth of Gold were spread upon the Floor, and several roasted Viands very hot of the Spice, and Dishes of Salt Fish, purchased from the Caspian Sea, were brought and set upon the Cloth; together with several Paftrie Meats, dry'd Raisins, Comfits, Almonds, and Pistaches, and other provocatives to drink. The repast being ended, several Buffons were brought in, who Sung and Danc'd after the Turkish fashion, and made a Hundred very Mouths and ugly Faces. Among the rest of the Divertisements, there were two Men introduc'd, that play'd one against another with each a Battoon in his hand, with a piece of Linnen dipt in Naphtha, ty'd to the end of the Stick, which cast forth a very clear brightness in the dark; at the same time four artificial Whirlie-Winds were made to rise one after another, which were all hovering in the Air, at once, and in a continual Agitation.

Three Hours after Midnight the Matters of the Ceremonies came to raise the Deputies to take leave of the King; and 10 leading them to the lower end of the Hall, after a profound reverence, they retir'd, not one person beside flirring out of his place, to the end they might have time to take their Shoes without confusion. When they were gone, the King dismiss'd the Court, and then it is that the crowd is so great, that not one in twenty but loses their own, and gets whole-ever Shoes he can lay his hands on.

The Deputies and Father Raphael being upon their return home, by that time they got half way, met an Officer belonging to the Athemdaule, who
who told Father Raphael that his Master expected the French Buzades at his House by Ten a Clock next Morning, to treat them, by his Majesties Order.

Father Raphael, Littin, and Boulav, were punctual to their time; and no sooner did the Athemadoulet know of their arrival, but he came down into his Hall of Audience, to receive them, where he had also ordered a very fair Banquet to be ready for their entertainment. There Father Raphael left them, while he went with the Athemadoulet's Secretary, to Translate the King of France's Letter into the Persian Language, which being finish'd, and he come again into the Hall, after several Civilities past on both sides, the Father and the Deputy returned to Zelphos.

The Merchant Deputy offended at the Honour which the Gentlemen had receiv'd, would have gone in their Turn; but Father Raphael told them, that it was not the Custom in Perif to visit the Prime Minister, without being sent for. In the Evening, Father Raphael, and the Buzades received new Orders to attend the King, but the King stirr'd not out that Evening, so that their Journey was in vain.

The Merchants still perceiving the Honours which were done the Gentlemen, and believing Father Raphael to be the cause of all, they began to rail at him, and give him foul Language, and threaten'd to write into France to give an accoment of his behaviour. Father Raphael netted at the Language of the Deputy, told them, that he had done what in him lay to procure them the fame Honours, which the others had receiv'd, though they were so little sensible of it. That he would continue his endeavours for the Advancement of their Affairs, though not for their own takes, yet for the fake of the Company, that had sent them. Which answer, though it were sharp enough, and shew'd that the Father was angry, yet he did not forget, that they were his Countrymen; so that he ventur'd to carry them twice to the Prime Minister of his own accord, contrary to the Custom. The first time he was not to be spoaken with. The second time, he made an Errant to him with the three Deputy, to present him a Copy of the Letter from the Directors of the Company, in the Persian Language, at which time he shew'd them the Deputy, acquainting him withal that those were the Persians with whom he was to treat in point of Trade. To which the Athemadoulet reply'd, that he had no Commision from the King to meddle with those Deputy, but only, to entertain the Buzade that brought the King's Letter, which he had already done. Thereupon the Father desir'd him he would be pleas'd to speak to the King to nominate Commissioners to treat with them, which the Athemadoulet promis'd to do. That day in the evening, a Messenger was sent to Father Raphael, to acquaint him, that the King had appointed the Nazar to treat with the Deputy the next day, and to know their demands. Of which the Father gave the Deputy quick intelligence.

The next day, being the First of September, Father Raphael fail'd not to be with the Deputy very early in the Morning, to bring them to the Nazar; but he was very much surpriz'd to see, that they would not go altogether, but still look with an evil Eye on another, and continued their former differences. To the end therefore that he might set things to rights, he went to the Nazar, and told him, that he thought it would be the best way for the Merchants Deputy to come first,
first, because that they were the Persons with whom he was chiefly to Treat. The Nazar answer'd, that the King understood that they were all five in the same Commission jointly. To which, when the Father answer'd the second time, that it would be the best way to do as he had propos'd; The Nazar with a Surly Countenance, why, What's the matter now? said he to the Father; Are not you French-men ashamed to be thus at odds one with another, and to give all the World, nay the very Foot-boys occasion to discourse of your Divisions? What would they have us think of them and their Commission? Are they so little afraid of offending the King? Or, is their King more indulgent then the King of Perse, who would never pardon such faults in his Subjects? To this rebuke the Father made no reply. Only he desir'd the Nazar, that he might have two Horfe-men to attend the Deputies at Zulphs, telling the Nazar not a word of his design to bring the Merchants an Hour sooner then the Gentlemen. This fell out to the Fathers desire; For the Father lent one of the Horfe-men to Zulphs, to the Gentlemen, with order to drink with them, and not to be over hafty, but to bring them fair and lofily along with him; with the other he made haft to the Merchant Deputies, and caufing them to double their pace, they got betimes to the Nazar's Houfe, where they were civilly receiv'd. Dupont prefented the Nazar with the Deputies Commission, translated into the Persian Language; after which they fell into a discourse, which lafted above three quarters of an Hour, concerning the Customs, Tolls, and Quality of the Merchants, and the juflness of the French in their Dealing. They had just finifh'd their Discourse of Trade, when the Nazar was advertiz'd, that the three Gentlemen were arriv'd, who thereupon desir'd Father Raphael to go and receive them. The Father went and waited upon them in, nearly chiding them for having stay'd so long; and making the Nazar wait. Well laid he, now you are together, go into that Cabinet, and write down your demands, and the Articles of your Commission. The Merchant Deputies, which had now discourse'd with the Nazar what they had to lay, were well enough content to enter into a General Conference with the Gentlemen. Then calling for Pen, Ink and Paper, they made a draught of their Demands, the chief of which were, three Years Immunity from Customs and Tolls, to begin from the time of the arrival of our Ships; and that after that, they should enjoy all the Priviledges and Favourites granted to other Nations. They alfo desir'd precedence above all other Nations, when they should be call'd to Court, as they suggested, that they had at the Court of the Grand Signior. And laftly, they requir'd a Houfe for those that belonged to the Company, to live in the City.

These demands were dictated word for word by Father Raphael, to the Nazar's Secretary, in the Name of all the five Gentlemen; and because the Nazar's Secretary knew not how to pronounce them, the Father undertook to write them in the Persian Character; which being done, and the writing read in the hearing of the Deputies, the Nazar took the Paper to prefent to the King.

Thus after a fair Banquet, accompany'd with Music, both Vocal and Instrumental, the Deputies were dismissed by the Nazar, who bid them rely upon his care; for that he would do them all the Favour that lay in his pow'r, and give them his Majefties Answer in a short time. The Deputies very well satisfy'd with the Nazar's reception, sent him
afterwards a Present, which was a Shame both to the Nation and the Company, that pretended to such great and high things, and endeavour'd to fix an opinion of their Wealth and Grandeur among Strangers. For they sent him only a Tin Cup Enameld, and eight little Cales of Perspectives, or Looking-Glasses, the whole not amounting to above 40 Crowns. They also made much such another Present, but meaner, to the Mirzateker, consisting of about a Dozen Pair of Gilt Scalfars for Women. We must speak the Truth: For they were not a little laught at for their ridiculous Presents, which were the Scorn and Contempt of those that receiv'd them, when the Deputies were gone.

To Father Raphael they present'd a Purse, with 40 Tomans, or Six Hundred Crowns in it, believing that he would never accept of it, and indeed he refus'd it with scorn, not a little angry with them, that they should have such mean thoughts of him, as to believe him Mercenary.

Two days after, the Nazar gave notice to the Father, that the King had granted the French their Demands; and had order'd every one of them a caflet, or a Velt-Royal, and in respect of Superiority, a Horfe for Monsieur Lalin. That the Kings Answer and the Grant were both ready for the Directors of the Company, according to their desire.

The King was then onward upon a journey to Mazandran, three days Travel from Isban, at one of his Palaces, call'd Tajabat. A Pleasant Situation, in the midst of a great Valley, shaded with Trees, and full of Villages.

The Ninth of October, came a Letter from the Nazar, to Father Raphael, signifying the King's Pleasure, that both he and the Deputies should repair to Tajabat with all speed. Thereupon the Father and they made such haste, that in les than three days they got to Tajabat, where the Nazar order'd them to lye in the Houfe of an Armenian Renegado. The King sent them immediately eight or ten bottles of Wine, with four Gold Dishes, full of lovely Fruits, and Tapiftries for their Dining Room. But these Presents occasion'd new Quarrels; For there being two Factions, and both living apart, there was a great dispute who should have this present. Father Raphael, having done all that possible he could to reconcile the businesls, and not being able to perluade them, in a just Passion, bid them take their Swords and Piftoles, and go and decide the Quarrel in the Field. Till now, said he, I have done all I could to conceal your detestable divisions from the Court, which nevertheless, is but too well acquainted therewith: Is it your design to publish your own Ignominy, and to make not only your selves, but the whole Nation of the French ridiculous to the Persians? At length they were so far reconcil'd, that one Room serv'd them to Feed, and consequently the fame Furniture. For the Father's reproofs had put them a little out of Countenance.

The Seventeenth of October, the Mehemander came to the Deputies Lodgings, and brought five Royal Vefts, The Richeft, which was of Tiffue of Gold, was for Monsieur Lalin; the next, not altogether fo rich, for Monsieur Boulage, and the other three of a lower price, for the Merchants; The value of the whole might amount to 600 Crowns, for which the French Deputies most generously gave the Officers that brought them 25 or 30 Crowns, as a Gratuity. The Officers of the Stable
Stable also brought two Horses for the Gentlemen, for which they receiv'd six Crowns in Gold, as a reward. I confefs, I should have been ah'm'd of such a poorne's of Spirit, at such a time as that.

At length also the Ragun or Patent for the Company was deliver'd into the Hands of the Deputies, faithfully Tranlated by Father Raphael to this Effect.

"That whereas the Merchants of the Kingdom of France, who are favour'd by the Favour extremly Royal, and the Justice excessively Royal, being made confiant in the hope and participation in the time, have present'd their Petition, which is arriv'd at the Ear of the Ministers Commissioners for the Court of Grandeur and high Fortune; Their Intentions and Demands have found the Village of Acceptation, and we have strictly commanded, that the Conservators of Rights, Tolls and Priviledges, acknowledge them for exempt and priviledg'd, during the space of Three Years; and that there be nothing demanded upon their Goods and Factories, conformable to the request of the Deputies, &c.

The next day, the Mehemander Bachi, came early in the Morning to attend the Deputies, and bring them with all speed to the Court: Where being admitted into the Garden, they met the King a Horse-back, and all the Court a Foot. The Athemadoulet held the King's Anwser to the King of France, in a Bag of Cloth of Gold, Seal'd with the Kings Seal upon red Spanish Wax. The Sieur Lalin then, and the rest of the Deputies were order'd to go near and Kifs the Kings Boot, who kept his Grandeur, without speaking a word. When they had done, the Athemadoulet calling them to him, there, said he, there is the Anwser for the Grand Cha, that is, for the King of the Kings of France. The Deputies having made their Obeysances to the King, the whole Court took Horse; and the King took the Road of Cachan; and within an Hour, that Campaign, which look'd like a thick people's City, became as Deferras as the most part of Persia.

The Deputies, having read over the Patent, began to find many defects, and Marriage would fain have follow'd the Court for amendments, and would have persuad'd Lelin and Father Raphael to have gone along with him. But Father Raphael over-persuad'd them to return firft to their Lodgings at Zulpha, and there to hear the Patent distinctly read over, and to consider better of it. When they came to Zulpha, and that they had debat'd upon the meer Letter of the Patent, then they were worse mad then they were before. Then there were so many Cavils, so many Disputes, so many Exceptions, and so many Expositions put upon the Words Conformably and Reasonably, that they must get a Horse back immediately. Boulaye stopp'd this fury for a while; So that after many Disputes and Consultations, it was agreed, that Marriage, as chief of the Negotiation, and Lelin, should follow the Court; and that Boulaye, Brebes, and Dupont, should proceed forward to the Indies. The Sieur L'Ejlole, and all the rest of the Franks, were of opinion, that Lelin should forthwith depart for France, with the King's Letter. But their Counsell was not follow'd, and so the Deputies divided themselves: Lelin and Marriage to follow the Court, which was then remov'd as far as Mazandan: And the other three to pursue their Journey to the East Indies. The two former fain would have had Father Raphael have accompany'd them to the Court, but he fairly excus'd himself.
Neither would L'Efsiode permit his Son, to whom he allow'd 20 Timans a Year, to return to the Court, choosing rather to send him to Bander with the other three. Whereupon, the Seventeenth of November, they set forward upon their Journey.

Du Pont, without doubt, was the most solid and judicious of all the Merchants, but he took it to heart, to see the dis-union among them, that he fell into a languishing Disease at Isphahan, and dy'd not far from Schiras.

As for Ladin and Mariage, they left Isphahan the Fifteenth of December, and arrived at Court soon after, where they lay a long time neglected, their Divisions still continuing, which made them contemptible to the Persians, and ruin'd the Affairs of the Company. One Evening, the Nazar sent them a Flow'r, advising them, that as that Flow'r never chang'd, so it became them not to vary in their Resolutions. After a long and tedious stay, Mariage obtain'd some few impertinent Alterations in his Patent, and permission to make Wine at Schiras, as the English, Hollanders, and Portugueses had.

With thes Alterations they both leave the Court, and Mariage would certainly have accompany'd Ladin, who had an intention to see Ar dezir, Taurus, and Kor, had he not been solicited to return to Zulpha, by a Young Dalilah, that had smitten his heart. For by the means of an old Woman, the Mother of one of his Lacqueys, he had debauch'd a young Armenian Virgin, whom he kept privately to himself; yet not so privately, but the noise thereof was quickly spread all over Zulpha. All the Armenians were scandaliz'd at it, and sent to seize the Baud, to punish her, by their Laws, as she deferv'd. Mariage advertiz'd thereof, flew out of his Lodging to her assistance, and to protect her from Justice. But seeing the People in an uproar, and finding the Stones to flye too thick about his Ears, he was forc'd to mind his own safety, and to seek for shelter, in the next Houfe where he could be admitted. But the Business was not so put up, for the Armenians, wonder'd to see that a Deputy of an Illustrious Company, who was come to the Court of Persia upon so serious an Affair, should do so much wrong to his Nation, by publicly appearing in so shameful an Action, and to unworthy of a Person in public Employment, that they resolv'd to prosecute him all manner of ways. They were resolv'd, to that end, to have sent into France an Express, to have Complain'd to the King of his ill Management and bad Behaviour. But Mariage at length resolv'd the Armenian Girl which he had kept close lock'd up, after which time the Armenians never look'd upon him but with scorn and contempt.

Ladin being return'd to Isphahan, departed thence the 22th of November, 1666, for Bander, with a Resolution, to Travel into the Indies. But he fell sick at Bander, and thinking to return to Schiras, for the Air's sake, he dy'd by the way at a Village call'd Bend-Ali. A Gentleman endow'd with noble Qualities, and whose Gentle and Generous behaviour was an honour to his Nation.

The Thirtieth of the same November, Mariage also left Isphahan, and departed for Bander, with one Father Mericier, a Jesuit, whom he took along with him as his Almoner, and Lewis L'Efsiode, his Kalmachi, or Interpreter: There he stay'd four Months for the arrival of the Ships, but none coming, and the heats increasing, he resolv'd to spend the rest of the Year at Schiras. As for the Jesuit, and young L'Efsiode, because
because there was no Converſe but with the people of the Country, they return'd back to Spanien.

Bonlaye and Beber arriv'd at Surat the first of April, 1666. Being come to the Bar, they lent to Father Ambroife, chief of the Mission of the Capuchins, who presently attended them with a Sloop, which he had obtain'd of the Governour, and brought them home to the Capuchin's Houfe, where they stay'd till they depart for Agra. Sometime before was arriv'd there a Merchant of Aleppo, who had run himself out at heels, and of a Maronite Christian was become a Roman Catholic, in hopes to patch up his broken Fortune, being in truth a meer Counterfeit, and a Hypocrite: For theſe Levantine Christians feldom change their Religion, but upon some motive of Interest; and when they have got a good Sum together, they presently whip back again into their own Country, and for a small piece of Money obtain abolution of their Patriarch. Thus feveral of the Religious Franks that travel out of Europe into Africa are often deceived, making a great noise of their Conversion of the Levantines, when the Conversion, at the bottom, is only an outward Conversion, and a meer piece of Gullery. Among many others that I could relate, I will only mention one, of a Francifcan, call'd Paul Stella, who coming with 400 Crowns, or thereabouts, in his Pocket, for his fubfiftance, a Maronite fmel'd him out, and under the pretence of giving him the Honour of his Conversion to the Catholic Religion, never left him till he had fuck'd him dry, and turn'd the Channel of his Money. This Maronite Merchant before mention'd, whose Name was Chelebi, shew'd himself very zealous for the Capuchins; and he had reason enough; for the Capuchins of Aleppo had been very ferviceable to him, and had help'd him in his Affairs when they were at the loweft ebb. They were overjoy'd at his arrival at Surat, and gave it out immediately that it was he that had given them Money for the building their Houfe and Church. But when I came to look over my Accounts, I found that the Money that had pay'd for the Ground and a good fhare of the building, came out of my Purfe, Father Ambroife having promis'd that I should be reimbur'd upon my return to Paris. But I never heard more of my Money, nor indeed did I ever look after it.

The reaſon why the Capuchins were willing that the Aleppo Merchant, who never had disburs'd a Penny, should own the Expences of their Houfe and Church, is this; because no French Christian is permitted in the Indies to enjoy the propriety of Houfes, or to make any reparations of thofe which they hire, without the leave of the Governour of the place. Both the English and Holland Companies are only Lejfees to the Indians; the Great Mogul having fuffer'd from the Christians in feveral places, where under pretence of repairing or adorning certain Houfes, which they poss'd by way of propriety, they have fo well forfkit them, that when the Governours have come to require any Duties from them, they have made them good for long, till they have forced the Governours to yield to their demands.

So soon as the Deputies were landed at Surat, they presently spread abroad a report, that there were even or eight Ships belonging to the French Company that would fuddainly follow them. The Aleppo Merchant was overjoy'd to hear the News, and was in great hopes, that by the favour of the Capuchins, and the advantage which he had of speaking
several of the Asiatick Languages, that the greatest part of the French Merchandize would pass through his hands. Upon these hopes he made great Treats, and presented large Presents to the Deputies, and maintain'd their Servants at his own Charges. He found the Deputies to be sufficiently covetous, but he was still in great expectations, that his civil Entertainments, and the Presents which they receiv'd from him, would oblige them to acknowledge his kindnens, and that one day he should find himself repay'd by the management of their business; but he was fully mistaken. For it cost him above 1500 Rupies, part which he spent upon them himself at Surat, and partly what his Nephew furnis'd them withall at Agra for their present occasions.

Three or four days after their arrival at Surat, the English President sent to visit them by some of his Council, and would have waited on them himself, but that he lay then ill of the Gout. The Holland Commander did the same with his Council, shewing all the civilities and kindneces that lay in his power, and a few days after invited them solemnly to a great Feast, with as many as they could bring along with them. In the midst of their Jollity the King's Health was sent about, and after that, the Prosperity of the French Company, which obliged Boulaye to begin another Health to the happy Progress of the Holland Company. But when it came to Mr. Beber's turn to drink it, notwithstanding all that Boulaye, and the rest of the Company could say to him, they could not oblige him to pledge it. Nay, he did work then this, for he threw the Glass, Wine, and all at his feet, and when he had so done, he rofe in a heat from the Table, and after a pitiful manner left the Company, and went home to his Lodging, though without any attendance. The Hollanders were so discreet as to take little notice of his folly, but remain'd very merry at the Table with Mr. Boulaye till Midnight. But they could not forbear telling their Friends, that they wonder'd, in regard there were so many discreet and ingenious Men in France, that the Company should make choice of such a Fool for the management of such an important Affair as he was sent about; and that they forefaw he would do the Company no small injury.

While the Deputies stay'd at Surat, the Governour of the place, at the request of Father Ambroife, entertain'd them, and shew'd them all the respect that could be shew'd to Strangers. One day that they were in Discourse together, he told them, that if they would follow his Counsel, he advis'd them not to go to Court till their Ships were arriv'd. But seeing that they were resolv'd to the contrary, he offer'd them Money, Horfes, and Souldiers, to attend them, with Letters of Recommendation to some of the Grandees of the Court. The Cha-Bander, or Provost of Merchants, made them the same offer that the Governour had done; all which they refus'd very obstinately. More then this, they behav'd themselves very ill, in reference to the Presents which the Governour and the Cha-Bander sent them, for they gave their Servants that carry'd them not a Doight, which is look'd upon as a very dirty action in the Indies. For the Indians never give their Servants any other Wages, then what they get by carrying Presents from their Masters. And the more they have given them, the more Honour it is, both for him that receives, and him that sends the Present.

The Deputies then being resolv'd for Agra, hire'd their Waynes, and their Oxen to carry their Luggage, and five and twenty Souldiers for their
their Convoy. They likewise made a great noise, of their being
honour'd from so Great a King, and so Noble a Company. Upon
which score, they ought to have had five or six Wains for their Baggage,
every one their Pallassquin and a Led-horfe, and every one a Flag with
their Arms or their Cyphers, which is the gentle way of Travelling
in India, and as I was always wont to travel. But they took but
five and twenty Souldiers, whereas they ought to have his'd an hundred
and fifty at the rate they talk'd.

But instead of so doing, three Days Journey from Surat, Beber began
to quarrel with Boulays, that they had too great a Train at their heels,
for which he blam'd the Advice of Father Ambrofe and the Merchant
of Aleppo: That for his part he would pay for no more than four
Souldiers, and that if he would not send the reft back, he should pay
them himself. Upon which, they agreed to send back the fix Souldiers
which the Governour had order'd to attend them as far as Brampour;
upon their dismissal, not giving them so much as the Worth of a
Pipe of Tobacco.

When they came to Agra, the Nephew of Chelebí, the Aleppo
Merchant, fail'd not to wait upon them, and to offer them his service.
There was at that time a French Chirurgeon, whose Name was James,
he spake good Indian, and was married in the Country to the Daughter
of a Portugal: The Nahab, the King's Uncle and Grand Vizier, had a
great kindness for this Chirurgeon; and by his procurement it was,
that the Deputies had Audience of Giafer-Kan, for so was the Nahab
call'd. They requested of him, that by his favour they might present
a Letter from their King to the Great Mogul, as also that they might
be admitted to treat concerning the Settlement of a French Trade in the
Country. The Nahab told them, that he would speak to the King;
and take care that they should be admitted to their Audience in a little
time. With that, he order'd them to be conducted to the Lodgings
appointed for them, which they found ready furnish'd with all necessary
provision for the Belly; but their Lacqueys and Servants were to cook
it themselves; for it is not here as it is in Persia, where the Meat is first
dayd out of the King's Kitchin to the Embassadors Table.

The Nahab, who understood that they had brought no Presents,
neither for him, nor any of the Grandees of the Court, nor for
the King himself; was not over haftly to admit them to their Audience.
So that it was above a Month before the Deputies could set Eyes upon
the Nahab again, though the Chirurgeon, and other Frangais, us'd all
their Interest in their behalf. Being very weary of this Delay, they
gave it out, that they could stay no longer at Agra, in regard they
were to be at Surat upon the Arrival of the French Vessels. Upon
which false Report, the Nahab sent to them for the King their Master's
Letter, that he might present it to the Great Mogul himself. Upon this
Demand of their Letter, they were quite blank, not being acquainted
with the manner how the Kings of India receive those Letters which are
brought them by Embassadors: For they never receive any with
their own hands, but such as come from the Grand Signior: All other
Letters, according to the Grandeur of the Kings that send them, are
put into the hands of the Grand Officers of the Court, who present
them to the King: And the more potent the King is, from whom the
Letter comes, through the fewer hands it passeth before it is presented

93
to the Great Mogul. For the present State of Europe and Asia is very well known in the Court of the Great Mogul, and the Difference between the Soveraigns of both, in reference to their Grandeur and Pujiance. Neither is there a Stranger that enters into the Kingdom, of whom the Governor of the Frontier Province does not give advice to the Nahab; and if he appear to be a perfon of Ingenuity, there's no help for't, but he must go to Court, where he is careful, on purpose to get information of the Country from whence he comes.

But to return to the Deputies, they obstinately refused to send the Letter to the Nahab: At which he was not a little troubl'd; fearing left upon the Arrival of the French Vessels, it might be the occasion of a Rupture, and hinder the conclusion of the Treaty of Commerce. Moreover he was not a little jealous, left they should seize upon the Great Mogul's Vessels in their Voyage to Mecca, as Hugh Lambert the Holland Pyrat did, who took all the Baggage belonging to the Queen of Persia, when she was going to Mecca and Medina. The Nahab having made these Reflexions to himself, so wrought with the King, that he conlent'd that the Deputies, contrary to custom, should be admitted into his presence, there to give the Letter into the Hands of the Prime Minifter, to be by him presented to the King. This, as I said before, was an unusual favour, and yet the Deputies were to obstinate, as to reject this Proposition, laying, that they would rather return home, and carry back their Letters, then not present them to the King themselves. This obstinacy of theirs, to maintain their own conceited humour against the Custom of the Countrey, was very much blam'd by all people, that admir'd at the patience of the Nahab, who at length sent them word, they might take their own course, since they refused the Honours which he would have done them. After that, the Deputies staid ten or twelve days in the City, flattering themselves, that the Nahab would comply with their Folly; but they were deceived. For the Nahab offended at their idle carriage, took such order, that not one person living, either Merchant or other, went to visit them all the while. So that they resolv'd to return to Surat, in expectation of their Ships.

When they left Agra, they went and lay two Leagues off from the City in the Field, setting up one Tent apart, (and those pitiful one Heaven knows) to serve for them and their Servants, whereas they might have lodg'd with more security in a fair Inn that stood not far off. Now it is the Custom at the Great Mogul's Court, that every Night some Prince or great Lord keeps Guard in his turn for a Week together, having under him five or six thousand Horse, that beat the Road for three or four Leagues round the place where the King quarters. A Party of these Horsemen scouring by the Deputies Tents, and enquiring who they were, one of the Servants reply'd, that they were the Tents of the French Deputies: of which the Horsemen gave immediate notice to their Captain, at that time the Grand Provost of the Empire. A Perfon hand'd, well endow'd, and a great Lover of Strangers, who had rais'd himself by his Valour, as being an Abyssin by Nation. So soon as he understood that they were the French Deputies, he sent one of his principal Officers, with fifty Horse, to define them to give them leave to guard them that Night, because they were in no security, and for that if they came to any mischief the Head of their Captain
Captain must answer for it. But they very ill receiv'd the kind proffer of the Provost, proudly answering, that they were strong enough to guard themselves, and the first that came near them should know whether the French had courage or no, adding withal, that if their Captain were afraid, they would guard him, with a deal of other scurrilous ruffraff which very much surpriz'd the Officers.

The next day they let up their Tents about a quarter of a League farther, because they expected something to be brought them from Agra. The Conteval or Grand Provost admiring they made such flow journeys, and that they had now pitch'd in a more dangerous place than before, sent the same Horlemen with the same proffer, or elle that they would be pleas'd to lye in an Inn where they might be safe. Boulaye was of the mind that so kind an offer should not be refus'd; but Beber gave them nothing but bad language; reviling their Captain, that he was afraid they should go and lye with his wives, offering if he pleas'd to go and guard them. He spoke half Portuguese, half Italian, which being a kind of Lingua franca, some of the Horlemen made a shift to understand him, and having made a report to the Grand Provost of his Insolent Answr, the Lord was not a little nettled at it, and therefore resolv'd to be reveng'd. About midnight four-score or a hundred Horfe came and cut all the Cords of Beber's Tent, thinking to have let it fall about his ears. But he found a way to quit himself by the assistance of his Servant, and deavour'd to escape to the House of a Dervish on the other side of a small Rivolet, near the place where the Tents were let up. But the Moon shining as bright as day, he could not hide himself from the pursuit of the Horlemen, who shot at him, and with their Arrows wounded him in three places, once in the thigh and twice in the buttocks. Boulaye hearing the noise which the Horlemen made, peep'd out of his Tent, and seeing so many Horlemen in pursuit of Beber, was not a little daunced. He was afraid of running the same risce; but not having long to consider, he took his purse of Duckets, and fled till he got about half a league off, where he lay all night under a great Tree. But by the consequence he found that the Horlemen had nothing to say to him; being fatisfi'd when they saw Beber fall, as believing him dead. For had they not thought him fo, they would never have left him, till they had quite done his business. But to colour the busines, that it might not seem a point of revenge they broke open all Beber's Chests; that it might seem as if he had bin robb'd, but they found very little or nothing to enrich themselves.

So soon as Ber's boy saw that the Horlemen were gone, he ran to the Town for a Pallaguin to carry his Mafter thither. Being brought to the Town they laid him in the Jesuits house, where Boulaye also arriv'd not long after and took up his Quarters, to the great consolation of the Jesuits, whose Revenues are but small in those parts, where there are no devout people to leave them Legacies. Their Ordinary was very sparing, but it was such as the Deputies must be glad of. Though it were a feast for Boulaye, who was not wont to make better cheer. For a Sheeps head, of his own purchase, usuall serv'd him two meals. Which made him ridiculous to the Franks, who liv'd after a more splendid rate. At Smyrna and Aleppo, when he was not invited by the Frans, he had recourse to his Sheeps tongues, or a cold piece of double Tripe, which he carri'd to the poor Cabarets of the Greeks, taking his Chopin of Wine G
to wash it down: and such was his good husbandry that what was left was order'd to be let up for his supper. One day he had drank a little more then he had bled, and the Francesco found him asleep in the street, about a hundred paces from the Cabaret. They had so much charity for him as to remove him to his lodging, left other Nations should laugh at the choice which they had made of an Envoy to settle the Trade of such a considerable Company. As for Beber, who lov'd good Cheer when it cost him nothing, as being a true exemplar of covetousness, he complain'd of the jefuits entertainment, though they out-run the Constable to treat him like a Deputy. His man who had more wit than he, and plainly saw what a trouble he was to his Hofts, made them a merry relation of the Noble Table which his Master kept for him, how he had made provision of a Barrel of Herrings, which when Invitations fail'd, he wary fed upon, rubbing his bread with the tail to give it a boni goua. For my part, said the Boy, I am but a poor Servant, yet I have made a shift to spend an hundred and fifty Crowns which I had got in the service of the Conflit of Smyrna. Twas my misfortune to be inveigld out of his service, for I was with a Noble Master where I got Money; but in this man's service I have eaten all that I had got before. Two days after I arriv'd at Agra, and heard of Beber's being wounded and where he lay; and went to give him a visit. And as I never went unprovided in my travels with all things necessary, I had some Oyntments and Plasters, which were very serviceable to him.

It was an easy thing to observe that Boulaye was glad of the opportunity of Beber's being wounded, that he might have the sole honour of giving the Letter to the King. For he pretended to be the true Envoy from the King of France, and that Beber was only sent to bear him company. Let Boulaye therefore believing that the busines would take effect, persuaded the Chyrurgion already mention'd to solicit the Nabab who had a kindness for him, so close, that thereby the Nabab permitted him to bring the Letter. But Boulaye, who thought he should give it himself to the King, was much surpriz'd when he saw that the Nabab, who had got the Letter into his own power, gave it to one of the meanest Officers of his Court, who by the Prime Minifter's order, gave it to another, and he to a third, who brought it back to the Nabab, who at length presented it to the King, but not in the presence of Boulaye.

And thus you see the Effect of the ridiculous pride of the Deputies, Boulaye was for'd to stay in an outer Court, having two more to pass thorough before he came into the King's Quarter. Where, while he remain'd big with expectation, word was brought him, that the King would return an Answer to the King his Master, to soon as the Ships should be arriv'd, and to he was for'd to go back to his Lodging with the melancholy dissatisfaction of a frustrate hope.

The wounded Gentleman being now cur'd, but still very lame, dier'd Audience of the Nabab, that he might have justice for the mischief done him by an Assassination and a Robbery. The Nabab readily admitted him, leaping when he came into his presence worl he then when he first left his bed. The first Compliment he made was of the Wounds he had receiv'd, and then he demanded satisfaction for the loss of his Blood, and the Goods which had bin stolen from him. The Nabab promis'd him to inform the King of the busines, alluring him that he should have no wrong done him upon the high-way within the Territories
ritories where he had to do. Four or five days after, the Nabab lent to Beber to know how much the Loss which he pretended to have received amounted to Beber brought in an account of four and twenty thousand Roupies, or 12,000 Crowns, and for the loss of his Blood, he left it to the Kings Generosity.

His Account he made out thus:

Imprimit. A Note for the value of six thousand Roupies which he had lent a Merchant when he departed for Marseilles, which Note was among the Papers he had lost. As to that, the Nabab ask'd him whether the Notaries in France did not make an Entry of such publick Acts as were sign'd before them. Beber made answer, that he should never be paid, if he could not produce the same Paper that had bin taken from him, and that he could not demand his Money without it. The Nabab replying, that that was contrary to the Custom of all Nations, and that he knew it could not be as he said, added withal, that he should take no care for his satisfaction in that particular. After that he read on.

Item. Five thousand Roupies in Gold and Silver Money.

Item. Four thousand Roupies in Gold Lace and Galoon to trim his Clothes.

Item. Two Diamond Rings at two thousand one hundred Roupies.

Item. Two other Rings, a Topaz, and another of sea-green water, which cost three hundred Roupies.

Item. His Clothes, his Linnen, and for a Chest of Medicaments, which might be worth 4000 Roupies, of which he had procur'd his Chirurgeon to give in a Bill.

Item. A Chain of Gold valued at 500 Roupies. In all amounting to 24,000 Roupies, as I said before.

Two or three days after, the King caus'd an Order to be deliver'd to him for the payment of his Money at the Treasury-Chamber. Upon which Order, he agreed with a Merchant to be paid at Surat. And when he was ready to depart, the King commanded 12,000 Roupies to be paid him for the loss of his Blood. But that sum he never receiv'd. For being in haste to go to Surat, and failing to present the Treasurer, he drill'd him out so long, that his patience was quite try'd, and so he was forc'd to go without it.

I could never understand the Policy of the Great Mogul to pay Beber the sum which he had bin taken from him, when the Nabab knew to a thread what he had lost, and had given in an account thereof to the King; the whole not amounting to 2000 Roupies. And as for the Frangais, so soon as they understood that he had demand'd 4000 Roupies for his Chirurgeons Chest, they all cry'd out that it was a mere cheat. For a few days before Beber arriv'd at Agra, the Chirurgeon had receiv'd 200 Roupies by the Charity of the Franks to return to Surat, and he fell sick the next day that this Bill was present'd to the Nabab.

After the Mogul had read the King of France's Letter, the Nabab by order of his Master, order'd a Lodging to be provided for the Deputies, which overjoy'd the Jesuits, who were by that means rid of two very troublesome Guests. As for Boulaye, in regard the King had signifi'd his pleasure, that he would not return any answer to the King's Letter till the arrival of the Ships, he never troubled himself any farther, but staid till the waters were fallen, that he might go to Bengal, and from thence to Golconda to settle a Trade in those parts. But Beber moil'd like a horle
a horfe, and did nothing but run to and fro, to know the King’s pleasure touching the settlement of Trade. But the Nahab either laugh’d at him, or took little notice of what he said. For indeed by Beber’s outward appearance, and deportment, no man could make any other judgment of him, but that he was a poor spirited fellow, and one that knew not what it was to live. For all the Europeans that travel into Persia and the Indies are always richly habited, nor would any of them keep Beber company, who by his Habit look’d rather like a Footman, than a Deputy of a Royal Company of Trade. At length a whim took him to make himself a suit of painted Calicut, after the French Fashion, the like whereof had never been seen in the Country; the whole Suit not standing him in above 13 Livres and 13 Sens. For the trimming of his new Suit he took off the Ribbands of his old Cloaths, which he was two days lathering, and smoothing with a Taylers Goose. When he had got this rare Habit upon his back, he went to visit the Nahab, who was then attended by the Principal Lords of the Court. Who when they saw him enter, fell all a gazing upon him, and ask’d one another whether that Frangis were turn’d Faguir, or a Derwich of Hossen Mamon, which they usually call the ragged Saint. For you must know, that all the Fagirs or Derwiches that are of this Order, never apparel themselves but with such rags as they pick up in the streets, and if they meet with any pieces better than other, they make of them a kind of Galoon to trim the rest. They also carry half Pikes, with a great company of Tatters fatten’d to the end of them, to make a shew of their beggary. Beber’s Habit very much surpriz’d the Nahab, and all others that beheld him so ridiculously accouter’d. As he pass’d one morning by my window, I bid him good morrow, telling him withal, that he look’d more spruce and gay than he us’d to do. He reply’d, that he had reason so to do, for that he had receiv’d Letters from Surat, by which he had advice, that the Country people upon the Coast of Cape St. John had decry’d four Vessels out at Sea, which they could not make to be either English, or Hollanders, from whence he concluded that they were the Companies ships, and that he was going to the Nahab with the News. But I prevented him at that time, telling him that I had often observ’d that rascally fort of people to come both to the English and Hollanders, with such kind of Intelligence, on purpose to get Money; when indeed they had never seen any such flight, and admonishing him not to believe Reports upon such flight foundations. I ask’d him what date his Letters bore? he told me, thirty days ago. Then, said I, if the discovery had bin true, the Nahab would have had notice of it in fourteen; and then he would certainly have told you of it, or myself; for it is but two days since I took my leave of him. Thereupon he took my counsel and resolv’d for Surat in a few days.

Three days after that the Chirurgeon had given in his Bill for the Cheft of Medicaments that he had left among Beber’s Baggage, he was so touch’d in Confince, that he fell sick, and dy’d in two days. Upon his death-bed he ask’d pardon of God for the Cheat which he had con- fented to, to ask 4000 Roupies for that which was really worth but four hundred, 200 of which he had receiv’d from the Charity of the Franguis, the rest upon the sale of a Horfe.

For my part, finding that Beber was resolv’d for Surat, I made what haft I could out of Agra, to be quit of his company. But the second day
day after my departure, having set up my tent by a Rivers side, just as I was going to dinner I spy'd Beber coming, nor could I get rid of him afterwards till I came to Surat. So that we were forc'd to travel together, though he committed a thousand Impertinencies by the way. Among the rest, he put one trick upon the Chief of the Cheraffs or Bankers at Brampour, not to be passed over in silence.

In regard the ways were bad, and that he had but one pitiful weak Chariot, and four weak Boys, which with the help of Oxen, were hardly strong enough to help him out when he stuck in the mire, he seldom came to his journeys end till two or three hours after me. Now upon the report that ran of the French ships being seen out at Sea, and the general belief that Beber would be one of the Principal Trustees of the Company, several, as I said before, coursed him, and sought to engage his Friendship. Being arriv'd at Brampour, the Chief of the Cheraffs, attended by a dozen of his servants came to visit us. Upon the first acquaintance Beber told him that he wanted a Palaquin to go to Surat, whereupon the Cheraff civilly offered him his, and caus'd it to be trimm'd up for his better accommodation. Beber thought that trimming would have bin finish'd in one day, when indeed it requir'd three or four. The next day I order'd my Coach to be got ready, and order'd my Palaquin to be carri'd away. Beber, who verily believ'd that the Company's ships were already in the Road of Surat, began to curse and banish the Cheraff, who pressently came to him and endeavour'd to appease him with good words. He told him, it could be no prejudice to him to stay a day or two; for by that time the Roads would be better, and he might travel the fatter. But Beber, being transport'd with passion, was so far from taking the Cheraff's reasons for satisfaction, that snatching a Cudgel out of his Waggoners hands, he gave the Cheraff three or four good Licks across the shoulders. The Merchants and other people that were in the Inn, were strangely surpriz'd at such a piece of rudeness, and ran out pressently, some with Stones, and others with Cudgels, making a hideous noise, and crying out, that they had never seen the like. They took it for a most enormous Crime, to strike the Chief of the Cheraffs, above four-score years old, whole very age ought to have bin protection enough from such an Affront. Good luck it was for Beber, after such a rash action committed, that I was well known at Brampour, having been there ten or twelve times, and in some of my Travels having dealt for above 200000 Rupees. There were none of the Cheraffs with whom I had not dealt by Letters of Exchange, and very few Merchants or Brokers who had not had some business or other upon my account. They cry'd out, speaking of me; See there the Monsieur Fraquith, with whom we have dealt so often, yet never heard him give us an ill word. Another good chance he had to meet there the Contevall's Lieutenant, and three Merchants of Surat, and thus between us, having diffingag'd Beber out of the Brabble wherein he had so fillily bemir'd himsell, we made him get into my Coach, and so packt him out of the City. I follow'd him two hours after: for had he staid longer in Brampour, I believe the Eaquirs and Derviches would have beat out his brains. For he was no sooner gone, but a great number of that sort of rabble came to the Inn, crying out, Where was that Dog of a Caffer that had beaten the Cheraff. Thereupon, seeing the Multitude encrease, I stole out of the Town, without saying a word, and rid on to
till I got three leagues from Brampou, to an old Town call'd Baacelpoura, where I overtook Beber, who had hir'd a Coach made after the fashion of the Country. It was but reason, that I should have my own Coach to sleep in the night: For though in all places where you come to lye in the night, the Indians will offer you a little bed to lye on, yet in regard the rains were but just over, the bedsteads were so full of Punies, that there was no resting. Thise Punicas are ingender'd by the moisture which the rains, that fall for four months together, cause in those Countries. Which being over, and the Sun recovering its wonted heat, the women carry forth their beds every morning, and beating them well with good big flicks, never leave till the Punicas fall to the ground, and there turning up their bellies presently dye. These beds consist of four and four round staves, as broad and as long as you please. To the staves are fasten'd girths about four fingers broad, which are much more commodious than the bottoms of our beds that are plank'd with Deal or other wood. Over the girths they only lay a single Coverlet or Sheet, which is a manner of lying safe enough, considering the heat of the Country.

The fourth day after our departure from Brampou, being near a great Town call'd Donguclues, in a flat Country, we perceptions all the Plain cover'd with Tents. It appear'd to be the Camp of one of the chief Kans, or Lords, whom the Great Mogull had sent with 50000 men against the Rebel Raja Sevogi. This Lord, understanding who we were, very civilly sent us Melons, and Mango's, and bid his Officers tell us withal, that we were out of all danger, and might safely pursue our journey. Whatever I could say to Beber, to persuade him that it was but an act of civility and good manners, to wait upon the Prince, I could by no means engage him. I seeing his imprudence, shifted my habit, and sent one of my servants to the Camp, to learn whether the Kan drank Wine; and understanding that he did, I took a bottle of Spanish, and another of Schirm Wine, and a small pocket Piftole delicately emblish'd with silver, and with this small Prefent away I went to wait upon the General. Being come into his Presence, I excus'd Beber, as not being well, and immediately presented him the little Piftole, which he took, and bid me charge, being defirous to try it. After he had shot it off, said he to his Lords that stood by, Now must we confess these Franquis's to be ingenious. This man fees that I am going to the Wars, and prents me wherewithal to defend my life. Then calling his eyes upon the little Hamper, where the Bottles were, he ask'd what it was? They told him in his Ear. Oh, said he, looking at the same time upon two or three Mith Bichis, or Colonels that were present, This Franqui Gentleman has given me a bottle of Wine, well we must drink it, for I find I shall pleae him in fo doing. When the Mollah's heard him talk of Wine, they flunk away, which made the Kan laugh heartily. These are Agis, quoth he, they have bin Pilgrims to Mecca, and never drink Wine after they come home again. Having taken my leave, he sent me a Pomere, which is a kind of Scarf that may also serve for a Girdle. It was made of white Sattin with flow'rs of Gold, and might be worth about a hundred Roupies. He that brought it, told me, I should do the Kan a great kindnes, to send him another bottle of Wine: thereupon I sent him two of three, which was all my store. He sent me six Horlemen to conduc't us three days journey, till we had paft'd a great
great River that flows from the Mountains of the South, which wash-
ing the City of Baroche, from whence it takes its Name, falls into the
Bay of Cambay.

When we came to our last stage, which is a great Town, call’d Bar-
now, from whence it is but 14 Leagues to Swat, Beber sent one of his
Hirelings to give notice thereof to Father Ambrofe. When the News
came, the Father went with the Aleppo Merchant, often already men-
tion’d, to borrow the English President’s Coaches; and there were about
15 or 16 more Coaches all in a train, with several Horlomen and Mer-
chant Banians that made haft to meet the Deputy. This happen’d
upon the first of November, 1666. They carr’d with them Provision
enough to make merry, and every Banian had his Present ready. For
my part, I as soon as I had saluted the Father Capuchin, I went directly
to my Lodging, where I had left two Servants to take care of a Sum of
Money which I had receiv’d of the King of Persia, unwilling to hazard
it upon the Road. For in whatever part of the Indies I came, I had
credit enough to buy without Money. I only gave my Bills for payment
at Agra, Golconda, or Swat, where I generally left my Money, as hav-
ing receiv’d it there for the most part of the Lords or Kings of the
Country.

As for Beber, he was no Changeling, the follies that he committed
are too numerous to be related; but how he began the year 1667, is not
to be omitted.

M. Thévenet, upon his return from Madraspatan and Golconda, lodg’d
in the Capuchins house. Beber going to visit him, told him, that the
Capuchins were the Hollander Spies, and that he had often advis’d
Father Ambrofe to break with them, and not to go any more to their
House. That while he frequented their Society, the French Company
would be sure to find some obstacle in their Trade when the Ships should
arrive; and that if the Hollander had not been at Agra, they might have
done what they pleas’d with the King. That the hundred thousand
Boupees which they had presented to the King and Grandees of the Courts
had hinder’d them from obtaining what they desired. By which it
appear’d, he understood not the humour of the Hollander; for they are
not so liberal: nor would all their tricks, or presents have any thing
avail’d them, the Great Mogul being desirous that all Nations should be
welcome to his Dominions, especially Merchants, as well they that
import little, as they that bring in much. M. Thévenet told him, that
he had never observ’d so much of the Hollander in all his travels; for if
it were true, that they had such a desire to hinder the Trade of other
Nations, they would not afford them passage in their Ships, or to put
their Goods aboard, as they often did. Moreover, they send away many
times one or two Ships according to the quantity, laden all with stran-
gers Goods; from Madraspatan or Swat, in which Ships, there is not of-
times so much as one Bale belonging to the Company. And this, added
he, is farther observ’d; That they afford their Freight cheaper than
the English, or any other Nation, who have Ships in those parts. Thus
Monfieur Thévenet endeavours to convince M. Beber; who would have
had Father Ambrofe have fallen out with the Hollander. But he knew
better things then to disoblige persons to whom he was so much beholding
as he was every day. For every week they allow’d the House a
certain quantity of Bread and Meat, and upon Fast-days sent them Fife,
Eggs,
Eggs, Brandy, and Wine, which were no such unkindnesses to be quarrell'd with. Monsieur Thévenot at the same time told Beber, that he should do well to repay Father Ambrose the money which he had borrow'd to pay for the Coach which he had broken to serve him, as also that which he had given the Seamen, for trying if they could discover the Companies Vessels upon the Coast. But he turn'd his deaf ear to that discourse, and would never be persuad'd to reimburse the money which Father Ambrose laid out for him. Monsieur Thévenot perceiving his unwillingness, and professing to do things handomly, put him into such a chafe, that he fell a swearing after such a violent rate, in a Parlour, that was parted only by a thin board from the place where the Mafs was laid, that one of the Fryers, just ready to go to the Altar, came forth to desire him to leave his blasphemy. But Beber's insolence took his admonition foill, that he very rudely beat the Fryer in Mr. Thévenot's presence; swearing, That had it not been out of respect to him, he would have knockt him o' the head. The Capuchin being too injuriously us'd, came to Me, being hardly able to stir his neck, by reason of one of the blows that Beber had given him. I chait his neck with Oyl of Coco's, and wrapt it up warm: but we durst not speak a word of Beber's idle action, for fear of exposing our selves to the laughter of the English and Hollanders, who would have made good sport with it. Besides thefe Enormities, he put away his Servant that had sav'd his Life, and kept his Wages. After that he went to lye at an Apothecaries house, whose Name was Monfier, who came from Goa, with a good quantity of Portugal Wine, and kept a Tavern at Surat. While he lay there he had a great Contest with the Merchant, who receiv'd the 24000 Roupies, which the King had given him for the loss which he alreadg'd that he and his Chyrurgeon had sustaine'd. For the Merchant would acknowledge the receipt of no more then 23900 Roupies, the other Hundred being deducted for Fees of the Treasury. He also main-tain'd, That the Merchant had receiv'd the 12000 Roupies which the King had allow'd him for the loss of his Blood: but it was known that the Grand Treasurer would never pay that Money. Thus when he saw that his Cheats were discover'd to all the World, he began to bethink him-self how to get away: and we observ'd, that he would fain have quitted Surat without noife. But there is such good Order taken both by Land and Sea, that no person can go away without the knowledge and leave of the Governour. For as the Countrymen that come from the other side of the water cannot return unlefs they shew a mark in their hands made with red Earth at the Custom-house; neither Horfe nor Coach can stir without a Note from the Chabander, and another for the Radders, who lye sometimes two or three Leagues from the Town. Beber nevertheless had some assurance from his Vintner, that he might get into a Boat, by bidding the Boatmen carry him to Reynel, a large Town on the other side of the water. The Master of the Boat ask'd him for his Ticket, but Beber answer'd him with his Cudgel, forcing him forward, and telling him, he was not to demand Billets of such a person as he was. As he was got half way the River a great number ofouldiers hollow'd after the Boatmen, to row the Strangers back ahoar. But Beber laid his hand upon his Sword, and compelld the Boatmen to go forward. That evening, Beber being return'd, the poor Boatmen were apprehended; and baftinado'd till they were almost maim'd. The people
people cried out, that it was the Frangui that ought to be served, and not
the poor Watermen, who had done nothing but by constraint.
Thus did this Envoy behave himself, both in Persia and India, to the
great hindrance of the French Nation. Now let us see what became of
both Boulaye and Beber after all their Extravagancies.
The Sieur de la Boulaye, according to the account given by the Hollan-
ders that were at Agra, left the Town five or six days after my departure.
Knowing I went to Surat, he had plaid his game so well with me, that
he got a Hamper of twelve large bottles of Wine for 138 Roupies, though
they cost me more, for which he gave me a Note of his hand, that I
had still in my custody, to be paid at Surat, upon the arrival of the
French Companies ships. From thence he travelled to Patna, where he
had nine or ten days, partly with the English, partly with the Hollan-
ders: from whence he departed for Daca, the Residence of the Govern-
or of the Province. The Governor of the Province of Bengal was then
the Great Mogul's Uncle, whose name was Cha-Efl-Kan, a potent
Prince, who has always under his Command thirty or forty thousand
men.
At Patna, Boulaye had a project, that from thence he might safely pafs
to China, and to that purpose he there embarqu'd with some Persia-
Souldiers, who were going to lift themselves under Chaf-Efl-Kan. But
after that, to this hour, it never could be certainly known what became
of him: but by all probable conjectures, it is verily believ'd, that the
Persian Souldiers murder'd him and his little Slave, in hopes of some
good booty. Of the truth whereof, the Observation that follows was
no small evidence. About a quarter of a mile from Daca lies a Town,
where live several mungrel Portuguese Officers, belonging to the Gov-
ernour of Bengal, as Canooneers and Carpenters, and some of the same
Nation that serve in the Cavalry of Cha-Efl-Kan. There they have also
a small Church very well built, where an Auftin Fryar officiates, to
whom, about three months after Boulaye's departure from Patna, a cer-
tain Persian in the Habit of a Souldier, with two more companions,
brought two large Books, the one in Fofio, and the other in Quarto to
sell. The Fryar, who was a mungrel also, understood no Latin; but
finding them not to be in the Portuguese Language, would have fopp'd
the Books as stolen from the Hollander, had not the Souldier been too
strong for him. These Books were thought to have been Boulayes';
who, to my knowledge, had two Chefs full, well bound, in reading
whereof he spent the greatest part of his time. His Avarice was his
Ruine; for had he taken a Bark by himself, as I did when I went from
Patna, and had oblig'd the Watermen to give him good security, he
could have run no hazard. For my part I took one with four and twenty
men, and every one, knowing I never par'd for cost, gave me excellent
security. These Barks are little Galliots, which will undertake to carry
you to your journey's end, and name your own day. If you will lye
aloft every evening, they will set up your Tents, and stop at any
Town or City to take in Provisions. I never made so pleasant a Voy-
age in my life, nor with less Trouble. For in these Barks, there is a
Room where the Sun cannot come in, where you may repose in the day
time, and sit in the cool Air on that side from whence the Breeze comes.
There is another place cover'd for your Kitchin; and another little
Garderobe for the private deeds of Nature. By the way I kill'd great
Dore
store of large Geese, Cranes, and Crocodiles, which I gave the Watermen, who were very glad of them; for they told them in the Towns as they row'd along. The people in those quarters are very good natur'd and officious. Dyet is little worth, as being the place where you may buy a hundred Pullets for a Crown: and for three or four Pence, you may buy a Fifh of a prodigious length and bigness.

Beber's end was no less sad. For when the French Companies' Ships were arriv'd, M. Caron, who commanded them, and M. Rambos, with an Armenian, who had the management of the chiefest part of the business, had been acquainted with what had pass'd at Surat, between Beber and the Capuchins. Presently Affections and Interests parted. Caron and Rambos took Beber's part; the Armenian held for the Capuchins, which was at length the ruin of Beber and Rambos. The Holland Commander going aboard to visit the Sieur Caron, upon his return would not permit the Captain to stir out of his Cabin; so that Rambos and the Armenian took upon them to wait upon the Commander. Upon this Occasion the Armenian took upon him to precede Rambos, and briskly threw himself before the French-man, who being provok'd at the Affront, gave the Armenian a swinging cuff o' the Ear before all the company. To be short, the Sieur Caron, Rambos, and Beber holding all together, the Armenian found himself too weak to resist: and in regard he had the Management of the Cash, he was accus'd of Misbehaviour, and was condemn'd to be hang'd. But because they could not execute the Sentence which they had given at Surat, they sent him away to the Council Royal of the Island of Madagascar, of which M. Mondevrue was chief, who was so far from confirming the Sentence given at Surat, that he admitted the Armenian to justify himself; and finding that he was not only innocent, but that he might be very useful to the Company, he sent him back to Surat with more power than he had before. This put Beber and Rambos into a fit of Despair, to see the person whom they thought to have ruin'd, now above them. Thereupon they found a way to get 12000 Roupies a piece for their Wages, which they pretended to be due from the Company: and with that and 24000 Roupies which Beber had of his own they Embarqu'd both together for Goa. Where, being arriv'd, Beber dy'd soon after: But as for Rambos, he return'd home again through Ispahan.
OBSERVATIONS
UPON THE
TRADE
OF THE
EAST-INDIES.

Hat Nation which has a design to settle a Trade in the
East-Indies, must be sure in the first place, to possess
themselves of a convenient place in that Country, to
 care their Ships, and shelter themselves during the
tempestuous Seasons. This want of a good Haven is
the reason that the English have not made those advan-
tages which otherwise they might have done; because
it is impossible that any Vessel should remain in those
Seas without being carin'd, or else eaten by the worms.

Therefore, because it is a long way from Europe to the East-Indies, it
would be requisite to have a retreating place at the Cape of good Hope, to
take in fresh Water and Provisions, whether going or coming; but
especially in their return, in regard that the Ships being then laden, cannot
take in Water for any long time.

The Road of the Island of St. Helen's, where the English have built
a Fort, is a very commodious place: and if the Water be not so good
upon the North-side, yet the Plain is an excellent spot of Ground to low,
with convenience of all things necessary for human support.

This advantage the English and Dutch have depriv'd all other Nations
of, by their Forts upon the Cape of good Hope, and St. Helen's. And therefore
some River's mouth, near the Cape of good Hope, ought to be fought for,
for the same purpose, which would be far more convenient than the
Danphin Island, where there is no Trade but that of buying Carvel
for their Hides; which being a Trade of so little consequence, would
ruin a Company to follow it.

The reason why I make this Proposal is, because that in the year 1648,
two Portugal Vessels being bound from Lisbon to the East-Indies, and
resolved to touch at the Cape, to take in fresh Water, mistook their just
Depths, so that the Sea running high, they fell into a Bay, 18 or 20
Leagues from the Cape, upon the Coast that looks to the West. In that
Bay they found a River, whose Water was very good; and the Blacks of the Country brought them Refreshments of all sorts of Fowl, Fish, and Bullock's flesh. There they stayed above 15 days, and before they set sail, they took two of the Negro's, which they carried along with them to Goa, to teach them the Portuguese Language; on purpose to try if they could discover by them any knowledge of the Trade of the Country. The Dutch Commander at Surat deliver'd me, to inform my self, when I went to Goa, what the Portuguese had learnt from those two Negro's. But one St. Amand, a French Ingenieur, who was Supervisor of the Fortifications of Goa, told me, That he could not make them learn one word of the Language, and that he could only guess by their signs, that they had some knowledge of Ambergreece and Elephants teeth. The Portuguese however made no question but to meet with Gold, if they could find a way to trade higher up the Country. The Revolutions of Portugal, and their Wars with Spain have hinder'd them from making any more particular discovery of the Coast. Which it were to be with'd the French would undertake, provided they gave no cause of jealousy to the Hollanders, of what they were going about.

There is also a necessity of poftelling, or at least having the liberty of some place near Surat, to ride safe in, and to wash and tallow in, in case they should be afraid by the Rain-Seasons. The reason is, because that during that ill season, at what time it is impossible to keep the Seas, the Mogul jealous of his Fortresses of Surat suffers no Foreign Vessels in the River, where nevertheless, the Ships being unladen, may ride secure from the terrible Tempests that last for five Months.

The only secure place for the Companies Vessels would be the Town of Dia, belonging to the Portuguese.

The advantage of the situation is considerabe for several reasons. The circuit of the City contains almost 400 Houses, and might be capable to receive a greater number of people, where the Ships would find all conveniences during their stay. It is seated upon the Coast of Gusarat, upon a point of the Gulph of Cambaye, looking toward the South-east. The form of it is almost round, and above half the Circle environ'd by the Sea. It is not commanded by any Hill; and the Portuguese have begun those Fortifications, which might be easily finish'd. It contains several Wells of very good Water, and a River which falls into the Sea near the City, whose Water is better than that of Surat, or Souali, and the Harbour is very commodious for Shipping.

The Portuguese, when they had first settl'd themselves in the Indies, kept there a Fleet compos'd of Galleys, Brigantines, and other light Vessels, whereby they made themselves Masters, for a long time, of all the Trade of the Places we have treated of. So that no Ship could trade, without the Governor of Dia's Passport, who made it in the Name of the Viceroy that liv'd at Goa. The Impostion, which the Ships paid, was sufficient to maintain the Fleet and Garrison; and to enrich the Governor besides.

When the Rain-Seasons are over, that the wind sits at North and North-east, you may sail from Dia to Surat in three or four Tides with light Vessels; but great Ships that are laden must fetch a compass about the Bank.

The City has no Land belonging to it, but what it stands upon, yet it would be no difficult thing to agree with the Raja, or Governor of the
the Province, and to obtain as much as should be sufficient for the Inhabitants.

Neither is the Land about it very fertile, and besides, the people are the poorest in the whole Empire of the Mogul. Nevertheless the Country is so well stor'd with Cattel, that an Ox or a Buffalo will not cost above two Piafiers.

The English and Hollanders make use of these Cattel to feed their People, and to spare the Provisions of their Ships, while they stay at Surat.

But it is observable that the Buffalo's flesh in those parts causes frequent Dysenteries, which the Bullocks flesh or Beef never does.

The Raja that commands the Country has only the Title of Governour for life. Which is common to most of the Raja's in the Mogul's Empire, whose Anceftors were Lords of Provinces, where now their Defendants only enjoy the Titles of Governours.

Having thus got peacefull of a good Post, the next thing of Importance is to choofe out two men confiderable for their Honesty, Prudence, and Skill in Trade, who are to allow'd the full of their Expences.

These two persons are to serve the Company, the one in the nature of a Prefident, with a Council, confifting of a certain number of persons, to affift him. The other in the quality of a Broaker, who must be an Idolater of the Country, and not a Mahumetan; in regard all the Workmen he has to deal with are Idolaters.

Civility and Faith of Promise are altogether requisite to gain Credit among Strangers. And these particular qualities are requisite in the particular Broakers, who are under the Broaker-General in the Provinces where the Factories are fix't.

Good Intelligence is necessary for these two persons, to understand the alteration of Manufactures.

This alteration happens either through the craft and subtlety of the Workmen and the Merchants themselves, or by the correspondence of the Broakers and Workmen.

Which alteration may cause so much damage to the Company, that the Broakers shall gain ten and twelve in the hundred by it.

If the President and Broaker-General combine with the particular Broakers and Merchants, it will be a difficult thing for the Company to avoid being deceitful, but if these two persons are but faithful and honest, the fraud may be easily remedied by changing the particular Broakers.

The Officers of a Company may be unfaithful to their Trust in this respect:

When a Vessel arrives in Port, the President for the Nation receives the Company's Letters, and the Bills of Lading, upon which he calls his Council, sends for the Broaker, and gives him a Copy of the said Bills.

The Broaker shews them to three or four of the principal Merchants of the Country, who are wont to buy by whole sale. If the President and the Broaker hold together for their own profit, the Broaker instead of facilitating the sale as he ought to do, advises the Merchants to be shie, and to offer only such a price: Then the President sends for the Broaker and these two or three Merchants; and in the presence of the Council he asks the Merchants what they will give for the Goods in the Bills of Lading mention'd. If the Merchants are resolute to give no
Observations upon the

no more than so much; The President puts off the sale 15 days longer, more or less, as he pretends himself pres'd to sell. In the meantime he sends for the Merchants several times for a shew, and at length to avoid suspicion, and to discharge himself, he asks the advice of the Council; and as they approve, orders the delivery of the Goods to the Merchant.

But though the Temptations be very great to which these two Officers are subject, by reason of their power, their frequent opportunities, and their distance from their Superiors, the Company, besides their being wary in their Election, may remedy these disorders by depriving them of that pretence, which the Dutch Commanders and Brokers have, of being constrained to fell off presently to the Merchants in gros, to avoid the expences of delay, to form an instrument of Power.

The Error which the Hollanders commit in this respect is: That their Officers bespeak every year upon Credit all the Goods which they have occasion for in the Empire of the Mogul, according to the Orders which they receive from Batavia, and order them as follows.

The credit of this Advance costs them sometimes twelve, sometimes fifteen per Cent.; so that before their laden Vessels are arrived in the Port, where they are to be sold, they are oblig'd to sell them presently off at the Merchants' rate first offered to their Brokers, to make up a present stock to pay off their Credit for the Goods bespoken for their Ships to carry back again, and to get more Credit for the next year. This is that which cherishes that confederacy between the President, the Broker and the Merchant, who makes advantage enough of this necessity of selling.

Whereas the better way were, for them to carry the same Commodities which the Hollanders do, to carry money also to pay the Workmen for the Goods bespoken for the next year.

The Company making this advantage shall not be put to pay that great interest of 12 and 15 per Cent. and besides, they shall have better Goods, and better cheap. The Ships loading shall be ready before they arrive in Port, and being quick laden they may return before the bad Season. Neither shall the Company be put to sell their Goods at a low price, because their Brokers will have time to pay, for the coming of Merchants from other parts; or else because they have time enough to send them to other places, where they are sure of a quicker sale.

Observe also, that it is far more profitable to carry to the Indies Gold and Silver in Ingots, rather than ready coin'd, for being coin'd the Money is valu'd only according to their Alloys; and there is always a defalcation made for the charge of Coinage.

The Broker also, if he be dishonest, may combine with the Master of the Mogul's Mint, which is set up in several parts of the Empire, and put a lower value upon the Gold and Silver then it deserves, by telling the President and Council, that upon the touch it appears to be no more worth. For if the silver be so valued on entry, the merchants must be.Look it.

But it is an easier thing to avoid this deceit, provided the President be a person of credit and prudence, by sending for one of the Refiners of Gold and Silver, that live in the Country, who perfectly understand the Touch of Metals, and to let him Essoy the Gold and Silver before the Broker's face. This is that which the Sieur Walkenton did for the Holland Company
in their Factory at Canton, where he bought every year six or seven thousand Bales of Silk. For by this Essay he found, that his Broker being in confederacy with the Master of the Mint, had cheated the Company of one and a half and two per cent. in the value of the Gold and Silver which was brought him from Japan, as well coin'd as in barr, to a very considerable sum of Money.

The Broker also may confederate with the Master of the Mint to ouzen the Merchant in weighing his Gold or Silver, by making use of false Weights or Scales unduly poised.

But that fraud is easily avoided, if the President and his Council will be but fo patient as to see their Metal weigh'd themselves, and take care that the Weights be right, and the Scales true.

One of the most important Observations in reference to the Trade of the Company, and discipline of their Factories is this:

To prevent the Merchants or under-Merchants, Accomptants and under-Accomptants, who officiate under the Commanders and Brokers, from driving any particular Trade by themselves, for they having a familiarity with the men of Manufacture, and finding by the Letters of Advice what Goods are likely to be most vendible next year, buy them up upon their own accounts, and find a way to lade them off in the Company's Vessels, to the great damage of the whole, though to the great gain of particular people.

And this the President permits them to do, either for his own Interest, or by connivance under the pretence of their small Wages. The Captain of the Vessel also winks at what they do, because he has a spell for loading and unloading. And because these people having no great Stocks, are desirous to put off their Goods with the first opportunities, they give order to their Correspondents to under-sell the Company ten or twelve in the Hundred, which is the absolute ruin of a Trade.

To remedy this disorder there ought to be a Fiscal, or King's Proctor, in every of the chief Factories belonging to the Company, to act in the King's Name, and by his Authority.

He is to be independent from the President and the Broker, in the Exercise of his Office; so that he may have an eye, as well upon their behaviour, as upon the demeanour of the under Officers.

He ought to be a person of good Credit, resolute and vigilant; and he must have a strength of men correspondent to his Employment, and a Deputy to act under him.

He is to have good Information of the departure of all Ships when they are once laden, and when they are ready to set sail for the Port whither they are bound. When he hears of the Arrival of any Ship, he ought to go himself, or send his Deputy with a sufficient Guard, to take an Accompt of the Ship's Lading.

If it be a place near to which there are any small Islands, or by-Nooks, it behoves him to take care that no Goods be privately convey'd aloof in those private corners, where there are receivers a now ready: and whatever he finds thus privately unladen he shall have power to confisicate.

He shall also confiscate whatever he finds not Mark'd with the Company's Mark.

He may also discharge any inferior Officers to whom any such Bales shall
shall belong; and for the superior Officers, he shall complain of them to the Company.

He shall have pow'r to open all private Letters, to inform himself of Prohibited Goods, and Private Correspondencies.

This Prohibition of Private Trading cannot be too severely impos'd, and it is observ'd with so much exactness in Holland, that when one of the Company's Ships is ready to set sail from Amsterdam, a Burgomaster gives the Captain and all the rest of the Seamen their Oaths, that they shall be contented with their Wages, and meddle with nothing of Trade.

All the Officers of the Factory should be advance'd by degrees, so that a sub-Accomptant may have hopes to be a President, that the hopes of Advancement may oblige them to live with more credit, and cause them to study to make themselves more capable of all the Intrigues and Subtilties of the Trade of the Country.

It is of great importance not to shew any favour in this particular of preferment, unless he have pass'd through all particular Degrees and Offices beforehand. And thus much concerning the Discipline of the Factories.
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; And also of the Weights and Prices of the said Commodities.

Of their Silk.

Asembasar, a Village in the Kingdom of Bengal, 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-hundred-thousand pound, at sixteen ounces to the pound. The Hollanders usually carry away six 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 also brought into the Kingdom of Guzerat, 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 Worsted Carpets are made at Vettapour, some twelve leagues from Agra.

In the second place they make Satins with streaks of Gold and Silver; others plain: with Taffata's after the same fashion.

In the third place they make Patoles, which are a sort of Silk-fluff 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 Kasembasar is yellowish, as are all the raw-Silks that come from Persia and Sicily; but the Natives of Kasembasar have a way to whiten it, with a Lye made of the ashes of a Tree which they call Adam's Fig-tree; which makes it as white as the Palestine-Silk. The Hollanders send away all their Merchandize which they fetch out of Bengal,
The Commodityes of the

gala, by water, through a great Canal that runs from Kasembar into Ganges, for fifteen leagues together; from whence it is as far by water down the Ganges to Oungely, where they lade their Ships.

Of the Calicuts: and first of the painted Calicuts, call'd Chites.

Chites or Painted Calicuts, which they call Calmendar, that is to say, done with a Pencil, are made in the Kingdom of Golconda; and particularly about Malipatan. But there is made so 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 so beautiful, neither for the figures nor the fineness of the Linnen. Those which are made at Lahor, are the coarsest, and consequently the cheapest of all. They are sold by Corps, every Corge consisting of twenty pieces, which cost from 16 to 30 Roupies.

The Chites which are made at Seronge, are sold from 20 to 50 Roupies the Corge, or thereabouts.

These Chites serve for Coverlets for Beds, for Sofra's or Table-cloaths after the Country-fashion, Pillow-bears, Handkerchiefs, but more especially for Waist-coats as well for the men as women in Persia.

The fine Calicut-Chites are made at Brampour; and are us'd for Handkerchiefs by those that snuff Tobacco.

The women also, over all Asia, make Veils of these Calicuts, to wear over their heads, and about their shoulders, which Veils are call'd Ormis.

The Basla's or Calicuts painted red, blue, and black, are carr'd white to Agra, and Amadabat, in regard those Cities are nearest to the places where the Indigo is made that is us'd in colouring. They cost 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 sides. The Indians have a way to dip some of these Calicuts in a certain water that makes them look like Water'd-Chamlets, which adds also to the price.

That sort which is sold for two Roupies, and so onward till ye come to twelve, is transported to the Coast of Melinda, and it is the greatest Trade the Governour of Mozambique drives, who sells them to the Caftres, that vend them again among the Abyssins, and into the Kingdom of Saba: for those people not understanding the use of Soap, need no more but only to wash these Calicuts in water. That sort which is valued from 12 Roupies upward, is transported to the Philippine-Islands, the Islands of Borneo, Java, Sumatra, and other adjacent places. Where the women wear no other clothes, then 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.

White Calicuts come partly from Agra, and about Lahor, part from Bengal: some from Bronda, Baroche, Renomsari, and other places. They are brought out of the Loom to Renomsari, and Baroche, where they are whiten'd by reason of the convenience of their Meadows, and the great store of Limons that grow thereabouts. For the Calicuts are never so white as they should be, till they are dip't in Limon-water.
The Calicuts that come from Agra, Lahore, and Bengal, are fold by the Corge, and they are of several prices, from seventeen Roupies to three or four-hunder'd, as the Merchant will have them wov'n.

The Calicuts that come from Renonfuri, and Baroche, are one and twenty cubits long, new out of the Loom; but in the whitening they shrink to twenty cubits.

Those of Brodah, twenty cubits from the Loom, and shrink in the whitening to nineteen and a half.

All the Calicuts or Bafra's that come from these three Cities, are of two sorts: for some are broad, some are narrow. The narrow are those I have already mention'd; the prices whereof are various, from two Mamoudi's to six.

The broad Bafra'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-hundred Mamoudi's a-piece. I saw two pieces fold for a thousand Mamoudi's.

The English bought one, and the Hollander another, each Piece containing eight and twenty cubits.

Mamaded Alibeg returning into Persia out of India, where he had been Embassador, presented Cha-Sef the second with a Coco-nut, about the bigness of an Austrich-egg, all beset with Pearls: and when 'twas open'd there was taken out of it a Turbant that had sixty cubits of Calikut in length to make it, the Cloath being so fine, that you could hardly feel it in your hand: For they will spin their thread so fine, that the eye can hardly discern it, or at least it seems to be but a Cob-web.

Twisted Cotton.

Cotton twisted and untwisted comes from the Provinces of Brampour, and Guzerat. Untwisted Cotton is never transported into Europe, being too cumberlinge, and of little value; only they send it to Ormus, Baljara, and sometimes to the Philippine-Islands, and the Islands of Sinde.

As for the twisted Cottons, the English and Hollander transport a good quantity, not of the finest, but of that sort which is price'd from fifteen to fifty Mamoudi's: 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, Indowa, and Corse, a day or two's journey from Agra: which is esteem'd the best of all. It is made allo eight days journey from Surat, in a Village called Sarquess, two leagues distance from Amadhabat. 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 Mean of Surat, which contains 42 servis's, or 34 and a half of our pounds, is valu'd from 15 to 20 Roupies. They make as good as this at Baroche. That which is made up about Agra is made up in half Balls, and is the most sought for in all Indi.
It is sold by the Mein, which in those places contains 60 Surres, or 51 and three quarters of our pounds. The usual price is from 36 to 40 Rupees. There grows also Indigo some 36 leagues from Brampoor, about a great Village call’d Rount, and round about the neighbouring Towns in the road to Surat: Of which the Natives usually make above a hundred’d-thousand Rupees.

There comes Indigo also from Bengal, which the Holland-Company transports for Maslipatan. But they buy this Indigo, and that of Brampoor and Amadabat, cheaper by 24 in the hundred, 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 two latter. The second cutting is worse then the first by ten or twelve in the hundred. And the third worse then the second by 1 in the hundred. The difference is found by breaking a piece of the Paffe; 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 then the third.

When they have cut the Herb, they throw it into Pins 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 hundred paces in circuit, and being half full of water, they fill them quite up with the Herb. Then they bruise and jumble it in the water till the leaf, for the stalk is worth nothing, becomes 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 Asia 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 Linnen-cloth before their faces, and that their nostrils be well-stop’d, 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 all this caution, they that have sifted Indigo for nine or ten days, shall spit nothing but blew 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 blew within.

As they take the Paffe out of the Baskets with their Fingers dipp’d 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 Paffe out of the Baskets to make it into Lumps, lay it in the Sand, which mixes with the Paffe, and fouls it. But when the Merchants burn it, the Indigo turns to Ashes, and the Sand remains. The Governors do what they can to make the Natives leave their Knavery.
Knavery; but notwithstanding all their care, there will be some deceit.

Salt-Peter.

Great store of Salt-Peter comes from Agra and Patna; but the refin'd cloths three times more than that which is not. The Hollander have set up a Ware-Houle fourteen Leagues above Patna, and when their Salt-Peter is refin'd, they transport it by water by Oguoli. A Mein of refin'd Salt-Peter is worth seven Mamoudi's.

Spices.

Cardamom, 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 Vifapour, 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 Asia, at the Tables of great Princes. Five hundred pound of Cardamoms, are price'd from a hundred to a hundred and ten Rials.

Ginger is bought in great quantities from Amadabat, where there grows more than in any other part of Asia; and it is hardly to be imagin'd how much there is transported candied 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 Coast of Malavare; and Tintorin and Cajent are the Cities where it is brought up. Some of this Pepper comes from the Territories of the King of Vifapour, being vended at Rejapour, a little City in that Kingdom. The Hollander that purchase it of the Malavares, do not give Money for it, but several sorts of Commodities in Exchange; as Cotten, Opium, Vermilion, and Quicksilver, and this is the Pepper which is brought into Europe. As for the little Pepper that comes from Bantam, Aschen, and some other parts toward the East, there is none of it carried out of Asia, where it is spent in vast quantities, especially among the Maminetans. 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 thirteen or fourteen Mamoudi's the Mein; and so much I have seen the English give for it, to transport it to Ormus, Balsara, and the Red Sea. As for the great Pepper, which the Hollanders fetch from the Coast of Malavare, five hundred pound in truck brings them in not above thirty-eight Rials; but by the Commodities which they give in Barter, they gain Cent. per Cent.

The Nutmeg, the Nutmeg-Flower, 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 liv'd 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 besmirch'd with a viscous 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. These Birds being very greedy after Nutmegs, come in flights to gorge themselves with the pleasing Spice, at the seafon, like Felseines 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's Projects, you may buy Cloves at Macassar without purchasing them of the Hollander; in regard the Islanders buy them of the Dutch Captains and Soldiers, which the Hollanders have in those places where the Cloves grow, giving them in exchange Rice, and other necessaries for the support of life, without which they would starve, being very badly 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 six or seven in the hundred, being better than the Money of the Island, though it be Gold, by reason the King sometimes enhances the value of it. The places where Cloves grow, are Amboyna, Elisas, Serram, and Beuro.

The Islands of Banda also, in number six, viz. Nero, Lontour, Poulay, Rosetum, and Grenaput, bear Nutmegs in great abundance. The Island of Grenaput is about six Leagues in compass, and ends in a sharp point, where there is a continual fire burning out of the earth. The Island Damme, 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's at Surat, was as follows.

The Mein of Surat contains forty Serres, which make thirty-four of our Pounds, at sixteen Ounces to the Pound.

A Mein of Cloves was sold for a hundred and three Mamoudi's and a half.

A Mein of Mace was sold for a hundred and fifty-seven Mamoudi's and a half.

Nutmegs for fifty-six Mamoudi's 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,
King of Candy, from the name of his principal City, being a sworn Enemy to the Hollanders, 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 expence 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 confum'd. When it was cold, the upper part became a Paste like white Wax, of which they made Tapers to let 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 Kochin. 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 wafh'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.

Saffron 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 Balsam, which comes from Arabia, fifteen Mamoudi's.

Cassia, two Mamoudi's.

Sugar Candy, eighteen Mamoudi's.

Alutinet, a sort of Grain, very hot, one Mamoudi.

Annise-seed gros, three Mamoudi's and a half.

Annise-seed small and hot, one Mamoudi and a half.

Oupelote, a Root, fourteen Mamoudi's.

Cointre, five Mamoudi's.

Auzerout, from Persia, a hundred and twenty Mamoudi's.

Aloes 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-Cabouli, a certain Root, twelve Mamoudi's.

There is a sort of Lignum Aloes very Gummy, which comes to, by the Mein, four thousand Mamoudi's.
The Commodities of the

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 Persia for the same 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 Pilsmires foul it, as in Bengal, where it grows in a heathy place, full of Shrubs, where those 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 cleansing 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 Chests. The price is about ten Pence the pound.

Powder'd Sugar is brought in great quantities out of the Kingdom of Bengal, it causes 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 Venom more dangerous, or that sooner works its effect. Loaf-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 Brampur, 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 Brampur; sometimes there has been so much that the Natives have let vast quantities rot upon the ground, for want of gathering.

Coffee 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 Chaldea, Arabia, Mesopotamia, and the other Provinces of Turkey. It was first found out by a Hermite, whose name was Sheck-Siadas, 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 fairs it self 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 gilding silver, put into their frip'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 wov'n with Silver. As for Taffata's, you are only to mind whether the pieces be all of a fineness, and to fee 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.
Deceits in Indian Commodities.

The colours of those Carpets 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 Broker is to judge of the largeness, beauty, and fineness of those Carpets which are wrought with Gold and Silver, and whether they be fine and rich. But whether they be Carpets, or other Stuffs 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 weigh a Crown or two Crowns in a piece that comes but to fifteen or twenty Crowns. Those that whiten their Calicuts, to save charges of a few Limons, will knock the Calicuts excessively upon a Stone, which does fine Calicuts a great injury, and lowers 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 bepeaks be finisht'd before the end of the Rains, for the thicker the Water is 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 Calicuts, and between the neatness of the work; but for the fineness and other qualities, they are not so easily discern'd, and therefore the Broker 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 Broker 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 then that which is uppermost, into one Main. Which in a great quantity mounts high; for there are some Cottons that are worth an hundred Crowns the Main. These two cheats being
The Commodities, &c.

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 examin every Mein Skain by Skain. When this is done, they who are order’d to be at his examination, are oblig’d to fix to every Bale a ticket of the weight and quality: for if there be a faileur, 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 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 sticking 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 Governour 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 meet 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.

FINIS.
A COLLECTION
OF SEVERAL
Relations & Treatises
Singular and Curious,
OF
JOHN BAPTISTA TAVERNIER,
Baron of Aubonne.
Not Printed among his first Six Voyages.

Divided into Five Parts, viz.
I. A new and singular Relation of the Kingdom of Tunquin, with several Figures, and a Map of the Countrey.
II. How the Hollanders manage their Affairs in Asia.
III. A Relation of Japan, and the Cause of the Persecution of the Christians in those Islands; with a Map of the Countrey.
IV. A Relation of what passed in the Negotiation of the Deputies which were at Persia and the Indies, as well on the French King's as the Company's behalf, for the Establishment of Trade.
V. Observations upon the East India Trade, and the Frauds there subject to be committed.

Published by EDMUND EVERARD, Esquire.

IMPRESSIUR hic Liber, cui Titulus, A Collection of several Relations and Treatises, &c.

LONDON,
Printed by A. Godbid and J. Playford, for Moses Pitt at the Angel in St. Paul's Churchyard. 1680.
A COLLECTION OF SEVERAL

RELATIONS & TRAVALS

PUBLISHED IN CPARTMENT

TO

JOHN BARTRAM I, JUNIOR.

IN THE AMPHIBIA

THE THIRTEEN YEARS OF HIS LIFE.

PART THE FIFTH.

PRINTED BY B. OWEN.

AT THE ROYAL EXCHANGE.

LONDON.

1791.
TO THE
RIGHT HONOURABLE
Sir Robert Clayton,
LORD MAYOR ELECT
OF THE
CITY OF LONDON.

My Lord,

H.E. Encouragement the City-Trade and Foreign Discoveries is like to find under Your Lordship's Magnificence, ought to be the chief Encouragement of any Publick-spirited Person to render unto You all due Acknowledgments and Testimonies of Honour in this kind. The City of LONDON is doubtless the Head and Promotress of all English Trade,
and Your Lordship is the designed Head and Representative of the City: That Obligation Forein Traffique hath to London, London oweth partly to the wise Councils and Government of its Chief Magistrate, and it scarce ever had any, of whose Prudence Courage, and Moderation, it ought to conceive greater hopes than of Your Lordship's. Hard Weather needs Resolute Pilots, and Good Magistrates are ordinarily sent by God against bad Times: And far be it from us that we should make Times worse than they are. But as it hath been my bad more than my good Fortune to be some years ago the first Avant Courier, who from the Enemies Camp brought the Tidings of these Hellish Attempts, that now cause our Domestic Troubles; so I in this Book present to Your Lordship, and all England, an unavoidable and impartial Argument, to shew that our Fears from Jesuitical Practices are much less magnified, than they are by them beyond measure extenuated, by a new Popish Device of Creating Security: For herein Your Lordship may see what the Jesuits are, where ever they get Footing and Credit, in the furthest part of Japan, as well as in Venice, Paris, Ireland, and England.

Calum non Animam mutat, eum trans mare current.

You shall observe (I lay) how these Ignominious Covetousness and State-undermining, brought
brought the greatest Rebellion, Bloodshed, and Massacre upon about 60000 Christians at one blow, that ever was seen in those Eastern Parts of the World; and how thereby some Hundred Thousands in after Persecutions were destroyed; nay, and the whole Christian Name quite extirpated (in hatred of their Practices) by Heathen Monarchs, who could not think their Heads, Crowns, nor Estates, to be otherwise safe from the Factionous Disciples of this Loyola. Yet all theirs, and their secret Factors Devices, will (I hope) come to nought, if we follow those moderate, peaceable, and judicious Counsels, Your Lordship's Eloquent Speech hath set out unto us; begetting a sober and hearty Harmony twixt Prince and People. If the Ship be kept in good order within, there's little to be fear'd from Storms without. I remark, That it depended much on the Tribunus Plebis, or Lord Mayor of the old Rome, (most like to our London in Policy and Magistracy) to keep it and the whole Government in an even temper, and to maintain a Lovely Correspondency betwixt the Senate and the People; and it was by him that the Enemies or Friends of the Commonwealth ordinarily wrought their ends of Peace or Disturbance. Therefore as Your Lordship hath always appeared, as well in your Actions as in your Words, a Sincere and Brave-spirited Patriot, a Moderate and Reconciling Subject, it is not to be doubted
doubted but that Your Lordship will give that Satisfaction to the Court, City, and Country, and even to all Forein Traffiquers themselves, that is justly expected and conceived of you. So that Quiet, Peace, Trade, and Forein Discoveries, being encouraged and promoted in your Times, your Name shall be not onely respected and honoured among your Countreymen, but also in those remotest parts of the World, where this small Work (most necessary for all East India Merchants and Travellers) will found it out, and teftifie with all the due Respects and Obligations on the Public Accompt of,

Your most Humble and

Dutiful Servant,

EDMUND EVERARD.
THE WORLD being an ample Volum, in whose Extent and Varieties the Framer's Wisdom and Attributes are manifestly read and set out, it seems that great Travellers are the best Scholars and Proficients in this Book; since one's Native Country is but as a single Leaf, where all the Singularities are not to be seen which are found in the other.

--- Non omnis fert omnia Tellus.

And the truth of it is, those Ancient Philosophers, who have first laid the Foundations of Arts, Sciences, and Commonwealths in the World, were Travellers into these very Eastern Parts, (partly described by us here) whence they brought home all their Knowledge; it being here that Man and Knowledge itself had their first beginning. So that wise Travellers are not unlike
like those rich laden Vessels which through many dangers bring wholesome and profitable Cargo's, Drugs, and other Conveniences, to be dispersed among the several Societies of their own Country: They are like those diligent Master-Bees, who run divers miles to extract out of many bitter Herbs that sweet Liquor, which they afterwards kindly refund to be enjoyed at home in common, in the hardest Seasons of the Year, by their Fellows. What costs them dear, others have it cheap: And there's scarce any Private Persons in the Commonwealth, to whom we owe greater Honour and Thanks, than to Worthy Travellers and Discoverers of Foreign Countries.

Yet it may be truly said, That Ancient Travellers and Geographers have but as course Limners and Coast-Drivers, drawn a very rough Draught in their Relations of those Countries they described unto us, in comparison of some later Writers, who also sometimes do but copy their Predecessors Stories; and Merchants, with most other Travellers, are weather-driven by their private Occasions or Misfortunes, to take but a Cur- sory Survey of Places, and so give but an answerable account of the same to the World.

But among all the Ancient and Modern Travellers, none had such fair Opportunities and Advantages as the Illustrious Monsieur Tavernier had, to make a true, profitable, and exact Relation of the Singularities of those Remote Parts of Asia, where he past so many Years.
Tears in great Splendour, as shall appear by the ensuing Considerations and Qualifications of a good Traveller.

1. He from his Youth had a strong Inclination to Travel, which secret Instinct is certainly a Preordination of God for an Undertaking; and this unseen Impulsion carries such extraordinary Instruments cheerfully and prosperously through all the Difficulties, others of a contrary disposition would never wade thorough, for whom it would be in vain to strive against the current of Nature.

2. This Travelling Genius made him begin early to fit himself for his design, and soon to go about it. He was therefore sufficiently imbued in his Intellectuals with all due knowledge of Sciences, Language, and Geography, and precedent Travellers Maps and Books, without all which common Travellers cannot conceive so soon and so orderly, nor reap so much benefit for themselves or others.

3. But Speculations without Experience are but unprofitable Notions; and the Experiments of this kind are not to be had without great Means and Expense, for want of which many a good Undertaking is Still-born.

Haud facile emergunt, quorum virtute tibus obstat
Res angusta domi——
PREFACE.

is an old and true Saying. But our noble Tavernier had an ample Estate, drove a great Trade, had Money in abundance, and a Prince's or Embassador-like Retinue, without which and great Presents none is scarce look'd upon in Luxurious Asia, fit for admittance into great and worthy Companies, where Knowledge may be attained; so that he thereby soon got into the Presence, Familiarity, and Closets of the Emperours, the Ministers of State, and the Philosophers of Persia, Mogol, &c. and got into the Acquaintance and Conversations of the leading and common Merchants, Traffickers, and People; and knew their Languages very well: for it is in vain to have Eyes, if one have not also a Tongue in such cases.

4. And whereas Learning and Riches do sometimes render narrow Souls of a more proud and unsociable temper, Monsieur Tavernier is by Nature and Education, an obliging, cheerful, and insinuating Traveller, and of a graceful Countenance. Comely Personages are beloved almost as soon as they are seen; and those that have but fair Souls, are not so till after they are known. Now Monsieur Tavernier having both these Advantages, had a free entrance into the Friendship and Notions the Indians (great or small) had concerning the Natural, Mechanical, Political, Religious, and Trading State of their own Countrey; which be made more his business to know, than to grow more rich.

And
And at some times he would reckon Thousands of Pounds as nothing to attain his ends in this point of Knowledge and further Experience; as the perusal of this his own Work, and Persons now in London, that knew him in and after his Travels, can fully testify.

5. Moreover, Mutual Help of Persons equally understanding and curious, is a great advantage in such Researches and Observations as these. Now John Baptist Tavener, besides many other Heads and Hands, had herein the Assistance of a Brother, as complete a Traveller as himself in those furthest Parts of Asia, and had no less the foregoing Qualifications in Person and Estate than this his Brother John Baptist had, as the Reader may well perceive by this Volume of Travels.

6. And as for the Time; Six Voyages, and about Forty Years Abode in those Countries they do describe, did render these Brethren's Knowledge vast, their Experiments tried over and over, and this their Account more sure and exact (as I said) than that of any other Traveller heretofore.

7. And finally, to confirm the undoubted Credit that's to be given to this Nobleman and his Relation, (who is above all design of Flattering or Deceiving the Reader) you may meet with several Worthy Persons in this City and the Court of England; and I myself, who was at Paris some few years ago at Monsieur
Tavernier's Arrival, and who can witness the grand Esteem, the solemn Honours and Thanks, that were then given him by Persons of all Ranks and Degrees, the French East India Company's Admiration and Recommendation of him, that he had done his King and Country more Credit in those proud Eastern Courts than ever any did before him; the French King's employing of him there; the Rarities he brought home to the Learned; the vast Riches and Memoirs he gained for himself, and the incomparable Jewels and Singularities he brought to the French King; the Titles of Lord and Baron conferred upon him extraordinarily, though he were a Merchant and a strict Protestant. These (I say) Public and Private Testimonials do show what Credit other Nations and his own (which is Singular) had given to him. But in a word, his own Observations herein gathered will prove it better.

But if any desire to have some Account of the Work itself, the Newness, Profit, and Satisfaction the very Subject must needs yield to all Persons and Professions cannot but be acceptable.

The Naturalist shall have Plants, Minerals, Animals, and Phænomena's never seen in our Climate. And about Physic, the Law, Music, and Poetry, more Time
Time and Trials are required in those Countries than here; and you shall accordingly read of Cures done that draw near to natural Miracles.

The Divine will see things worth his Observation in their Religion and Morals, wherein they may confound the very Christians; whereof I'll only touch but thus much: That by the Light of Nature those Heathens own a Supreme Deity, and a Future State of Happiness and Torments; and do in view of the same most strictly keep the Civil and the Ten Moral Commandments, much answerable to ours, which their Prophets have left to them. So that they punish Murder and Adultery even in Princes and Princesses; terrible Examples whereof you may here read at large. And the Church and State Government are subservient in a Subordination, the one being a Prop to the other.

Even Statesmen may find Subject of weighty consideration, in the Antiquity, Model, and Exactness of their Government. As for instance: Though they have a special regard to Monarchy, so as to keep the Succession within the same Line; yet the Great Constable, and the King's Council have Power left them to propose and chuse the fittest Person among the Royal Children, or Col-lateral Successors, who is nominated in the King's Life-time, to prevent after Disturbances. They have also
also on the other side very singular and unimitable ways to prevent the Insurrections, Divisions, and Rebellions of the Militia and the People.

But above all, the Traveller and Traffiquer into those Parts will be like to run into a thousand Inconveniences, and Losses of Health, Life, and Estate, without being guided by such Directions as he carefully gives herein, which others cannot possibly so soon and so well know.

It is in fine herein declared, by what means the French, Holland, and Portugal East India Companies were Settled, Improved, and Worsted in those Countries; also the Coinage, and the Reduction thereof to ours; the particular places where all sorts of East India Commodities are best and cheapest had; the Rates and Exchange Returns are here to be found; the manner how to know their Falsifications in Gold, Silver, Jewels, Drugs, Silks, Linen, and all the other Merchandizes which are brought from those Nations are here set down: It being otherwise hard or impossible to escape the Cheats of the Persians, Chineles, and Japoners, without such Instructions.

He says no more, but that in this Work was employed the Help of another Worthy Gentleman, who labou'd in
in the first Volum of Tavernier's Translation; but it was brought to an end and perfection by me, who had the occasion to be more particularly acquainted with Monsieur Tavernier himself, his Native Tongue, and other Particularities abroad.

Edmund Everard.
The Table to Tavernier's Volum of Japon, China, and Tunquin, &c.

A Relation of Japon, and of the cause of the Persecution of the Christian in those Islands.

A Relation of what pass'd in the Negotiation of the Deputies which were sent to Persia and the Indies, as well on the behalf of the French King, as of the French Company, for the settling of Trade.

Observations upon the Trade of the East Indies.

Of the Commodities which are brought as well out of the Dominions of the Great Mogul, as out of the Kingdoms of Golconda and Vilapour, and other neighbouring Territories. And also of the Weights and Measures of the said Commodities.

Chap. 1. A discourse in general concerning the City of Tunquin, and of the manner how the Author came to have knowledge thereof.

Chap. 2. Of the Situation and Extent of the Kingdom of Tunquin.

Chap. 3. Of the Quality of the Kingdom of Tunquin.

Chap. 4. Of the Riches, Trade, and Money of the Kingdom of Tunquin.

Chap. 5. Of the Strength of the Kingdom of Tunquin by Sea and Land.

Chap. 6. Of the Manners and Customs of the People of the Kingdom of Tunquin.

Chap. 7. Of the Marriages of the Tunquineses, and their Severity toward Adulteresses.

Chap. 8. Of the Visits, Feasts, and Paftrimes of the Tunquineses.

Chap. 9. Of the Learned Men in the Kingdom of Tunquin.

Chap. 10. Of their Physicians, and the Diseases of the Tunquineses.

Chap. 11. Of the original Government and Policy of the Kingdom of Tunquin.

Chap. 12. Of the Court of the King of Tunquin.

Chap. 13. Of the Ceremonies observ'd when the Kings of Tunquin are advanced to the Throne.

Chap. 14. Of the Funerall Pomp of the Kings of Tunquin, and of their manners of burying their Dead.

Chap. 15. Of the Religion and Superstition of the Tunquineses.
Of the Government of the Hollanders in Asia.

Chap. 1. Of the Island of Formosa, and how the Hollanders possessed themselves of it, and how it was taken from them by the Chineles. 57
Chap. 2. Of Maurice Island, where they cut Ebony. 61
Chap. 3. Of the Grandeur of the General at Batavia, and what befell his Wife and his Niece. 65
Chap. 4. Of General Vanderbrong, and of the Original of the City of Batavia. 69
Chap. 5. Of the Countrey about Cochín, and how the Holland General crown'd one of the Indian Princes. 74
Chap. 6. Of the Sieur Hollebrand Glins, President of the Factory at Ormus. 77
Chap. 7. Touching the Islands of the Prince. 79
Chap. 8. How the Hollanders sent to declare War against the Persians, and of the ill success of their Fleet. 80
Chap. 9. Of the Severity of the Holland Commanders in the Indies. 83.
Chap. 10. Touching the Women. 85
An Alphabetical Index to the Map of Tunquin, made on the place by B. Tavernier.

The first Figures are Longitude, the second Latitude.

An Alphabetical Index of all the Towns in the Map of Japan.
<table>
<thead>
<tr>
<th>Column 1</th>
<th>Column 2</th>
<th>Column 3</th>
<th>Column 4</th>
</tr>
</thead>
<tbody>
<tr>
<td>Value 1</td>
<td>Value 2</td>
<td>Value 3</td>
<td>Value 4</td>
</tr>
<tr>
<td>Value 5</td>
<td>Value 6</td>
<td>Value 7</td>
<td>Value 8</td>
</tr>
<tr>
<td>Value 9</td>
<td>Value 10</td>
<td>Value 11</td>
<td>Value 12</td>
</tr>
<tr>
<td>Value 13</td>
<td>Value 14</td>
<td>Value 15</td>
<td>Value 16</td>
</tr>
<tr>
<td>Value 17</td>
<td>Value 18</td>
<td>Value 19</td>
<td>Value 20</td>
</tr>
<tr>
<td>Value 21</td>
<td>Value 22</td>
<td>Value 23</td>
<td>Value 24</td>
</tr>
<tr>
<td>Value 25</td>
<td>Value 26</td>
<td>Value 27</td>
<td>Value 28</td>
</tr>
<tr>
<td>Value 29</td>
<td>Value 30</td>
<td>Value 31</td>
<td>Value 32</td>
</tr>
<tr>
<td>Value 33</td>
<td>Value 34</td>
<td>Value 35</td>
<td>Value 36</td>
</tr>
<tr>
<td>Value 37</td>
<td>Value 38</td>
<td>Value 39</td>
<td>Value 40</td>
</tr>
<tr>
<td>Value 41</td>
<td>Value 42</td>
<td>Value 43</td>
<td>Value 44</td>
</tr>
<tr>
<td>Value 45</td>
<td>Value 46</td>
<td>Value 47</td>
<td>Value 48</td>
</tr>
<tr>
<td>Value 49</td>
<td>Value 50</td>
<td>Value 51</td>
<td>Value 52</td>
</tr>
<tr>
<td>Value 53</td>
<td>Value 54</td>
<td>Value 55</td>
<td>Value 56</td>
</tr>
<tr>
<td>Value 57</td>
<td>Value 58</td>
<td>Value 59</td>
<td>Value 60</td>
</tr>
</tbody>
</table>
A New and Particular

RELATION

Of the KINGDOM of

TUNQUIN:

With a MAP of the COUNTRY and
several FIGURES.

CHAP. I.

A Discourse in general concerning the City of Tunquin, and of the Manner how the Author came to have knowledge thereof.

HE Kingdom of Tunquin has been long unknown to the People of Europe; neither have they, who have given us Relations thereof, well understood the Country, as having trusted too much to defective and fabulous Descriptions and Observations. Not that I am willing to be over severe in cenfuring; but submissively I am bold to affirm, That this which I here make Public was extracted out of my Brother's Writings, of which I had the over-looking in
my second Voyage that I made to the Indies; and of which I was the more confident, for that the Author had been one who had made Eleven or Twelve Voyages from Batavia, Bantam, and Achem, to Tunquin. Other Observations I collected from the Tunquinesi themselves, with whom I have had several Discourses, during the time that I was at Batavia and Bantam, where they principally trade. And that which gave me the more light was this; That those Merchants several times bring along with them some of their Bonze's or Priests, as also some of their Learned Men to teach their Children to Write and Read. For these Merchants when they make a Voyage by Sea, carry all their Families along with them. And from these Bonze's and other Learned Men I had several Observations and Memoirs in Writing, as being desirous to be inform'd by me of the Government and Situation of our France. And as I was never without an Atlas and some other particular Maps, they were ravish'd with admiration, when I shew'd them the Structure and Composurc of the whole World, and the Situation of its several Kingdoms and Estates.

Therefore may the Reader with the more pleasure and delight peruse these Relations, when he has so much reason to be persuaded that they are cordially done, and that they are made public by a person whose sincerity has no design to abuse him. My Brother, who was a person both cunning and courageous, and one that lov'd to Travel as well as my self, having heard much talk in the Indies of the Grandeur of the Kingdom of Tunquin, resolv'd to go thither; and as he had a particular gift to learn a Language in a little time, he soon grew familiar with the Malay, which is the Language of the Learned in those quarters of Asia, as Latin is among Us in Europe. He understand'd that Silk, Musk, and other Commodities of the like nature, were much cheaper there than in other places adjoyning, and that the People dealt with more fairness and honesty. Upon the encouragement of which Information he prepar'd a Ship, and made his Voyages with good success.

He always carri'd with him a good Sum of Money; and more than that, he store'd himself with a considerable number of small Curiosities, to present the King and his Nobility, according to the general Custom of all the Eastern Countries.
Thus he came to be well receiv'd the first time that he let foot in the Country; so that the Customer being by him oblig'd with a small Clock, a pair of small Pistols, and two Pictures, which were the Pictures of two Courtiers, immediately gave notice to the King of his arrival. Thereupon having order to attend the Court, and coming to kiss the King's hands, the whole Assembly was surpris'd to hear a Stranger, born in a Country so far distant, speak the Malay Language so fluently. The King gave him a favourable reception, and kindly receiv'd the Present which he brought along with him. It was a very noble Sword, of which the Handle and Hilt were all over adorn'd with Rubies and Emrauls, with a Backsword Blade. To this he added a pair of Pistols, adorn'd and inlaid with Silver, a Persian Saddle and Bridle, embroide'rd with Gold and Silver, a Bow and Quiver full of Arrows, and six Pictures, like those which he had given the Customer. These things highly pleas'd the King, who presently drew forth the Sword out of the Scabbard, the better to look upon and consider it. At length one of his Sons took it up, to try whether it would fit his hand as well as those of his own Country, and offer'd to make a blow. My Brother, seeing the young Prince handle the Weapon gracefully enough, after the manner of the Country, told the King; that if he pleas'd, he would show the King how they handled that Weapon in France, of which the King readily consented to be a Spectator.

This was my Brother's first Reception at Court; for he made several Voyages to Tunquin, and every time that he return'd, they still the more and more obligingly entertain'd him. But that which fix'd him more in the good opinion and favour of the King and Lords of the Court, was his frolic and gentle behaviour in playing with them for several large Sums, insomuch that being one that ventured deep, he lost above 20000 Crowns in one Voyage. However the King, who was a generous Prince, would not suffer him to be a looser; but gave him those considerable Presents that suppli'd his losses. By means of my Brother's thus long sojournning in Tunquin, and the familiar acquaintance which he had at Court, together with the Trade which he drove in the Kingdom, as he was diligent to inform himself of all the Curiou's of the Country, it was easie for me upon
the same foundation to lay the Structure of these Memoirs. Though I may safely say, I was no less laborious in my own particular, and by the frequent Discourses which I had with a great number of the Tunquineses, with whom I met both at Bantam and Batavia that came thither to Trade, and whom I often treated at my own Expences, to inform my self of the particular Ceremonies and Customs of their Country.

Thus you see the Grounds and Foundations of this Relation, which is both faithful and exact, and by which that noble Country, of which the Descriptions hitherto have been so obscure and uncertain, shall be truly discover'd and set forth, such as it is; declaring whithal, that no other Consideration or Interest, then that of speaking truth, has incited me to undertake this Description.

For the better observation of a right Method in pursuance of this Relation, and to conduct the Reader gradatim to the more perfect knowledge of this Kingdom, I will speak first of its Situation, its Extent, and its Climate. Next I shall come to discourse of its Qualities, its Riches, and its Trade, which are the three Springs and Sources of the Strength and Force of a Nation. Next I shall give an Account of the Customs and Manners of the People as well in their particular OEconomy and Civil Society, as in relation to their Marriages, their Visits and Festivals. Next to this we shall give a brief Account of the Learning, and learned Men, and among them of their Physicians, and the Subject of their Art, that is to say, of the Diseases particular to the Country. We shall also give a Relation of the Original of the Government and Policy of the Kingdom of Tunquin, of the Condition of the Court, of the Inauguration and Funerals of their Kings, and in the last place of the Original of the Inhabitants.

And I dare ingage, that the Map of the Country, and the Cuts which were drawn upon the place, will no less contribute to the Divertisement of the Reader, then to the Explanation of the Matter which they contain.
CHAP. II.

Of the Situation and Extent of the Kingdom of Tunquin.

We shall have the less reason to admire wherefore our Predecessors had so little knowledge of this Kingdom, when we consider that having formerly been a considerable part of China, the Inhabitants in the same manner as the Chinese did, kept themselves close within their own bounds, never minding to have any Commerce with other People, whom they contemned and looked upon as Barbarians come from the other part of the World. But now that they find that Strangers come to find them out in their own Territories, they begin to see that other People have as good Government as themselves; which has bred in them a desire to Converse and Trade with Foreigners; so that now they associate themselves in friendly manner with all other People, as I have observ'd them to do both at Batavia and Bantam. Most people believe this Country to lye in a very hot Climate; nevertheless it is now known to be very temperate, by reason of the great number of Rivers that water it; which, together with the Rains that fall in their Seasons, cause a brisk freshness of the Air; which indeed happen's most usually over all the Torrid-zone, as I have observ'd in my Indian Travels. From whence we may also have reason to believe the Country to be very fruitful and thick inhabited.

To the East this Kingdom lies upon the Province of Canton, one of the best of China.

To the West it is bounded by the Kingdom of Brama.

To the North it borders upon two other Provinces of China, Junnan and Quansi.

To the South it lies upon Cochinchina, and the great Gulph of the same name.

To return to the Climate, the Air is so mild and temperate, that all the year long seems to be but one continual Spring; Frost and Snow are never there to be feen; and besides,
besides, the Pestilence, the Gout, the Stone, and other Diseases so frequent in Europe, there are never known. There are but two Winds, which divide the whole Year between them; the one blowing from the North, the other from the South, and both continuing the same for six months together. The first refreshes the Earth in that manner, that there is nothing so delightful as the Country of Tunquin. The other begins to blow from the end of January to the end of July; and the two last months are their months of rain. The greatest inconvenience is, that there arise once in seven years, as well in this Country as in other parts of the Indies, those hideous and terrible Tempests, that blow down Houses, tear up Trees by the roots, and make strange Desolations. They seldom last above four and twenty hours, nor are their sad Effects to be felt but only upon the Seas of China, Japan, Cochin-china, Tunquin, and the Manilles, being rarely known in any other Seas.

The Astrologers of those parts believe that these terrible Tempests proceed from the Exhalations that rise out of the Mines of Japan. It comes with that sudden force that when it surprizes a Vessel out at Sea, the Pilots have no other remedy then to cut down all the Masts, that the storm may have the less force upon the Ship.

In this fair extent of Land, almost equal to that of France, are several Provinces, whose limits are not well known; the Tunquinefes being no great Geographers, nor having bin over curious to write the Annals of the Nation. But the most understanding and knowing among them affird me at Batavia, that the whole Kingdom contain'd above twenty thousand Cities and Towns. They also affird that there might be many more, but after the manner of their Neighbours the Cochinchinefes, many of the People choofe rather to upon the Water then upon the Land; so that you shall see live the greatest part of their Rivers covered with Boates, which serve them instead of Houses; and which are very neat, though they also keep their Cattle in them.
CHAP. III.

Of the Quality of the Kingdom of Tunquin.

This Country for the most part is a level Extent, which rises up and down into pleasant Hillocks; the greatest Hills which it has lying to the North. It is water'd by several Rivers which inter-cut and glide through the Country: some of which carry Galleys of good burthen, and large Shallops, very commodious for trade. Yet in all the Country there grows neither Corn nor Wine, by reason of the want of rain, which never falls but in the Months of June and July. But it bears an infinite quantity of Rice, which is the chief sustenance of the People. Of this Rice also they make their Drink, besides which they have good Aqua Vite or Strong-water. Their Fruits are excellent, but much different from ours, as are also the Trees that bear them. The chiefest of these Trees are the Palm-tree, which bears a Fruit bigger then in any part of Asia. The Nut is about the bigness of a Man's Head, in shape like a Coco-nut; the Shell is very hard, and being open'd, the Pulp within is as white as Snow, having a taft like our Almonds, and every one of the Fruits contains about two glassfuls of Liquor, very refrefhing and pleafing to the Palate. The Gogavier, very much reemlès our Lawrel, of which there are two sorts, the one bears a Plum, green without and red within: but the Fruit of the other Tree, which is in much more esteem, is yellowish without and white within, the top of the Fruit being like a small Nosegay: the Pulp is full of small Kernels, less then those of a Pomegranate; and if they be eaten before they are ripe they bind the belly, whereas being eaten when they are come to full maturity they work a contrary effect. Formerly this Fruit was not known in the Kingdom of Tunquin, but after the Portugals seated themselves at Macao, they carri'd several Plants thither, so that now the Fruit is grown very common. The Papager bears a Fruit which very much reemlès a small Melon, the taft whereof is very delicious. The Arager grows upright and streight, like the Maff of a Ship.
Ship, bearing no Branches but at the top, which makes it appear like a Crown. The Fruit which it produces is like a Nutmeg, but a little more round. The People break this Nut, and bruising it together with Betel leaves, mix both with a little Chalk, and make use of the Powder to keep their Teeth clean, to dye their Lips of a Vermilion colour, and to keep their Breath sweet.

They have but two sorts of Figs, the one like ours, and the other like those which are call'd Adam's Figs, as long as a Man's finger.

There is also another Tree, very like our Willow, which they call the Powder Tree, because that of the Wood they make Charcoal, and of the Coal a Powder which they make use of in their Wars.

The Jambager is another Tree, that grows very high, which bears a Fruit about the bigness of a Citrul-Cucumber, the Pulp whereof is full of Kernels like a Granate, very cooling and pleasant, and very frequently eaten in the Season of heat.

The High-ways are also planted with Trees on both sides for the convenience of Travellers; And there are some of these Trees so big that two or three thousand men may stand under them, like that at Ormus, or Bandar Abassi, by me describ'd in my Relations of Persia, and of which many other Travellers have made mention. When the Branches of these Trees are about ten or twelve foot long, there issue forth other little Branches which turn downward, and by little and little descending to the ground, take root and afterwards become as it were so many Pillars to support the Master-Branches. There are some of the Master-Branches three hundred Paces long, which are supported by these out-growing Branches at the distance of every ten or twelve foot. The Fruit is of the bigness of one of our great Nuts, the Shell whereof is red, containing within nothing but a Kernel like a grain of Millet. The Rere Mice feed upon 'em, and also make their Nefts in the trees. These Rere-mice are as big as a good Pullet, insomuch that their Wings are above a foot and a half long. They never light upon the tree like other Birds, but you shall see them all the day long hanging at the branches of the trees, fasten'd by their Claws to the tree with their heads downward. Upon every Wing
Kingdom of Tunquin.

They have seven as it were little Hooks or Claws, so that being short, they never fall to the ground, but remain fixed to the branches, that at a distance you would take them to be some great Pears that hung upon the tree. They are accounted a great dainty among the Portugals, who leave their Pullets to eat them. "Tis true that their Flesh is very white; and when they are young they are a delicate sort of Diet. I happen'd to eat of them two or three times with the Portugals, who thought they had oblig'd me with a great dainty; and had I not known what they were, I should have taken them for Pullets. And now I am talking of the Delicacies of the Country, I will tell you of one sort of Dyett which is very singular. This Food is the Nest of a certain Bird which is no where to be found, but in the four Islands that lie upon the Coast of Cochinchina, and of which you have the Figures in the Table A, B, C, D. These Birds are about the bigness of a Swallow, and build their Nests in such a manner, that they are neither too close compacted, nor altogether transparent; they are like an Onion compos'd of several rings and envelopings; that compose a Nest of a certain sort of Gumim, which is steep'd in warm Water, and mix'd with all the Spices which are made both for Fish and Flesh. It is transported all over India and into Holland for Curiosity's sake. You would believe in eating those Meats which are season'd therewith, that those Nests were compos'd of all the Spices in the Orient. I have not only brought this Diet into France, and prefent'd it to severall Persons of Quality, but I have also my Vouchers for the truth of what I relate; severall of my Friends who have brought it from Holland, among the rest M. de Villermont, whose Name is famous for his Travels into the East-Indies. He and all those that have eat thereof agree with me, that all the Spices of the East put together, do not give that effectual relish and favour as these Nests do, to the Meats and Dishes wherein they are us'd.

Near to these four Islands, where these Birds Nests are found, are five others mark'd in the Map 1, 2, 3, 4, 5. In these five islands are such infinite number of Tortoises, and such excellent Food, that the Tunquineses and Cochinchineses do not believe they have entertain'd their Friends at a Banquet as they ought to do, till the Tortoises are brought in. Tho'se
two Nations pickle up great quantities of them, and send them abroad, which is a vast trade among them; and indeed the chiefest occasion of the Wars between them, because the Cocchinenses do all they can to hinder the Tunquinesses to fish for them, alledging that those Seas and Islands belong to them. Neither is the Meat but the Shell also of great esteem, and one of the greatest Commodities for Trade in Asia.

Tunquin also affords great store of Anana's and Orange trees, of which there are of two sorts: the one that bears a Fruit no bigger then an Apricot; the other bigger then those of Portugal: both alike in taft, and being to be gather'd from the tree for six months together. They have also two sorts of Citrons, the one yellow, the other green; but both the one and the other to tart and lowr, that they cannot be eaten without offence to the Stomach. Nevertheless, the Juyce is made use of as we do here of Aqua fortis, to cleanse Copper, Tin, and Iron, before we gild those Metals, as also for Tinctures, especially those of Silk. They are also made use of for Lyes to whiten Linnen, and to take out Spots. Through all the Territories of the Great Mogul they make use of this Juyce of Citrons to whiten their Calicuts; whereby they make them sometimes so white that they dazzle the sight.

They make great quantities of Silk in the Kingdom of Tunquin, of which both rich and poor make themselves Garments. The Hollanders, who thrust themselves in every where, where there is any hope of gain, carry off such a quantity every year, that it is now become the chiefest part of that Commodity which they carry to Japan; whereas before they fetch'd their Commodities from Persia, Bengal, or China.

As for sweet smelling Flow'rs, the Tunquinesses have but one sort, which they call the Flow'r of Bague. It grows like a large Nossegay, and the Branches of the Shrub that bear it, spread themselves crawlingly upon the ground. As they have great store of Sugar, so they eat very much, while it is yet in the Cane, not having the true Art to refine it: and that which they do grozly refine, they make into little Loaves weighing about half a pound. They eat very much, making use of it always after Meals to help digestion.
Through the whole Kingdom are neither Lions, Asies, nor Sheep; but the Forests are full of Tigers, Harts, and Apes, and the Fields are full of Beeves, Cows, and Hogs. As for Hens, Ducks, and Turtles, they are not to be number'd, which is the general Provision for their Festivals. Their Houses are very well shap'd; of which there are always five or six hunder'd in the King's Stables; He also keeps the same number of Elephants, of which some are for the Service of his House, the rest bred for the Wars. These Elephants are of a prodigious bigness, neither are there any so tall nor so nimble in any part of Asia; for they will bow themselves, and stoop so low, that you may get upon their backs without help. They have no Cats, but they have Dogs that serve for the same purpose, and will watch all night to kill the Rats and Mice, which are very large and very troublesome. Very few Birds are to be seen in the Air, which toward the evening grows dusky, by reason of those vast number of Gnats that get into the Houses in the night time and hinder people from sleeping, not only by the noise which they make, but with their continual stinging; which is one of the greatest inconveniences of the Country. For remedy whereof in some measure, an hour before they go to sleep they take the Husk or Chaff of the Rice, which flies from the Rice when it is beaten, and strew it upon a small Fire in a Fire-Shovel, and so let it smock, and by that means they kill or drive those flies away. Besides this, they cover the Bed with a Pavilion or Tent that trails upon the ground, made like a Net with very small holes to let in the Air. But notwithstanding all the prevention can be us'd, they will be about a man when he rises in the morning. But there is yet a far greater inconvenience in this Country, which proceeds from the infinite numbers of white Emmets, which though they are but little, have teeth so sharp, that they will eat down a wooden Post in a short time. And if great care be not taken in the places where you lock up your Bales of Silk, in four and twenty hours they will eat through a Bale, as if it had been saw'd in two in the middle. Several of them have fallen from the Cieling into my Neck, where they rais'd Blisters upon the Skin, which presently fall again being wash'd with cold Water.
A New and Particular Relation of the

I have told you that Hens and Ducks are infinitely numerous in Tunquin; I will now tell you how they preserve the Eggs of these Creatures, which they will keep for two or three years together without being spoil’d. They salt them, and to make them take salt, they fill a Vessel full of Water, and throw a good quantity of Salt into it. If the Egg stick to the bottom, the Pickle is not good; then they throw in more Salt, till they find that the Eggs swim. The Pickle being thus made, they take Ashes, and make them up into a Paste with this Pickle: and in this Paste they enclose every Egg by itself, and then wrap it up in a leaf of an Herb, not unlike one of our Pear-tree leaves, but much larger, and then put the Eggs into Earthen Pots close cover’d: after which manner they keep their Eggs for two or three years together.

In other parts of the Indies where there is great store of Oil, as in the Dominions of the Great Mogul, the Kingdoms of Pegu, and Arochan, they put their Eggs into great Earthen Pots well varnish’d, and then fill the Vessel with an Oil which is made of a small Seed like Rape-seed. For as for Sallad Oyl, after you are once pass’d Aleppo, you see no more Olive-trees over all Asia, but only in one place of Persia near Casbin, where between the Mountains lies a little Valley, about a League long and half a League broad, full of Olive-trees, but they make but very little Oyl, preserving the Olives only to eat. But to return to the Eggs; they are the chief Provision which they eat a Ship-board. But the Eggs which are preserv’d in Salt are prefer’d much before those that are kept in Oyl, because that in using the first, there is no need of carrying Salt to Sea, or of boiling Salt with their Rice. When they eat them, they boil them till they are hard, and with every mouthful of Rice they eat a Pea’s bigness of Egg, which is as good and better than Salt with their Rice. As to what remains, there are neither Mines of Gold nor Silver in the Kingdom of Tunquin, neither do they Coin any Money.

CHAP.
CHAP. IV.

Of the Riches, Trade, and Money of the Kingdom of Tunquin.

The chief Riches of the Country of Tunquin consist in the great quantity of Silks which they sell to the Hollander, and other Foreigners, and in their Lignum Aloe. Of which there is some worth a thousand Crowns the Pound, according to its goodness and oylines. There is some that is not worth above three Crowns, but is dry and good for nothing but to make Cabinets, or Beads to hang about Women's Necks. All the Mahumetans, especially such as let their Beards grow, make great account of this Wood; and when they give a Visit, they presently bring a little Chafing-dish, and cast a small piece of this Wood upon the Coals, which yields a smoak and pleasing mist, with which they perfume their Beards; at the same time lifting up their hands to Heaven, and crying, Elbened Illah, or God be thanked. If the Wood be oily, the bigness of a Pea will serve to throw upon the fire, which being a little moisten'd in Water, will yield as much smoak as a dry piece as big as a Man's fist. Which is the reason, that if it be oily and good it wants no price. One of the chief Presents, as I have observ'd in another part of this Book, which the Portugals of Goa sent to the Emperor of Japan, was a piece of Lignum Aloe, six foot long, and two round. It cost 40000 Pardo's or 54000 Livres.

It is so much the more pleasure and profit to trade with the People of Tunquin, by how much the more faithful and frank they are in their dealing then the Chinese, who will deceive you if they can; so that it is a hard thing to be too cunning for them, as I have often found by experience. When you have sold them any Commodity, and they find that their Bargain is not very advantageous, their general way of getting off is this: As they have generally three sorts of Reals, one sort that is full weight, others which are light, four others eight per Cent., if they have no mind to stand to their bargain, they offer to pay you for your Goods
in light Reals, which they have clipt themselves, and so you are deceiv'd. There are no such People for Trade in the World: they refuse to deal in nothing, even in old Shoes, and if you will sell them but one of them too, they'll buy it, without ever enquiring why you will not sell the other. But for those of Tunquin they are more blunt and plain in their dealing, so that it is a pleasure to have to deal with them. I have told you, there are neither Mines of Gold or Silver in Tunquin, neither do they Coin Money there. So that in Trade, they make use of certain Lingots of Gold, as they are brought out of China, some of which amount to 300 Livres of our Money, others to six hundred. They also make use of Bars of Silver as they are brought from Japan. As for small Payments they either cut the large Bars into small pieces, to which purpose they have their Scales, like our Stelkcrs; or else they pay in Foreign Coin, which are the Reals of Spain generally. This Gold and Silver is brought from China, and Japan, in lieu of those vast quantities of Silk which are exported out of the Country, which with Musk and Lignum Aloes are the chief Riches of the Kingdom.

CHAP. V.

Of the Strength of the Kingdom of Tunquin by Sea and Land.

They, who have written before me concerning the Kingdom of Tunquin, have spoken largely of its Forces both by Sea and Land, and allow it a prodigious number both of Souldiers and Galleys. They write that the Forces which were usually wont to meet at the Rendezvous were 12000 Horse, 2000 Elephants, as well to carry the King's and the Nobilities Tents and Baggage, as for the Service of the War, 300000 Foot, and 300 Galleys. And in regard the Kingdom is well stor'd with Provision and Ammunition, that in time of War the whole Army exceeds 500000 Men. But the number which my Brother saw
The King of Tunquin's Setting out for the War.

1. The King going out of his Palace is carried in his Palanquin or Chair by the Chief Officers of his Household.

2. The Order of the King's March when he goes to the War.

3. The Musicians and Trumpeters who follow his Chair.

4. An Officer who carries a Bason full of Water, on which doth a Brass Bowl with a hole in the bottom of it; so that exactly in an hour this Bowl becomes full of Water, and suddenly sinks to the bottom.

5. Then presently two other Officers do strike the Hour upon two Brass Platters, N. 5. of about a Yard Diameter, and much the Form of our Burning Glasses, yet of the Metal that Bells are made of, which causes that they are heard a very far off.

Afterwards he that carries the Bason of Water takes up the Cup in the bottom, and sets it again a swimming atop of the Water, just as it was before. When it is full and sinks, they after the same manner strike on the said Platters. And this is their way of reckoning the Hour and Times in Tunquin, as well as in the Indies, and most throughout the Eastern Parts betwixt the Tropicks; for the Clocks which are made in Europe become useless in these Countries during the Rainy Season, the Air being there so heavy and damp, that all Iron and Steel, nay the very Knives and Hatchets in people's Pockets do grow rusty, though you wrap them upper so well in Cotton or Leather, and take all the care imaginable to keep them dry; yet it will be impossible otherwise to preserve them from Rust, than by letting them lie in Oyl while that Weather lasts.

This Foggy Dampness of the Air is predominant as soon as you are in Persia, in all the Mogol's Country, from the Fifteenth of June to the end of September. The further one goes on toward the East, the later these Rains do begin and are met withall.
It's good likewise to observe, that in the Empire of the Great Mogul, in Tunquin, and in other Easterly Parts between the Tropicks, they do as we divide the Day and Night into 24 Hours, making the Day of 12, and the Night to be of as much; so to proportion equally the Times of Working and of Rest. But they do subdivide both the Day and the Night into 4 equal parts, and this Division is made known by the Strokes given upon those Platters. As for Example: The first Hour of the first Watch of the Night is mark'd by one Blow, the second by another, and the third likewise by another. In the second Watch of the Night the first Hour is made known by two Blows one after another, and so of the rest until the third Watch; then at the first Hour of that they give three Strokes. And this Order is observed till the last Hour of the fourth Watch, which is mark'd by four Knocks. In this manner they continue to mark the first Hour of the day with the same Regularity.

All Persons of Quality do keep Eight Officers on purpose for this Imply; who likewise are to have a care of keeping the Palace Gates. This Engine for the marking of the Hours is ordinarily hung up at the Entry of great Palaces near the Porter's Lodge.
The Order of The March of The King of Tunquin When he goes Out Of his Pallice.

The order & March Of The King of Tunquin When He goes To Warr:
The Order of the March of the Queens of Tunquin, when they go abroad out of the Palace.

A. Six Elephants go in the Front, drawing a kind of a Sedan close shut up, with Grate-like Windows.
B. Fifteen Captains or Officers walk next, Armed with Firelocks.
C. The Sedan wherein the Queen is.
D. Six of the Queens Gentlemen do carry Parasols, for to guard the Queens Chair from the Scorching of the Sun.
E. Six Ladies of Honour of the Queens go next. The first hath the Command of the Queens Eunuchs: these Eunuchs, though thoroughly Spaded, yet are never admitted into the Queens Apartment; the Kings of Tunquin being in that particular more jealous than other Kings and Mahometan Princes, who allow this sort of Eunuchs to serve their Queens within the Palace. The next in Office of these Ladies presents the Queen with Sweet Meats when she is about to drink; for they usually eat some before they drink, they alleging that this keeps them from having the Cholic, to which they are very subject in Tunquin. The third in rank carries a Box of Perfumes and Betel. The others usher the Queen when she gets into the Sedan, or alights.
F. Here is a Chariot drawn by Eight Maids of Quality, when she gets out of the Sedan; but before she appears, all the Men and Eunuchs do withdraw into such places, whence they cannot have the sight of her, it being a Crime to look upon her: then the Ladies help her out of the Sedan, and the Maids draw her along to whatever place she has a mind to go in unto.
In the beginning was the Word, and the Word was with God, and the Word was God. (John 1:1)
Order of the March of the Queen Mother and Reigning Queen of Tunquin when they goe abroad out of the Palace.
Kingdom of Tunquin.

faw in the year 1649, when the King was preparing to
make War against the King of Cochinchina, for certain Ships
which the Cochinchineses had taken from the Tunquinese: though the Quarrel was taken up by certain Embassadors
which the King of Cochinchina sent to the King of Tunquin, to
whom the former made satisfaction.

The Army that was then prepar'd to march upon this
Expedition was compos'd of 8000 Horse, 94 thousand Foot, and 722 Elephants; 130 for the War, and the rest to carry the
Tents and Baggage of the King and the Nobility; and 318
Galleys and Barks, very long and narrow, with Oars and
Sails; and this was that which my Brother saw. The Con-
dition of the Souldiery is very toilsome and laborious, and
of little advantage in the Kingdom of Tunquin. For they
are all their life tied and engag'd to the Service of
the Wars, that though they are capable of other Labours
for the support of their Families, they are not permitted to
undertake it. Those days that they are not upon the Guard,
they are oblig'd to attend their Captains where-ever they
go, and two days in a week they are compell'd to Exercise
with their Bows and Arrows in their presence. Their Com-
panies consist of a hundred or a hundred and thirty Men;
and they of each Company that have made the best shot,
have one of them two Months Wages, the other one, which
is paid them in Rice. He that makes the worst shot, next
time he mounts the Guard, is oblig'd to stand Centinelle
double his time. All the Captains look upon it as a great
piece of glory to have their Souldiers Arms and Weapons
neat and bright. If they find any rust upon them, they
scour them eight days Wages for the first fault, and for the
second they are very severely chastis'd. As for those that
serve in the Galleys, they are entertain'd and lifted propor-
tionably. And sometimes the Captains send their Souldiers
abroad for some days, that they may learn to row. For it
is one of the chiefest Pafftimes of the Kings of Tunquin to see
the Mock-fights of the Galleys. When he has a mind to
delight himself with this Divertisment, the King, with some
part of his Court, removes to one of his fair Palaces, that
stands upon one of the largest Rivers in his Country; and
it is a great Honour for any of the Captains whose Souldiers
carry the Victory. Now as the Victory is only got by the
force of the Oars, it happens sometimes that there are some Souldiers who strain themselves so hard, that they fall down dead with the Oar in their hands: for the King is the only Judge of the Combat. Wherein the pleasure that he takes is such, that he sends an Elephant to the Captain that obtains the Victory, and gives him three Months Wages besides. If any Souldier chance to die in this Exercise, his Widow or his Heirs have two years Pay. But notwithstanding all their pain and labour, their Wages are so small, that they are not able to maintain their Wives and Children. But in regard they Marry very young in this Country, the Wives as well of the Souldiers as of all the meaner sort of people, take care to learn some Trade besides, that they may be able to maintain their Families. The Captains also have their work prepar’d for them. For they are oblig’d to look after the King’s Elephants, and to manage them for the Wars, and so to breed them, that they may not be afraid of Wild-fire, or any other Artificial Fires: as also to build places all along the Rivers, for the Galleys to ride shelter’d in, when they can no longer live out at Sea. All these Officers and Captains, and Lords of the Court, which are generally call’d Mandarins, have but four days in a Month to divert themselves, two at the first change of the Moon, and two at the full.

C H A P. VI.

Of the Manners and Customs of the People of the Kingdom of Tunquin.

The People of Tunquin are naturally mild and peaceful, submitting easily to reason, and condemning the Transports of Choler. They esteem the Manufactures of strange Countries far beyond those of their own; though they are not very curious of seeing any other Countries but those where they were born; and where, as they say, they always desire to live, to honour the Memory of their Anceftors. They have a tone in speaking, naturally
The Great Chancellor of the Kingdom of Tunquin. 2: The Mandarins or Officers of War. 3: Chief Chancellor of Jurisdictions of the Kingdom. 4: Mandarins of Learning or Officers of Judicature. 5: The Chief Usher.
rally soft and pleasing; happy memories, and in their Language, which is very florid, they use several apposite Companions. They have good Poets among them, and People that love Learning; in which respect they are no way inferior to the Chinese, their Neighbours.

The Tunquineses, as well Men as Women, are for the most part well proportion’d, of an Olive Complexion, very much admiring the whiteness of the Europeans. Their Noses and Faces are not so flat as those of the Chinese, as being generally better made. Their Hair is very black, which they usually wear as long as it will grow, being very careful in combing it. The Common People plait it in tresses, and tie it like a great Roll upon the top of their Heads. But the Nobility, Men of Law, and Souldiers, tie their Locks about their Necks, that they may not flutter in their Faces. They do not believe their Teeth to be handsom, till they have made them as black as jet; and they suffer their Nails to grow; the longest being accounted the fairest.

Their Habit is grave and modest, being a long Robe that reaches down to their heels, much like that of the Japoneses, without any distinction of Sex. This Habit is bound about at the waist with a Girdle of Silk, interwoven with Gold and Silver, the Workmanship whereof is alike on both sides. As for the Souldiers, their upper Garments reach no farther than their Knees; only their Breeches reach down to the mid Leg, without either Hose or Shoes.

The vulgar sort of People are altogether slaves for one part of the year. For unless they be the Citizens of the Capital City, where the King keeps his Court, all the other Handicrafts of what Trade soever, as Joyners, Carpenters, Locksmiths, Masters, and the like, are oblig’d every year to work three Months at the King’s Palace; and two Months, or Moons more (For the Tunquineses reckon their Months by the Moon) for the Ministrins, or great Lords. The rest of the year is for themselves, all which time they have liberty to work for the support of their own Family. This Service in their Language is call’d Viecquan, or the Condition of a Slave. But they are liable to other drudgeries worse than those before mention’d; as to lop Trees, with which they chiefly feed their Elephants. This is a severe days work, to which they were condemn’d by the great Grandfather of
the King that now reigns, after he had put an end to the
Civil Wars that tumult'd his Kingdom, and that he had
brought his rebellious Subjects to submit themselves. They
had occasion'd him a great deal of trouble, and in regard
he could not subdue them without a great hazard of his
Army, his Council advis'd him to famish them; but he ra-
ther chose to give them their Lives, and to condemn them
and their Posterity to this laborious Service, of which he
might in time reap the benefit.

I have told you elsewhere that the Tunquineses take great
delight to live upon the Rivers, which are there free from
Crocodiles and all other dangerous Animals, which haunt
the Waters of Nile and Ganges. Where we are to observe,
that these Rivers overflow their Banks every year, after the
Rains are fall'n, with that terrible violence, that many times
they carry away whole Towns and Villages, at what time
a good part of the Kingdom looks like a Sea, resembling
the lower Egypt under Water upon the Inundation of Nile.

CHAP. VII.

Of the Marriages of the Tunquineses, and their
severity toward Adulteresses.

The Tunquineses cannot Marry without the consent
of the Father and Mother, or if they be dead, with-
out the allowance of their nearest Kindred. They
must also have the permission of the Judge or Governour of
the place where the Marriage is to be made, for the obtaining
of which they must give him some Present. But in regard
they were wont to exact upon the poor people more then
they were able to give them, so that many Marriages were
disappointed, to the great damage of the Public; the King,
who reign'd in the year 1639, being inform'd of these Extor-
tions, and their ill Consequences, set forth a Law to regu-
late those Abuses, and to curb the Authority of the Gover-
nours. He order'd that the young Man who was desirus
to Marry should pay no more then such a Sum, according
the proportion of his Estate, amounting to one or two

£) and that they that were not worth above a

hundred Crowns should pay nothing. Now in regard the

Common People, both Men and Women, are naturally

laborious, all that the Maids can get they preserve for their

Portions, and to buy them two or three handsom Garments,

with a Neck-lace of Coral or yellow Amber, and a certain

number of Beads, to garnish their Locks; which they suffer

to hang down upon their Backs, accounting the beauty of

their Hair to consist in the length.

There is no Wedding kept without a great Feast; and

they must be very poor when the Feast lasts not above three
days; for sometimes they jumble for nine days together.
The next day after the Wedding the Bridgroom calls the
Bride his Sister, and she calls the Bridgroom Brother. The
Law of the Land permits the Man to divorce his wife when
he pleases, which they do many times for very slight causes.
But the Woman has not the same Privileadge: or at least, if
she desire a separation, it is much more difficult to obtain;
and the occasion must be very notorious. The Tunquinenses
say that this Law was made to keep the Women in subject
on, and to oblige them to be respectful to their Husbands.
When the Husband desires this separation, the Ceremony is
this. You must know that many of the Eastern People
never touch their Victuals with their hands, but make use
of two little sticks about six inches long, gilt and varnish'd,
which serve them instead of Forks. The Husband then,
when he goes about to repudiate his Wife, takes one of his
own sticks, and one of his Wife's, and having broken them,
they take each one half, and fow it up in a piece of Silk, in
which they keep it. Then the Man is bound to restore the
Woman what she brought with her, and to keep the Chil-
dren which they had between them. But these Divorces
are not half so frequent as formerly.

The Laws are also very rigorous against Adulteresses. So
that if a woman accus'd of this crime be convicted thereof,
she is cast to an Elephant bred up to this purpose, who pre-

sently throws her up into the Air with his Trunk, and when
she comes to the ground, tramples her under his feet, till he
can perceive no life in her.

While my Brother was at the Court at Tunquin, he was a

witness
witness of the severe Punishment, to which a Princess was condemn'd, for being taken in the Act with a certain Prince. It is the Custom in the East, when a Prince dies, to shut up in the most private and retir'd part of all his Palace all the women which he made use of in his life time. There they are allow'd two Maids to attend them, they eat alone, and see no person living any more to the very day of their deaths. I cannot tell by what means one of the Princes of the blood had got a view of one of the deceased King his Uncle's wives; but being desirous to see her again, and to overcome all difficulties that oppos'd him, and to deceive the Guards that watch'd the Doors, he made use of a flight not easily discover'd. For you must know, that in the Kingdom Tunquin, as in all the Kingdoms of Asia, in the Houses of the Kings and other great Lords, the Kitchin is usually separat'd from the House, and that the Garden is between them; so that for the better carrying the Meat from one place to another, the Servants make use of a kind of Flasket, or rather Iron Chest. And to keep the Meat warm, the Dishes are supported by little sticks laid athwart, about an inch distant one from another, under which is an Iron Plate with holes pierc'd quite through, about half a foot above another, which makes the bottom of the Chest; between which Plates they put lighted Coals, to keep the Meat warm. These Chefts being to be carri'd by two men, the Tunquinese Prince plaid his game so well, that he was put into one of these Chefts wherein the Princesses Meat was wont to be carri'd up into her Apartment. But he was not there many days before the thing was discover'd. He was presently brought before the King; who caus'd him to have several weighty Chains to be put about his Neck and Waist, and upon his Hands and Leggs; and thus chain'd and manacled, he order'd him to be led about for five Months together, to be seen by the People. After that he was shut up in a close Prison, where he remain'd seven years, till the death of the King, whose son coming to the Throne, set him at liberty, upon condition he should serve as a private Souldier upon the Frontiers of the Kingdom. As for the Princess she was shut up in a little Chamber upon the top of a Tow'r, where she remain'd twelve days without having any thing given her to eat or drink; after that the Chamber was
was all uncover'd at the top, that the sun might come at her, and scorch her to death, and so she di'd in three days. The two Maids that serv'd her had a little more favour, for they were thrown to the Elephants, who presently trod them to death. The two Porters of the Cheif, or Flasket, were ti'd to four small Galleys, by the two Hands, and two Leggs, and as they Row'd several ways were presently dismemberd. Being at Daca, in the Kingdom of Bengal, I saw the same Justice done to a Bramere, who would have betray Chat-Eft-Can to the King of Arachan.

CHAP. VIII.

Of the Visits, Feasts, and Pastimes of the Tunquinefes.

Among all the Eastern People the Tunquinefes are the molt fociable, and most frequently visit one another. Generally they make their Visits about Noon, in the hottest time of the day, and then every one walks with a Train fuitable to his Condition. The Princes and Mandarines ride upon their Elephants, or else they are carri'd in a kind of Litter, where they may either sit or lie. Six Men carry it, and behind them follow six more to ease them by times. Their Train consists generally of fifty or fixty Persons, neither are they permitted to exceed that number. As for the ordinary Gentry, and Officers of the Court, they ride a Horse-back, not being allow'd above seven or eight Servants to attend them. They chew Betle continually, as all the other Afiaticks do in fuch places where it is to be had; And when any one comes to visit another, it would be taken for a great affront, if at his taking leave, he should not be prefented with a Box of Betle, to take what he pleas'd.

The richer that Box is, the more Honour is given to the Person to whom the Betle is prefented: Infomuch that when a Prince is about to be marri'd, he usually fends three of these Boxes to his Spoufe, of which I have feen some at the
the Apartments of some of the Princes that came to the Court of the Great Mogul, which were worth above 4 or 50000 Livres: One shall be cover'd with Diamonds, another with Rubies and Pearls, another with Emraulds and Pearls, or else with other Jewels.

The Tunquinefes take it for a great dishonour to have their Heads bare, which is only for Criminals, whom they cause to be shav'd so soon as they are taken. So that it is a difficult thing for a Criminal to escape the hands of Justice, for wherever they go, when they find that a man has no Hair, he is taken and carri'd to the Governour, who causes him to be nail'd to a Cross immediately.

They fit cross legg'd, after the manner of the Asiatic People. At great mens Houses, in the Halls, where they receive their Visitors, there is as it were an Alcove, with a kind of a Bedfet rais'd about a foot from the ground. It is cover'd with a very fine Mat, made of little Reeds bound together, as it were with fine thread. For it is not the Custom to spread Carpets upon the Floors, as in other Countries of Asia. Not that the dearness hinders them from making use of them, for these Mats cost them more then a fine Persian or Indian Carpet would do, but because they are cooler to sit upon, and because the Princes do not get so easily into them. Being at Bantam I bought one of these Mats of a Tunquinefe, which was admir'd for its fineness. It was nine Ells square, and as even and as soft as Velvet. With these Mats they cover the Beds or Couches upon which the Mandarins, or Princes, and the Nobility which accompany them, seat themselves round the Chamber, every one having one Cushion under him, and another at his Back.

As for their Diet the Tunquinefes are not very curious. The Common People are contented with Rice boil'd in water, and dri'd Fish, or salted Eggs. For as for Flesh they eat none but at their Festivals. The great Lords are serv'd every day with Flesh and Fish, but their Cooks know not what belongs to bak'd Meats. Otherwise they are more neat in their Kitchins and Chambers then we, only they make no use either of Napkins or Table-cloaths. Whatever is set before them to eat, is serv'd in little Plates, not so big as our Trenchers, being made of wood lacker'd with all sorts of Flow'rs, like the Cabinets which are brought from Japan. All
The Representation of the Theatre where they Act their Comedies for the Divertissement of the King of Tungquin and his Court.

1. The King's Box
2. The box for two Judges who preside at the Comedies
3. The Comedies
4. The Princess Boxes
5. The Theatre for the Actors
6. The Machines and decorations
All these Plates are brought up, rang’d in order, in a large Voyder, lacker’d like the Plates. Usually the Voyder holds ten or twelve Plates, and the Meat is cut in little pieces, about the bigness of a Hazle Nut. They make use neither of Spoons, nor Knives, nor Forks, but only of those little Sticks, of which I have made mention in the foregoing Chapter, never touching their Meat with their fingers.

When there are several sitting at the Table, either at their ordinary Meals, or upon some Festival, they account it a great piece of Manners to be silent; or if they have a desire to Discourse, they alway allow the Eldest the honour of beginning, bearing a great respect to them that are aged. But the Youngest, at the Table, is never permitted to begin the Discourse. They wash their Hands, their Mouths, and Faces before they sit down, but never after Meals. And when they desire to know whether every one has had his fill, they ask him whether he have eaten his Rice, according to the Custom of the Ancient Fathers in Scripture, who, by Bread, meant the whole Repast. Neither is it a Custom among them to ask one another how they do; but how many Measures of Rice he eat for his Dinner, and whether he eat with an Appetite. This is a general Custom among all the Idolatrous Indians, unless in the Dominions of the Great Mogul, where they eat not Rice only, but Bread, and there they ask in civility how much Rice they boil’d, and how much Meal they bak’d for Bread; for the more he eats, the better in health they think a man is.

Among all the Pastimes of the Tunquineses there are none wherein they take so much delight as in Comedies, which are only Acted in the Night-time; but those which are presented the day that they first behold the new Moon are the best. They last from Sun-setting to Sun-rising, and they are set out with beautiful Decorations and Machines, very pleasing to behold. They are excellently well skill’d in representing the Sea and Rivers, and making a shew of Seafights, and Combats between Galleys and Barks, though they have seldom more then eight Actors, Men and Women. The places appointed for these fights, are great Halls, the third part whereof the Theater takes up, the rest being fill’d with Benches for the Spectators. Upon each side of the Theater is a Box very sumptuously set out, reserv’d for the King,
King when he pleases to come. The Actors and Actresses
are very magnificently clad. The dress for the Women's
heads being a kind of Miter or Diadem, which exceedingly
becomes them, from the hinder part whereof two Ribbons,
three fingers broad, hang down below their waists. Both
the one and the other Act their parts very perfectly, and,
according to their manner, observe an exact time in their
Dancing.

At one of the corners of the Hall sit the two Judges of
the Comedy, one of whom beats time upon a Brass Drum.
Their other ordinary Pastimes, especially for the Lords and
Mandarins, are Fishing and Hunting, though they take
more pleasure in the former, by reason of the plenty of
Fish which their Rivers afford them. But, as I said before,
they follow these sports only upon the days that are permit-
ted them, as being better husbands of their time then we, not
sparing any part of it from business. So that they who at the
beginning of that little knowledge which we had of these
People, wrote that their Manners and Customs were wild and
barbarous, were misinform'd. For as there is no reason to doubt
of the truth of what I affirm, and what others have confirm'd
by other Relations, we may well conclude from what I have
said, That all the Duties of Civil Society and Politeness are
not confin'd within our Europe; but that the Kingdom of Tun-
quin, anciently a part of China, still retains the good Govern-
ment and Civility of the Chinese themselves.

CHAP. IX.

Of the Learned Men in the Kingdom of
Tunquin.

Certain it is, that the Tunquineses have a very great
inclination for Learning, and that they apply them-
selves to their Studies with diligence and success: for that they cannot be advance'd without it to the Offices
and Dignities in the Kingdom. I do not here, by Learning,
mean the understanding of the Languages of our Learned Men
Men of Europe, which are altogether unknown to the Eastern People, and much less the Philosophy of Aristotle, of which they never so much as heard. But we mean the knowledge of the Laws of their Country, by means whereof they obtain the charges of Judicature, the Mathematicks, and particularly Astronomy, to which all the Orientals have a great inclination; as being great observers of the Stars, by whose assistance they flatter themselves to be able to foretell things to come. The Tunquinies are also passionate lovers of Music and Poetry, as being great admirers of Comedy and Tragedy, of which those two Sciences are the main Composition; so that the Musicians and Actors of Tunquin are accounted the best in the whole Eastern part of the World.

That you may acquire Nobility by Learning, in your Youth, you must pass through three degrees, of the Sindy, the Doucan, and the Tansf, from which degree you may ascend to that of the Nobility.

To attain the first degree, it behoves the Youth of Tunquin to apply themselves for eight years together to their Studies, and that very close, to enable themselves for the Office of a Notary, Proctor, and Advocate, to which there is nothing more conducing than to speak Eloquently in public. At the end of eight years, they are examined concerning the duty of those Employments; and if any one fail to give an Answer to the Questions propounded, he is sent back again as incapable to obtain any Employment for the future, or to study any longer. For those that acquit themselves well of their Examination, which is very rigorous, their Names are set down in a Register, and presented to the King, who first grants them the liberty to take upon them the Title of Sindy, and then if it be their aim to enjoy the Quality of Doucan, they are commanded by the Tansf's to study Music, Astrology, and Poesie, not only to be able to be judge of it, but also to perform themselves upon occasion. For to be good judges of Comedy, which is a great Honour among them, it behoves them to be both good Comedians and Musicians. Nor indeed is there any Pastime more frequent than that of the Theater in this Country; for there is never any Solemn Festival among them, which is not accompany'd and set forth
forth, with Artificial Fire-works, in making whereof these People are exquisite; after which they have their Comedies, with Machines, and change of Scenes in every Act. Besides this, their Actors have a prodigious memory, so that let the part be never so long, they never make use of Prompters to assist them, as we do in Europe.

They that will learn the Mathematicks, must make their own Instruments themselves, and spend five years in this study. They are examin'd every year, and if they fail to answer such Questions as are ask'd them, for the first four they are pardon'd; but at the end of the five years, if upon the grand Examination, they fail to answer the Questions demanded by the Tanfs, they are utterly degraded; whereas if they satisfy their Examiners, they are permitted the Name and Dignity of Doucan. After thirteen years thus spent, before they can arrive to the degree of a Tanfi, they must spend four years more in learning to write and read the Chinese Character to such a certain number of Words. For the life of a Man would not suffice to learn to write and read the Chinese quite through. The reason is, because that as to this particular, it is not in China, as in other Nations, where one Word is compos'd of several Letters. The Chinese for every Word have a different Figure, all which Figures are very numerous, as you may easily conjecture. By the by let me tell you, that these Figures are made with small Pencils, and that the Chinese make use of a certain Ink, which is made up into a Paste, and so moisten'd in Water as you make use of it. They have also another sort of Colour for certain Words. But they cannot make use of Pens, as our Europeans, which are made of Quills; nor of thole of other Eastern People, which are made of small reddish brown Reeds, the best of which grow in certain Marshes in the Kingdom of Pegu and Arachan.

But to return to the Students of Tunquin, they are also oblig'd to understand the Laws and Custom of the Chinese, as well as their own; and the last four years being at an end, the last and great Examination is made in the great place, within the Enclosure of the Palace of Tunquin, which is a stately Marble Structure. There the King is present, with the Princes and great Lords of the Court, the Mandevins
Kingdom of Tunquin.

Some Relations of Tunquin have been a little too ridiculous in this particular, asserting extravagantly, that sometimes there are above 30 or 40000 Students present at these Examinations; but by what I could learn from my Brother, or gather by that discourse which I have had with the Natives, the number of Students never exceeds three thousand. There are in the place nine Scaffolds set up; of which the one is for the King and Princes, the other for the Examiners, and those that are to be Examin'd: And for the better hearing what is said, the Scaffolds are built like an Amphitheater. But whereas there are eight days spent in this Examination, the King and the Mandarins are never there but only the two first days. The last day all the Names of them who have been Examin'd, as well they who have answer'd well, as of them that have falter'd, are left in the Hands of the sixteen chief Mandarins, who are as it were sixteen Counsellors of State, and then it is at the King's pleasure to favour whom he thinks fit, of those who have not given full satisfaction to the Questions propounded to them. As for those who were found very ignorant, they are degraded with shame, and there is no more said of them. All those Names are usually written upon large Tables, set up at the Gate of the King's Palace for eight days together, to the end, that all the People may know who are receiv'd into the Rank of Nobility, and who not.

The eight days being pass'd, they are all to appear again upon the same Scaffolds, where in the view of all the World, they who have had the misfortune to have falter'd in their Examinations, are dismis'd as unworthy of any Employment: while they who have behav'd themselves worthy of approbation, are honour'd with a Velt of Violet Satin, which they presently put on, and then take upon them the Name of Tanfs. Then they have given them a Lift of the Towns and Villages, where they are to receive the Rents which the King allows them; wherein however they have not an equal share, some being allow'd more, some less, according to their merit, or the favour of the Prince; Presently they send notice to the places assign'd them of the
time, at which they intend to be there: and then all the Inhabitants come forth to meet them, in Honour of their Dignity, with all sorts of Music, and a Guilded Branquiar, carried by eight Men. There they are permitted to stay three Months to divertize themselves, and for their own recreation. After that they return to Court, to instruct themselves in the affairs of the Kingdom, and the King's House, and to perfect themselves in the knowledge of those things, which is the way to obtain the Dignity of a Mandarin. All Embassadors who are sent to the Princes adjoyning, especially to the Chineses, are choosen out of these Tanji's, among whom they always make choice of the ablest; and not of the richest, the King allowing them sufficient to maintain their Port, and defray the expences of the Embassy.

CHAP. X.

Of their Physicians, and the Diseases of the Tunquineleses.

The Physicians belonging to the Kingdom of Tunquin do not make it their business much to study Books, spending their Youth in searching after the nature and qualities of the Roots and Simples, and how to apply them according to the nature of the Distemper. But more particularly they apply themselves to the beating of the Pulse, and its diversity of Measure, by which they chiefly pretend to understand the cause of the Disease, and what Remedy to make use of for cure. And therefore when they go to feel a Pulse, they feel it in several parts of the Body, and according to the diversity of the part, and the beating, they judge of the quality of the Distemper. Therefore upon their first coming, they feel the Patient in three places, first upon their right sides, and secondly upon their left. By the Pulse which they feel upon the wrist of the right hand, they guess of the condition of the Lungs, by that which they feel upon the Vein of the Arms, where gene-
generally People are let Blood, they guess at the Distempers of the Stomach, and the Region of the Kidneys. The Pulse of the left Wrist discovers to them the condition of the Heart: By that in the Veins of the left Arm, where usually they let Blood, they are inform'd of the estate of the Liver. By the Pulses of the Temples, both right and left, they give a more exquisite judgment of the Kidneys. They are very careful to count how many times a Pulse of a sick Person beats in the time of one Respiration; and according to these several Pulses, they tell you which part of the Body is particularly distemper'd, whether the Heart, the Liver, or the Lungs; or whether the Distemper proceed from any outward cause, as from Cold, Sadness, or any other disorderly Passion.

They never make use of any other Remedies but of Herbs and Roots, which they choose themselves; there being no distinction among them of Apothecary and Physician. These Herbs they mingle sometimes with a little Ginger, which they boil in Water, and give the Decoction, being strained, to the Patient. They have very good Receipts for the Purples, Epilepsie, and several other Diseases which are accounted incurable in Europe. They make use of China Ink to stop a Dyentery, and for the cure of Wounds. When the Sea Ebbs from the Shores upon these Coasts, they find upon the Sand a little small kind of Crabs, which dye immediately, and by the heat of the Sun, which is there extraordinary, become as hard as a Stone in a short time; these the Tunquinese Physicians beat to Powder, and give to their Patients in Dyenteries, and Feavers, sometimes in Aqua Vitæ, sometimes in plain Water. They mightily admire the Herb Tea, which comes from China and Japan; which latter Country produces the best. It is brought to them in Tin Pots close stop'd, to keep out the Air. When they would use it, they boil a quantity of Water, according to the proportion they intend to use, and when the Water seeths, throw a small quantity into it, allowing as much as they can nip between their Thumb and fore-Finger to a Glass. This they prescribe to be drank as hot as they can endure it, as being an excellent Remedy against the Headach, for the Gravel, and for those that are subject to the Griping of the Guts; but then they order a little Ginger.
to be put into the Water when it boyls. At Goa, Batavia, and in all the Indian Factories, there are none of the Europeans who do not spend above four or five Leaves a day; and they are careful to preserve the boyl’d Leaf for an Evening Sallad, with Sugar, Vinegar, and Oyl. That is accounted the best Tea which colours the Water greenest; but that which makes the Water look Red, is little accounted of. In Japan. The King and great Lords, who drink Tea, drink only the Flower, which is much more wholesome, and of a taste much more pleasing. But the Price is much different, for one of our ordinary Beer Glasses is there worth a French Crown.

The most dangerous Diftempers that befall the Tunquinies, most usually happen when the bad Air surprizes the People; for of a sudden it deprives them of their Speech, and then Death suddenly follows without a speedy Remedy. The best Remedy for this sudden Diftemper is to mix some Counterpoison with Aqua Vitæ instead of Wine, and to let the Patient drink it as hot as he can. The Patient also must at the same time be rub’d with a Cloth dip’d in Aqua Vitæ, where Ginger has been boyl’d. This takes away the pains caus’d by cold Winds, and unwholsom Airs. Though some for the more speedy cure of these pains, lay the Patient upon a Bed made only of Girts, four Fingers distant one from the other; and then setting a Chafing-dish underneath, cause the sick Person to sweat in a Cloud of Frankincense, till the pain is gone, repeating the same thing Morning and Evening.

As for Blood-letting, it is by no means us’d in that Country. They make use of Fire, especially for the Purple-Feaver, a Disease so dangerous in France. For the cure of this, the Physitians of Tunquin take the Pith of a Reed, which they dry very well; dip it in Oyl, and let it on Fire; and then apply to every Purple Spot one of these lighted Wicks. The Spot will give a whif like a small Squib, and that’s an infallible sign that the Venom is gone out of the body. This Remedy is seldom apply’d but in the night time, because the Spot does not appear so well in the day time. And the Physician must be very careful, that when this Venom flies out of the Patient’s Body, it does not find a way into his own; for then there is no Remedy.
Kingdom of Tunquin.

but Death. There are some Physicians that will prick the Purple Spot with a Needle, and let out the Pestilential Blood; after which they burn the part so prick’d, and then rub it with Ginger, not permitting their Patient to take the Air in 20 days after they are cur’d. While they are under cure, they drink nothing but Water, with Citron-peel boil’d in it, and abstain from Flesh and Butter. They give them to eat Rice boil’d in Water, and salt Fish; but the more they abstain from eating and drinking, the sooner they are cur’d. And indeed it is a wonderful thing to see the excellent effects of their Remedies in so short a time; for they have no lingering Distempers to hold them years together, as they do among us.

CHAP. XI.

Of the Original, Government, and Policy, of the Kingdom of Tunquin.

It is not above six hundred years since Tunquin was first govern’d by particular Kings, in regard it was anciently a part of the Dominion of the Chinese. What is reported of the first Tunquineses, That they were without Governours, and without Kings, is altogether fabulous; like to that which is related of a certain Infant of three years of Age, who appearing before a great Assembly of the People, exhorted them to free themselves from the power of the Chinese, who were their Oppressors. Upon which a lovely Horse miraculously appearing to the laid Infant, he mounted the Horse, and immediately setting forward with those that were gather’d after him, as also others that appear’d as wonderfully to assist him, he set upon the Chinese, and defeated them in such manner, that they never durst venture after that to return any more to reconquer what they had lost. But the most certain truth of Tunquin History affurs us, That for these six Centuries last past, it has been govern’d by six various Families. The first that assum’d the Title of King was a famous Robber, whose Name...
Name was Din, who having gather'd together a great Number of Malecontents, and Vagabonds, became so powerful and formidable through his own Valour; that after several bloody Battels gain'd, it was no difficult thing for him to seize upon the Throne. But he did not reign long in peace, for the most part of the People rebelled against him, and in the first Battel that he fought, he lost his Life. However his own Party won the day; and having left two Sons, his eldest reigned three years, after whose death, the younger Brother rul'd in his stead, but dy'd soon after, neither of the Brothers leaving any issue behind them. After that the Kingdom was miserably distracted by several Civil Wars; till the weaker Party calling in the Chimes to their Assistance, became the most puissant. Then it was that a certain Mandarin, of the Family of Lelequel, was advanc'd to the Throne, who being a valiant and prudent Prince, restor'd tranquillity to the whole Kingdom. Who, when he saw himself establish'd in peace, built that large Palace, which they, who have seen it, admire, as well for it's Circuit, as for its magnificent Structure, being all of Marble of divers Colours, both within and without. This King had but one Daughter, who soon after her Father's death, the better to secure her self, marry'd one of the most powerful Mandarins in the Country, of the House of Tran. But soon after, one of her Subjects rebelling against her, gave her battel, took her Prisoner, and put her to death. Having thus got the Power into his hands, the Rebel usurp'd the Throne; but nine years after, he was also slain in Battel by his own Subjects, who had call'd the Chimes to their Assistance. They being thus Masters of the Kingdom, held it for twenty years, and set Governours over every Province. But at length the Mandarins grew weary of their Oppression, because of the heavy Tributes which they laid upon the Tunguineses; so that a valiant Captain of the House of Le, having assembled a numerous Power together, gave the Chineses three Battels, and in every one overcame them. The Chineses thus expell'd out of Tungin, the Conquerour seiz'd the Crown, and in his Family the Regal Government continu'd for above four-score years. After which time, a great Lord, of the Family of Marr, which had formerly enjoy'd the Scepter,
Kingdom of TUNQUIN.

to Revenge himself of an affront which the King had put upon him at Court, found a way to escape his hands, and being afflicted by a great Number of discontented Persons, of which the best regulated Kingdoms are always full, and the Chinese, who always fought an opportunity to regain what they had lost, after a bloody Battel, he posterc'd himself of the Kingdom, it being never known what became of his Predecessor. But this new King enjoy'd the Fruits of his Victory but a small while. For two years afterwards, a Mandarin, of the House of T'ien, having espous'd the Daughter of another great Lord, openly declare'd War against his Sovereign, with a design utterly to extirpate the House of Marr. Unhappily for him, death put a stop to his designs, though he left two Sons behind him, able enough to have pursu'd his undertakings. But the eldest, naturally timorous, and fearing to engage himself in a dangerous War, voluntarily submitted himself to the King, who gave him the Government of a Province, and marry'd him to one of his Sister's Daughters. The younger Brother being a valiant Prince, and having his deceased Father's Army at his Devotion, though the King propos'd him great advantages, would give ear to nothing, but out of his ambition to Reign himself continu'd and successfully accomplish'd what his Father had begun. In the second Battel which he gave the King, who was there in person, he took him Prisoner, together with his Brother, who had submitted to him, and some few days after he put them both publicly to death at the head of his Army; the one as an unjust usurper of the Throne, the other as a defector, who had abandon'd his Father's Army, and so ill follow'd his intentions.

Now though as Victor he might easily have ascended the Throne, and tak'n upon him the Name and Title of King, yet he would not accept of any higher Title than that of General of the Army; and the better to Establish himself in his Authority, and to gain the affection of the People, he caus'd Proclamation to be made through all the Provinces of the Kingdom, that if there were any Prince of the House of Le yet remaining alive, he should shew himself, with full assurance that upon his appearing, he should be put into possession of the Kingdom. There was but one to be found, who
who had been so closely pursu'd by the House of Marr, while it rul'd, that to save his Life he was forc'd to abscond himself in the Frontiers of the Kingdom, under the Habit of a private Soldier. The General was overjoy'd to find that there was yet a lawful Heir of the House of Le to be found; that he might place him upon the Throne. So that so soon as he was known to be of the Legitimate Race, all the Equipage and Attendance of a King was sent to him; with Order to all the Provinces as he pass'd along, to receive him as if he were already crown'd. The whole Army march'd two days march to meet the King, and brought him to Cecho, the capital City of the Kingdom, where he was plac'd in the Throne of his Father, and with great Pomp proclaim'd King of Tunquin. But General Trim, who car'd not so much for the Royal Title, as the Royal Power, so order'd his business, that leaving to Le all the outward shew and Pomp of Royal Authority, he reserv'd to himself the whole command of the Army, and the greatest part of the Revenues of the Kingdom absolutely to dispose of at his own pleasure. So that from that time to this hour, we may affirm that there has been, and still are, two Kings of Tunquin, of which the first has only the Name and Title of King, and is call'd Bolla, and the second Chovia, who has all the Authority, disposing of all things at his pleasure, while the other remains shut up in his Palace like a Slave; not permitted to stir abroad but upon certain days: and then he is carry'd through the Streets of Cecho, like an Image, though with a magnificent Train and Royal Equipage. He has generally 2000 Soldiers for his Guard; and sometimes 20000 which are quarter'd upon the Frontiers, chiefly toward Cochinchina. He also has ready upon the Frontiers 50 Elephants for War. And upon the Rivers of the Kingdom where the Enemy can come to damage him, he usually keeps 100 great Galleys, with a vast company of small Galliots, to which the Soldiers and Rowers that belong, have more pay than the others in Land. And these, that they may row with more strength, row standing, with their Faces toward the Prow, quite contrary to our Rowers, who turn their backs.

The King gives public Audience almost every day; but he makes no Edict, or public Decree, that is of any effect, if
if it be not also Sign'd by the Choia. At these Audience he has with him thirty two Councellors or State, and besides these, a hundred others to judge of all Appeals of the Kingdom. The Eunuchs have a very great Power at Court, as in all other Courts of Asia, and the King, as to his most important affairs, confides more in them then in his own Children. The eldest Children do not always succeed their Father, for the Choia, or General, with all the Councillors, which are generally his Creatures, thought it convenient, that when the King should have more Sons then one, he should make choice of whom he pleas'd to succeed him. So that so soon as he has nam'd him, the Choia attended by the principal Officers of the Army, Councillors of State, and Eunuchs, come to congratulate him, and to give him their Oaths to set him upon the Throne after the death of his Father, and for the other Brothers they are always shut up in the Palace, as in a Prison, without meddling with any affairs of State. They never stir out of the Palace but four times a year, and they never stay abroad above six days at a time, the Officers that attend them being put upon them by the Choia, who is as it were Lord high Constable of the Kingdom. The first of these six days of liberty they go to visit the Temples, and the Priests; to whom they give large Alms; the two next days they take their pleasure in hunting; and the three last days they spend their time upon the Rivers, in Galleys sumptuously trimm'd and adorn'd.

The Kingdom of Tunquin is divided into eight large Provinces; every one of which has its Governour, and its Magistrates, from whose Sentence there lies an Appeal to the Court. We should wrong this Country to say that there were no Nobility therein; as indeed there are none in most Kingdoms of Asia. But they must all attain to this degree their merit; some by the Warrs, and some by their Learning. They who attain their Nobility by Arms, have wherewithall to live handsomely at home; and they begin to learn their Exercifes betimes, at farthest by eleven or twelve years of Age. The first thing they are to understand, is how to handle their Swords: the Blades of which are straight, long, and broad, like those of the Switzerland, having but one Edge. They are also taught to aim with their Bows;
A New and Particular Relation of the

and to fire a Musket with Matches, (for they know not the use of Fire-Locks) to ride the great Horse, to shoot running, and to manage their Zagreys, which are a sort of Staves, cheek'd with Iron, like a Half-Pike. When they are ready in all these Exercises, then they learn to make all sorts of Artificial Fire-works; as also how to invent new ones, to make use of them against the Elephants. By the way I must needs tell you, there are some of these Elephants as I have seen several times, that are so accustomed to these Artificial Fires, that they regard them not at all, neither are any way disturb'd at the Squibs that are thrown, and go off under their very Noses and Bellies. Nevertheless of 200 of these Creatures which the Eastern Kings carry to their Wars, at a time, you shall have hardly fifteen that are so hardy and valiant. So that unless their Governors take not great care, instead of running upon the Enemy, they turn upon their Friends, and put the whole Army into a most dismal confusion; as you shall hear by the following Story. For Au renge-Zobe, the present Great Mogul, being then a young Prince, obtain'd of Cha-gehan, his Father, to let him have the command of an Army of three-score thousand Men, and four-score Elephants; and with this force, out of his Antipathy to the Christians, he laid Siege to Daman, a Town belonging to the Portugals, fourteen Leagues from Surat. The Governor was a person of great Valour, and had also two Sons with him, who, together with himself, had both serv'd the King of France. He had also in the Town eight hundred Gentlemen, who voluntarily put themselves into the Garrison for its defence, from all parts of India where the Portugueses had to do, and were all excellently well mounted. For the Portugals at that time made use of none but Arabian Horses, the worst of which cost a thousand Crowns at least. The Governor finding that the Indian Prince began to press hard upon him, having already made two Assaults, resolv'd with all his Cavalry and Infantry to make a Salley upon Sunday Morning, causing them to fix at the ends of their Spears and Lances certain Artificial Fire-works, to which they were order'd suddenly to give fire, as soon as they should gain the Elephants Quarter. This design was so successful, that when it came to be executed, the Elephants were so suddenly terrify'd,
Kingdom of Tunquin.

terr'd, that running impetuously through the Indian Army, they trod to the ground, and cut in pieces with the Swords and Scithes which were fasten'd to their Trunks, what ever stood in their way. The Portugals taking advantage of this confusion, made no less havoc among the amazed Multitude, whom they had surpriz'd securely and profoundly asleep. For they had an opinion, that the Portugals would never attack them upon the Sabbath day, believing they had the same veneration for that day which the Jews had. But they were utterly deceiv'd, in so much that the Portugals, by virtue of this Stratagem so closely pursu'd, obtain'd a notable Victory, to the utter destruction of 20000 of Aurenge-Zebe's Army, the spoils whereof are reported to have amounted to above twelve Millions.

But to return to the Kingdom of Tunquin, I must tell you, that the Tunquinefes have often wag'd War against the Chinefes; because the first would not pay the latter the Tribute which was accorded them by a Treaty made by one of their Kings, of the House of Le. But in the year 1667, the Chinefes, seeing that the Tartars had made themselves Matters of their Country, made a Peace with the Tunquinefes, wherein it was agreed, that the said Tribute should be no longer paid; but that they should every year send an Embaffador only to Pehquin, to do homage to the Emperour of China.

As for their Justice and Policy, they observe a very exact Order and Regulation over all the Kingdom of Tunquin, as well in their Cities, as in the Country. So that few of the best regulated Kingdoms exceed them. More especially they have a great care, for the public good, to repair the Bridges and High-ways; and every quarter of a League there is such Provision made, that any Traveller may there meet not only with Water, but Fire also to light his Pipe, being generally great Smokers of Tobacco.

As for Murder, they are very exact in punishing that crime. For they carry the Perfon apprehended before the Judge; and then he must hold to his Mouth a little wisp of Grals, to shew, that by his disorderly life he had made himself a Beast. Not much unlike this is the custom in Persia, where the King and his Council condemn or pardon all but such as have murder'd a Man that has any Kindred. For then all the favour that the King can shew him is, to deliver
deliver him into the hands of the next of kin to the Person kill'd, who has power to agree with the Criminal for a Sum of Money, which is rarely done, as being accounted an Act both infamous and ignominious. So that if there be no agreement made, then it behoves the next of kin to be the Executioner himself, and put the Criminal to that death to which he is before condemn'd.

C H A P. X I I.

Of the Court of the Kings of Tunquin.

Although the King, as I have already said, have not much Authority in his Kingdom, which is govern'd altogether by the General, who has the whole Militia at his Devotion, yet he is highly honour'd by his Subjects, and he keeps a very splendid Court. The first and fifteenth day of every Month, all the Mandarins who are the Grandees of the Kingdom, are bound to come in their Chinese Habits to kiss the King's hands. The Constable, or General, was formerly wont to perform the same Office, but by degrees he has obtain'd a dispensation, and only lends another Prince in his stead. As for all the other Mandarins, Governors of Provinces, Justiciaries, and Military Officers, every year they go to kiss the Choita's hands, and to congratulate him upon the first day of the year, which is the fifteenth of the fifth Month; as also when he has obtain'd any great Victory over his Enemies. So that the General has more Honour done him then the King himself. 'Tis also the custom of the Tunquineses, among the Men, that when they meet any Person higher in condition then themselves, they make four profound obeysances to the very Earth. But for the Women, what ever their condition be among themselves, they never make but one. They who are desirous to be admitted into the Palace to see the King, are oblig'd to put on Violet Robes, and their Servants must be clad in the same colour. They that approach the King's presence to obtain any favour, must carry
Kingdom of Tunquin.

carry a Present along with him. For though the Constable be the person that disposes of all Offices and Commands over all the Court and Kingdom, yet every year upon the fifteenth day of the seventh Month, the King distributes several considerable Gifts and Largeles to his Courtiers; as also to the Children of such Fathers who have perform'd any important Service for the good of his Kingdom. He gives them Pains of Gold, every one worth six hundred Livres; and Bars of Silver, amounting each to forty six Livres. The same day he also releaseth all Prisoners, both Criminal and Debtors, provided the crime do not deserve death; and that the debt do not exceed two Bars of Silver. Also every year, the three last days of the last Month, the 40 Mandarinis, who are the chief Councillors of State, take the Oaths of all the Lords and Officers of the Court, and of their Wives; causeth them to swear to be faithful to the King, and if they know of any thing that concerns the King's person, or his Kingdom, to discover it. All Governors of Provinces give the same Oaths to the Lords and Gentlemen under their Jurisdictions; and the Governors of Cities to the Citizens, and other Inhabitants. They that discover any Treason never fail of any reward; only with this distinction, in reference to the quality of the Persons that reveal it. For as for the Mandarinis and Gentlemen, the King rewards them according to his own pleasure, but as for the meaner sort, whether Men or Women, they are ennobled; and gratified with a reward of 50 Pains of Gold, and 500 Bars of Silver, which in all amounts to 53,000 Livres. But they esteem their Nobility far beyond their Money.

At certain times of the year, there is a Muster of the Youth of the several Provinces; and all those who are found not to be either of the Nobility, or not to have learnt any Trade, are presently enroll'd for the Service of the King, who every five years make choice of such as he intends for his Guard, and sends them to the Frontier Garrisons. There are some who endeavour to get off by Money; but if they be discover'd, both the Officers and the Soldier are punished without redemption. For they hang a little Bell about his Neck, Fetter his Arms, and in that posture send him to the Constable, who presently orders his Head
A New and Particular Relation of the

to be struck off. But in regard the Tunquineses are very averse from seeing any Blood shed, the Kindred or Friends of the condemn'd Person, intercede that he may be hang'd; believing that death to be most honourable which is not defil'd with Blood shed; wherein they seem to be of the Opinion of the Turks.

CHAP. XIII.

Of the Ceremonies observ'd when the Kings of Tunquin are advance'd to the Throne.

Before we speak of the Enthroning the Kings of Tunquin, and of the Ceremonies that attend it, it behoves us to relate the manner of their setting out of the Palace, when they go at any time to take their pleasure. The King is seated upon a most magnificent Palanquin, carry'd by eight Men, where he may be beheld by all the People; the Lords and Officers of the Court attending him on foot, provided he do not go out of the City: for when he goes into the Country he rides upon an Elephant, and the Lords follow him on Horse-back. When the Queen Mother, or his first Wife go abroad, they are likewise carry'd upon a close Palanquin, with Lattice- Windows, to the end, they may see and not be seen; and behind the Palanquin follow the Maids of Honour on foot.

The Mandarins, and great Princes, solemnize their Birthdays every year, with great Feasting, Pastimes, Comedies, and Fire-works, and all their Friends and Kindred fail not to attend them to honour the Solemnities. In the year 1645, the eldest Son of the King, who was by his Father appointed for his Successor, upon one of his Birthdays shew'd the Court all the divertizements he could imagin; and the King, who had a great affection for him, sent him a thousand Pains of Gold, and five hundred Bars of Silver, to the value of 120000 Livres. At which time, large Alms are distributed, especially to poor Widows and Prisoners.

When
When the King dies, and leaves several Sons, they set up him whom (when alive) he chose for his Successor. The third day after the Deceale of the King, the Constable with all the Military Mandarins, the Lords of the Council, and all the Gouernours of Provinces, repair to the Prince’s Apartment, where they present him with a Chinese Habit, after which having mounted him upon an Elephant, they bring him into one of the great Courts of his Palace, which is all covered with Cloth of Gold and Silver as with a Tent. There it is, that being placed upon a Throne magnificently enrich’d, all the Mandarins prostrate themselves upon the Earth with their Heads downward; in which posture having lain for some time, they rise, and closing their Hands together, with their Arms and Eyes lifted up to Heaven, they swear to the new King to be faithful to him till death. This first Ceremony being over, the new King, to shew himself liberal upon his first coming to the Crown, causes four Panes of Gold, and six Bars of Silver, to be given to every one. But to distinguish the Constable from the rest, he gives him twenty Panes of Gold, and forty Bars of Silver: and to the President of the Council or Chancellour ten of Gold and twenty of Silver. These Preffents being thus made, several Pieces of Artillery are fired round the Palace, accompanied with several Volleys of small Shot, there being then in Arms above 30000 Horse and Foot; and then the King is set upon a magnificent Palanquin, and the Constable and chief of the Council ride before upon lovely Horses. Sixteen of the principal Officers of the Court carry the King, viz. eight Military Mandarins, and eight of the Council. And in this manner they set forward to the Apartment of the deceased King, from whence all the Lords retire for two hours, except the Eunuchs; and then it is, that the Princesses, Ladies of the Court, and chief Wives of the Mandarins, come to kiss the King’s Hand, and congratulate his Advancement to the Throne. Which done, all the Lords return again to a noble Feast after the manner of the Countrey ready prepar’d. Their Viands are not so delicate, nor so deliciously dres’d as ours; neither have they so much variety. ‘Tis true, they have those Birds-nests, already mention’d, which they mix in the most part of their Dishes, which gives the Meat a taft of G almost
almost all sorts of Spices. Of all the Meats which they eat
Colts Flesh is in most esteem, and Dogs Flesh, neither of
which agree with our Palaces. The Festival is concluded
with Comedies and Fireworks, which la allst the night.
The next day the 30000 Men that gave their Volleys of
small Shot the day before, are drawn up in good order in a
Field next, and all the principal Officers of War, Colonels,
Captains, and Lieutenants, leave the Frontiers to be at the
same place. Then the King mounted upon his Pallanquin,
and carried by sixteen of his principal Officers, the Consta-
tle and grand Squire riding before, and attended by several
other Commanders on foot, with several Mummers that
play and dance before the Pallanquin, goes forth of his Pa-
lace, the Drums, Trumpets, Cornets, and other Warlike In-
struments, filling the Air with their Martial Sounds. In
this Pomp, and with this Equipage, the King being come
to the Camp, quits his Pallanquin, and mounts one of his
great Elephants of War, which are us'd to the noise of the
Guns and sight of the Fireworks. Being thus mounted, he
rides into the middle of all his Troops, in which place all
the Officers swear Fidelity to him; after which he be
tows his Gifts upon them, to every Colonel two Panes of Gold,
and forty Bars of Silver; to every Captain the half of what
he gives a Colonel, and to every Lieutenant the half of what
he gives a Captain: and as for the Souldiers, they have
every one a Moneths Pay. These Presents being made, the
whole Army discharges three Volleys, and then every Com-
pany retreats into a large Hutt, where they have Meat and
Drink prepar'd for them, enough to serve them a whole
day and a night. In the same Field is also set up a fair wo-
den Palace, sumptuously enriched within with Paintings
and several pieces of Workmanship in Gold. There the
King spends all the night, some part in Feasting, some part
in Plays and seeing the Mummers dance, and the rest in be-
holding the Fireworks. The next day the King leaves his
wooden Palace, which is afterwards fir'd by the Souldiers,
as well as their own Huts, and so returns to the City. Be-
ing arrived at his Palace, with the same pomp that he went
forth, he seats himself upon his Throne, and there shews his
Liberality to those that made the Fireworks, to the Com-
dians and Dancers, and all the rest that were any way con-
tributary,
The Speech and 45. kept The lb crihxes of the King, and substance whereof is that all the Burgesses and Inhabitants of the good City of Checo do acknowledge him for their King, and that they will be faithful to him till death. The Speech being ended, the King presents the Body of the Merchants with 50 Panes of Gold, and 1,000 Bars of Silver; and the Body of the Tradesmen with 20 Panes of Gold, and 100 Bars of Silver. The People gone home, everyone strives who shall spend most in Feasting and Comedies, adding of their own to the King's Bounty; so that every Quarter of the City is full of Jollity and Rejoicing for a week together. Some days after come the Commissiorners for the Commonalty, from all parts of the Kingdom, who in the behalf of their Cities and Towns make known to His Majesty the universal Joy of the People for their lawful Prince, affuring him of their Fidelity, and of their Service against the Chinese. They name particularly the Chinese, because the Tumaines have no greater Enemies than they, and for that the Hated between them is irreconcileable. The King observing the good will of his People, testifies his Acknowledgment in this manner: All that have not time out of mind been Rebels to their lawful Sovereigns, but have constantly taken up Arms for their Defence, are discharged for a year from all Taxes and Impressions; and for the rest, who have at any time formerly assisted the Enemy, they are only exempted for six months. All Prisoners for Debt partake also of the King's Bounty, so that after the President of the Council has made a Composition with the Creditors for half the Summe, the King pays the rest.

It is a thing almost incredible, what a vast number of Sacrifices the King sends to the Temples of his false Gods, to be there offer'd to the Idols.

The number of Beasts is said to exceed an hundred thousand, besides the value of a million in Panes of Gold, Tissues, and Silks, to adorn the Idols, and Orange-coloured Calicuts for the Bonzes, and those that attend the Service of the Pagod. Among the rest of these Presents he sends a vast number of Pieces of blue Calicuts for the poor people that are kept
kept in the Pagods, as our Poor are kept in Hospitals. The Idolatrous Princes also consume incredible Summes to adorn the Pagods and Images of their false Gods: There are some of them three foot high, all of maffy Gold, others of Silver bigger than the Life.

The new King, after all these Ceremonies are over, takes his time to go and give thanks to his false Deities for his coming to the Crown when the Moon first changes, dressing himself up for the first week with the Bonzes, and living in common with them with a great deal of Frugality.

During this time he visits the principal Hospitals, to see how the poor people are us'd, especially the old Folks, whom they have in great Veneration, to whom he distributes new Alms; for naturally, the Tungūneses are very charitable. To conclude, he makes choice of some fair Situation, where he orders the building of a new Pagod, which he devotes to some of his Idols. Thus his Devotion being ended, upon the first day of the second Quarter, he mounts one of his Elephants of War, attended by all the Officers of his Court on Horse-back, and ten or twelve thousand men on foot, chosen out of the whole Army to attend him. All the second Quarter the whole Court stays in a certain Plain, where are three Houses set up, one for the King, one for the Constable, and one for the President of the Council, with a world of Huts for the rest. There are also several small Cabins set up, which are not covered and closed but upon one side, which they turn as the Wind blows; and these are the places where they dress their Victuals. For at that time the King allows two meals a day to all his Attendants.

Through this Plain runs the River of which is very broad in that place. Upon this River are several Galleys richly gilded and painted, but especially the Admiral, which exceeds all the rest in Magnificence: The Prow, the Poop, the Ropes, the Oars, but only that part which goes into the water, glitter all with Gold; the Benches very ingeniously painted, the Rovers well clad. For there the Rowers are all Souldiers and Freemen, contrary to the Custom in Europe. The Souldiers in their youth are taught to handle their Oars, and have somewhat better Pay than the Land-Souldiers. The Galleys are not so big as ours,
ours, but they are longer, and cut the water better. While the King slays in this place, he diverses himself with seeing these Galleys row one against another. In the Evening the Rovers come a-shoat with their Captains to kill the King's Hand, and they that have behaved themselves most stoutly and nimbly, carry off the Marks of his Bounty. The seven days being past, the King calls before him all the Souldiers of the Galleys with their Officers, and gives them two months Wages extraordinary, as he does to his Land-Souldiers. It is a wonderful thing to behold the vast number of Fireworks which they throw about, as well upon the Land as upon the Water. For my Brother, who has been present at all these Shews, has told me, that for these seven days together you would think the Air and Water all on Fire. Being at Bountam I once saw one of these artificial Firework-Shews which the Tunqumfes that were there plaid off before the King, and I must confess it was quite another thing from what we make in Europe.

The seven days being past, the King returns to the City in the same order, and with the same pomp, as he went forth; and being come to his Palace, he goes directly to the Apartment of his Princes, where none but his Eunuchs accompany him, where he stays all the rest of the month. Every Evening he diverses himself with new Fireworks, which are plaid off before the Women Lodging, where also the Eunuchs, together with the Comedians and Mummers, contribute to divert the Ladies.

CHAP.
Of the Funeral Pomp of the Kings of Tunquin, and of their manner of Burying their Dead.

When the King of Tunquin dies, he is presently Embalm'd and laid in a Bed of State, where for sixty five days the People have liberty to come and see him. All that time he is serv'd as he was when he was alive; and when the Meat is taken from before the Body, one half is given to the Bonzes, and the other half to the Poor. So soon as the King hath breach'd his last gasp, the Constable gives notice thereof to the Governors of Provinces, and orders them how long they shall Mourn.

All the Military, Mandarins, and Judges wear Mourning generally three years, the King's Household nine months, the Nobility six, and the meaner four three months. During these three years there is a Cessation from all Diversiments, except those that attend the Ceremony of the King's Advance or Elevation to the Throne. All the Viands which are serv'd up to the King are vernish'd with Black. The King cuts his Hair, and covers his Head with a Bonnet of Straw, as do likewise all the Princes and Counsellors of State; neither do they leave off that Habit till the King's Body be in the Galley which is to carry him to his Enterment. Three Bells which hang in one of the Towers of the Palace, never leave tolling from the King's expiring till the Corps be put into the Galley. The third day after his Decease all the Mandarins repair to Court, to testify their sorrow which they have for the Death of the deceased King, and ten days after that the People are allowed to see the Body lie in State, till it be put into the Galley.

During the sixty five days that the Body is thus expos'd, the Constable is busie in preparing for the Funeral Pomp. From the Palace to the place where the Galleys wait for the Body, it is about two days Journey, and all the way spread
The Order observed in the March of the Funerall Pompe at the Intermittence of the Kings of Tunquin.
The Order observ'd in the March of the Funeral Pomp at the Interment of the Kings of Tunquin.

1. Two Messengers of the Chamber proclaim the deceased King's Name; each of them bears a Mace, the Head whereof is full of combustible stuff for Artificial Fire or Enfées.

2. Next proceed Twelve Elephants; on each of the four foremost is one bearing the King's Standard. Then follow four other Elephants, with Wooden Turrets on their Backs, and in every one of these are Six Men, some being armed with Musquets, others with Fire Lances. The four left Elephants do severally carry a kind of Cage; some of which are on all sides shut up with Glass Windows, the other with a sort of Grates; the first being of a Square, the other having six sides and facing.

3. Then rides the Master of the Horse, attended with two Pages on Horse-back.

4. Twelve Horses are led by the Bridle two and two, by as many Captains of the Guard. The Harness of the first six Horses is very rich, the Bit, and all the Furniture of the Bridle and Saddle are of pure Gold, the Saddles are embroidered likewise with Gold: But the six other Horses Harness is all cover'd over with Gold Plates.

5. The Chariot which bears the Mausolee, wherein is the King's Corps, is dragged by Eight Stags trained to this Service. Each of these Stags is led by a Captain of the Life Guard.

6. Then follows the new King afoot clad in White Satten, with a Straw Cap on his Head. If he hath any Brothers, they attend on him in the like Attire; and they are surrounded with Musicians and Players on the Hoboys, and other Instruments.

7. There proceeds afterwards six Princesses in White Satten, who carry Meat and Drink for the deceased King. These are attended
tended by two Ladies of Honour in Purple Garments; and about these Ladies are several Musicians.


9. Four Governors of the four chief Provinces of the Kingdom, each bearing a Stick on his Shoulder, on which hangs a Bag full of Gold and several Perfumes; and these Bags contain the Presents which the several Provinces make unto the deceased King, for to be buried with his Corps, that he may make use of the same in the other World.

10. Two Chariots go next, each drawn by Eight Horses, and every Couple being led by Two Men. In each Chariot is a Coffer or Trunk full of Bars of Gold and other Riches, for the deceased King's use in the Life to come.

11. A great Crowd of the King's Officers, and of the Nobility, do follow this Funeral Pomp, some afoot and some on horse-back, according to their Offices and Qualities.
Presentation of the Wagons and Boats, which in forms of a Convoy carry the Beasts and provision necessary for the sustenance of those at the Funeral Pompe at the interment of the Kings of Tucum from Choco to Bodlego where the body is put in a Galley to be conveyed to a Sepulchre.
Execution of y Order observed at y Funerall Pompe for y Intent of y Kings of Tunquin setting out from y City of Bodle
A Continuation of the Order observed at the Funeral Pomp of the Kings of Tunquin, setting out from the City of Bodlego.

The King's Body is put into a Galley, which is drawn up the River. This River is increased by several Brooks that come down from the Mountains, and it runs through barren and Desart Countries. In some of these places they are wont to bury the Corps very privately; for six only of the chief Eunuchs of the Court are to know where the King hath been buried. An Oath is tendered to them never to reveal the place. And this is done perhaps on some Religious Motive, and likewise through Fear, that the Treasures which are buried by him should be digged up. These Riches are ordinarily some Maffy Bars of Gold and Silver, as likewise some Pieces of Cloth of Gold and Silver, and such kinds of other rich Furnitures, which he is to make use of (as they say) when he hath need of them in the other World. Many Lords and Ladies of the Court will needs be buried Alive with him, for to serve him in the places where he is to go. I have observed in passing through the Estates of the Raja or Prince of Velouche, which border on the Easterly parts of the Kingdom of Vixapour, that the Wives suffer themselves to be buried Alive near their deceased Husbands, instead of being burned, as they practise in other Provinces of the Indies.

A. Here you see the Prospect of the City of Bodlego.
B. The Galley where the King's Corps is.
C. Two Galleys do carry the Lords who go to be buried Alive with the King. That which is grated about is full of Ladies, who likewise offer themselves to be interred Alive with him.
D. Other Galleys, wherein are the Treasures which are to be buried with the Corps.

Place this next to, The Order in the March of the Funeral Pomp, &c.
spread with Violet-colour'd Calicut, which is the King's Colour. But in regard the King and all the Court march afoot both going and coming, they make it seventeen days Journey. At every quarter of a Leagues end are set up Huts, where is ready prepar'd Water to drink, and Fire to light their Tobacco. After the Pomp is over, and that the King is returned home, the Cloth is taken up and given to the Bonges.

As to the order of their March it is thus:

The two men that go foremost of all, are the two Uffiers of the Door of the King's Chamber, who go repeating aloud the Name of the deceased King, carrying each of them a Mace of Arms, the bole whereof is full of artificial Fireworks. The twelve that follow, are the twelve chief Officers of the Galley, which draw the Tomb whereon the King's Name is written. Then follows the grand Squire on Horleback, attended by two others. Next appear twelve led Horses, which are led two by two, six of which have their Bridles enrich'd with thin Plates of Gold, and their Saddles embroidered. The other six, with Bridles of Gold, and Housies embroidered, and fringed about with a Gold and Silver Fringe; every Horse being led by two men. Next to them follow twelve Elephants, four which carry each of them a man carrying a Standard; four others which carry each of them a Tower with six men apiece, some with Musquets, others with Fire Lances; the four last carry each of them a kind of a Cage, of which one is made with Glass Windows before and upon each side; the other like a kind of a Lattice, and the other with four kinds of Ruffs: and these are the King's Elephants which he rode upon when he went to the Wars. Behind them follow eight Horses, every one of them led by a Captain of the Guard, who draw the Herse. The new King, and his Brothers if he have any, or the Princes of the Blood, follow the Herse, clad in Robes of White Satten, which is their Mourning Colour. Laffly follow two Chariots, each one drawn by eight Horses, and carrying two Coffers, wherein are the Panes of Gold, Bars of Silver, rich Tiffles and Habits, which are to be buried with the Body of the deceased King.
The Funerals of the Tunquineses.

As for the ordinary Funerals of the Tunquineses, they are more or less pompous, according to the Quality of the Persons.

At their Enterments they use great store of artificial Fire-works, which are the Companions as well of their Sorrow as their Joy. They set upon the Tomb of the deceased good store of Victuals and Comfitsures, out of a belief that the dead are the better for them. For their Priests keep them in that blind Error for their own advantage, and so well order their business, that there is nothing left by morning. The same thing is practised by the Chineses at Batavia, where they have a place without the Town to bury their dead, which puts me in mind of this Story: Every evening the Guard is relieved as well in the City as in the Fortres. At the same time also they put forth eight Souldiers and a Corporal at each Gate of the City, who go the Rounds about the Walls of the City, and as far as within Canon-shot of the Walls, being fearful of being surprized by the King of Mataran, or Bontam, their Capital Enemies. Now because the Chineses burying place lay in the Walk of these Souldiers, when they saw the Provant upon one of the Tombs, took it away to their Guard, and there feasted themselves. The Chinefe Priests, that usually came about midnight to take away the Victuals, finding themselves several times bereaved of their Expectations, and suspecting the Souldiers belonging to the Holland Garrison, first complained to the General and Council; but that not taking effect, they resolved to poison both the Meat and the Drink, to prevent the like Fraud for the future. This took so good effect, that afterwards many of the Dutch Souldiers being poisoned, deter'd the rest from any more such Licorish Attempts.
CHAP. XV.

Of the Religion and Superstition of the Tunquinefes

The Tunquinefes as to matters of Religion are divided into three Sects: The first takes its original from an ancient Philosopher called Confutius, whose Memory is very famous over all China, and the neighbouring Countries. Their Doctrine afferts that Man is compos'd of two parts, the one fine and subtil, the other material and gross; and that when Man dies, the subtiler part goes into the Air, and the grosser part stays in the Earth. This Sect maintains the use of Sacrifices, and adores the seven Planets. But among all their Gods and Idols they have four in particular veneration; the Names of these Gods are Rauma, Bebul, Ramon, and Brama. They have a Goddess also, whose Name is Satisbana, which is the whom the Women adore; but for the King and the Mandarins, especially the more studious sort, they adore the Heavens. The second Sect had for its Founder a certain Hermite called Chacabout, and is followed by the most part of the meaner people. He has taught them the Transmigration of Souls, and has enjoyn'd his Followers to observe 10 Commandments.

The first is, That they shall not kill. 2. That they shall not steal. 3. That they shall not defile their Bodies. 4. That they shall not lye. 5. That they shall not be unfaithful in their words. 6. That they shall restrain their inordinate Desires. 7. That they shall do injury to no man. 8. That they shall not be great Talkers. 9. That they shall not give way to their Anger. 10. That they shall labour to their utmost to get Knowledge.

As for them that design to live a Religious Life, they must renounce the Delights of this Life, be charitable to the poor, overcome their Passions, and give themselves up to Meditation. He taught moreover, that after this Life there were ten distinct places of Joy and Torment: and that the Con- temners of this Law should feel Torments proportionable
to their Offences, without any end of their Torments. That they that endeavour'd to fulfill his Law, and had fail'd in any point, they should wander in divers Bodies for 3000 years before they entered into happiness. But that they who had perfectly obeyed his Law, should be rewarded without suffering any change of Body. And that he himself had been born ten times, before he enjoyed the Bliss which he possessed, not having in his first Youth been illuminated with that Knowledge which he afterwards attained. This Chacabout was one of the greatest Impostors that ever was in Asia, having spread his Opinions over all the Kingdom of Siam, over a great part of the Provinces of Japan, and from thence into Tunquin, where he died.

The third Sect is that of Lanthu, to whose Fables the Japanese and Chinese give great credence; but the Tunquineses more. He was a Chinese by Nation, and one of the greatest Magicians in the East. He made a great many Disciples, who to authorize this black Impostor, and the more to impose upon the people, made them believe that the Birth of Lanthu was miraculous, and that his Mother carried him in her Womb, without losing her Virginity, seventy years. He taught much of Chacabout's Doctrine: but that which won the Hearts of the people was, that he still exhorted the Grandees to build Hospitals in all Cities where there had been none before. Infomuch that several of the Nobility betook themselves to those places to look after the Sick, as did also a great number of the Bonzes for the same reason. While my Brother was there, the Choita, a great Enemy to these Vagabonds, sent for a great number of Bonzes and Say's, or idle Fellows, and picking out the strongest and best proportion'd, sent them away to the Frontiers for Soldiers.

'Tis the Custom of the Tunquineses to adore three things in their Houses: The first is the Hearth of their Chimney made of three Stones. The second is an Idol which they call Tienfa, which is the Patron of Handicrafts, as Sculpture, Painting, Goldsmith's work, &c. So that when they put forth a Child to learn any of those Trades, before they let him work they set up an Altar, and sacrifice to this Idol, to the end he may infule into the Lad without aptness to learn. The third is the Idol Bhabin, which they implore when
Kingdom of Tunquin.

when they design to build an House. For then they erect an Altar, and send for the Bonzes and Say to sacrifice to this Idol. To this purpose they make great preparation of all sorts of Viands, and then present him with several gilt Papers, wherein are written several Magic words, endeavouring by that means that he may not suffer any misfortune to befall the House they are going to build.

There are some Tunquineses that adore the Heaven, others the Moon, and others the Stars. There are also some that adore five parts of the Earth, making a fifth part in the middle of that which is known to us, and to them also, but confusedly. When they worship them, they have for each of the parts a particular Colour. When they adore the Northern part, they clothe themselves in black; and the Dishes and Table whereon they lay their Sacrifices are likewise black. When they worship the South their Habit is red; when the East, green; when the West, white; and when they adore the middle of the World, they wear Yellow.

They offer Offerings likewise to Trees, Elephants, Horses, Cows, and almost to all other sorts of Animals. They that study the Chinese Characters are accustomed every fifth month of the year, to sacrifice for the Souls of the dead who were never buried. They believe that by so doing their Understandings shall be more enlightened for the apprehending of all things.

Every year, at the beginning of the year, they have a great Solemnity, to honour after their death those who in their life-time have done any noble action, and were renowned for their Valour, reckoning in that number those that have been so hearty as to rebel against their Princes, as being men of Courage. Three days before this great Solemnity, which is performed in a large Field, they set up several Altars, some for the Sacrifices, others for the Names of the Illustrious Men whom they design to honour. The Eve before above 40000 Souldiers spend the night in this Plain, where all the Princes and Mandarins are ordered to meet with their Elephants and led Horses, and the King himself goes thither in person. After they have finished all their Sacrifices, and burnt good Store of Incense to the Honour of the dead, the King and all the Mandarins make three pro-
found Reverences where the Altars are; then the King shoots with his Bow and Arrows five times against the Altars, where lie the Names of those that were so rash as to rebel against their Sovereigns. After that the great Guns go off, and the Souldiers give three Volleys of Small Shot, to put all the Souls to flight. Then they burn all the Altars, and a great number of gilt Papers, which were made use of at the Sacrifices; concluding all with a most hideous Thunder of all the Souldiery. Which done, the Bonzes, Says, and such like people, come and devour the Meat that was made use of for the Sacrifices.

The first and fifteenth days of the Moneth 'tis a wonderful thing to hear the Chiming Din of their great Bells. For those are the more especial Holydays set apart for the Worship of their Gods, and all the Bonzes and Says give them more than ordinary Worship upon those days, redoubling their Prayers, and repeating upon those days every one of them a strange kind of Charm six times over. At these times several people bring Meat and Drink to the Sepulchres of their Kindred, to sacrifice for the good of their Souls to eat. The Bonzes fail not to be there, and when the others have paid their Devoirs the Bonzes fall to, and what they cannot eat they give to the poor. But for all the austere Lives of these Bonzes and Says, neither the King nor the Mandarins make any account of them, so that they are in credit only with the common people.

In the Kingdom of Tunquin, where the great Cities have several Pagods, there is hardly a Town or Village that has not one, and for every Pagod at least two Bonzes and two Says. But there are some Pagods that maintain forty Bonzes and as many Says, who live in common under a Superior, they keep to the Doctrine of Chacabout, and a Goat is the Idol which they adore. They wear about their Necks a kind of Necklace, consisting of 100 Beads, very big and made of Wood. In their Hands they carry a Staff, which is headed with a Bird of varnished Wood. They beg for their living, and are not like the Bonzes in other Kingdoms, who beg Alms as it were their due; these on the contrary use all the modesty and humility that may be, never taking more than is needful for them: and if they have any thing to spare, they give it to the poor Widows or Orphans that cannot get their
A Representation of the Pagodas or Temples of the Idolators in Tunquin, with the Figures of their Deities, & Their Different Offices which They Use when They Do Penance, and Accomplish their Superstitious Vows, or When They Practise their Artificers Which They Are Much Addicted. 1. Triibout. 2. Mouphou Thomi. 3. Bagot, Magitians, and Witches.
their living. Their Orders permit them to marry, provided they leave their Monastery. They assist at the funerals of great men, where they say a kind of Orison, sounding their Trumpets and Cornets, while the Bells in their Pagodas go at the same time.

The Tunquineses also have a great veneration for two Magicians, and one Magicianel. The first of their Magicians, whom they call Tay-bou, makes them believe that he knows the Events of things to come; so that when they have any occasion to marry their Children, build a House, buy Land, or undertake any business of Consequence, they consult this Oracle to know what shall happen to them. The Magician courteously receives them, and with a counterfeit modesty demands of them (for Example) the Age of the person concerned. Then taking into his hands a great Book about three fingers thick, wherein are the Figures of Men, half Men, and several forts of Land and Water Animals, of Circles, Triangles, and Squares, he goes to work, and at the same time puts into a Goblet three Pieces of Copper, whereon are engraven several Characters one by one upon one side. After he has shaken the Pieces in the Cup, he throws them upon the ground as at Cross and Pile; if all the Characters lie undermost he looks no further in his Book, but looks upon it as an unfortunate sign; but if one or two Characters come up, he looks in his Book, and makes the person believe what he pleases. But if all the Characters happen to turn uppermost, then the Magician cries out, that the Party is the most fortunate in the world.

The second Magician is called Thay-Phou-Thaou, to whom they have recourse in all their Sicknefses. When any sick person comes to him, he takes a Book full of Figures like the former; onely the Form of the Book is different, for this is not above an inch thick, and about four fingers long, with eight Panes full of Cyphers. If after several Apoth tricks which he acts before the sick person to amuse him, he affirms that the Distemper comes from the Devil, he himself, together with the sick party and they that brought him, do Homage to the evil spirit: this Homage consults of several Sacrifices, and the Friends of the sick party present to the Devil, or rather to the Magician, a Table furnish'd with Rice and other Viands. But if after all these Offerings the sick
sick party do not recover his health, all the Friends and Kindred of the sick party, with as many Souldiers as they can get, surround the sick persons House, and shoot off their Mulquets three times, to drive away the Devil. Sometimes the Magician makes the sick party and his Friends believe, that the God of the Waters is the cause of the Distemper, especially if the sick person belongs to the Water, as being a Mariner, Boatman, or Fisherman. And to the end he may be cur'd, and that the appeas'd God may return to his warry Habitation, he orders that all the way from the sick parties House to the next River may be spread with all the Pieces of Stuff which all the Kindred have, and that they set up Huts at such and such distancies, and keep in every one a several Table furnish'd with all sorts of Viands for 3 days. And all this to oblige the Deity to retire, and to entertain him till he gets home. But the better to know the rise of the Disease, Thay-Phou-Thouy makes them believe, that they must go and consult Thay-Bou, who is the chief Magician, and if he answer that the Souls of the dead have cau'd the Distemper, the Magician imploys all his tricks and devices to draw to him those mischievous Souls; and when he has got into his Clutches, as he pretends, the Soul that is the Author of the Disease, he shuts him up in a Bottle full of Water till the party be cured; and then breaking the Bottle he sets the Soul at liberty to go about his business. When the party recovers, he makes him and his Friends believe, that if the Bottle had not been well stopp'd to keep in the Soul, their Kinsman would have died infallibly.

The Magicianes, which the Tunquineses also consult, is called Bacoti, and she keeps a great Correspondence with the Devil, to whom, if she has a Daughter, she offers her as soon as she is born, the more to oblige him. If any Mother bewail the death of her Child, and be desirous to know in what condition the Soul of the Child is in, in the other world, she goes to Bacoti, who to satisfie the Mother presently falls a beating her Drum, to summon the Soul to come to her, who presently appears, as she pretends, and tells her its Condition whether good or bad. But most commonly she makes the silly Mothers believe that the Soul is happy, and bids them be of good cheer.
The Superflitions of these people are very numerous, but the most remarkable are these:

The ludious sort of people are very diligent to learn, how by looking in a Mirrour to foretell things to come.

There are some that present *Aqua Vite* to the dead, and sprinkle their Ashes with it; but this only upon the Ashes of their Ancestors, from whom at the same time they beg for Health, Honour, and Riches.

Others there are, that upon the first day of their year take a piece of Chalk, and make several Figures round, square, and triangular, upon the Threshold and Steps of their Doors. They say those Figures fright away the evil spirits. Some there are that make great Observations upon the Feet of their Hens, and draw strange Conclusions of bad or ill fortune from thence. Others travelling into the Countrey, if they sneeze but once by the way, return to the place from whence they parted in the morning, saying, That had they gone on, some mischief would have certainly befallen them: but if they sneeze twice, they pursue their Journey, never fearing any danger for that day.

There are some so superstitious, that going out of their Houses, if they meet a Woman, they return home again for two or three hours; but if they meet a Man, 'tis a good Omen.

The first Fruit which they gather at the beginning of the year, is that which the *Aruguer* bears, spoken of in the third Chapter. And this is the first which they eat with great Ceremony, during the first Quarter of their second Moneth. To which purpose they are so possest' with the Devil, that they poison one of these Fruits, and give it to a Child to eat, believing that by taking away the life of the poor innocent Child, they shall thrive the better all the year after.

When the Moon is eclipsed, they say there is a certain Dragon that affails her, and endeavours with all his might to over come her, with an intention to devour her. Then to assist the Moon, and to put the Dragon to flight, they discharge their Musquets, ring their Bells, beat up their Drums, and make a hideous noise till the Eclipse be over: and then they believe that they have rescued the Moon, for which they make as great a rejoicing, as if they had obtained some eminent Victory over their Enemies.
They are also very superstitious in reference to the hours of the day. They divide the natural day into twelve hours, and to every one they give the name of some Beast, as of a Tiger, a Lion, a Bear, a Horse, a Dragon, an Ape, &c. The Moneths also and Days have their particular Names: and when a Child is born, presently the Father and Kindred go to see the name of the Beast by which the Hour was call’d wherein the Child was born; believing that Animal will prove fatal to it. At the time that my Brother was at the Court at Tinquín, the King then reigning being born in the hour of the Horse, would never give Audience, nor ever stir out of his Palace at that hour, for fear some mischief should befall him at that time. That Prince was so superstitious, that one of his Children dying in the fifth moneth, which bears the name of the Horse, he would never permit him to be enter’d, but caus’d him to be burnt, and scatter’d his ashes in the Air.

This is that which I could gather of most remarkable and most considerable matters concerning the State of the Kingdom of Tinquín, either out of the Manucripts which my Brother (who died in the Indies) left me, or from the Discourse which I have had with the Tinquineses themselves both at Bantam and Batavia.
OF THE

ISLAND OF

FORMOSA.

CHAP. I.

How the Hollanders possessed themselves of it, and how it was taken from them by the Chinese.

The Island of Formosa is about Eighty Leagues in compass; so that the Hollanders were never in possession of the whole Island, but were only Masters of four Fortresses, and two and fifty Villages, wherein they could number about fourteen or fifteen thousand Inhabitants. As for that part which is under the Indians, the best discovery that we can give, is only such as was made by a young Hollander upon this occasion.
There was in the chief Fort belonging to the *Hollander* a young man, employed there as an under-Factor, who being wild and extravagant, was put out of his place and made a Souldier. He not able to undergo that miserable course of life, resolved with himself rather to die, than live in that mean condition: Thereupon having at several opportunities made a shift to make up a little Pack of what he thought was most fit for the Mountainiers of the Island, he watch'd his time and stole out of the Fort, and took his way directly toward the Mountains. With these Highlanders he liv'd four years, in which time having learnt the Trade and Language of the Countrey, he ventur'd to return to the *Hollander* again, who received him kindly, as being willing to understand the Government of the People, and by what means they might traffick with them. Whereupon the young man made them this Relation.

As for the Government of the People he said, that over every six Villages there was an Overseer with four Counsellors, who administer Justice, and punish the smallest Theft with Death. The Men are crucified; the Women are laid along upon a thick Beam of Wood, and then with a Scimitar their Bodies are divided into three parts. The Men are so punish'd for Theft or Murder, and the Women for Theft or Adultery. If it be a Petty Larceny, not above the value of a Shilling, they give them an hundred Lathes with a Whip, and burn them in the Cheek. They that believe themselves to be unjustly dealt with, whether in Civil or Criminal Causes, enter their Appeal to go to the North East part of the Island, in which division of the Island there stands a City by the Sea-side, where he that commands all the Highlanders resides. At the end of our Moneth of March several of these Highlanders return to this City, especially the Merchants, who carry along with them all their whole Stock that they had hoarded together the year before in Horns of Oxen, Harts, Bufulo's, and Raw Hides; and then return again at the end of April, bringing back in return of their Commodities Japan and China Stuffs, Clothes, and Linen of the same Countrey, and Gold and Silver Japanese Money, of various Coyns and Value. He told them also, that he believed that in the Mountains near the Sea, there are certain Mines of Gold and Silver, or some River where they
they find it in Powder, and that the Japoneses fetch it in their Vessels. He did all he could to discover the truth, but after he had travelled two or three days Journey, the People would let him go no further. For at the end of every three or four hours travel there are Guards set, who examine all Travellers whither they go; neither will they let their own Countrymen pass, but such as go about their Law or to trade. Moreover he told them, that if they would give him Goods to trade with all, as Amber, Coral, Looking Glasses; but chiefly some Skins of the Sea-Fish, which is rougher than Seal-skin, he would endeavour to get to the very City it self where the Ships ride. These Skins are greatly esteemed by the Natives to adorn the Scabbards of their Cutlasses and Swords. For usually upon the back of this Fish you shall find nine little Stones, which make a kind of a Rose, eight in a Circle and one in the middle, as you see these nine disposed in their exact order. When the Portuguezes traded onely to Japan, it is incredible how dear they sold these Skins. For if Nature had well set these Stones at an equal distance, and even in bigness, one of these Skins would yield above ten thousand Pieces, and more. This Fish is caught in the Persian Gulph, where I have seen of them, but I saw but very few so perfect as that which I have describ'd, which would in those Countries yield ten thousand Crowns.

But to return to the Story; the Governour gave the young man what he desired, and sent him going; but the Chineses soon after expelling the Hollanders out of the Island, it was never known what became of the young man.

It may be wondered why Formosa was taken so soon; but here were two Reasons, first the faint-heartedness of the Governour, and secondly his breach of word to a French Souldier of Rouen, call'd Abraham du Puy; for he having served out his time of seven years, desir'd leave to be gone, but the Governour, after he had promis'd him fair at first, at length absolutely refused him. Soon after the Chineses came to besiege the place. The Souldier thus disappointed, and seeing himself coop'd up who might have been free, had the Governour so pleased, studied a fatal revenge upon all his Countrymen; for being by this means grown desperate,
watch'd his opportunity, and flinging himself from the Fort into the Sea, swam directly to the Enemy. The Governor offered 200 Pieces of Eight to any person that would venture after him, and bring him back dead or alive. A Serjeant accepted his offer, but it was to get loose as the other had done; and so, they got both safe into the Enemies Quarters. The Chinese pretently carried them to the General Coxtma; and he, being a person of Valour and Discretion, made very much of them, whereupon they readily and willingly inform'd him of the strength and condition of the Fortrefs. They also advised him to remove his Batteries to the weakest part of the Town, whereas he was then affailing it where it was most strongly fortified; which if he would do, they assure'd him he should be soon Master of the Fort. The General was thinking a little before they came to have raised his Siege, but upon their encouragement he fell on again according to their direction; and as he was preparing for a general Assault, the Holland Commander, fearful of losing his Life and his Estate, bear a Parley, and surrender'd the place upon Articles.

During the Siege the Hollanders made a Salley, but were beaten in again, and fourteen of their men were taken Prisoners. The Chinese finding those fourteen men in their power, and remembering how cruel the Hollanders had been to their Nation, when they took any of them at Sea, brought the fourteen men all together, put out one eye of each, cut off their Noses, Ears, and one hand, and so sent them back to the Fort, with order to tell the Commander, that the Dutch had taught them that kind of Mercy.
CHAP. II.

Of Maurice Island, where they cut Ebony.

The Island call'd Maurice Island lies almost in 20 degrees of Longitude, and 21 degrees of South Latitude, being but 2 degrees and 30 minutes from the Tropic of Capricorn, right over against the middle weed of Madagascar, which it has upon the west from whence it lies 140 Leagues, and is in compass about 60 Leagues. It bears great quantities of Ebony: and here it was that the Hollanders did formerly send their Slaves, their banish'd and condemn'd Persons, to cut that sort of Wood, which is Labour much more severe and cruel than that of Rowing in the Galleys. The whole Island is subject to those violent and outrageous Tempests call'd Ouragans, which nothing can withstand, so that the People are forc'd to dig themselves Holes in the ground, not being able to keep their Huts standing. Neither had the poor Creatures any other Food than a little boil'd Rice, and about a Farthings worth of Salt-fish among four for a whole day. Since that the Price of Ebony being brought very low, the Dutch have forsaken the Island, the Profit not bearing the sorry Expenses which those poor Creatures put them to.

So soon as this Tree is cut down it must be sawed into Planks, and then buried seven or eight foot deep in the Earth, which ought to be somewhat moist. There those Planks must lie two years, and sometimes three, if the Wood be very thick. After that the Wood is fit to be wrought upon, neither will it splinter or split, and will the sooner admit of a glittering Polishment.

This Maurice Island puts me in mind of a Story, that the Sieur Loocker told me, concerning what befell him in his Voyage from Holland to Batavia in the Year 1643. Cha Abbas the second of that Name, King of Persia, having a great desire to learn to paint, signified to the Hollanders at Hispiban, that he desired them to send into Holland for some
person who was excellent both in Designing and Painting. Thereupon the Chief of the Factory wrote into Holland, and upon his Letters the Company sent away Loocker, to oblige the King; and to do him the greater honour, gave him the charge of Merchant of the Vessel, who is equal with the Captain, during the Voyage; to whom the Wind and Sea-Que was very favourable till they came to the Cape of, Good Neare; but after they had doubled the Point, the Pilots bare much to the North; whereas they should have steered and vitly East, so that when they had made the Height of the the Fid of Madagascar, they met with nothing but contrary tides. For it is observable, that all the year long there auywys but one Wind toward Maurice Island; so that a Ship may go thither in eight or nine days, but cannot return in thirty or forty. For you must steer Westward to 30 de-
grrees, and from thence Eastward to 14 or 15 degrees, and then you light upon Maurice Island. Five days together the Ship was but rudely handled by the storm; which at length grew so violent, and the Sea so boisterous, that all the great Cabin was broken to pieces, the Beak of the Ship carried away, and the Foremast made unserviceable. Thirteen days together they remained in this miserable condition, toss'd up and down by the Sea and Wind, all which time they never saw the Sun, unable to take any height or ob-
seruation where they were. The fourteenth day it cleared up, and the Sun appeared, and then taking the Height they observed themselves to be not far from the Maurice Island, which was very true; for the next day by break of day they found themselves not above two Leagues from the Island; and they found themselves upon the North side of the Island, whereas the Hollanders liv'd upon the South. And therefore perceiving that if the Wind did not change, it would be a long time, and that with great difficulty too, before they could fetch a compass about the Island to come to the Fort where the Hollanders were, they call'd a Council, where it was resolved that Loocker with ten Souldiers should be put on shoar, and that he should endeavour to get to the Fort by Land, there to make provision of Water and Refresh-
ments for the rest of the Company, against they could come about. Maurice Island has this advantage, to be furnished with excellent Water, and great store of Goats, Oranges,
Citrons, and other Fruits: but when the Ovragajis happen there is not one to be seen upon the Trees, unless only upon those which are shelter'd by the Ebony Boughs, which are thick and strong, and the Trees deeply rooted in the Earth. Loocker thereupon with ten Souldiers was put on board in a Shallop, with Provisions for six days. Nor was the Island in that part above eight or ten Leagues broad, which they thought to travel in few days: but the Woods were so thick, that had they not been well provided of Carpenters Hatchets and Axes, they could never have made their way. The first day they travel'd not above a League, and the next day not above as much more, being still forced to hack their way along with great travel and pains. So that being now weary and spent, they laid themselves upon the ground to repose themselves, and get a little sleep. When they wak'd they heard the voices of several people, which much rejoiced them, believing them to be the Slaves and poor Creatures that were cutting Ebony not far off. Thereupon they fell to work to get as near them as they could: but the Woods proved so thick, that they despair'd of doing any good. Nevertheless the further they advanced, the clearer they could hear the voices of the people, some speaking Dutch, others Portugalafe. Whereupon Loocker caus'd one of the Souldiers in his company that had a strong voice, to call out in the Portugalafe Language, to the people to come and help them. But instead of that they all betook themselves to their heels, and fled to the Commander's Lodge, telling him that there were Devils in the Woods, and that they had call'd to them in the Portugal Language. The Commander seeing both the Souldiers and the Slaves in such a dismal amaze and terror, knew not at first what to think; however he endeavoured to refettle their distraction, and to revive a sort of people that were half dead with fear. The next day he persuaded them to return to their Work, persuading them to lay aside their vain Fears, which proceeded onely from idle Apprehensions: but they flatly denied him, telling him that they would rather die, than return to be torn in pieces by the Devil. However, others that had not been present at the accident, and therefore gave not so much credit to the report, preferred to see the utmost of this business, provided any one that had
had heard the voice would bring them to the place. Away upon this went a good number of them together, and coming to the place fell to work. Now because Loocker and his Companions having labour'd all the night before, were fallen asleep; for a good while the Workmen heard no voice at all, nor so much as any thing stirring, so that they began to laugh at those that had brought them thither, who still obstinately maintained the truth of what they had heard. This Dispute at length began to grow so hot and so loud, that at length they wak'd Loocker and his Fellows, who being now got nearer to them by means of their last nights labour, heard distinctly every word they said, and notwithstanding their distress could not chuse but laugh. Soon after Loocker and the Souldiers call'd out again, Work toward us, they cried, we are Hollanders, come and help us out of the Wood, and we will put an end to the dispute. But the Workmen no sooner heard them, but away they ran for their Lives, and when they came to the Lodge, they were so hard, so afraid, and quite out of breath, that the Governor in vain endeavoured to get the least tittle of a word from them. At length being come to themselves, they affur'd him that it was too true that the Devils were in the Wood, and that the more to deceive and wheedle them, to day they had not onely spoken Portuguese, but Dutch too. This put the Governor and all into a deep Conternation, in somuch that they were all at their Wits end. But the next morning Loocker and his Gang having made their way through, the Centinell spied them first from the Fort, and by the discharge of his Musquet gave notice of the approach of the Devils. And then it was that the poor affrighted Mortals, laying aside their fears, and going forth to meet their own Shapes, found them to be a company of their Countrymen in distress, whom they then received into their kindness, to give an account of their Misfortunes. Three days after the Ship came into Harbour, though in a miserable condition.
CHAP. III.

Of the Grandeur of the General at Batavia, and what befell his Wife and his Niece.

The Company to maintain their Authority and Commerce in the Indies, believe it to be to their advantage, that the General whom they send to Batavia, and who commands in all the places in Asia where the Dutch traffic, should keep up the Port of a Prince. There is no Cavalry in Europe so well clad or mounted as his; the Horsem en all upon Persian or Arabian Steeds. Not is his Foot Guard less sumptuous: His Halberdiers wear their yellow Satten Doublets, Scarlet Breeches lace'd with Silver Lace, and their Silk Stockins. But this onely for the General's Guards; for those which they send abroad to their Forts and Garrifons, it is a great pity to fee how poorly they are attir'd, and how meanly fed. When the Dutch Fleet arrives at Batavia, the Soldi ers which they bring are drawn up in the Parade of the Fortrefs by the Major, who choses out the handsomest to remain at Batavia, the rest are sent and distributed into other places. When the General and his Wife go abroad, they always ride in their Coach and six Horses, with six Halberdiers attending at each Boot; and a Troop of Horse and two Companies of Foot for their Guard. The Authority of the General is very great; though he may be sometimes commanded by his Wife: neither is it safe for them that depend upon them, to do or say any thing that may offend them. But for others, who have their Employments immediately from the Company, they never oblige themselves to be so circumspect. For truth whereof I will relate the following plesant Story.

The Wife of General Matsuer having one day undertaken to play upon a Captain of a Ship call'd the Lucifer, and to laugh at him, for having loft a Bale of Goods which had been seized by the Company, in regard no particular person is permitted to trade. The Captain nettled at her Discourse, resolved to be revenged. Nor was it long before he found
the means; for being commanded away for Maslipatan in the Kingdom of Golconda, where being arriv'd, laden, and ready to set sail to return to Batavia, the chief of the Factory desired him to take in four Bales of Goods for the General's Wife, as belonging to her, and to deliver them privately to her. This was Nuts to the Captain: so that being return'd to Batavia, he went he went immediately to visit the General, and deliver him the Letters which concerned the Cargo. Immediately according to custom the General invited him to dinner, at which time it is usual for the General to inform himself of the Condition of the Factory. Among the rest of the questions the General asked the Captain whether he had any Counterband Goods aboard, or any that were not upon the Company's sole account. To which the Captain answered, that all the Goods belonged to the Company, except four Bales, which the chief Factor at Maslipatan had particularly recommended to his care, as belonging to Madam General. This being publickly spoken in the presence of a great many that were at Table, the Lady that was not aware of such a blow, was not a little surpriz'd, and the General himself was not a little in wrath, insomuch as he durst undertake to trade without his knowledge. Presently she denied the whole matter, and averred that the Captain was mistaken, and took her for some other person. But the General sent for the Fiscal, and order'd him to go forthwith with the Captain, and fetch the four Bales a-shore; which being done, he order'd further that the Goods should be carried into the public Hall of the Town House, with a Writing fix'd upon them, that whoever own'd those Goods should come and claim them; but no body came. So that the Captain had the pleasure to see the Lady in a delicate raging passion, and the Goods dispos'd of to the Fiscal, and the Poor of the Hospital.

The same General and his Wife having no Children, they began to consider to whom they should leave their Estates. At length the Generalbethought himself of a Niece he had at Amsterdam, and therefore wrote to the Directors of the Company to send her to him. This Niece of his cried Pot-herbs and Onions about the street to get her living; in which Calling she was at last found out, and brought to the Directors, who presently changed her Habit, and of a Crier of
Cabbage made her a little Lady; who though she were of such a low condition, was not without a good proportion of natural Beauty.

The Fleet being ready to depart, there was a Cabin built on purpose for this Niece, and the Company having presented her with several pieces of Taffee and Silks, recommended her to C. Reffe, the Viceadmiral's care. This Captain had been several times at the Indies before, and was both rich and a Batchelour: so that when the Ship was out at Sea, he fail'd not to shew all the respects imaginable to this Niece. Now this young Virgin not being accustomed to the Sea, upon the least gust of Wind she was half dead; and all that time the Captain would not stir from her Bed-side, for fear any Accident should befall her. And as he was thus diligent not to stir from her Bed-side in fowl, 'tis verily believ'd he was seldom far from it in fair weather; and that instead of sitting by her Bed-side, he sometimes got fairly into it. But whether he were within or without, most certain it is, that before Madam Niece arrived at Batavia, she found her self to be with child, though she so discreetly concealed it, that none in the Vessell perceived it.

The Vessell had no sooner pass'd the Strait that lies to ward Bantam, but Madam General with a great number of her Friends in several little Barques came out to meet Madam Niece, and were not a little surpriz'd to find her to be a person so well clad and handsom withall, without any appearance of what she had been before.

A Coach and six Horses, and six Halberdiers, a Troop of Horses, and a Company of Foot, waited upon the shore for Madam General. And thus was Madam Niece conducted to the Fort with great pomp, and as kindly received by Monsieur General. Some few days after several of the Gallants of Batavia came picquering to the House to see Madam Niece; and so it was, that all being smitten, every one desired her in Marriage; but both Uncle and Aunt were deaf to all their Suits, as having design'd her to a young rich Merchant, who was then out of the way. C. Reffe laugh'd in his sleeve at the buffle that was made, and still continued his former respects and double Diligences, which were the more willingly permitted him in regard of the great care of
their Niece, for which the Uncle and the Aunt thought themselves oblig'd to him during their Voyage. But at length seeing such a swarm of Sweethearts about her, he thought it but charity to undeceive so many poor Gulls, and without further ceremony to go to her Aunt, and to demand her Niece for his Wife. The She General who look'd upon herself to be a kind of a Queen at Batavia, look'd upon it as a high offence and indignity for a Tarpaulin Captain of a Ship to dare to make her such a Proposal, having already refus'd such Matches, persons that might come to be Privy Counsellors of all the Indies. Nevertheless within a day or two after the Captain renewed his Charge, but then in a Majestic Fury she utterly forbid him the Fort. He taking little notice of her rage, goes to the General, and after some Discourse makes the same Proposal, and receives the same Answer. But then the Captain gave the Husband such a Bone to pick, that he would not give the Wife; Sir, said he, twice already have I demanded your Niece in Marriage, this is now the third time that I make the same demand; if you refuse me, you shall ask me four times before I accept of her: and so laying briskly left him. The General reflecting upon the Captain's words, went to his Wife and told her the Story, who guessing at the effects of a long Voyage Familiarity, call'd Madam Niece into examination: She not being us'd to Diffimulation confes'd the whole matter, and without any more to do was married to the Captain, to the great wonder of the whole City, till the birth of a Boy at the end of six moneths unfolded the Riddle. But this lying in was her ruin; for about five or six days after, the Mother and the Nurse being ill, the chief Chirurgeon of the Fort order'd them to take a little Cremon Tartar; and to that purpose sent a young man to the Master Chirurgeon of the Town, to send him two quantities of Cremon Tartar in two Papers. He being drinking with his Friends, sends a young Barber newly come from Holland, to put up the two quantities according to direction. But the Barber mistook the Glafs, and put up Sublimat instead of Cremon Tartar. So the two Women taking their Doses, dissolvd in two Silver Cups of fair Water, died in 24 hours after.
CHAP. IV.

Of General Vanderbroug, and of the Original of the City of Batavia

General Vanderbroug was of Antwerp, and having studied in the Jesuits College, retained some tincture of Learning, which he endeavoured to improve as much as his business would give him leave. While he was General he cause the Alcoran to be translated out of Arabic into Dutch. He was also a man of courage, and several times expos'd himself to great hazards for the Service of the Company, as you shall see by the following Relation.

After the Hollander's had taken several Prizes from the Portuguezes by Sea, they wanted a place of Retreat, where they might repair their damaged Ships, and repose after the toils of the Sea. At first they cast their eyes upon the Island of Java, in that place where the English had built a small Convenience for their Trade. There is a Road in that part, where Vessels ride securely all the year, into which a River discharges itself that will receive Shallops of good burthen, for above a thousand Paces. The Water of this River is most excellent; for being carried never so far to Sea, it never stinks, nor engenders Worms; which can only be laid of the Thames and Ganges besides.

The Hollander's therefore came and lay upon the point of a River, over against the place where the English had their small House. They had with them then the greatest part of the Ships which they had in the Indies, laden with those great Bales of Cloth which come from Bengale and the Coast of Surat, so big that a dozen men can hardly manage them. These Bales they landed, and of them made a kind of Fortification, planting a good number of great Guns between them; for they never wanted great Guns ever since they traded alone to Japan, the only Kingdom of the World abounding in Copper; from whence they brought prodigious quantities to Macao and Goa, where they call their Artillery.
Thus the Hollanders thought that by Sea no body could endamage their small Fortification, made of Bales of cloth, which was defended by their Vessels which they had in the Road: But by Land they were afraid that the King of the Island, viz: either of Materan or Bantam, might disturb them. Observing therefore the Situation of the Island, which on that side was all covered with Woods, which reached on that side within a League of the Sea; and that where they ended, to the Shoar there was no other way but a Bank, which separated the Marsh from the River: So that the Hollanders the better to secure themselves against the two Kings, resolved to raise a Tower upon the Bank. In this Tower they planted several Culverins and Small Pieces, cram'd with artificial Wildfire, and every evening relieved their Guards. The King of Materan perceiving this, and believing that the Hollanders would not stop here, advanced a powerful Army to pull down the Tower. To which purpose he brought with him great Chains of Iron, and Cables made of the Coco Flax; believing that by the favour of the Night, having got his Chains and Ropes about the Tower, by the strength of his Men and Elephants he might easily pull it down. But having fail'd in his Enterprize, and for that the Hollanders Artillery kill'd him abundance of Men, he retreated with his Army. But it was not long before he return'd again with a more powerful Force by Land, and also a great Fleet of small Vessels to assist him by Sea. With these Forces he gave a furious Onset a second time, which the Hollanders with no less vigour sustained, and beat him off. But nothing discouraged with his loss, he resolved to give a third Onset, onely he laid some few days in expectation of more Forces.

In the mean while one of the most considerable Captains of his Army was accus'd to the King not to have done his Duty: though seasonably advertiz'd that the King was resolv'd to feize upon his person, and cut him to pieces. For you must know, that among the Javans when any person has merited Death, they tie the Offender all along upon a great piece of Timber, and the next Lord or great person that has a mind to try the goodness of his Scimitar, comes and cuts the Body into four pieces, the firststroak being made upon the Breast, the second upon the Pit of the Stomach, the third
third upon the lower part of the Belly. The four pieces if they be Men, are burnt; if Women, thrown to the Dogs, which they keep for that purpose. For the Javenes never burn any person.

This Javenese Lord therefore knowing what he was to trust to, made his escape to the Hollanders, and was kindly received by Vanderbrong. To ingratiate himself; he told the Dutch General all the King's Designs in reference to the carrying the place; where he would make his Onset, and what number of men he had. This however did not sufficiently cheer up the General, who knew his own weakness. So that the Javenese perceiving him still pensive, I find (said he) that thou art afraid of the King's strength, and reason thou hast, but be told by me: Thou art not ignorant that the Javanners are rigid Observers of the Law of Mahomet, and that if any Uncleanliness from a Christian hand falls upon their Clothes, they fling them away, and spend six whole days in washing themselves, before they believe themselves clean. Hear then, said he; let all the Ordure and Dung of the People that are with thee be heaped in a place together, and made fluid in Pots for that purpose; and when they mount their Ladders, spare not for Showres of that Liquor, and I warrant ye they will retreat faster than they came on. Farther continued he: I know that the points of their Arrows and Cries are poison'd, and that this poison is so strong, that whoever are wounded therewith die suddenly, unless they have recourse to this onely Remedy; which is to preserve their own Excrement, and to dry it to powder; and when they find themselves wounded, to take a little of the powder, and drink it off in a small Beer-glass of Water. The General observing what the Javan Lord had said, when the Enemy mounted their Ladders, lustily besmeared them with the Liquor, which he caus'd to be prepar'd against their coming; so that instead of gaining the tops of their Ladders, they made all the halfe they could down again; but being hindered by those that follow'd them, they threw themselves headlong to the ground; by which means several of them were maimed, and several kill'd outright. Thus the Army disbanded in a moment, and the Emperor was the first that took his flight. Vanderbrong observing the disorderly Retreat of the Enemy, took a small Party with him, and pursu'd.
fu'd the flying Enemy, who being enclosed by those in the Fort, that sally'd out upon them, were miserably cut in pieces. But the General having left the greatest part of his men, and returning only with a small and very inconsiderable Company, the Javanners who had hid themselves in the Merthes for fear, refum'd courage, and suddenly fell upon him in his return, and so encompass'd him on every side, that it was impossible for him to escape. However they defended themselves stoutly for a while, but being wounded with the Arrows and Cric's of the Indians, and not being provided of the forementioned Antidote, they died immediately. The General was taken alive, not so much as wounded; for as he told me afterwards himself, he found they had no desire to kill him. So soon as he was taken they carried him to the Emperour, who as soon as he saw him bid him not fear any thing, but told him withall, that it was his pleasure, that he should command his Men to quit the Fort and Tower, and be gone; otherwise that he would make both him, and all those that should fall into his Hands, perpetual Slaves. At the same time the Emperour with his principal Officers, and the General with a good Guard, came to the Foot of the Wall of the Tower, where the General in the Malay Language, laying before them his own misfortune, and the improbability of their holding out long, commanded them to quit the Fort, after they had embarqued whatever they law fitting, but onely 6 Pieces of small Canon, 100 Bullets, and 500 Quintals of Powder. The Emperour was overjoy'd to hear what the General said, and thought himselt sure of the Fort and Tower. But then the General turning to the Emperour, told him, that none of his men understood Malay, and that therefore it would be convenient for him to repeat the same in Flemisli. Which being granted, he spoke to the Souldiers in Flemisli, and ordered them quite the contrary; that is to say, that they should not be Traitors to their Countrey, but hold out the place till death, not minding what became of him; and to that end, that they should bid the Infidels forthwith retire, or else they would immediately fire all their Guns upon them. The Emperour astonisli'd at their Resolution retreats, and carries the General with him. Being thus retir'd, the General made him believe that he would find a means
means to write to the Company, to give them an account of what had pass’d, and that he was confident they would give such order for an Accommodation, as should satisfy His Majesty, which satisfy’d the Emperour for that time. In the mean while the General found an opportunity to get into a small Barque, and to get to the Fort, where he was joyfully receiv’d. This Recital I had from his own mouth.

The General having done this and several other eminent Services for the Company, and acquitted himself with Reputation and a fair Estate, was desirous to return home, where the Prince of Orange, and several of the States had no less a desire to see him. Straight he took up his Habitation at the Hague, and for a good while liv’d splendidly, gave great Presents and Entertainments to the Prince, and several other Grandees of Holland, by which means he ran himself into so great an Expence, that he was forc’d to desist from the Company, that he might return into their Service.

One day the Prince of Orange asking him what Rarities he had brought out of the Indies, he call’d for five Silver Plates, and letting them upon the Table, drew out five little Bags out of his Pocket, and emptied a several Bag upon a several Plate; which surpriz’d not only the Prince, but several others of the States then present, to see such a number of Diamonds and other Jewels of a vast value.

It was not without some difficulty that he was again entertained by the Company; but at length they sent him Admiral of two Ships to Batavia, where being arriv’d, the General and Consuls made him Admiral of the Fleet that was just bound for the Coalt of Coromandel, Surat, and Persia.

Being return’d to Batavia, General Vandyke and the Council sent him to Malaca, which the Hollander’s then besieg’d, and where they found a stouter resistance than they imagin’d. There in an assault upon the Town he received a flight Wound, of which he was quickly cur’d; but soon after he fell sick, and died before the Town was surrendred.

CHAP.
C H A P. V.

Of the Country about Cochin, and how the Holland General crown'd one of the Indian Princes.

All the Country about Cochin is planted for the most part with that fort of Tree which they call Cocos, the Fruit whereof produces that fort of Wine which the Inhabitants call Tary, whereof they make their Strong Water. They mingle this Wine with course black Sugar unrefin'd, together with the Bark of a Tree which bears nothing but Thorns. This Bark causes the Tary and Sugar to boil and ferment like new Wine. When the Tary and the Sugar have fermented for above seven or eight hours, they distill them in an Alembic, and make Strong Water, which is stronger or smaller, by how much the more often or seldom it is distill'd.

Besides the Coverture of these Trees the whole Country is full of Cows; for they are all Idolaters in this Country, that onely worship their Cows for their Gods, feed upon their Milk, and eat nothing that has Life.

When you leave the Countries of these Princes, which they call Rajas, travelling toward the North East you enter into the Territories of the Raja of Veloche, which are of a large extent. He and all his Subjects being Idolaters, unless it be about nine or ten thousand poor People call'd Christians of S. John, as being baptiz'd after the same manner that S. John baptiz'd the People in the Wilderness.

After the taking of Cochin, of which we have given a full Relation in our Indian Travels, General Vangous, who commanded at the Siege, became so haughty that he despis'd all the other Officers, as well Military as those that belonged to the Government and Justice of the City. However to recompence one of the Rajas by whose means he had taken the City, he persuiz'd him to quit the Name of Raja, and to assume the Title of King, that he might have the Honour to set the Crown upon his Head. To this end he made great inquiry through his whole Army for a Goldsmith,
Smith, and having found out one that undertook it, and caus'd him to make a Crown of masse Gold, that weigh'd near ten Marks, which I believe the Raja found more inconvenient and weighty upon his Head, than an old Mickender with three corners bound about his Head, which is the mark of the Raja's Sovereignty.

While they were making this Crown there were great preparations for the Ceremony: It was performed in a Garden near the Town, where was set a large Tent spread all over with painted Calicut. Within was a Throne erected with a Canopy of China Damask, and all the Steps to the Throne were cover'd with Persian Tapistry.

The day being come, the greatest part of the Army, Officers and Souldiers, went to fetch the Raja, who lay in his Hut a quarter of a League off; where they mounted him upon one of two Elephants which the General sent him, being attended likewise with two led Horses, and two Palanquins for more State. Being come to the place, he was clad in a Scarlet Robe with great Hanging Sleeves, and so brought in where Vangous was sitting upon his Throne, with a Sword and a Crown by him. The Raja being come to the Foot of the Throne, the Major of the Army took the Sword, deliver'd him by the General, and girt the Raja, who then ascending the Steps of the Throne, prostrat'd himself before the Holland General while he put the Crown upon his Head. Then the new King riseth up, and lays his Hand upon the Head of a Cow that stood near the Throne. Which done, kneeling with his Hands claspt, and lifted toward the Head of the same Cow, he took his Oath to be true and faithful to the Company, and to embrace their Interests. On the other side the General promis'd him on the behalf of the Company, that they should assist him when he should have occasion against his Enemies. Which Solemnities being very gravely perform'd, the Musquetiers gave three Volleys, and the new King was conducted back to his Hut with the same Pomp that he was brought. Thus you see the Pride of a Pepper Merchant, to make Kings and domineer over Crowns.

One other famous Act of Vangous must not be forgotten. You must know, that at the taking of Cochín the Jesuits had in that City one of the fairest Libraries in all Asia, as well
for the great quantity of Books sent them out of Europe, as for several rare Manuscripts in the Hebrew, Chaldee, Arabic, Persian, Indian, Chinese, and other Oriental Languages. For in all the Conquests of the Portugals, their first care was to summon all the Learned People of the several Nations, and to get all their Books into their hands. During that little time which the Jesuits staid in Ethiopia, they had copied out all the good Books that came to their knowledge, and sent all those Books to Cochin. They had staid longer in Ethiopia, had it not been for the Jealousie of the Patriarchs, and their Bishops, which are very numerous; so that if there be two men in one Village that belong to one Church, the chiefest calls himself Bishop. At their Ceremonies of Baptism when they name the Holy Ghost, they apply a hot Iron to the neck of the Infant, saying that the Holy Ghost descended upon the Apostles in the shape of Fiery Tongues. The Patriarchs and Bishops were jealous of the Jesuits, finding that they had insinuated themselves into the favour of the King and Grandees of the Court. Which so enraged the Ethiopians, that they caus'd the People to mutiny, preaching that the King was about to alter the Religion of the Country, and to draw along with him several of the Lords. And the Fury of the People grew to that height, that whatever the King could do or say, he could not appease their Fury: So that they put him in prison, and elected his Brother in his place. The cause of this disorder was laid upon the Jesuits, and was the reason that they were expell'd the Kingdom; neither had they scape'd so, but that they were afraid of the Governor of Mozambique, and the Portugals that inhabit all along the Coast of Africa. But to tell ye what became of this Library, General Vangous made no conscience to expose it to the ignorance of his Souldiers, so that I have seen the Souldiers and Seamen tear several of those beautiful Volumes to light their Tobacco.
When the ships come to Ormus, it is a great prejudice for the goods to lie out of doors. For such is the extremity of the heat in that part, that if the spices, especially the cloves, be not carried to the water-side every foot, and there laid to steep in the water for four and twenty hours, they would turn to a mere powder.

Sugar is brought thither in great wooden chests, but if there be the least cleft for a fly or an emmet to get in, in a small time the chest will be half emptied.

As for camphire, which is brought from Borneo in pipes, if it lie a little too long in that warm air, it will exhale above half away.

To remedy these inconveniences Sienr Hollebrand resolved to build a bigger warehouse. Among the rest of the workmen that were employed in this building was a gunsmith, who came in the interim in a ship from Batavia. This poor fellow was employed to make locks for the warehouse; for in those parts they have no other keys, or locks either, than what are made of wood: so that it was a crime for him to be found idle at any time. And therefore the president finding him one Sunday in the afternoon drinking with two of his companions that came from the ship to see him, gave the fellow half a dozen good licks with his cane, and would have given him more, but that the smith being a sturdy fellow, and feeling the blows smart, wrested the stick out of the president's hands, and flung it out of the window. For which the president, upon pretence that the fellow had struck him four blows, which was untrue, as I my self being there could witness, sent him laden with chains to the ship, where he would have tried him for his life, in a full court of the merchants of the factory: but they refusing him, for very madness he took two
two Notaries, that he had a power over, went to the Ship alone, made the Officers of the Ship, and condemn'd the Fellow to be hang'd. And he had certainly been executed but for me and some other of my Countrymen, (for the Fellow was of Geneva) that threatened the President out of his design. Yet he caus'd him to be drubb'd Naked at the Main Maff after that inhuman manner, that he lost the use of one of his Arms. This the Genevese could never forget, and therefore sought all opportunities to kill him; to which purpose he put himself in the same Ship with Hollebrand when he returned for Holland. But coming to the Cape of Good Hope, and being sent ashoar in the Shallop for Provisions, the Shallop was overiet in a Stormy Sea, and Hollebrand's Life thereby secured.

But before we leave Ormus, where Hollebrand was building his Warehouse that caus'd all this mischief, let us take notice of this by the way, that there is no abiding at Ormus till April, left you pay for your stay with some Malignant Fever, that may hold a man as long as he lives; or if he be cur'd by chance, yet will the White of his Eyes be more yellow than Saffron. This same sort of Fever seizes our Europeans in the Port of Alexandretta in Syria, and in the Islands where the Hollanders lade their Cloves, Nutmegs, and Mace.

By the way observe, that there is a particular sort of Nutmeg which the Hollanders call Maneque, and we the Male Nutmeg, as long again and a little bigger than the ordinary Nutmeg; and this sort they never carry into Europe, because they fell it to better profit in Persia and the Indies. This I shall also further add, that the ordinary Nutmeg condited, fuddles more than the strongest Wine, eating but only one either at the beginning or ending of the Meal.

CHAP.
CHAP. VII.

Touching the Islands of the Prince.

The Fort of Batavia has four fair Bafions, and is well built but upon an ill Foundation, those Bafions being plainly obferv'd to sink, and requiring Reparation from time to time. For the perfecting of which Work the Hollanders wanted Slaves: whereupon a Consultation was had where to get Slaves. To which Answer was made, that there was no better place than the Prince's Islands. Which being concluded, the General of Batavia dispatch'd away three the biggest Ships belonging to Batavia. These Ships visited every one of these Islands, feigning that they came from Holland and wanted Refreshment. So soon as the Inhabitants discover'd the Vessels, they flock'd to the Shoar Men, Women, and Children, as they wont to do, bringing along with them the best of their Provision, as Coco Wine, Nuts, and other Fruits of the growth of the Islands. Happy were they that could first get aboard, for they always get more by the Mariners and Souldiers, than by those that go ahoar to trade. Now so soon as they were ahoar, they gave them Strong Water to drink till they were drunk; and when the Masters of the Ships saw them in that condition, they immediately sent a good number of their men well armed ahoar, who bound them that were upon the Sand to truck for their goods, and carried them away to their Ships, killing all those that made any resistance. But they did them little service; for finding themselves so inhumanly us'd as the Hollanders use their Slaves, they took a resolution to eat nothing, and to starve themselves to death, rather than to be forc'd to labour and be beaten every day.
How the Hollanders sent to declare War against the Persians, and of the ill Success of their Fleet.

Much about the same time Charles Constant was sent by the Company with a Fleet of seven great Ships, to declare War against the Persians, in case they would not comply with the Dutch in reference to their Silk Trade and their Customs. Being arriv'd at Ormus he left the Fleet there, and hasten'd to Iphahan, and from thence to Casbin, where then the King was. But his Embassie had not that effect as he expected: For he thought that the King would have been frighted at the noise of a Fleet of seven great Ships that lay at Ormus, but he was mistaken. For the Persians knew he need not send any Force against the said Fleet, in regard it would be ruin'd without: It being impossible for our Europeans to stay at Ormus in the heat of Somer, as well by reason of the Heat, as for want of Water; for there is no good Water at Ormus, nor upon any part of the Coast of Persia, but what is kept in Cisterns, and that full of Worms. 'Tis true, that upon the Coast of Arabia there are Wells of good Water, but when the Arabians discover any Ships upon the Coast, they come down all in Arms to defend their Wells; for it is their profit to sell their Water, and that at a very dear rate, to those that are in necessity.

Now the King and Council not being ignorant, that the longer the Fleet lay at Ormus, the worse would be its condition, would not give the Commander his first Audience in two moneths. During which time there died above half the Men; for from fix a clock in the morning till four in the afternoon, if any of the Seamen went to take a little Air upon the Deck, he presently fell down dead. The Admiral was to blame not to make provision of Water being bound for such a place as Ormus.

The Commander Constant did not take the right course to effect his business, by publishing what he intended to pre-
Declaring War against the Persians, &c.

sent the Ministers of State withall. For the Lords of Persia never take any Presents themselves, for fear it should come to the King’s Ear. But there is a private Bill sent to the Party for whom it is intended, and he sends whom he thinks fit to receive it. Had he so done, and doubled his Sum of 5000 Venetian Ducats, perhaps the Athemadoulet might have us’d him more kindly, especially for so long time as that King had. For whatever a Predecessor does, a Successor changes many things. So that if the deceased King have given any House or Land to any person, it must be confirmed by the succeeding King in his first Year, or else the Gift returns to the King. It is the same thing if any person builds a House upon the King’s Demesnes: which has been a great inconvenience to the Austin Friers and bare-foot Carmelites, because their Houses are built upon the Lands which Cha Abbas gave them of the Royal Demesnes. So that every time a new King ascends the Throne, they are forc’d to make the Athemadoulet new Presents, sometimes to the Value of the Land: for it is a rare thing to find a prime Minister that is a Friend to the Christians. But the Jeluits and Capuchins, who came after them, provided better for themselves, each of those Orders having bought the Ground upon which their Houses are built.

The Commander seeing that he could not compass his Design, and that the Athemadoulet would abate nothing of the forty four Tomans which he demanded, went to the Divanbegai and told him, that buying the same Goods of particular persons, they might be had for thirty two, or at most for thirty three Tomans. To which the Divanbegai answered him, That all those particular persons paid the King Custom, and Convoy upon the Road, the Custom alone amounting to Eighteen per cent. which the Hollanders did not pay: and that, there was not a Year wherein they did not bring in Goods to the Value of 30000 Tomans; and that if account should be taken of the Silks which they carried away, and of the Goods which they brought in, the Athemadoulet ought to make them pay near 50000 Tomans for Duties. The Commander ill satisfied with this Answer went to his Lodging, and without asking the Advice of the Merchants that were with him, or of his Frenchman, who better understood the Practice of the Court, or without taking his
leave of the King, return'd privately to Ispahan, intending for Bander where the Fleet lay. The athemadoulet being advertiz'd of his sudden departure, was very much offend- ed; so much the more because at the Commanders first Arr- rival he had done him great Civilities, even to the furnishing his Lodgings after the European manner, with a Bed, Stools, and Tables. Thereupon he gave notice thereof to the King, who when he heard of it utter'd these words, Has any one given him any distaste, or is he turn'd Fool? He shall be glad to come back again.

Being come to Ispahan, to the great wonder of the Franks, who heard nothing of his taking leave of the King, he began to make up his Pack, intending for Gomrom, in case the King did not lend for him again; which he did, 'tis true, but not with those Compliments which he expected; for he flatter'd himself that the King would have petition'd him to return. The King sent for him indeed, but his Compliment was not very pleasing; for the person that brought the Message told him, That it was the King's pleasure he should speedily return, and if he would not go willingly he had order to carry him by force. But notwithstanding the King's Command and the Counsel of his Friends, he set out from Ispahan for Bander, according to his first intent. We accom- panied him some part of his way, and being just ready to take our leaves, we saw a Persian Gentile and well mount- ed, (he was a Captain of an hundred men) who calling the Interpreter to him, Go (said he) and tell thy President, that he must return to his Lodging, and to morrow make haste to the King, according to the Order he has already recei- ved: and with that he rode away full speed. The Inter- preter told the Commander what the Captain said; but not- withstanding all this the Commander being a person of a hot and obstinate humour, continued his way. Neither the Merchants of Zulpha, nor any of the Persian or Armenian Servants would follow him, fearing the Baffinado, and be- lieving he was secure enough; as it happen'd: for he had not rode far, before three Captains with their Bows and Ar- rows in their hands bolted out upon him, one of which ri- ding up directly to the Commander, Art thou (said he) the onely person that ever set foot in this Empire, that refusest to obey the Companion of the Sun, whom so great a part of
of the World obeys? At the same time came up fifty stout Horsem en, and one of them who commanded them made at Mr. Constant with his Mace. Then the Admiral was forc'd to lower his Sails and return back, forc'd to receive an Affront which he might have avoided. When he was come to his Lodging, the Persian Officer without alighting call'd the Interpreter, and bid him go forward the Commander in the Name of the King, that neither he nor any of the Hollanders presumed to ftr out of their Houses till further order; for that if any of them were seen abroad, they should be taught to obey the King's Commands. Thus the Hollanders having been coop'd up nine days, word was brought the Commander he might return to Cusbin, where he found that all his Rodomontado's signified nothing, but that he must comply with Athemadoulet.

C H A P. IX.

Of the Severity of the Holland Commanders in the Indies.

General Speck, before he came to his Imployment, had a Daughter by a Woman which he kept onely as his Mistress, not as his Wife. After his time was out he returned into Holland, and not being willing to carry his Daughter along with him, knowing that she would go 'off' better at Batavia than in Holland, left her to the care of General Com, who succeeded him in his charge. The Girl was fair and left rich, so that her Father was no sooner gone, but she had many Suitors that courted her, without any consideration of her Birth, among all which there was none that she fancied, like one that was a Superior Merchant of the Fort, for whom she had a particular esteem. Neither did she believe but that General Com would have given his consent upon the first request, knowing the young man to be of a good Family. Nevertheless they were both de ceiv'd; for being ask'd, he utterly denied to yield to any such
such matter. However, the young Man and the Maid continued their Fidelity to each other, and that with such a close respect, that at length the Virgin's Belly began to swell. Whereupon she made one of the Ladies of the City acquainted how the case stood, as also of her Council, believing that the General upon notice how Affairs went, would marry her to keep all things private. But so soon as the Lady had revealed the Mystery, he was so far from answering their expectation, that he threw the young Man laden with Fetters into prison, and shut up the young Woman close Prisoner in her Chamber. Next day he call'd a Council, declar'd to them the Matter of Fact, and gave his Opinion, that the young Man deserv'd to lose his Head, and that the Maid should be whipp'd. The Council were of a contrary Judgment, and advis'd him to reconcile the Mischance by a Marriage. But notwithstanding all their persuasions the General resolv'd to have his own humour, the next day privately sent for the Executioner, and causing the young Man and the Maid to be brought into his Hall, commanded the Man's Head to be forthwith struck off, and the Virgin to be whipp'd though big with Child.

The Sieur Goyre commanded the Holland Fleet that was sent to the Manilles, he landed all his Souldiers, and most of his Mariners. When they began to march, he command'd that not a man should stir out of his Rank upon pain of death. It happen'd that a young Souldier, who was troubled with the Blousy Flux, kept a little aside to ease Nature, which the said Commander perceiving, caus'd him to be apprehended and bound, and calling a Council of War would have had him hang'd; and when the Officers refus'd to give Sentence against one that had committed no offence, he caus'd seven or eight Blacks of the Low Countries to hang him up upon a Tree. But the Sieur Dirk Hogel, Lieutenant General, marching by in the nick of time, and seeing the poor Fellow in that condition, presently order'd him to be cut down; and to sax'd the poor Fellow's Life; who returning into Holland, and making his Complaint to the Company, the Directors wrote warmly to the General and Council at Batavia about the Busines; who upon Examination of the matter, in regard the Lad was sent by the Directors of the Orphans Houle at Amsterdam, condemned the Sieur Goyre...
of the Women.

85

to pay four thousand Crowns to the Orphans House, and three hundred Crowns yearly to the poor Soldier.

CHAP. X.

Touching the Women.

Often when Women think that their Amours are most secret, they are by some strange and unexpect-
ed accident odly discover'd. While I was at Bat-
avia, the Secretary of the Hospital, as handsom a person as any was in the City, had a Wife that pass'd for a Bataviana Beauty, neither indeed was the despicable. This Couple had been seven years married without any Children; so that the Woman despairing of her Husband's Abilities, and to know where the fault lay, resolved to bestow her Favours upon one of her Slaves, who was well shap'd but very black; choosing rather a private Familiarity with him, than with any young Hollander, whose frequent Visits might breed suspicion. It seems the fault did not lie in her, for her Sable Gallant had so improv'd his Talent, that in a short time she found the effects of Change. In short, the Woman's Belly swell'd, and her Husband thinking his time had been come, began to boast of his Manhood, and great Joy there was among the Friends of the Woman upon the hopes of Huc. Great Provisions were made against the Lying in, and the General himself made choice of for Godfather. But when the good hour was come, and the Woman delivered, their Joy was turned into Mourning, for the Child prov'd one of the footy Offspring of the Sun-burnt race, a perfect Black. The Husband and Mother of the Woman blush'd as red for shame as the Child was black, and the Gossip's hung down their heads like Balmuthes: nay the Husband was so transported with fury, that he could not hide his resolution to murder his Wife, for bringing such a piece of live Char-
cole into the world. But he was prevented, and secur'd in the Fort by the General, till by the intermission of Friends, who wisely laid before him the original cause of his Wife's

Trans
Transgression, they were at length made Friends, and the Slave for having shew'd himsell a Man, was condemn'd to tug at the Oars in the Galleys that go to fetch Stone for the use of the City.

Now as a White Woman may bring forth a Black, so sometimes a Black may be deliver'd of a White Child. For at Bacoam a Cafer's Wife, as black as himself, was deliver'd of a white Child. The Cafer seeing his Child white, would have immediately fallen upon his Wife and strangld her; had not the good Women that assisted at her Labour prevented him; and one of those Gollips was so cunning as to run to the Jesuits House, who are well respected by those Blacks, to desire Father Thomas de Bare, who had a long time been Rector at Agra, to come to the Cafer's House. Presently the Father came with another of the Fraternity, and finding the Cafer stamping and staring almost out of his wits; and in open hostility without all reason, to appeale his fury ask'd him whether he kept any Hens, and whether he had any that were black. The Cafer answer'd that he did keep Hens, and that he had likewise black Hens. Presently the Father order'd one to be brought him; and then holding it in both his hands before the good Women, Does this Hen (said he to the Cafer) lay thee any Eggs? Yes, reply'd the Cafer. Of what colour are they, say the Father? White, answer'd the Cafer. Well then, said the Father, thou art worse than thy silly Creature, and haft far less reason; for if this Hen which is black lay thee white Eggs, why may not thy Wife which is black bring thee a white Child? This Comparison so wrought upon the Cafer, who was no Disputant, that he embrac'd his Wife, kiss'd his Child, and all was well again. Though for all the Jesuit's Comparison it was believ'd that some Portuguese Souldier had quarter'd with his Wife, which was the reason of that more than usual Production.

To conclude, there was a certain woman, the wife of one of the Counsellors of Batavia, who had both kindness and affection for a Merchant of the Fort, who was both young and handom. And it is the Custom in that Country to be not onely kind but free; she had for several years so well supplied his wants, that he was Company for the best. It happen'd that this Counsellor was sent abroad up-
of the W o m e n.

on some Negotiation, and said longer than he thought he should have done. For this reason Money grew short with the Lady; so that her Gallant coming for a Supply, and she not having ready money to answer his Expectations, she gave him a Gold Chain worth 400 Crowns to pawn for his present necessities till she could redeem it. But this Fatal Chain was the dissolution of all their former Love: For the young Gentleman being frighten'd for Money, and finding no person that would lend him so much Money as he wanted upon it, very fairly goes and offers it to a Goldsmith to sell. While this unfortunate Lover was driving his Bargain in the Shop, who in the name of ill luck should come by but one of his Mistresses Slaves, and spying the Chain in his hand, runs and tells her Patroness how she had seen her Gallant employ'd. Who surpriz'd that her Gallant should go about to sell the Chain, when he had only promis'd to pawn it in private and sure hands; now (quoth she) all will out, there will be the Devil upon Dun when my Husband comes home; and I forsooth that have liv'd credibly thus long, must be the sport of my Neighbours and the talk of the Town. This produc'd a Duel between Love and Interest, wherein Interest getting the victory, away she immediately sends to all the Goldsmiths, to give them notice that she had been robb'd of a Gold Chain, desiring them to apprehend the Party that brought it. She also gave the same notice to the chief of the Chineses, and desir'd the Advocate Fiscal to make a public Search. Well, by these means the Chain was quickly found, and the Merchant whatever he could say for himself was apprehended and put in prison; soon after he was condemned for a Thief, and sentenced to row all his life in the Stone Galley, which is the Galley that fetches Stones for the use of Batavia. But happy for him, General Vanderlin's Lady falling into a hard Labour before the time of Execution, and desiring his Pardon at such a solemn Juncture, easily obtain'd it, seasonably recovering him from the Misfortunes of Folly and Necessity.
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:
A NEW RELATION of the Island-Pal of the
Erano Sanders
SERACIO

[Text continues on the next page]
Question 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 my self oblig'd to gratify the Publick withall, 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 my self, 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 my self, 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 miscarriage committed by him, banish'd to a place near Burja, in Natalia, from whence he made his escape into the Indies. The other, a Parisian-born, named De Vienne, had been one of the Pages of the Treasury. In his Return from the Jubilee at Rome, in the Year M.DC.L. being aboard a Brigantine bound from Civita Vecchia to Marseilles, he was taken
taken by the Pirates of Tripoli, and the Basla 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 advanced 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, wherein 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 Isbahan 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 Instrucions, 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 Ichogllans.
VI. Of the Hall, where the Grand Seignor gives Audience to Ambas-
sadors, 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 Libe-
ralities without medling 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 Apartments.

XIV. Of the Quarter of the Dogangi-bachi, or Grand Falconer, and some other Officers.

XV. Of the Grand Seignor's own Apartment.

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 Baʃa's, of dangerous consequence to the Grand Seignor, and how he can take it off. Observations upon Standards. Of the Plume of Herons 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 Caimaeen. 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-Agaʃi, Intendant, or Overseer, of the Apartment of the Women. That the Charge of Boʃangi-Bachi is one of the most eminent of those belonging to the Port. The great Oeconomy of the Partizans. The Policy of the Port, to keep the Cham of the leʃter 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 Abyssines.
A Relation of the Grand Seignor's Seragliio.

The Story of the Commerce carried on in the disposal of the five Sois Pieces, French Mony. The jealousies of the Persons concerned in that Trade. Amibitious Fraud morally punished. The ancient sincerity of the Turks corrupted by the Commerce of the Europeans.

They who are advanced to Charges, whether it be in the Seraglios, or in the Empire (excepting only the Eunuchs, of whom I shall give an account anon) are generally raised out of the Children taken in War, or sent by way of Presents, by the Baffa's, 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 subdued by the Ottoman Princes. They are all to be of Christian Parents; and counting only the Slaves taken from the Enemy, we find by the Registrers of the Cufhorn-house of Constantinople alone, that, of both Sexes, there are brought thither every year, near twenty thousand. The Inhabitants of the latter Tartary, who make continual Incurisions into all the Countries, that are in hostility against the Ottoman Empire, send up vast numbers of them, and the Grand Seignior having the choice of all those young Children, the belt that, and as such as have the most promising looks, are distributed into several Seraglio's, to be there instructed in the Law of Mahomet, and all sorts of Exercises. And afterwards, out of the choice or callings of these last is the Seraglio of Constantinople replenish'd; and they are to be distinguished into two Orders. The first and the most eminent is that of the Ichoglaw, designed for the great Charges and Dignities of the Empire: The second, that of the Argom羔ians, employ'd in such Offices as require only strength of body. The Ichoglaw, are those, in whom, besides the accomplishments of the Body, they discover also a noble Genius, fit for a high Education, and such as may render them capable of serving their Prince, some time or other.

These are accordingly instructed with great care, and educated with the observance of a most severe Discipline. They pass through four several Chambers, call'd Oda's, which are as it were four Forms, where they learn in order, whatever is convenient for young persons, who are to be continually about a great Prince, and are as it were his Pages, or Gentlemen. If they commit the least fault, they are severely chastis'd, and there is a great flock of patience requisite, for any one to be advanced 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 Honours, and the most eminent Dignities, makes them endure the barbarous treatments of the Eunuchs, who are appointed to be their Malters; and are very liberal of the Baltimado to them. I shall give an account elsewhere of the manner of their Education, and of those four Oda's, or Chambers, where they learn those things, whereby they are qualify'd for the Charges, for which the Grand Seignior designs them. Though it be appointed by the received Cuftron of the Empire, that those Children should be all descended from Christian Parents, of the belt extraction, and the belt that that can be found; yet the Capi-Aga, or Grand Master of the Seraglio, the Principal of the white Eunuchs, who hath the chief Command over the Ichoglaw, ficks not to admit into their number some natural Turks, such as may be recommendable, upon the score of their good qualities and endowments: But that happens very seldom, and that not without the particular permission of the Prince, who would rather have all those Children to be Renegado-Christians. And this is the Origin of the Great Persons belonging to the Grand Seignior, 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 such high Fortunes.

The Baffa's therefore are taken out of the Order of the Ichoglaw, and the name of Baffa, or Baffa, is only a Title of Honour and Dignity, common to all the Grandees of the Port, who are distinguishable, according to the difference of their Charges. The four Principal are these. The Vizir-Azem, or Grand Vizir, the Caimaazan, the Baffa of the Sea, and the Age of the Janizaries. The Authority of these four Baffa's so great, that sometimes 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, Mustapha, and Ofsman, of whom the latter dy'd in Prison, by
the infamous hand of a common Executioner. But, on the other side, if these Baffa’s know not how to take their measures rightly, they lose their heads upon the least mis- carriage, the Grand Seignior seizing to himself all their Estates at their death, and taking their Children into the Seraglio. Nay, these last are so far from succeeding their Fathers, either as to wealth or employments, even though it were the Son of a Grand Vizir, or of a Sifter of the Emperor himself, that the highest advancement they are admitted to, is to be made Captains of Gallies; the policy of the Turk not permitting, that in any one House there should be a transference of power from Father to Son, that so they may be prevented from taking any occasions to disturb the State. It may be seen by this account of them, that the fortune of the Baffa’s, which, for a time, seems so splendid, is but a tottering fortune, upon which, neither the Son, nor the Father himself, what repute ever he may have, can make any sure reliance.

The Baffa’s, who have the denomination of Vizirs, carry three Banners or Standards, at the top of which there is a Horfe-tail falten’d, put into what colour they please, themselves, green only excepted, though they are permitted to paint the Staff, to which the Standard is fallen’d, with that colour. The Origin of this Custom was thus, according to the Story which the Turks relate of it. Having one day given Battle to the Chriftians, their Standard was taken in the heat of the Engagement, and the General of the Turks, perceiving that the lofs of the Standard was a discouragement to the Soulidiers, who were beginning to take their flight, he with a Cymitar cut off a Horse’s tayl, and fallen’d 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-affum’d courage, and, having rally’d, renew’d the Charge, and gained the Victory. The Officers, who are about the Perfons of the Baffa’s, have alfo their Standards, but they are not allow’d to add thereto one of thofe tayls; and it is to be obferve’d, that the Baffa’s, who are not Vizirs, can carry but two of them; as the Boys, who are inferior to the Baffa’s, and Governors of fher Provinces, carry but one of them. When the Grand Seignior goes into the Country, there are seven Standards carry’d, in regard that, according to the Turks, the World is divided into feven parts, or feven Chrifts, whereof the Grand Seignior is Maker; if take according to its breadth, and ’tis for that rea- fon, that, in their language, they give him the title of Master of all Kings. This is grounded upon what Mahomet said. That he, who, after his death, shou’d be Maker of those Territories, where his Sepulchre were found, shou’d assume the title of Maker or chief of all the Kings upon Earth. They add, that there are but three Empires, which are, thofe of Conftantinople, Babylon and Trebizond: And ’tis for that reafon, that the Grand Seignior 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 becaufe there must be a confiderable quantity of them to make up a plume, it muft accordingly be of a very great value, which po librally has occasion’d its being out of use in Europe: For as to all the Princes of Afia, they have still a great esteem for the Heron-tops; but they muft not have the leaf defect, and if the points of them be ever fo little broken, there is no account made of them, as being things of very little value. By thofe three Heron-tops upon the Grand Seignior’s Turban, it is known that the Grand Vizir is in the Army; inalmoft 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 Seignior gives order for the drawing up of thofe Troops, which are at Conftantinople, and the parts adjacent, and having the Grand Vizir near him, he pretends him to them for their General. The Soulidiers, at that time, lay not a word, nor do they make the ordinary falute, till after the Grand Seignior 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 falutes him, and acknowledge him for their General, and from that very 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 thofe, who are advance’d to the principal Charges of the Empire; and I shall bring into that Lift, the Grand Vizir, accompany’d by fix others, who have the quality of Vizirs, the Caimacen, the Baffa of the Sea, and the Aga of the Janizaries; after whom I shall

(B)
come down to the Beglerbeys, and to the Sangiarbeys, and to the Boftangi-Bachi, who has one of the most eminent Charges of the Port.

The Vizir-Azem, or Grand Vizir, is the Lieutenant-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, six other Vizirs, whom they call Vizirs of the Bench, 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 skilled, without intermeddling with the Government of the State; or concerning themselves in any Affair, unless their advice be required. There are also five Beglerbeys, on whom the Grand Seignor bestows the qualification of Vizirs, and are possessed of the greatest and wealthiest Governments of the Empire, to wit, the Baffa's of Babylon, Cairo, Buda, Natolia and Romania. 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 Horfe-tails, of which I have related the Story. But at the present, that privilege extends to the two other Baffa's of Natolia and Romania, 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 greatnefs of the Matter, whom he serves, and there are in his house above two thousand Domesticks. Though he lyes expos'd, as well as the other Baffa's, to the indignation of the Prince, and forced 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 definitive Sentences. 'Tis that which renders his Power so absolute, that in all the Empires and Kingdoms of the World, there is not any chief Minister of State, whose Authority can be parallel'd to that of the Grand Vizir. Whoever comes to make him a Vifit, he rises not out of his Chair, either to give him a reception, or to conduct him out again, unless it be the Mufti, who is the principal Person relating to the Law (of Mosomet) upon whose advice, the Grand Seignor himself rises 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 so happen, he gives immediate Order for the stranqling of him, without making him any answer at all, upon this Maxime of the Ottoman Court, that there muft not be any thing propos'd to the Prince, which may give him any caufe of dissatisfaction.

The Caimacan is the Captain, and Governor of the City of Constantiopol, 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 Boys, Governor's of the Maritime Provinces, and such as are obliged 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 Tongri-Agafi, is the Colonel-General of the Janizaries. This Charge is very considerable, inasmuch as the Turkish 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 Amurat 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 possess'd, whether it be at Constantinople, or in other places. The order observ'd there is so excellent in all things, and so exactly maintain'd, that they live more like Religious Persons, than Souldiers; and though they are not forbidden to marry, yet it is very seldom that they do it. The great Priviledges which they enjoy all over the Empire, wherein they are so highly respected, induce abundance of Persons, merly in order to their exemption from the paying of Taxes, and their being discharg'd from publick Duties, to prevail with the Officers, by Money, to protect them, and make them pass for Janizaries. But they receive no Pay from the Prince, and all their advantage is restrain'd to the enjoyment of those Priviledges, which indeed are great enough. It is by this intermixture of the real Janizaries, with those who are admitted by corruption, that the number of them amounts at this day to above a hundred thousand, and yet not accounting any but such as are effectively Janizaries, their Body has sometimes been so dreadful, as that they have unthron'd the Ottoman Monarchs, and chang'd the whole face of the Empire, of a sudden.

The Power of their Aga is very great, and there is not any Person can approach the great Prince, as he is permitted to do. For he may come into the Grand Seignor's presence, with his arms at absolute liberty, and with a confidential deportment, whereas all the other Grandees of the Port, without any exception, even to the Grand Vizir himself, dare not appear before him, otherwise than with their arms crossed their bodies, and the hands, one upon the other, on the breast, as the mark of a profound submission.

The Beglerbeys are, in dignity, next the four first Bajfas's, and are as 'twere so many Sovereigns, in the general Governments of the Empire, whereof the Grand Seignor behoves the Command on them. But in regard it is not any delign to speak of the Government of Turkey, any further than is requisite for the Subject whereof I treat, there is not any necessity, that I should inform the Reader of the number of those Beglerbeys, and it is enough, that I have nam'd the five principal ones, of whom I shall have occasion to speak elsewhere. I shall only add here, That those great Bajfas's have, under them, a certain number of Sangia-Bey's, who are Governours of Sangiacs, or particular Provinces, as the Sangia-Bey of Salonica, or of Morea.

And whereas there will also be frequently mention'd some others, under the Denominations of Spabis, Zaims and Chiaouex, we must give a short account of those three sorts of Persons.

The Spabis, who make up a Body of about fifteen thousand Men, are a kind of Knights, who would pass 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 say, out of the Manors, or Commanderies, which the Grand Seignor beflows on them, according to the recompense he would make them for their services. Those Timars cannot be taken away from them, unless they be negligent in their duty, which is, that they should be in the Army, when the Grand Vizir is there in person. Those are the happiest Persons in all the Ottoman Empire, and as it were petty Sovereigns, in the places where they command.

The Zaims differ not much from the Spabis, and, as the other, have the Command and Revenues of certain Lands, or Fiefs, which the Grand Seignor beflows 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 Turkish Cavalry consists of the Zaims and the Spabis, and they know what number of Horses they are to bring into the Field, according to the Revenue of their Timars.

The Chiaouex, or Chiaouex-Bachi, is the Chief of all the Chiaouex 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 sent upon Embassies, though indeed they are but as so many Messengers, or Expresses. 'Tis ordinarily into their custody that Prisoners of Quality are committed, and they suffer them not to be out of their sight.

(B 2) And
And thus you have an account of the principal Charges and Dignities of the Empire, all posse'sd by Persons, taken out of the rank of the Icboglans. 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 Icboglans, I shall follow the order of the things, in my placing of them here, before I lay ought of the second order or rank of tributary Children, or such as are taken in War, who are the Azamoglans.

Of the Eunuchs there are also two ranks. There are some white, who have endured only a simple castration; and there are black ones, who have cut off, even with the belly. Both sorts of them are severe, humourous and morose, and their Treatments are almost infortorable 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 Colonda, 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 Mayor's Ambassador, in whose Country, that Barbarфин is not suffer'd; but the Eunuchs he makes use of are brought out of other places, took me one day aside, to tell me, that he care'd not how soon he return'd into his Country, out of the fear he was in, left that Kingdom of Colonda might sink into the ground, after such cruelties. Most of the Fathers and Mothers, who are extremly poor, and have no love for their Children, and whom they are also afraid that they cannot maintain, have no other thought, upon the first death of Provisions, than to sell them to certain Merchants, who afterwards have them gelt, and sometimes make clear work, and cut off all. Some of those, who have not any thing left, when they would urinie, 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 fold in Persia and Turkey, at the rate of fix hundred Crowns; when a hundred, or a hundred and fifty, is the price of the ordinary Eunuchs. For the supply thereof of all Turkey, all Persia, all the Indies, and all the Provinces of Africa, it may be cally judg'd, that there must come millions of them from several places. The Kingdom of Colonda, in the peninsula on this side Ganges, and the Kingdoms of Afiian, Boutan, Arachan, and Pegu, on the other side of it, afford a prodigious number of them. All these Eunuchs are either white, or of duskyt colour. The black Eunuchs, who are brought out of Africa, much inferior in point of number, are said, much the dearer. The most deformed yield the greatest price, their extrem ugliness being look'd on as beauty in their kind. A flat Nose, a frightful Aspect, 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 designed for the custody of the Apartment, where the Women are, and sent to Court by the Bajus of Grand Cairo. 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 Hazodabach; the Chofnadarbach; the Kilargabach; and the Sarri-Agafi, who have for their Superior, the Capi-Aga, who has the superintendency of all the Chambers of the Icboglans. They ordinarily succeed one the other, that is to say, the Sarri-Agafi succeeds the Kilargabach; the Kilargabach succeeds the Chofnadarbach; and the last named succeeds the Hazodabach; and in fine, the Hazodabach succeeds the Capi-Aga, who is always of the longest standing in servitude of the white Eunuchs.

The Capi-Aga, or Cofpur-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, where-ever he is. He is the Person who introduces Ambassadors to Audience, and all great Affairs passing through his hands, ere they come into those of the Prince, his Charge renders him necessary to all others, and procures him many
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 Capı-Ağa, 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 Capı-Ağa'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 Capı-Ağa receives it from him, and brings him the answer thereto. He wears his Turban in the Seraglio, and rides up and down on Horse-back, by a Privilege 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 Baffa. 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 Livres, French Money. There have been some Capı-Ağas, 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 Hazadahacbi, 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-Ağasi has the general Superintendency 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 Seferli Odası, which is the Chamber of the Pages, who are to look after the Grand Seignor's Lincoln, and attend him in his Progres ses. '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 Aflistant, or Lieutenant, the Seraih-Aodası, 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 six months.

The Hazzanadar, or Chazzanadar-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 underpaid of the Treasury, design'd for the exigencies of the State, and the ordinary Pay of the Souldiers, and whereof the Grand Vizir, and the three Tefterdars, or Treasurer-General have the Keys, and Intendency. 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 Chazzanadar-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 Amuras, 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 Chazzanadar-Bachi should no longer have any Command there, and that the Chazzanak-Odasi should for the future execute his Charge, without depriving him of the title thereof. But in regard the Chazzanadar-bachi is the better known, and the more pronounceable Name, I shall always make use of it, instead of the other; and we must 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 Baffa. Upon this counterchanging of these two Offices of the Seraglio, it is to be observ'd. That, amongst all the Mahometan Princes, Turks, Persians, Indians, and of what Sect forever 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-Amuras, the Capı-Ağa having committed some little imperfection, whereas the Grand Seignor took offence, he excluded, thence forwards, all the Capı-Ağas, who should be remov'd out of the Seraglio, from the privilege of coming into a capacity to
be made Baffa's. I shall not think it much to allude, upon this particular, another example of that Maxime, of which I was an eye-witness myself, in the King of Per-
fas's Court. "Twas in the Reign of Sebah Abas, against whom some Grandees of the Court had enter'd into a Conspiracy, 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 Haram, which is the Apparment of the Women, the Conspirators went, to the Palaces, twenty Men well arm'd, with Order, fir, to put to the Sword all they should find at the Gates, which ordinarily are guard-
ed only by two or three Men, armed with a musly Club, and afterwards to go, and marther the King himself in the Haram, which would be but poorly defended by black and white Eunuchs, who are poor Souldiers. But the intended blow of the Conspira-
tors was prevented, and the chief Porter, a Perfun accounted one of the most 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 Trainers with his Cattelas, and beat them back so smartly, 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 commended him, made this establishment, That the Charge of chief Por-
ter, should ever continue in his Family, from Father to Son. He also commanded the Keeper of the Archives, or Records, to infer that action into the History, and with'd that his own Name might be daid 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 House of the Faithful Georgian of that Charge.

The Kilargi-bacbi is the chief Governum of the Pages of the Kilar, which is the place, where they keep all the exquisite Drinks for the Grand Seignor's own drinking. It is a kind of Cup-Bearers Office, and the Kilargi-bacbi, a kind of Cup-Bearer; and he is also made a Baffa, upon his removal from the Charge of Kilargi-bacbi. He is moreover the Chief of all the Akgis, who are the Cooks and Confedoners, since no Body can have any entrance into those Offices, but by his Order; and he has under his custody all the Plate, which is for the peculiar service of the Grand Seignor. This Officer has for his Substitute the Kilarktodafo. Now having told you, that, upon the resignation of his Charge, he is made a Baffa, it were not amifs to advertize you further, 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 these six Charges, of Chofliaktodafo, and of Kilarktodafo, of whom I have spoken already, of Dogangibacbi, of the Chokadar, of the Seligdar, and of the Rikbadar, of whom I shall discourse anon. Otherwise, they can only be Burs, or Zaims, or Sphais, or at most, but Capigibacbi, by the Grand Seignor's singular favour. The cafe is the same with the Gogumbacbi, who is the second Perfon of the Office of the Treasury, as also with the Anakdar-Agafo, who is the third. If these People remove out of the Ser-
aglio, before they are admitted into the number of the Forty Pages of the Chamber, they have only a certain Pay, more or less, the highest whereof amounts not to above two hundred Apers. I proceed to the other Officers of the Seraglio, of whom there will be former mention made in my Relation.

The Dogangi-bacbi is the Grand Falconer, and his Charge makes him a considera-
ble Perfon about the Prince.

The Chokadar is he who carries the Royal Robe, called the Chamberlin, the same Of-
cifer, which the French call Portemanteau.

The Rikbadar is he who holds the Stirrup, when the Grand Seignor gets on Hor-
seback.

The Seligdar is the first of the Pages of the Chamber; he carries the Grand Sei-
gnor's Sword upon days of Ceremony, and they ordinarily advance to that Charge one of the handomest Pages.

The Hamangibacbi is the chief Overseer of the Bath. When he leaves the Seraglio, as also when the Kamaciibeacbi, who is the chiefest of the Pages of Syferi, does so; 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 observed in the general, that when any one of the Forty Pages of the Chamber is remov'd, the vacancy is supply'd sometimes out of the Treasury, sometimes out of the Kilar, and sometimes out of the Syferi, and in that they take their turns. They always take out the most 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 Chimecheabi is the grand Laundry-man, or the Principal of those, who wash and order the Grand Seignor's Linen.

The Grisbey is the chief Director of those who are exercisd in shooting with the Bowe, and calling the Dart. These two Exercises are much practised 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, posses'd by those who have posses'd through the Chambers of the Telogluans.

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 Apparment of the Women, and they make choice, for that Office, of the most deform'd and the most Aesopic, 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 Gelding offering to leap a Mare, interr'd thence, that the Eunuchs, who kept his Wives, might likewise endeavour to fastish their passion; for which he thought himself of a present remedy, by ordering them to have all cut off; and his Successors have since observed 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 Apparment of the Women, all can be known, that's certain upon that Subject.

The Kiflar-Agafi, or, as others name him, the Kuszer-Agafi, which is as much, in our Language, as to say, the Guardian of the Virgins, is the chiefest of all the Negro-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 Apparment 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 posses'd of brings him in Presents from all parts; and there are not any such made to the Sultanesses, by the Baffar'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 considerable 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 Lift.

The Azamoglans, as well as the Telogluans, are, as I said before, Tributary Children, taken away from the Christians, or made Captives, by Sea, or Land. They make choice of the handomest, the best form'd, and most robust, for the Seraglio, and they have neither wages nor allowances of any profit, unless they 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 Afers 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 Zanizaires.

When these young Boys are brought up to Constantinople, the first distinction 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 so gain experience in Navigation, by which means they capacitate themselves for some Employments. But to confine our discourse to the Azamoglans receiv'd into the great Seraglio, they are employ'd in several Offices, and some of them are made Bosphogis, some Capigis, some Atagis, some Haltagis, and some Baltagis; which terms I shall explicate to the Reader in a few words as I can.

The Bosphogis are they who are employ'd in the Gardens of the Seraglio, out of whose 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 advance'd to the charge of Bostangi-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 Employment, 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 Aspers and a half per diem, besides clothing and diet, which they all equally have.

The Bostangi-Bachi has the general Intendency or Over-sight of all the Grand Seignor's Gardens, as well those of Constantinople, as those of the neighbouring Villages, and commands above ten thousand Bostangis, who are employ'd in the culture of them. Though he be taken out of the meanest rank of the Azamogluans, 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 Baffa, 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 Prefents, because it lies in his power, to do them either good or bad Offices about the Prince, whom he can dispose, as he pleases, when he has him abode 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 him, he has then the opportunity to entertain him with affairs of State, and the conduct of the Baffa's, and anwerably to his patron, or interest, clearly to acquaint him how things pass, or turn, and disquiite them as he pleases. In fine, if he be highly in favour, he may obtain one of the great Governments, and become Baffa of Buda, 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 call'd 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 Capgi-Aga is above all.

The Attagi are the Cooks of the Seraglio, over whom as well as over the Halvogis, the Kilangi-bachi has full Power. Every Kitchen has its Attagi-bachi, that is to say, its chief Director, or Master-Cook. And the Moutbak-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 receiv'd from the Grand Vizir.

The Halvogis 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 fort of People, impoll'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 Hafeler-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 Emirshouer-bachi, and the Ekmegi-bachi, who are two Officers belonging to the Sultan, but have their Habitations out of the Seraglio.

The Emirshouer-bachi is the great Gentleman-Usher, 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 Emperour’s Garden, the Master-Baker, who has the over-fight, and gives direction for the Baking, of all the Bread that is eaten in the Seraglio. These two Imployments are not bestowed on any of thoes who have their abode within the Seraglio, but to Persons who live out of it, but have the liberty of ingreys into it, egrets out of it, at any time.

To be short, I shall have occasion to speak of the Caragi-bachi, and of the Cham of the other Tartary, and I have some curious Observations to make upon both of them.

The Caragi-bachi is the Chief of thoes, who collect the Tributes, and it is of him, as also of the Gommevou-bachi, or grand Farmer of the Customs, and of the Bazaar-bachi, or Chief amongst the Merchants, that the Grand Seignor makes use of, to make Advancements, when he wants Money, and that there is not any in the Publick Treasury, he being unwilling that they should meddle with the Secret Treasury. They must of necessity find it out, and it is no hard matter for them to do, in regard that of all the Tributes, Customs, and other Impoliotions due to the Grand Seignor, there is not any thing pay’d till the end of the Year, and the Officers oblige Men to the payment thereof, at the beginning of it.

All forts of Persons, what Religion soever they are of, except the Mahometans, 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 and fifty old Ages, which neither rise nor fall, but always keep at the same rate of eighty, to a Piastre, which, in the French Money, and consequently with little difference in ours, amounts to five Crowns and .

All other Christians who come into the Empire, upon the score of Trade, or Bui-

nesses, though ’twere but for one day, are forc’d to pay, at the first City where they ar-

rive. The foreign Greeks, such as they from Muscovy or other places, pay three hundred

and fifty Ages; but the Armenians, who come from Persia, Georgia, Mingrelia, and other Countries, are tax’d but at three hundred. As to the Christians, whom they call Frangius, they pay nothing; and that has given much trouble to the Amba-

sadors of Europe, especially to the French Ambassador, there being more French that are Inhabitants in Turkey, than there are of any other Nation. And yet though the Turks make their Year to confit but of twelve Moons, ours being near twelve and a half, they make the Tributaries pay but for twelve Moons; yet in requisit, and that nothing may be loft, they make them pay that Tribute double, every three and thirtieth year, and are very frugal Husbands for the benefit and advantage of their Masters.

There are but two Princes in the World that are known by the Name of Cham, to wit, the Emperour of great Tartary, and the King of the little Tartary, a Vaffal to the Ottoman Monarchs. I conceive my self oblig’d, to give the Reader some information of the present condition of the latter. When the Cham of the lesser Tartary enters upon the Government, he comes to take his Oath of Fidelity to the Grand Seignor, and the Tarty look upon him no otherwise than as a Governour of a Province, or at most, but as a Vaffal-Prince. But thoes of his own Country, the Muscovites, the Poles, the Georgians, the Mingrelians, and the other Nations bordering upon him, treat him as a King, when they write to him. The Grand Seignor uses much Policy towards the Cham, left he should revolt from him, and render himself more powerful than he is, by Alliances with the neighbouring Princes. For it is to be obser’d, That the lesser Tartary, whereof the City Caffa, near the Cimerian Streight, is the Metropolis, is not a Country fitted by the Arms of the Ottomans. The ancient Kings of it did only put themselves under the Grand Seignor’s protection, who receiv’d them into it, upon condition, that when the Father dy’d, his Son, or the next of kin, his Successor, was not to enter upon the Government, till he had receiv’d the Inveiliture from the Port, and taken the Oath of Fidelity to the Grand Seignor, obliging himself to come to him, upon the first Orders to that purpose. The Grand Seignor promis’d in requital, that he would not estabish any other than what were of their race, to command in the lesser Tartary. And whereas there are two branches of that Family, he keeps one of them.

C

The Emperour of his Parizazas, or collectors of Publick Money.
them always barb'd, in the Island of Rhodes, while the other governs. But if, after fifteen or twenty years, there should be any suspicion of this latter Family's having a design, to render it self absolute, he sends for the Cham and his Children, when he has any, and sending them to Rhodes, 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 sixth Chapter of my Relation, where I speak of the Hall of Audience, and the manner, in which that Prince is there receiv'd.

I have only now somewhat to say of the Moufti, the Cadilsfquer, and the Cadis and the others relating to the Law, which I shall do in few words. Only let it be here observ'd in the general, That, according to the perfwation 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 chastisement; and in that they do not much recede from our Christian Maximes. The Mouftis and the Cadis pass therefore indifferently under the Name of Perfons 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 Moufti is often consulted.

The Moufti is the honourary Chief of the Law all over the Empire, and accounted to be the Interpreter of the Alcoran. I speak of the grand Moufti of Constantinople, who is the most eftem'd, and the principal of all. For there are severall others of them in Turkey, over whom he has no more jurifdiction, than he has over the Imans, or Priests; every one of them submitting themfelves only to the Magiftrate, and there being no Eccleffiaftical Superiority amongt them. That hinders not but that the Grand Moufti is honour'd by all the reft, and in great veneration among the Turks. The Grand Seignor never befows that Dignity, but upon a Perfom of great abilities, and great in- terity; he often consults him in the Affairs of greatest importance; he always follows his Directions, and he is the only Perfom in the World, at whose approach he rises up to receive him.

The Cadilsfquers follow the Moufti, and are Judges-Advocates of the Militia, the Souldiers having this Privilege, That they are judg'd only by them; whence they alfo call them, Judges of the Armie. There are but two of them all over the Empire, the Cadilsfuer of Romania, and the Cadilsfuer of Natolia, who are in highest eftem next to the Moufti, and have their Seats in the Divan, immediately next to the Grand Vizir.

The Molab, or Moula-Cadis, are the Judges of great Cities, who receive their Commissions from the Cadilsfquers, to whom there may be an Appeal made from their Sentence, in civil Concerns only; for as to the criminal part, the Cause is soon decided, and the leaff Judge condemns to death without any Appeal.

The Cadis are under the Molab, and ought to be well vers'd in the Laws and Customs of the Country. They have alfo under them the Naipe, who adminifrer Justice in the Villages, and that is done with much expedition, without the help of Proctors, or Advocates.

The Imans, or Emans, are the Priests of the Turks, and as 'twere the Perfons of their Mosqueys, where they take care that all things be done in order, and at the times appointed.

The Higias are the Doctors of the Law, and as it were the Regents, and Instructors of Youth.

The Shelks are to them, instead of Preachers, and they make publick Exhortations.
A Relation of the Grand Seignor's Seraglio.

The Mu'ezims are they, who cry upon the Towers of the Mosque, 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 cloath'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 Scherif, otherwise called Sequin, or Sultanine; and that kind of Gold is worth at the present fix Francs, French Money, though heretofore it yielded but five Francs, may 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 overflowed, 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 Riikes 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 called the Kingdom of Solomon. 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 crost the Deserts of Arabia. If by chance they come to some Cottage or Hut, where they have
A Relation of the Grand Seignor's SERAGLIO.

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 destroy'd in those Voyages, and who for the most part do not exceed forty years of age. The café is the fame with those who trade with the Portuguese, on the Coasts of Melinda and Morocco, the corrupt waters they are forc'd to drink in their way make them hydroptic at five and twenty years at age, and generally, all the several peoples of the Kingdom of Salon are the right Leg swell'd, and twice as big as the left, and seldom exceed five and thirty years.

'Tis a miraculous thing to see the fidelity wherewith those poor Abyssinians demean themselves in trading, as well those of the Southern parts, who are Christians, as those of the North, who border upon Egypt, and are Mahumetans. 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 sleep for it. For if it happen that one of those Abyssinians, 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 hitherto be found, that any Merchant could complain, that ever he had lost or taken 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 left's danger, towards the North.

The foreign Coins of Gold in Turkey are the Ducats of Germany, Holland, Hungary, and Venice. They are very much sought after, and they are chang'd, at six Livers and a half, and sometimes at six Livres 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 Ducats 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 Purf is implies as much as the sum of five hundred Crowns, and it is of those Purfes that the Grand Seignor makes his ordinary Prefents. But a Purf of Gold, wherewith he regales his Sultanesses, and his peculiar Favourites, amounts to fifteen thousand Sequins, or thirty thousand Crowns. A Kize is also a bag of fifteen thousand Ducats.

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 Raupt, which are quarter-Ryals, coin'd in Poland; and with the assistance of the Jews, the Baffar's, in their several Governments, counterfeit certain foreign Coins, which are all much different from those which they are intended to imitate.

The café 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 Afer, and the Parafi, which are the leaf of all. And there are some foreign Moneys, as the Spanish Ryal, and the Rix-dollars of Germany and Holland.

An Afer is the leaf of all the Moneys, which heretofore was worth eight Deniers, French Money, that is about ½ of the English Penny, as being of good Silver, and the value set upon them was after the rate of 80, for the Crown-piece. But in the more remote Provinces, the Baffar's, and the Jews cause such an abundance of counterfeit ones to be made, that at present, a Crown-piece will yield one hundred and twenty Afers.

A Parafi is another kind of small Money, which is worth four Afers, and coin'd at Cairo.

Groote
Groche is the Crown, or Spanisb Ryal, otherwise called the Piece of eight.

Kara-Groche is the Rix-dollor of Germany.

Afselani is the Rix-dollor, mark'd with the Lyon of Holland. After which follow the Pieces of four Ryal, of two Ryal, and of one Ryal; and heretofore the Pieces of five Soli, 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 haply not be unpleasant to the Reader.

A certain Merchant of Marsielle, without any fore-thought design, sent as many Pieces of five Soli, 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 to be taken withal, 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 Marsielle, where 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 qual'd by the eXcellent 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 Soldiers content, there was a necessity of dispersing them among them. One day, returning out of Perfi into Turkey, I was perfecuted by several Women, who would needs have me give them some Termes, (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 English, the Dutch, and the Italians, envying their happiness, came to give a check to their design, and making their complaints to the Grand Vizir, that Minister 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 confiscate.

The French were not at all satisfy'd with that; and whereas there was a necessity of submitting to the Grand Vizir's Decree, they besought themselves of having some of those Pieces coin'd, which should not have above four Solis of good Silver, which was a considerable advantage, of twenty five upon the hundred. They pass'd 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'n'd those pretty little Pieces, and they came down flapping about their Foreheads, as the wealthier sort fall'n'd Pieces of Gold to theirs.

But the better to compass their design, the French Merchants were oblig'd to find out other Countreys, where it might be lawful for them to trafficking in those Pieces. Their first recourse was to those of Dombres, Orange, and Avignon, and passing into Italy, they found work for some time for those of Monaco, and Maff. 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 Jx, the Princes of Dombres, they call'd their eyes upon some Calvics situate within the Territories of the Genoese, yet subject to the jurisdiction of the Empire, where they obtain'd what they desir'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 Crofs, hanging at the Neck, dif-
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 con-
ciderable: 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 pay 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 Pro-
vinces of the Empire, for the Merchandizes they brought out of Turkey, there was
none of that counterfeit Money dispers’d, and the Armenians were far enough from
barring them themselves with it, in regard that all the Money, which is carried into Per-
fis, is presently convey’d to the Mints, upon the Frontiers, to be melted down, and af-
wards coin’d into Abyhifie, whereof 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 same course is taken over all the Great Mogol’s Empire,
and of all the Princes in the World, he caués all the Species of Gold and Silver of the
best Standard to be coin’d without admitting the least alloy.

The Germain Merchants, perceiving that the French had, at the beginning been fortu-
nate in their Commerce, would needs imitate them in other sorts 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 discovered, the Conful, and the Captain of the Vessel, were in some
trouble about it, and the persons concern’d therin, say’d what they could of that
diffair.

The Germans also would needs come in for a share, taking another course, all along
the Dinarer, quite to the mouth of it, from whence they got to Constantinople, through
the Black Sea. With other their Merchandizes, most whereof confin’d in the counter-
feit Copper-wares of the City of Nuremberg, things fit enough those Nations, which
border upon the Exuine Sea, they carried a quantity of Roubles, or quarter-Ryal’s, of the
coingage 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 ashamed, 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
pur 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 sorts 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 Customs, that the sum of what had been
dispers’d of it amounted to a hundred and four-score millions [of Livres] not account-
ing what had never come to their knowledge, and what Seamen, and other private
Persons might have conceal’d.

The other Merchants and Traders of Europe, who brought none but good Money,
having exclain’d against that disorder, and renew’d their complaints to the Grand Vi-
zir; the Turks at last open’d their eyes, and that principal Minifter, having compre-
hended, that if the thing contin’ed, 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 Solis, upon pain of confiuation, and great penalties to be inflicted on
those, who durt do any thing contrary thereto,

Yet could not that crying of them down, and the Grand Vizir’s prohibition make
the Soldiers, 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 could be made to them, they would not be paid in any other kind of Money: and some disaffected Persons and Muftinlers, beginning to chew their Teeth, they were forc'd immediately to fend Gallics to Smyrna, and some other Cities of great Com-merce, to bring away all that could be found of that fort of Money. The incredible quantity of those counterfeit pieces, dispers'd in all the Provinces of the Ottoman Em-pire, 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 Gowlin, 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 Sol's, 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 affur'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 Barfu, and carry'd the much greater part to Constantinople, in a Dutch Vefsel, of which he had alfo sufficient caufe to repent him. After he had expos'd it at the Cuftom-house, for the payment of the Duties, the Chief Officer of the Cufhoms told him, that he might return within two or three days, to take back what belong'd to him; and as soon as the other was gone, he caus'd all to be melted down in his prefence. 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 Cufhomer, fell down all along, out of pure fear left a severe punithment might follow the fraud whereof he was visibly convicted, seeing so much fum of brats on the one side, and fo little Silver on the other. But the Turks are not fo rigorous, as some perfons imagine, all was refor'd to him, nay there was no pe-nalty inflict'd upon him, and they only order'd him to be gone.

Certain it is, that the Europeans, more addicted to subtilty and circumvention, than the Levantines, and for the most part not endeavouring to be fincere in Com-merce, have taught the Turks several Cheats, which they were either ignorant of, or did not praftie, especially fince the Inhabitants of Granada, being driven out of Spain, dispers'd themfelves 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 ftand upon your guard; fo prevalent is the example of evil to corrupt mens minds. Nor are we to be al-imits'd at that ancient undifguiz'd humour of the Turks in their Commerce, fince we find, that the poor Abyssines, who come from the lower parts of Ethiopia to traffick at Cairo, and the Idolaters themfelves in the Indies amongst themfelves and with Strangers, with a firft obervance of an inviolable fidelity.
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 itself; 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 Serrais, 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 residences which that Monarch does ordinarily make use of, according to the conjuncture of his Affairs.

But to confine our selves 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 called from the Exercites done there on Horse-back, which was built by Ibrahim Bashi, Son-in-law, and Favourite to the Emperor Solymon the Second, serves now for an Amphitheatre for publick Festivals, Exercites, 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 to which that Name is principally attributed. So as that there needs not any thing else to be added thereunto, 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 observed, but shall rather inquit upon what is privately done, in each Apparment 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 joyning together of the Egean Sea and the Euxine, which contribute so much to the beauty and wealth of Constantinople. This great City, let the Wind li't where it will, does every hour receive some refreshments or other, from one of those Seas; and the Seraglio, advancing it fell 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 reaches to the City, and the two others lye open to the Sea and a River which falls into it. This Triangle is unequal, and if it be divided into eight parts, that side towards the Land takes up three of them, and the five others are for the two sides abutting 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, flank'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 another, from the great Gate of the Scraglio, which is towards St. Sophia, as far as the Sea, where you embark for Galata. In these Towers, in the night-time, there are Guards of the Azamoglan, to see that no Body approaches the Scraglio, by Sea or Land; and if occasion require, they may fire some pieces of Artillery, which stand always loaded upon a Quay, of five fathom breadth, which is carried quite about the Scraglio.

Upon one of these Towers, about a hundred paces from the great Gate of the Scraglio, as you go down, in order to your passage over to Galata, they have wrought a Closet, 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 little Haven, they keep the Caicks or Brigantines, wherein the Prince takes his divertissement by Water, when he is pleas'd to do it.

Not far thence, within the inclosure of the Scraglio, are the Habitations of the Bofjangis, who are entrusted with the conduct of the Brigantines; and at a little farther distance, in your way to the point of the Scraglio, which is towards Sendaret, stands the Quarter of the Bofjangi-bachi, Overseer of the Gardens of the Scraglio, 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 Scraglio, there are forty or fifty pieces of Canon of different bigness, 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 house, or the Tower of the Virgins. It is kept by Bofjangis, and has its Guns level'd with the Water, which better defend the Strait, than those at the point of the Scraglio, which for the most part are without Carriages, and unserviceable. Befides, 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 Scraglio, and casts a great quantity of Water, for the convenience of the Vessels, which lye at Anchor near it, and supply themselves therewith; it being not permitted that any should land on that side of the Scraglio, but upon that account.

We have spoken sufficiently of the external parts, 'tis time we now enter into the Scraglio, and rather consider what passes in every Appartment of it, than the Structures thereof, wherein, as I said, there is not any thing of Magnificence, whatever some Persons might invent, who, in my pretense, have made noble Draughts of it, grounded on their own pure Imaginations. I have seen as much of the Scraglio, 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 confess, abundance of Marble and Porphyry in all the Appartments; but on the other side, all those Appartments are confudedly shuffled together; there is no regularity at all; most of the Rooms have but little light, and all the ornament of them consists in rich Tapisry lay'd all over the Floors thereof, and some Cushions of gold and silver Brokado, some whereof are embroidered with Pearls. But taking things generally, if the Walls and the Towers, which inclose the Scraglio, look more like a frightful Prison, than
Chap.II. Grand Seignors 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 flight 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 imagin'd. For it looks towards the East, and takes up the upper part, and the descent of a sloping 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 descent, 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 confin'd in a Palace under such severe Discipline.

CHAP. II.

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 Feuillages and Compartiments, according to the Arabian way of Painting. That Gate is kept by Fifty Capitans, who have for their Arms, 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 ministration to the sick, whom, answerably to their quality, they divvy into convenient quarters in that house, where they may be better affiled, then in those which their indisposition had oblig’d them to quit. The two principal Physitians, and the two principal Chirurgeons, whom they call Hequinsz-bach, and Geivalzbach, make their visits there every day, at certain hours. A man cannot imagine a place better order’d and regulated then 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 sick as are fit, 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 difcontent. They continue there for the space of ten or twelve daies, and are diverted, according to their mode, with a wretched kind of vocal and instrumental Mufick, 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 Mufick. But that permission, which they would as ‘twere conceal’d, and which the Superfition of the Turchy dares not publicly own, is accompany’d by a thousand difficulties. They are not permitted to bring in any wine in the light 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 baitinados, and a penalty of three hundred Aifiers, to be paid to those from whom he had receiv’d them. But if he can cunningly get in with the Wine, not having being stop’d at the Gate, assoon as he is got in, he runs no risque at all, and may drink of it without fear of any caſtigation, 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 fo many People, if there were not some other leas difficult contrivances to supply them therewith. And this is one 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 Bofiangis, 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 Borrachos or bags of Buck-Skins, full of wine, containing forty or fifty quarts, which some other persons of the Infirmary stand ready to receive. This way brings in abundance of wine, but without fear of being surpriz’d by the Bofiangi-bach, who goes the rounds every night.

The facility of some persons to be receiv’d in, though not sick.

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 daies in the Infirmary; but much that some have the lewd artifice to put themselves into a flight Fever, which is presently remov’d. A detestable paſfon, and which is in a manner natural to them, though it be against nature, makes them fly all the imaginable wails toSatifie it. This proves a hard matter for the Ichogians to do, while they are in their chambers observing and watch’d night and day by severe Overfeers, who never pardon them the least misdemeanor.

For though the Grand Seignior be himself subject to the same paſfon, the very name whereof causes a horrore, 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 alwayes open. But in the Infirmary, all these precautions prove fruitles; the Eunuchs belonging to that place being corrupted partly by preffents, partly by treat, 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 Hidwagi, and so the cheat succeeds, in regard they are the
the attendants on the Officers of the Seraglio, and do all the errands they have to do in the City.

Of these Halvagis, there is ordinarily to the number of six hundred, and they have only their clothing and subsistence 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 Aperes [per diem] and in time may rise to seven Aperes and a half: but they have other contingent Profits, and they know well enough, how to make their advantage of the Employments they are put upon. For whereas they only are the Perfons 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 considerable gain proceeds from the infamous commerce of those young Lads, whom they bring in to their Masters, 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 Haficer-Agafs, 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 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 Halvagis, and that the rather, for these reasons, that they are frequently chang'd, that some of them are made janizaries, and that new ones are taken in upon the advancement of the old ones to some other Employments. But if it should happen that the said Superintendent Eunuch should have any secret information of what's design'd, and seems as if he would make some noise about it, he is presently appear'd with a falk Veh, or some other Prefent, 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, would needs aggravate their crime, by going into the Mosquey to fatiate their brutality. After Prayers were ended, they fuffer'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 caus'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 Azaamoglus, perrons design'd for the meanest Employments of the Seraglio. Within that Structure there is a fensitive Court, where you shall find dispos'd in order, all about, and in the middle, so many Wood-piles, which 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 Oxen 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, especially when the grand Seignor does not winter at Constaninople, that remainder, which must be very considerable, is dispos'd of to the advantage of the principal perfons among the Azaamoglus. They are cunning enough to take their opportunity, when it is unladen upon the Port, and computing, as well as they can, how much may go to make up the Piles, they proportionally fend, what they think may be fpar'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 compleated, in the season, 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 ground for a certain space, and then there is an insensible descent on both sides, quite the Grift, down to the point, whereby it is terminated) you discover the great Portal of the Gardens, which they call Bugge-Karposi. From that Gate, which overlooks the foreaid descent,
A Relation of the

Chap. II.

defect, and where you are as it were upon an Eminency, you descend into a very noble Place, which the Grand Seignor causeth to be always kept neat and even, where the Great Persons of the Court come to do the Exercises of the Girvit, or the Dart, which is performed, most commonly, upon Fridays, immediately after their coming out of the Moquey. There are about two hundred paces 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 everyone whatsoever is permitted to go any further, unless he be call'd by the Order of the Girvit-Bey, who is the chief Overfeer, and Director of that Exercise. They who enter into the Lists, 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 performed, has found any particular divertissement therein, especially when there are Limbs loft 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 Liberalities, on those who had behav'd themselves valiantly in that exercise, the Grandees of his Court, who had appear'd therein as well as others, purposefully shift 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 perforated Modesty, it matters not. And after the Grand Seignor is withdrawn, it is lawful for those who are left in the foresaid Court, and are skil'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 Liberalities. 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 Apartments.
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 Captains. The second Court, much more noble, and more delightful, than that whereof we gave you the precedent description, is near three hundred paces square, and only the walks, leading to the several Appartments, 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 grass. Over the gate of that Court, may be seen these words, written in great golden Characters.

La Illahé Illa Alla,
Muhammed Resoul Alla.
There is no other God than God,
Mahomet is sent by God.

Refoul 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-dayes [that is to say, upon Council-dayes] 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 reduce'd to seven. Every Office or Kitchin, has its chief Director, or Master-Cook, and there is a Superintendent above them all, named the Akegi-bashi, who has the command over four hundred Cooks.

The chiefest of these Kitchens, which is for the Grand Seignor himself is called Hafmountbuk.

The Second is called Valedo-Sultanum-Mountbaki, and is design'd for the Sultaness, 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 also for his Sisters and Daughters.

The third Kitchin, which they call Kisler-Agazinum-Mountbayk is appointed for the Overseer of the Apparment of the Women, and the other Negro-Eunuchs who are employ'd about the guarding of them.

The fourth is for the Capou-Agaff, 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 Kitchin serves also for the Officers of the Divan.

The fifth is for the Chafinkdarbachi, 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 seaventh and last, is that of the Sarai-Agaff, and of all the Officers, who are under his charge.

Lastly, as for the Sentangis, whose work lies in the Gardens, they drefs 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 those Sentangis 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 these Sheep, are brought from the Frontiers of Persia; which Country excels all others, as to that creature. According to this proportion of Mutton,
Mutton, may be computed the quantity of Pullets, Chickens, and young Pigeons, the number whereof is limited, according to the Seasons; as also what may be convenient in Rice, and Butter, for the Pilaus, 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 hasty will give me thanks, for communicating the ordering of it.

The Turks, and generally all the Inhabitants of the Eastern parts, make the Pilaus, the way of we during the Pilau.

after this manner. According to the quality of the persons who are to be entertain'd, and the quantity which is to be made of it, you take either a piece of Mutton alone, or together with that some Pullets or Pigeons, which are to be boy'd in a pot, till they are half done, or somewhat more. When you think them so far boy'd, then pour out both meat and broth into a Bafin, and the Pot being washed, 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 Pigeons into halves, and so they cast it into the Butter, they frets it, till it be of a very brown colour. The Rice being well wash'd, they put some into the Pot over the meat, as much as they think fitting, and the broth, which had been pour'd into the Bafin, they also put 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 softned, 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 afunder, 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 some time after, they make another melting of Butter, till it be very red; to be call'd into the holes, which are made in the Rice, with the handle of the Ladle, after which they cover it again of a sudden, and so let it stand soaking awhile, and then serve it up. It is put into large Dishes, with the meat handfomely dispos'd upon it, and some part will be white, that is, contain'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 by the tincture of the juice of Pomegranate. Nay, though the meat be as fat as is requisite for the ordering of this Dishes, yet to make the Pilaus more delicate and palatable to them, they bellow three pounds of Butter on six pounds of Rice, which makes it fo extraordinary fat, that it disgusts, 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 flesh, they cover them with a great Omelet or Omele, made with good Herbs, and about three fingers thick, or with some poach'd Eggs, which are neatly dispos'd all about it. A man is never incommode 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 that account how they order the Pilaus, 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 roast'd whole, in Ovens made in the floor, wherein they hang them by the heads, and they are taken out thence as it were brown-baked, and Cook'd well enough, so as to excite appetite. At the bottom of the Oven there is ordinaily a Bason plac'd, having in it some Rice and fair Water, which receives the drippings of the Beast, the very Tayl it fell, 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. These Lambs being thus roast'd, 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 Kitchens, but what is for Poultry, or Fowl, which they order to (E) untowardly,
untowardly, that when they are brought up to the Table, they appear so mangled and disorder'd, that it is no easy matter to distinguishing the head from the feet. But it is to be observ'd, 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 Conerves; the meaner sort of people contenting themselves with meats made of Milk, Melons, and Cucumbers, according to the Seafon.

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 any way relish. But above all meats they have an aversion for the Hare; which observation I made also in the Armenians, who are of a perfuration, 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 therein. 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 Conerves and Sweet-meat are made (there being six or seven of them) are above the Kitchens, and serv'd by four hundred Halvagis, who were established by Sultan Solymen, 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 Conerves, dry and liquid, and several sorts of Syrups, as also several kinds of Turbi, which are Fruits preserved 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; it's in a manner all juice of Lemon, or Citron, having an intermixiture of Sugar, Amber, and Musk. They make another sort of it, which is highly esteemed, and that is made with the water distill'd from the flower of a Plant, which grows in Pools and Rivers, and has the figure of a Horse's hoof. These flowers are yellow, and called Naloufer. But the Sherbet which they most esteem, and which is drunk by the Grand Seignor himself, as also by the Baffa's and other Grandees of the Port, is made of Violets and Sugar, and there is but little juice of Citron put into it. They make also another sort of drink, which they call Magan, composed of several Drugs, whereby it is made hot: and there is another sort purposely prepar'd for the Grand Seignor himself, called Mezfezzi, of which he takes a dose, when he intends to visit the Sultan's palace. The principal Perfons about the Court fend for it secretly to the Halvagis, 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 Refervatory, which distributes 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 Baltages 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 Baltage.

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 Exercises with his Favourites, and above the Stables, in great Rooms, they keep the Saddles, Bridles, Houffes, Trappings, Foot-cloaths, and Stirrups,
Chap. IV. Grand Seignor's Seraglio.

Stirrops, which are of inestimable value, by reason of the abundance of precious stones, whereby they are enrich'd. There are some harneis of infinite value, by reason of the abundance of precious stones, whereby they are enrich'd. 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 reserved for the war, or to be used 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 pardoned. The noble Genius of Sultan Amurath, and by what artifices he discovered a great breach of trust. A kind of beads used by the Turks at their prayers. A noble example of a severe act of justice. At what times, and how, the Grand Seignor rides 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 Cloifter; 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 defines it, and for what cause soever it be, so, as that the differing Parties have no need either of Proctors or Advocates names not known in Turkey, and the Persons concerned 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 practised amongst Christians, because they stand upon the property of what they have, and that is deriv’d by Inheritance from some 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 Governors of Provinces. All their Estates, when they die, return to the Grand Seignior, from whom they had receiv’d them, so 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 without any hope of ever succeeding their Parents, either in their Estates, or Employments. The Ottoman Monarchy has always observ’d this subtle Policy, not to permit that any Family should aggrandize it self, 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 Factions, to the disturbance 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 belittl’d answerably to the Merit of the Person, without any consideration of his Extraction. Nay, it sometimes happens, that the Principal Minifters of the Empire, are the Sons of Cow-keepers, as was one Reftivan, a Grand Vizir, who made so much noise under the Reign of Solymans. 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. Those who make the Law their profession, and are look’d upon as the Clergy of Mahomet, leave no place for Fruits 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 clothes which the 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, amongst Christians, proves the ruine 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 Cadilites or Romey and Natolius, who are the Judges and Intendants of the Armies; then the three Teyfords, or Treasurers-General; then the Nisanghebas, the Lord Chancellour; and then the Nezangie, 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 Chiaoux-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 lobriety, and little Ceremony. All is over and taken away, in half an hours time. The Grand Vizir eats alone, unless he call a Bajza or two, to keep him company. There are carried also morsels of Chouhba, which is a kind of pottage made with Rice, for the dinners of the Janizaries, who are in their flattons, 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 Chouhba, but they scornfully thrust back the diles, and by that action discover their discontent.

The Grand Seignor is presently advertis'd of it, and sends to them the Capon-Agapi, Grand Mafter of the Seraglio, to know what their pleasure is, and what they desire. Then they depute one of their own Body to go, and speak on the behalf of them all; and that person whispering the Capon-Agapi in the Ear, declares to him the occasion of their discontent. That Eunuch prettily carries it to the Grand Seignor; And if they have a peak against a Vizir, or a Caddlefiner, or sometimes against their Aga, or Colonel, it often happens that's to appease those mutineers, the Grand Seignor orders them to be triangled, and sends them their heads.

Sunday and Tuesday are the principal days of the Divan, and then it is properly a Council of State, and of publick affairs. The Grand Seignor most commonly affixts at seignior is pre- it, bot is not seen; and that keeps in awe as well the Grand Vizir, as the other Officers. Here come thither from his own Appartments, through a close Gallery, and seat himself 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 Achemen, the Father of Amurath, and one of the jutest Princes, that ever the Ottoman Empire had.

The Reader is to call to mind, what I said at the beginning, concerning the Timars, Spabi, on whom they bestow, during their lives, the Government and revenue of some Town, according as they have derv'd by their Services. The Spabi, whose story I am going to relate, had a Timar, between Aleppo and Damas, which might bring him in a revenue of fifteen hundred Crowns. The Grand Vizir, either out of some aversion to the Spabi, 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 bestow'd it on one of his own Creatures.

The Spabi, finding himself so unjustly disposset'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 Spabi to hope for. The Petitioner withdrew, without saying anything; but some days afterwards, he returns to the Divan, and presents a second Petition, which the Grand Vizir like-wife tears, as he had done the former, without making any answer thereto. Upon this second injury, the Spabi, full of fury, and justly exasperated, draws his Poniard, falls upon the Vizir, and kills him.

The Grand Seignor, who was then at the Window, having observ'd that action, drews the Curtain, and with a loud voice commanded that no hurt should be offer'd to the person who had done it. He thereupon orders the Spabi to approach, and ask'd him the Reason of his having demand'd himself with so much violence. The other much ahirm'd, humbly makes answer, but with resolution enough, That he could not forbear doing what he had done, upon the sight 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 contain'd. Having fully examin'd the Affair, his Highness commended the Spabi for the Action he had done, using the word Aferim, which is as much as to say, 'Tis well done.
done, and which is ordinary in that Language, when they approve a thing; and thereupon, there was an additional Libeczity made by the Grand Seignor to the Command which he gave, that he should be re-established in his Tonar. He thereupon took occasion to speak to the other Vizirs, and to tell them, That 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 Sultan is certainly not to be approv'd, though the injustice of the Vizir was manifest: but the procedure of the Grand Seignor, cannot be look'd on otherwise then 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 advertis'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 Druze, 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, resolv'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, then 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 case 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 entrust'd the Hoggia withal, calls for what he had depos't 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 the unexpected an account of his concerns. The Pilgrim, mothering 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 defirous to lift out the truth of it, and orders him to send 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 sends for the Doctor, he commends his Ingenuity, and his Conduct; and so putting him into very fair hopes, he promises him to prevail fo 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 himselfe 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 prefent'd. The Grand Seignor, upon the Report of the Hoggia, ask'd him his advice, and what punishment the guilty Perfon delev'd for the Crime whereof he was convinç'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 Perfon.

Five or six months pass on in this manner, ere there could be any discovery made of the fallacy'd Truth. And it is to be obtlev'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 Terlueb of fine Coral. This Terlueb is a kind of Chappeler, or String of Beads, consisting of ninety
ty and nine beads, upon each of which, the Turks repeat certain words taken out of some sentences of the Aeneid. That Chaplet is divided into three parts, from thirty three, to thirty three beads, by a little firing, which separates them: and at the end, there hang'd a long piece of Corral, next to which there was another round bead, of the same material, of an extraordinary bigness.

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 Hoglia'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 Tefloun, 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 inquires 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 dissimulation, cause a joy in him, whose chaitement he was then contriving.

But that single indicium 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 Cheats, and the more absolute conviction of the Doctor.

'Twas not many days ere that happen'd, by the contrivance of the Emperour himself, who calling for one of his Pages, one well skill'd in Archery, went to the place of the Gin, where he also call'd for a Bowe, there being not any person in the whole Empire but was invincible to him, as to strength and dexterity in the Exercises of the Bowe and the Dart. When he came to bend the Bowe, 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 definition, and thinking to intimate 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 pleased to accept of it, he would bring it thither, which he presently did.

Affoon as the Grand Seignor was return'd to his own Quarter, he sent for the Grand Vizir, and the Pilgrim, who came into his presence, and he had in his hand the Chaplet of Corral, which he made as if he were repeating, to try whether the Pilgrim would know it again. The other having well ob'erved it, address'd himself to the Emperour, 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 cause 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 deserv'd. 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 answered the Grand Seignor, That such a person, deserv'd to be pound full alive in a Mortar.

Upon that sentence, the Emperour caus'd him to be immediately sewer'd, and having the punishment order'd.
order'd all his cheifs to be brought into the Seraglio, by the Bashiagis, whom he sent to his Lodgings, pulls out of his pocket the Chapelet of Coral, and the Rings, which he thenes him, and told him, that those two pieces were taken out of a little bag, which a Pilgrim of Mebra had entruled him with the custody of. He afterwards shews him the note or schedule of all the other pieces, and commanding him to open his Cheifs, 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 peridiousnefs.

The next day, the Emperor order'd the Divan to be Assembled, at which he commanded that all the Grandees about Confiantinople should be present, to render the judgment the more follem. He first commanded, that whatever belong'd to the Pilgrim should be refer'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 pounded 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 follem a Judgment. And this was the period of a History, whereof all the circumfances are remarkable, and which is not one of the chief Monuments of the Wifdom of the Emperour Annumat. That Prince, instead of using his absolute power at the first overture of an Affair, thought it fitter, by a perfeftion of mind and prudence, patiently to expect remote occafions, that he might then declare evident proofs of a concealf'd 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.

I told you at the beginning of this Chapter, that of the four days of the Week, appointed for the fitting of the Divan, thofe which are anfwerable to our Sunday and Tuesday are the principal, as being thofe on which the Affairs of greatest importance are debated. They call thofe two days Avragnins, in regard, that after the Grand Vizir, the fix other Vizirs, and the two Cadilefquors, who affift at the Divan, have admiftered Justice, they go all together to kifs the Grand Seignor's hands. If any one of thofe Nine Judges have ought to fay to him, he is permitted, on thofe days, to speak to him freely; and it is ordinarily upon thofe days alfo, that the Grand Seignor takes his time, if he has a mind to take off any one. He then orders the Baffangi-Bachi to be ready, with fome of thofe who attend him, to execute his will; and having declar'd to him who they are, whom he would have ftrangled, the order is no fooner given, but that either at their arrival, or at their departure, it is punctually obey'd. True it is, that he does not demean himfelf fo, but when he is afraid of fome popular feditfon, in cafe he fhould fend to punifh them in their own Houfes, where they might make fome refilience. 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 ftrangled, has no more to do then to bow down his Head, and to stretch out his Neck, without thinking of any refilience, which would be to no purpose. In the Eleventh Chapter, I shall give an account at large, how they proceed to that execution.

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 effentation, that they may fee, what abundance of money goes out of the Treasury. Between these two Halls there is a Gate, which leads to the Quarter of the Bashiagis. Thofe are a fort of strong and reftift 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 themfelves of it at the door, where the Negro-Emuchs 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 fecd Court. Let us now enter further into the Seraglio, and fee how things are managed there.
C H A P. V.

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 Baffa’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 Sultanettes. But in regard the former is distinguished into several Appartments, appointed for the Habitations of the Officers, who ordinarily approach the Grand Seignor’s 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 substitutive to them, to observe the actions of those young Lads, who are committed to their charge, and to instruct them, as well in the Mahumetan Religion, as in the Exercises of the Body, and particularly, as to what relates to the Grand Seignor’s Service. The Quarter, as well of the Eunuchs, as the Ichoglans stands next to the Divan-Hall, and begins to make part of the third Court, all along which it reaches on the left hand. It is divided into several Appartments, and among others, there are four, which they call Oda’s, that is to say, Chambers, into which are distributed six hundred Ichoglans, according to the orders of the Capi-Aga; who, with the other principal Eunuchs, judges of every one’s capacity. ‘Tis the Capi-Aga also, who orders their putting out of one Oda into another, as we remove our Scholars from a sixth form to a fifth; and the cafe is the fame in their Oda’s as in our Forms, or Classes, the first of the four Oda’s, the severities whereof they must weather out as well as they can, being the laft in point of dignity. When he makes his general Visitation, upon which follows the forefaid promotion, he turns out of the Seraglio, all those whom he thinks incapable of doing their Prince good Service, and that such as betray their difficult of fo alterate a life; and then they are put out of all hopes of ever entering into the Seraglio any more, and cannot pretend to any other Fortune, than that of Spahis, with a small pay. The advantage of capacitating themselves for the most eminent Charges of the Court and the Empire, makes those who remain behind to take the greater courage, and accordingly they patiently suffer, for the space of many years, the harsh and unmerciful treatments of the Eunuchs, whom, upon all occasions, they always find very liberal of the Baltinado.

They are those Ichoglans, whom we may also call the Grand Seignor’s Pages, who (F)
are advance’d to the dignity of Baffa’s, Boys, Capigi-bachis, Haznadad-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 Beizades, or Children of Baffa’s, whom they bring up in the Seraglio, you are to remember what I have already said, that they can never ascend higher, than to the Charges of Boys, or Captains of Galleys.

When any one of these Ishoglans is devious to remove out of the Seraglio, 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, proportionably to the continuance and quality of his Services. But there are others, whom the same Capi-Aga turns out of the Seraglio against their wills, and that after they had weather’d out the first years, which are the most insupportable. And that is done sometimes upon this score, that the Capi-Aga having had some contention with any one of those Ishoglans, while they were Beizades 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 Seraglio, but withal procuring him a Recompence and Salary, according to the number of years he has serv’d.

The first of the four Chambers, into which the Ishoglans are distributed, has the greatest number of them, because they are yet very young, and as it were Novices, under the first Perrita: and it is called the Cenochok-Oda, that is to say, the little Chamber, though it be the least 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 Guilar-Oda, wherein being grown more robust, they are instruct’d in the Exercises of the Body, in shooting with the Bow, using the Lance and other divertiments of that kind. They are more perfect’d in the speaking of the Turkish Language, whereto they also add the Arabian, and the Persian, which they shall have occasion to use, in the Governments wheroeto they may be sent.

There are four years spent in this second Chamber, out of which they are again remov’d into the third, which they call Chasnadad-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 suitable to that Station, wherein they ordinarily spend four years. Each of these three forementioned Chambers has a white Eunuch for its chief Oversee. The Serai-Aga has the direction of the first; the Guilar-ri-bachi Commands in the second; and the Chasnadad-bachi is the Governour 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 Ishoglans, who are instruct’d therein, have no 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 Seraglio, 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 deportments: And lastly, that they are all clad in ordinary Cloath, even to the Beizades; 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 Deflergi-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 Appartement. Here, the Icboglans, who have endured hardship so many years in the three first Chambers, begin to take breath, and to be allowed more liberty. They are permitted to converse with all Persons within the Seragli, 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 Appartement of the Capos-Agafi; and when the great Gate is open, it hides that passage, into which a man cannot enter but with some difficulty.

A little further, and on the right hand of the Hall of the Audience, stands the Appartement of the Seignor’s, who is to take care for the keeping of the Seragli clean and in good order; and a little farther yet, near a little Molique, where the Icboglans of the three first Chambers go to their Devotions, lies the Quarter of the Seferlis, who are an hundred and fifty of the Icboglans, or thereabouts, particularly appointed for the waiting of the Grand Seignor’s Linen. When he goes into the Country, the most antient among them are of his Retinue; and there must be comprehended 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.

C H A P. VI.

Of the Hall wherein the Grand Seignor gives Audience to Forein Ambassadors, and the manner how they are receive’d.

The Principal Heads:

The description of the Hall of Audience. The Grand Seignor’s Throne. The manner how Ambassadors are receive’d. Remarks upon the number of Vestments which the Grand Seignor orders to be bestowed 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 Hall of Audience described.

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 Appartement, not adjoining to the others, at the entrance of which you find, on both sides, a Fountain issuing out of Wall, the Water whereof is receive’d into two Bafins or Cisterns: And ’tis in this Appartement that the Hall of Audience stands. ’Tis an arched Structure noble enough in its kind, sustained by Marble Pillars, and there is yet to be seen in the midst of it, a small
A small spout of Water, which falls into a Basin. This Hall is open on all sides, and at the lower end, opposite to the Gate, they place 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 upon those days, wherein the Grand Seignor is willing to give Audience to Ambassadors, and when the new Cham of the Lower Tartary, whom he has chosen to govern there, comes to receive the Investiture 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 this 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, that is to say, before, on the right hand, and on the left: for as to the back-part, it is, as I told you, fattened 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 Bezzils; or Collets, the better to keep them in. There is a third, of a Violet-colour'd Velvet, embroider'd with Turquoises and Pearls. The three others, which are next in effect to these, are also of Velvets of different Colours, with a rich Embroidery of Gold. And the two last are of a Gold-Brokado, which have also their particular Beauty and Sumptuousness. The Throne is adorn'd with one of these coverings, according to the Grand Seignor's respect for the Sovereign, whose Embassy 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 receiv'd into that Hall. For, as to the Order, and Ceremonies of their March from the Hotel, or great House of Peru, to the Port of Constan tinople, and from the Port, to the Seraglio, no question but there have been Relations enough made already. After the Ambassador has bin'd in the Hall of the Divan, with the Grand Vizir, who there 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 Difhes of Meat set, he receives the Veils or Garments, which the Grand Seignor sends him, as well for his own Person, 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 Capi-Aga, the Grand Master of the Ceremonies, who is assisted by several Eunuchs: and when he is at the Door, two Vizirs 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 thickness.

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 see, standing in order, the Killer-Aga, who is a Negro-Eunuch, and chief Overseer of the Apartment of the Women; the Seligdar-Aga, who carries the Grand Seignor's Sword; the Chokadar-Aga, who carries the Royal Robesman Officer whom in France they call Porte-Manteau; the Riquaddar, who holds the Stirrup, when the Prince gets on Horse-back; and the Hazadabadchi, chief of the Chamber, which Office would be equivalent in France, to that of Grand Master of the Wardrobe.

All the fore-mentioned Officers do all deport themselves with a great appearance of modesty, having their Arms crost their Breasts: And as to the Capi-Aga, the Introducer 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,
Grand Seignor's SERAGLIO.

Chap. VI.

Throne, there is a kind of a low Stool, cover'd with red Velvet, with a Gold-fringe, on which the Ambassadors go and sit down, after they have kiss'd the Grand Seignor's Robe, till each time as those of their Retinue, who have had Veits, the number whereof is limited, have perform'd the same Ceremony. In the mean time, all the Buff's are standing, in the presence of their Prince's may, the Cham of the Leffer Tartary is not excepted out of that Law, when he comes to do homage: All this action is perform'd 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 diffusion 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 Peru. When there come either 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 affied of their persons.

The Grand Seignor distinguishes the Quality of those Princes and States, and the order he has for them, by the number of Veits 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 Monsieur de Marcbeville 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 Seraglio, where after Dinner with the Vizirs, in the Dinner-Hall, while his Retinue were treated under the Gallery, the Veits were brought according to the custom. The Ambassador coming to distribute 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 Veits, and that he would not go to his Audience, till he had the full number, which they had wont to present to the Ambassadors of France. There was some contention about it, which retarded the Audience near an hour's time; but at last Monsieur de Marcbeville persisting in his resolution, the Grand Vizir comply'd, and sent him eight other Veits.

What remains of this Chapter must represent the manner, how the Cham of the Leffer 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 disposition 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 paces back, and stands. Then they bring in the Alchoran, upon a green Velvet Cushion, without any Embroidery, at the four Corners whereof there are four Tassels of Gold and Silk, and they place it on the Grand Seignor's right hand. Now whereas he sits on a Carpet cross-leg'd, there must be great care taken that the Cushion be not so high as his knees; for the Turk would account that a great tint; and they bear so great a respect to the Book of the Alchoran, that they cannot touch it, till they have first touch'd 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 shut it. The Prince, who is to take his Oath, is standing all this time, as I told you, with his hands stretch'd out one against the other, and lifted up as high as his shoulders, to receive the Book of the Alchoran out of those of the Capit-Aqua, 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: 'Bun quittab hak juchmi facadeutu, padichauin, taré fin den her nei Emir, ve feerman bana kelewse itaat ideym.' That is say, By the Tomb
of this Book, I will cause to be executed all the Orders and Commands, which shall be brought unto me from my Lord.

And now that I have given you the Oath of Allegiance made by the Vaffal to his Lord, I shall here also add the Form of that, which the Ottoman Emperour requires of all the Christian Princes, who are subject to his Jurisdiction, such as are the Princes of Moldavia and Walachia. It runs in these words: 

"Hi is a hac Juchum, sedetlu padichain tar& fi den her ne Emir, ve ferman bana keleure itaat Idcvm."

That is to say, By the Truth of Jesus Christ, I will cause to be executed all the Orders and Commands, which shall be brought unto me from the Emperour, My Lord.

The Grand Seignor requires also an Oath of Allegiance of all the Bassa's, whom he sends to the Frontiers of the Empire, as the Bassa's of Grand Cairo, Babylon, and Buda, which is more than he exacts of the other Governours of Provinces, which are not upon the Confines of his Territories, and of whom he has no ground to be afraid.

Let us now make our Entrance into the Quarter of the Eunuchs and the Ichoglanz, whereof the Baths make a great part.

---

**CHAP. VII.**

**Of the Baths of the Seraglio.**

**The Principal Heads.**

The prodigious strength of Body of a certain Ichoglan. The Mosquey belonging to the Apartment of the Eunuchs. The Employments of the Dwarfs, and the Mutes. The superstition 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 undecent 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 Kulkans, are adjoining to the Apartment of the Sarai-boudafs, and fifteen Ichoglanz, the most robust that can be found, are employ'd in keeping the fire going. They have the denomination of Kulkangis; and five and twenty others, who are named Dellaks, 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.
There are three such Bars fasten’d upon great Cramp-Irons over the door that goes into the Baths, and the middlemof the three, as it is commonly reported, weigh a hundred Okeis, which amount to Three hundred and fifty pounds, Paris weight, and Okeka weighing three pounds and a half, or thereabouts. There was heretofore one of these Ichoglanz, of so 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 thicknes, and the other about the eighth part of an inch. The fame Ichoglanz 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, eft to 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 Mosquey, adjoyning to the Appartment of the Sarrakeh-boudaf, where all the Ichoglanz go to their devotions twice a day. If they fay the doing of it, the Oda-bachi, who, in every Chamber, takes notice of their demeanours, calls them to an account, and they are sure of the baffinado, as they are also for any other fault they commit; and sometimes they receive the faid punishment on the palms of their feet, and, upon some occasions to fuch a number of blowes, that the nails of their toes come off; and that is the punishment which is properly call’d Drubbing.

Out of that Mosquey you pafs into a Gallery, adjoyning to the Baths, and there the Diflas and the Gengis; that is to say, the Mutes and the Dwarfs are employ’d in some work or other all day long. Some fpend 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 Turbant, when he goes to the Divan. For then he takes an extraordinary large one, as do also all the Officers of the fame Divan when they go to Council: and I cannot make a better representation of that kind of Turbant, than 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 having paring 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 Mubomet 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 Custom all over the East, that the Barber, who trims you, should also make up your Turbant, which is many times discomposed, 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 nailinefs, either on themselves, or those who come near them, as I shall give you an account anon.

And having spoken so much of the Turbant, it will not be unfeafonable, for me to communicate this Remark to you here, That in the Ottoman Empire, and all over Arabia, none but Muhometans 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 Hamangi-bachi, who is the chief Overfeer of it, and which makes part of the Appartment of the Scferlis, or the Grand Seignor’s Laundry-men. The place where they put off their Cloaths is a spacious Louvor, or Banqueting-houfe of Freftone, high enough, and in
one of the most eminent parts of the Scaglio. The Floor is pav'd with a very delightful kind of Marble laid in square pieces; and it has two large Windows jutting out upon the Gardens, somewhat like Balconies, from which you have a Prospect of the two Seas. In the midst of that Domo or Lower, you find a Fountain, the water whereof is receiv'd into two Basins, or Cisterns: The former, which is the highest, and withal the least, is of one piece of White Marble, having in it a little intermittent mixture of Red and Black Veins, and pierc'd through at six 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.

\( \textit{Abusis reform'd.} \)

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 sorts. Heretofore, the Pages were allow'd only a long piece of Linnen Cloath, which came only twice about their waists: but upon observation made, that they abuse'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 waste down to the feet, much after the manner of a Woman's Petti-coat. At their coming out of the Bath, they have two other sorts of Linnen to dry themselves withal, of the largest sorts of ordinary Table-Cloaths, whereof 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 waste 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, \( \textit{Pebeta-mal}. \)

\( \textit{why the Levantines do not use Paper undeniably.} \)

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 undress themselves in the Winter-time. A little Gallery which lies on the left hand, leads to the places design'd for the eafing of nature; and every seat 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 consequentely ought to be avoided. Besides, they have another opinion, That Paper is not so proper so well to make clean that part, which the neatness of the Body does ordinarily so much delight, 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 are yet more scrupulous than the Turks upon this account. For though they both agree in this, That their Devotions are ineffectual, 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 perwasing, 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.

\( \textit{They are great lovers of cleanliness.} \)

Certain it is also, That in Persia they are extraordinary Lovers of cleanliness; infor much that I have observ'd, That at Isphathan, 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 Turbunds; 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 presents
fents 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 call some of it upon him, he has the least spot of
any dangling about him; and afterwards touch the Person whom he comes to
visit, this latter would be nagis, that is to say, unclean, and thereupon be oblig'd
immediately to change his cloaths; so great is the Superlatition of the Persians, as to
that particular.

At the end of the Gallery, there is a door which gives you passage into three Cham-
bbers, which are so many Baths for the use of the Grand Seignor's Quarter. There is
adjourning to the last of those Chambers a spacious place pav'd Chequer-wise with
Marble of different colours, and there the Icboglans 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 enclos'd, 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, Balls, and those Irons wherewith they pare their
Nails; for as for Linen, 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
any one 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 suffices in Beauty those that are adjoining 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 blow, and in every one of them you find a Flower in em-
bose'd Work, done to the Life, and which a man would take for enamell. Little La-
mines 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 Glassies made in the fashion of Bells, order'd as the Venice-Looking-Glassies
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 espe-
cially 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 glaz'd 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 laid as with a foot of small stones, 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 embose'd work, done to the
Life, and covered with Gold and Azure. This is the place into which the Grand Seign
or enters, when he comes out of the Bath; and he always goes into it alone, when
he intends to have himself in those parts, which are not to be nam'd without imme-
dately,
A Relation of the

Mahomet pronounces a Curfew upon those persons who suffer themselves to be seen, and upon all those who look on them: And the strict observance of his Law requires, That both Men and Women ought to shave themselves, without using the assistance of any other hand.

But most of the Inhabitants of the EASTERN Parts, the Arabians, Tartars, and the Indians, make use of a more easie expedient than the Razor, to get off hair. It is a certain Earth, which they mix with some Orpiment, or Arfénick, and which becomes soft as butter. When they are in the Bath, and begin to sweat, they take off that Earth, and therewith rub the parts, from which they would have the hair to fall, and presently after they must be very careful to see, whether it begins to fall, as one would observe a Fowl, whose feathers he would take off, after it had been cast into scalding water. For if that Earth be left too long upon the parts whereon it had been apply'd, it burns and makes holes in the flesh, the marks whereof will remain, somewhat resembling those, which the Small Pox sometimes leaves behind it. Besides, the skin of those parts, whereon this application is made, becomes in time as hard and rough as Leather; and those ungrateful inconveniences have diverted the Turks and Persians from using that Expedient. Nor do the Christians of the Levantine Countries make use of it, though they imitate the Mahometanes in the Custom of frequenting the Baths: But above all, in Persia, none make use of that remedy, but the poorer sort 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 Pincetts and twitchers, such as those, wherewith we take off the hair of the moustachoes, they do, with a little more trouble, but less hazard, what that Earth does in less time, but with more danger. Our Sultanesse are yet too delicate to imitate the Ladies of Persia; nay the men themselves, 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 representing 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 Tapisstry, wherein the Emperor Charles the Fifth, is represented, in embos'd Work. A particular Relation of a Baffa named Rustlan. The heroic sentiment of a Turk. The principal sources of the Wealth of the Empire. How the Revenues of Egypt are employ'd.

The Treasury of the Seraglio and the Ottoman Empire, the vast Wealth therein contain'd, and the excellent order wherewith it is govern'd, require it 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 Captain Sea, and are never seen to come out of it again.

Out of the Chamber, where the Grand Seignor shaves himself, you pass into a Gallery, which is Thirty paces in length, and between Nine and ten in breadth. There are 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 colour 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-rais'd Fret-work thereof is a Relick of Antiquity, and there are in it excellent Pieces of Painting after the Mosick way, representing divers Persons, and which some conceive to have been made, for the reception and entertainment of some great Prince, in the time of the Greek 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 disfiguring 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 to fall to the Court-side, and its in the midst of the Wall, whereby it is closed on the other side, that the Door of the Treasuary 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, Cymbals, and other Arms of that kind, which are all of many Matter-Pieces, that have been presented, from time to time to the Turkish Emperours.
All these Arms are either hung up at the Ceiling, or fasten’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 so neglected, because there come in daily Presents 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 presented with them.

The Second Chamber is a very spacious Arched Structure, of the same height and architecture as that of the Bath, of which I gave you an account in the precedent Chapter, where they go and uncloth themselves in the Summer time: And there is no difference between them, save only that this last has no ovetures in the roof. That place contains Six great Chests, or Coffers, each of them of Twelve foot in length, fix in breadth, and six in depth; and if the Covers were not broken to pieces, two men would find it a hard matter to lift them, they are so weighty. These Coffers, which are called Ambars, are full of all sorts of Cloaths for the Grand Seignor’s use, as Velfes, rich Furres, Magnificent Turbants, and Cullions embroider’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 most sorts, Pieces of Velvet, Gold and Silver-Brokadoes, 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 Coffier, 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 undermost, there is no necessity of stirring the uppermost. The lowermost Coffier 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 middlemost are dispos’d the Houfies, and Trappings, enrich’d with Embroidery, and some of them with Pearls and Precious Stones, which are us’d in great Solemnities. In the uppermost Coffier, are kept the Bridles, Breast-Pieces, Cruppers, and Stirrups, which are recommendable upon the score of the Diamonds, Rubies, Emelards, and other Precious Stones, whereby they are enrich’d: but the greatest part of them is cover’d with Turkije-Stones, which they have the art of setting excellently well.

It is a most astonishing sight, to behold the quantity of those precious Hamneces: but it is such only to those, who are ignorant, how the Grand Seignor replenishes his Treasury with so much Wealth. It happens thus, That there being a frequent mortality amongst the Bajfa’s, and others, who are Gouvernours 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 Hamneces, some Bridles cover’d with precious Stones, and those Bridles are brought into the Treasury. The Cafè is the same with the Gold and Silver-ready coyn’d, and all the Jewels, and whatever else those Bajfa’s were poss’d of. But as to their Saddles, which ordinarily, are cover’d with Plates of Gold of the thickness of a Ducat, they are put into the hands of the Imbrohor-bachi, who is the Master of the Horfe, and come not within the Seraglio.

There are besides, in the very same Chamber, several other Coffers, of different Bulks, wherein there is contain’d abundance of most precious things. Some of them are full of rich Swords, adorn’d with precious Stones, as also of Sabres, which have the same Ornaments. For the Turks, when they are on Horse-back, make use of both Sabres and Swords, of a good length, and somewhat broader than ours. They wear the Sabre on one side, and falten the Sword, all along by the Saddle, as they also do the Battle-Axe, yet so as that this last paffes under their Thighs, which cannot incommode them much, because, 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 Turyk are Magnificent, and do not spare for Money. When the Grand Seignor designs to honour a Buffa, he lends him one of those Swords, or one of those Sabres, with a Vett of Gold-Brocade, lin'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 Buffa's, whose Eftates 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-grass*, Musk, the precious Wood call'd Lignum Aloes, and *Sandal-wood*. There is a certain sort of this Lignum Aloes, which is worth a thousand Crowns the pound, according as it is fat, or Oly, the most Oily being always the belt, and the Turyk are very expensive in this Aloes Wood. When some persons come to visit them, and affo as they are late 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 oylinets of it, and consequently its making a greater fumagation, the quantity of a Pea, or a small Bean, and after they have molten'd it a little, they put it over a few Coals in a Chafing-dish, 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 Turbant, after which he lifts up his hands on high, crying *Elmendels*, that is to say, *Thanks be to God*. But before they present them with the Perfuming-pot, there is some Rofe-water brought in a Veffel of Gold, or Silver, according to the Quality of those who make the Viit. This Veffel is commonly a foot in height, the lower part of it being about the bignefs of a man's feet, and from thence growing gradually smaller and smaller to the top of it, which is about the bignefs of ones little finger. At the top of it there is a little hole, out of which comes the Rose-water, wherewith they wash their hands and faces, and then hold them over the fumigation of the Lignum Aloes, which not only dries up the water, but also sticks so much the closer to the hair of the Head and Beard.

There are also in thofe Coffers abundance of Aromatical Simples, and precious Drugs, *Bazaur-Sones*, and flores of *Mafick*, wherewith the Sultanaffes, and the young Maids of the Seraglio pafs away their time. They have of it perpetually in their Mouths, and this *Mafick* sweetens the Breath, and cleanses the Teeth, upon which fcore 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 *Kilan*, whatever is serv'd up to his own Table being altogether in Pourcelain.

There are, amongst other Pieces, feveral Bains and Ewers, whereof some are en-rich'd with feveral sorts of precious Stones. Thofe Bains are of a fashion more commodious than that of ours, and it is an evident Mark of the cleanliness of the Levan-tines. They are round, and about half a foot in depth, and cover'd as it were with a Plate or Servet, full of little holes, which makes the concavity of it of equal height with the fides, and so hides the dirtinefs of the water which lies at the bottom of it. They do not rise after their refection, in Turkey, till they have wash'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 some other sweet Water, into which you put the corner of your Handkercher.

They have alfo in thofe Coffers great Tapers, or Wax-Candles of above two foot in length, made of a certain very dear composition, of a greyifh colour, which has some resemblance 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 Sultanaffes, and then there are two of tho' Tapers lighted, and fet in great golden Candlesticks, enrich'd with precious Stones. When they are a little above half burnt out, the Negro-Eunuchs, who serve in the *Huran*, light others, and, out of...
of civility, make a Present of the fore-mentioned remainders to the principal Women attending on the Sultaness.

There is moreover in one of those Coffers, abundance of Clocks and Watches, German-work, as also of Knives and Ink-horns, after the Turkish Mode; all those pieces being the choice Productions and Master-pieces of great Artificers, and adorn'd with precious Stones. There is to seen, in fine, all along the Walls, but cover'd with a Scarlet Stuff, several Arms, after the Turkish-Mode, neatly kept in order, as Bowes, 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 all of 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 rank'd all forts of Jewels of highest value, as Diamonds, Rubies, Emeralds, a huge number of excellent Topazes, and four of those Gems, call'd Cats-eyes, 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 Rosés of Diamonds, Pendants, other Rosés of Rubies and Emeralds, Strings and Chains of Pearls and Bracelets. There stands also by it a Cabinet, where are the Swords, or the things wherein are fallen 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, none are higher and more precious than others; and my Overseer of the Treasury afford'd me, That, of all forts of them, great and small, there are above a hundred and fifty. The letter ones serve only for the Campaign, and the great ones, which are the richest, are reserv'd for the Poms and Magnificences of the Court, and when the Grand Seignor marches in Cerimony to Constantiopole. If he has a desire to satisfy his fight with the lustre of his precious Jewels, he orders the Coffers to be brought into his own Chamber; but if he calls for some particular Piece of the Treasury, he gives order to the Chafnadar-baski, 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 less, belonging to the Chambers of the Treasury. The number of them is not fixt, but the Credit of the Capt-Aga, and the Chafnadar-baaki, may augment or diminish it, according to their inclinations and interests. Unles's 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 would have, assembles all the Pages in their Chamber, and sends for the Anakdar-Aga, who has the Custody of the Keyes. This being having given three strokes with his hand upon the Drawer, wherein they are enclos'd, takes them out of it, and following the Chafnadar-Baaski, attended by the Sixty Pages, they all make their appearance together at the door of the Treasury.

The first thing that is done is the untwilling of a Chain, which they had put there, for the better securing of the Seal, which the Chief Officer of the Treasury had fet over the hole, and having found it entire, he orders it to be broken by the keeper of the Keyes, and commands him to open. As soon as they are got into the Chamber into which the Chafnadar-baaki knowses they are to go, he lets himself down upon a low Bench, and declares what Piece it is that the Grand Seignor requires. They then open the Coffer, wherein it ought to be, then they present it to the Chafnadar-baaki; and, if he be dexterous of that honour, he has the priviledge to be himself the Bearer of it to the Grand Seignor. Then has he a fair Opportunity to secure something that is precious to himself, 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. But that whatever is received into the Treasury, and whatever goes out of it, is exactly set down and enrolled by the Hazinesrath, or Clerk, who keeps the Registers; and the Clerk might be easily discover'd, when at the quitting of his Charge the Chfinsur-bachi gives an account of all things to his successor. But it ordinarily happens, that they are friends, and that the Chfsinsur-bachi, who does not leave his Charge, but upon his advancement to that of the Capt. Agha, in case he should dye, or be exalted to a higher Dignity; or upon his being made a Baffa and Governour of a Province, propofes him, among the Pages, for whom he has the greatest affection; and who is his Confidant, as a Person qualified for the Charge of Principal Officer of the Treasury. Accordingly, being his Benefactor, he gives in his Accounts as he pleases himself, and delivering unto him an Inventory of what is in the Treasury, he withdaw produces a Memorandum of the Pieces, which had been taken out thence, during his Surtendancy, by the Grand Seignor's Orders. The Clerk of the Treasury, might, notwithstanding their intelligence and combination, discover the intrigue; but being one of the eldest Pages of the Chamber, and in a capacity of advancement to the Charge of Chfsinsur-bachi, he shuts his eyes, and so avoids the creation of Enemies, thinking it more prudence, to be appeas'd, by the Presents he receives as well from him who enters into the Charge, as from him who quits it. But these Thieves are not very often committed, and if there were but the least discovery made thereof, a severe punishment would soon be inflicted both on the Author of them, and his Complices.

As to the little Cheft 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 it self to be brought into his Presence, by the principal Officer of the Treasury, 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 dehird, the Coffer is lock'd up in his Presence, the Seal is fet upon it, and it is carry'd back into the Treasury 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 Puffes, to be divided amongst them.

We are not yet got out of the third Chamber of the Treasury, which may pass 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 Tapestry of Gold and Silk, and, in the upper part of it, there is, in embois'd Work, the Effigies of the Emperour Charles the Fifth, seated 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 said 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 Treasury 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 three words engrav'd, in the Turkish Language; Many acquired by the diligence of Rustian. Take here an account of what occasions this Monument, which they were pleased to erect, to perpetuate the memory of a Grand Vizir, as I have been told it, by several Persons in Constantinople. He was the Son of a Cow-keeper, and had follow'd the fame Employment himself: but he had a Genius that might become a Person of the highest Extraction, and which rais'd him to the Charge of Grand Vizir, and the honour of being Son
A Relation of the

Son-in-law to Solyman. He had many travelles of fortune, and was for some time out of favour; but in some, Solyman, who had great Affairs to manage, and was engag'd in a War with Persia, coming to a little indigency of Mony, sent for Rustian, and beseech'd 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 polish; and accordingly his pains and diligence in the management thereof prov'd so successful, that he presently 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 refresh in the remembrance of many Turks, who receiv'd it from their Fathers. The Turks have so great a zeal for the welfare of the State, that one of the Grandees of the Port, an Enemy of Rustian, and one, who, upon other occasions, would gladly have ruin'd him, profess'd to one of his Confidants. That, though it were in his power to do him an ill turn, yet he would not do it then, because he had, by his Industry and Labours, upheld the State, which he retriev'd from the Precipice of destruction, 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 amongst Christians.

But, to reanimate 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 thereto, 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 rises out of the Revenues of the Empire, and out of the Sale of what Goods the Baffia's leave at their departure out of this World. As to what is rais'd out of the Empire, which dilates it self 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 ascerten them. Its Revenues consist principally in the collection of the Tributes, and in the Customs: and the three Steerders, 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 first Steerdar has that of another, and besides that, it is always seal'd with the Grand Seignor's Seal. It is not ordinarily open'd, but upon those days, on which the Divan sits, that is, on Council-days, either for the reception of Money into it, or for the taking 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 consists in the Commerce of the French, English, Dutch, Italians, Moscovites, and Poles; whereas the other is the annual Tribute, which the Cham of the Leffier Tartary, the Prince of Transylvania, Moldavia, and Walachia, the Republick of Ragusa, and part of Mingrelia and Russia, 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 Baffia's, whereof the very coined Gold makes the best 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 foresaid Sum, are employ'd in the maintenance of the Officers and Soldiers of that Kingdom: And the other three are design'd for the
of the five Millions which are brought into the Seraglio, the greatest part is in Sequins, according to the quantity of Gold, which the Abyssines bring into Egypt, and the rest 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 Secret Treasury, which it is time for us now to open, and give the Reader an account of, according to the description which has been made to me thereof, by two men, whom their Employments oblig’d to enter into it often.

CHAP. IX.

Of the Secret Treasury.

The Principal Heads.

A Vault under ground, into which few Persons have access. The great frugality of the Emperor Amurat. Ibrahim, his Successor, charg’d with evil Conduet. 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 Treasure, you find a door laid all about with good store of Iron-bars, which opens the first passage, to the place that contains the Grand Seignor’s Secret Treasure. It is never open’d, but when he himself has a mind to enter into it; and he do’s not enter into it, but when the Grand Vizir advertises him, that it is time for him to do so, and that there is a considerable Sum to be carried in. In the first place, by the light of Torches they go down a Stair-Cafe of ten or twelve steps, at the bottom of which, after an advancement of seven or eight paces further, they find a second Door, fortify’d with Iron-work as the former, but much lefs, so that a man is oblig’d to flop ere he go into it. When it is open’d, and that they have made their entrance through it, as if they had passer’d through a Wicket, they are under a great Vault, where they find a great many Coffers, of the same largeness, as those of the Chamber we came laft out of.

In those Coffers they have, for these many years, layd up all that was not expend’d upon the Publick account, of the great Revenues of the Ottoman-Monarchs, and so, it may be call’d his Private Exchequer, into which there is nothing, but Gold has entrance, all the Silver being carried into the other Treasure, to be thence taken out again and disposer’d of, as occasion requireth. After the death of Amurat, Ibrahim, his Successor in the Throne, found in that Treasure four thousand Bags, which they call Kizes, and every Bag contains fifteen thousand Ducats of Gold, which amount to thirty thousand Crowns, and those reduc’d to our Pounds, come to thirty Millions Sterling. Twas, the same Amurat (a prudent and valiant Prince, a man of great Parlimony, and as great Conduet in Military Affairs, of whom I have often had occasion to make mention), who enter’d into a War against the King of Persia, and beleaguer’d Bagdet, or Babylon, which he took on the 22th of December, 1638. I remember, that I was then but five days Journey from that place, in the Deserts of Arabia, as having left Aleppo,
Ibrahim, therefore, at his coming to the Crown, found, in the secret Treasury, that prodigious quantity of Gold, whereby he could not make any augmentation; nay, on the contrary, are of opinion, That he was fore'd to use some part of it, through his ill Conduct of the Warr of Candia. True it is, That the long continuance of that Warr made a great hole in the Revenues of the Empire; but there are Two great Reafons, which divert me from giving absolute credit, to such as affirm, That those Elegancies reach'd the Secret Treasury. For, in short, it is as 'twere a fundamental Law among them, That, before any thing 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 Jurifdiction, yet their Empire was far from being near its decadence, that it still continu'd powerful. Besides, it is to be obferv'd, That when the Grand Seignor loſes a Battel, it is a disadvantage to his Provinces, upon the score of their being thereby depopulated, and so much the lefs cultivated; but that it is an advantage to his Coiffers, in regard there's so much the lefs comes out of them. The reafon of it is evident, becauſe he pays the Veteranes, or Souldiers of long standing, seven or eight Afters a day, and that thoſe of the new-raiſd Forces do not stand him in above one and a half, or two at the most; their pay augmenting with the time, unfeervably to their services, and the Prince's good Pleaſure. Wherefo it is to be added, That when an Emperour dies, his Succesor augments the pay of the Janizaries, by an Aſter, or two, per diem.

It must be acknowledg'd indeed, That there died a great number of Turks in the Warr of Candia: but it is certain also, That if we consider the great number of Kingdoms and Provinces, whereof the Empire confifts, among which there are ſome very fertile, and very well peopled, it is an eaie 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 intern'd under that Vault is in Leather-bags, every Bag containing Fifteen thousand Ducats, that is Seven thousand five hundred pounds Sterling: and is with his own hand that the Grand Seignor puts his Seal to them, which is the fame that his Predecessors had us'd before him, fave only the name, which must be that of the Prince then reigning. Amurat's Seal had theſe words graven upon it, Nafrum min allabi abdibil melkek Mourath: Which signifies, The af-fistance of God is upon his Servant the Emperour Amurath.

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 Coiffers designd for them. When there is as much Gold as will amount to two hundred Rixdes, the Grand Vizir gives notice of it to the Grand Seignor, who appoints a day, for the dispos'd of it into the Secret Treasury. The day being come, the Grand Seignor, led under the Arm by the Chasfnadar-bachī, who is on the left hand, which is accounted the most honourable amongft the Turks, and by the Selidgar-aga, who is on the right, comes into the Chamber of the Treasury, where the Šixty Pages expect him, ranked in order on both Šides, with their hands croſs their Breeſts. 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, ty'd with a Silk-lining. Upon the lining they put a piece of red soft Wax, whereunto the Grand Seignor fet's his Seal himself, which is upon a Gold-Ring, wherein are en-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: 

\textit{qibou bendeternignus euzre ibsan cherifsgnus izhar idefis}: That is to say, 

\textit{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 Harnesses and the Precious Stones are kept, when the Grand Seignor comes thither 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 Prefent 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 Bafla's to the Grand Seignor, when they enter into their Charges. The Trade driven by the Jews very hazardous to them. The extraordinary Wealth of the Bafla's. The great Advantages of the Chaznadar-Bachi, and the Pages of the Treasury. The prohibition of lending Money upon interest. The Persians but poor Casuists. Formalities observ'd in Turkey about Schedules.

Before 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 Bafla'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 Bafla's, on whom the Grand Seignor bestowes Governments, and generally all those, who are remov'd out of the Seraglio, upon their advancement into Charges, are oblig'd, before they take possession of them, to make him some Presents, every one, answerable to the benefit he has receiv'd from the Prince. For example, the Bafla of Cairo, affoon as ever he is nominated to that Government, knowes, that two Millions of Livers, that is, reduc'd to the English account, two hundred thousand pounds sterling, will hardly make good the Presents, which are expected from him at the Port, that is, those due to the Grand Seignor himself, and to the principal Sultans of all to the Montfi, the Grand Vizir, the Caimacoa, and other Persons of Credit in the Court, to whom he is engag'd for his advancement to that Charge, and of whom he may stand in need for the future. The Present he makes the Grand Seignor himself, amount's 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 Bafla's equipage, and so, before he sets his foot in Cairo, his own Purse, or those of his Friends, will be drain'd of Three Millions and six hundred thousand Livers.

When he comes out of the Seraglio, if he want much of the aforesaid 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 Bafla does promise them. And, to be the sooner reimburs'd of the Money they have so hazarded, left his Government be but a short one, they teach him a thousand lead ways, to suck out the People's blood, and particularly to harass the poor Christians. If the Bafla'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 advance'd. But, on the other side, they run a great hazard, in regard that it happens, many times, the Grand Seignor lends for the head of a Bafla, before he has had time enough to settle himself in his new Govern-
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 easily be concluded, That the greatest part of the Mony of the whole Ottoman Empire, is in the Grand Seignor'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 publik Taxes or the Guitarines, 'tis impossible there should be employment for them all.

The Grand Seignor therefore receives very considerable Sumses from the Baffa's, and other persons, on 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 unsupported exactions from the people. Some of those Baffa's have come to that executive Wealth and Power, that their Revenues were equal to those of many great Princes. Such was the fortune of one Mustafa, Beglerbeig of Europe, under the Reign of Mahomes the Second; and that of the Grand Vizir, Naffuf; under Achmet the Firith. At the death of the latter, there were extraordinary Riches found in his House, 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 leffer 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 Seignor, and whose acquisitions thereupon falling to him, made of necessit}' make vast additions to the Seraglio. But besides those who are gently convey'd out of this World, by a natural death, there hardly passes a year, but violent death comes and acts its part, and upon the least jealouie, or any fantastick apprehension the Grand Seignor may have, a Baffa receives a peremptory Order to stretch out his Neck, and he is immediately stranglev. 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 somewhat worth his remarking; and I think I may confidently affirm, That they who know it is the custom, to strangle those, whose Lives the Grand Seignor would take away, know not all the Particulars observable in that Action.

As soon as a Baffa, or other Grandee of the Port is dead, how'ret' come it came to pass, and an Inventory of his Goods taken, of which by the Lawes of the Country the Prince is the only Heir, all is carried away into the Seraglio, and the Baffa's Goods brought into the Seraglio.

There are yet other great advantages accruing to the Chief Officer, and the Pages, from those things which are brought into the Seraglio, upon the death of the Baffa. When the Chafnadur-bachi has advis'd the Grand Seignor, that, in the Coffers, 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 of 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 Bahawez-e-bachi, or Chief of the Merchants, who is the chief skill'd in those things, and who, in the presence of the Chahsadar-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 less value, yet such as are worth much, as Trappings for Horses, Ponyards Sabres, garnished with Gold, garments, rich Furres, Sashces, Turbants, and other things of that nature; all the pieces being valued, the Chahsadar-bachi sets aside the best of them, to be sent, together with the value set upon them, to the principal persons of the Scraglio, 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 reft 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 Constantinople, by the Halvazis, wherein they also make a vast advantage, considering the appraisement not accounting what the fame Halvazis may hedge in for themselves, as a compensation for their trouble.

When there is such a sale made, the Jewers are always waiting about the great Gate of the Scraglio, not daring to come too near, for fear of a chattellment of the Bajimado, from the Kapurgis, which they are very free to give them. They stand in expectation of the Halvazis, with their bags full of Ducats and Ryals, and make the best bargain they can with them. These sales are seldom made above once in two years, and the leafe of them does ordinarily exceed five hundred thousand Crowns, nay some have amounted to eight hundred Thoufand. The Grand Seignor is soon advertis'd what money has been rais'd by the sale, and giving orders for the disposal of it into the Treasury, he at the fame time befores ten or twenty Purfes on the principal Officer, and the Pages of the Treasury. He does not make them that Prefent out 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 fame consideration, that the Grand Seignor permits a manifest breach of the Law of Mahome, which prohibits the taking of any interest for money lent; for he suffers the Pages and others, to lend considerable sums, to the Jewers, at the rate of fifteen upon the hundred, interest. And the Persians have found out a very pleasant evasion, to flaine off the reproach which might be made to them, of their transgressing against the same prohibition.

The evasion is this. When they lend out money to any one, they have a Bill of 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 Sashce, and giving it to the Perfôn 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 dully receiv'd. And thus do they think to elude the reproaches of their own Conferences, and imagine, that they do not offend against the prohibition of Mahome. The promife, which the Debtor makes, in writing, is not sign'd by him, it being not the custom of the Country, but he puts his feal 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 comfumes 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 use of, to augment his Revenues; we shall see in the next, the ways he has to exercise his Liberalities, without any charge at all to himself.

C H A P.
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 us'd by Mahomet the Fourth, to shew himself liberal, without any charge to himself. Formalities observ'd at the Death of the Bajlas, 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 condemn'd to death. The Inventories of the Goods of Bajla's deceased, not faithfully taken. The causes inducing the Turks to desir Death with so much constancy. How difficult it is to get out of Turkey. Presents made to the Sultanezses.

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 disburting any thing himself. He makes his advantages of all; the Bajlas are as to many sponges, and he squeezes them, as well while they are living, as when they are dead, and at their cost, allignes recompences 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 Bajlas are living, in getting out of them wherewithall to make ample gratifications, without any diminution of his Revenues.

Amongst the Political maximes of the Ottoman Monarchs, this is one of the most remarkable. They would have the Bajlas to be respected in their several Governments, by the People, as much as if they were there themselves in Perfon: 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 Perfon 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 Pandur, garnith'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 Bajla, knows 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 Bajla, and keep the People the more in subjection to him. It happens many times,
that when he intends to ruine him, he makes him a Prefent, that he may thence take occasion, in cace he does not receive another from him, such as he defires, to send another Messenger for his Head. The Prefent, upon that occasion, is not a Veff, or Garment, but, a Sword, or a Battle-Axe, which are very Ominous Presents, and Advertisements to the Baffa, that the Grand Seignor has little kindness for him. To divert the Storm; which he fees likely to fall upon him, he doubles the Prefent he should have made, in cace he had fend him but a Veff, which is a pledge of his affection. And if that Baffa be one of thofe, who Commands in the greater Governments, the Prefent which he fend to the Grand Seignor, ought not to amount to lefs than Two hundred Purfes, that is to fay, a Hundred thoufand Crowns, not comprending what is particularly given to the Perfon who is fent by the Emperor.

The perfons charg'd with this Commission are, for the moft part, fuch as the Grand Seignor is willing to be Municifent to. So that, all things consider'd, the Prefent is not too much defign'd for him who receives it, as for him who fend it, and the perfon who carries it: And in this confficts the artifice of exercising great Liberality's without disburling any thing. The Ceremony perform'd at the delivery of this Prefent of the Grand Seignor, is this: He who carries it being come to the place where the Baffa lives, to whom it is fend, and having advertis'd him of it, this latter, with the noif of Drums, Trumpets, and Hawboys, affembles the people together, fome of whom mount themfelves on Horte-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 Cartcans, or common Strumpets, of the place, who are oblig'd to afliit at this Ceremony, dancing after a Tabour, and putting themselves into a thousand licentious poftures, according to the Cufome of the Country.

The Messenger who brings the Prefent makes a halt, in expectation of this Cavalcade, in fome Garden near the City, or in the Fields under a Tent, which he had got fett up for that purpofe. After mutual Salutations, he calls the Veff over the Baffa's fhoulders, puts the Sabre by his Side, and thunts the Poyard into his Saéhe before his Breaff, telling him, That the Emperor, their Mafter, honours him with that Prefent, upon the good report which had been made to him, that he has demand'd himfelf well, that he does not tyrannize over his People, and that there is no complaint made, of his being defective in the administration of Justice.

This Complement paft, the Baffa, in the fame order, and amidst the Joyful Aclamations of the people, takes his way, and the Grand Seignor's Envoy along with him, towards his House, where he entertaines him at a great Treat, and, after all is done, with a Prefent, which amounts to Ten thoufand Crowns at the leaff. For, as I told you before, if the Prefent 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 thoufand Crowns, and the Prefent which is fent to the Sultan, ought to amount to a hundred thoufand. Nay it many times happens, that the Grand Seignor appoints what he would have their Prefent to his Envoy to amount to, and that especially, when he fend fuch as he has a particular kindness for, and would amply grateifie.

The Emperor Mahomet the Fourth, who now fits on the Throne, has a particular inclination to exercise Liberality, and to bestow Rewards on thofe who serve him; but he does it, fo as that it cofts him nothing, and confequently, there is no occasion of taking ought out of the Treafury. When there is not an opportunity to fend the Perfons, whom he has a defire to grateifie, into the Country, with fome Prefent, he has another Expedition, which will do the work. His Darling-Divertimento is Hunting, and he takes but little pleasure in any other Exercise. He thereupon orders the Perfons, whom he would recompence, to be one at the Sport, and having kif'd a Stagg, or fome other Beaffe, he orders him to go and prefent it, from him, to one of the Grandees of the Port, whose abode is either at Confiantinepole, or fome place near it.

This Prefent is receiv'd with great demontrations of joy, real, or apparent, and the Perfon, to whom it is brought, is immediately to take order for the lending back of
of another, much exceeding it in value, to the Grand Seignor. And that consists ordinarily in excellent Horfes, good pieces of Gold-Brockado, or rich Furrs. 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 fears very well, when, not accounting what he lends to the Grand Seignor, the carriage of it costs him but Ten thoufland Crowns. Nay many times, he is for'd to double the Summe, when he has not been fo liberal, as the Prince expected he should have been; for he preffently dispatches away an Officer, to reprooch him with the flander account he has made of his Prefent, and the small recompence he had receiv'd, whom he had employ'd to bring it 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 thofe, who are then about him.

And these are the Advantages which the Grand Seignor draws out of the Baffà's, and other Grandees of the Port, whilst they are alive. Let us now consider thofe which accrue to him by their death, in order to the recompenting of thofe, whom he favours, without being oblig'd to take any thing out of his Cofters. When the death of a Baffà is refolv'd upon, the Grand Seignor delivers the Commission 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 Conftantinople, the ordinary Executioner is the Bayhangi-bachi, who is always about the Grand Seignor's Perfon, and he himfelf does the Work. But if there be a neceffity of going into fome remote Province, 'tis commonly either a Kapigi-bachi, or one of the principal Bayhangis, whom the Prince has a mind to fave his kindness to, who is fent to perform the Execution. He who carries the Orders, accompany'd by five or fix Capigis, fometimes manages his Affairs fo, as to arrive at the place, while the Council is lifting. But if that cannot be fo order'd, he goes to the Baffà, and commands him in the Grand Seignor's name, to call one immediately. That Council confists of the Baffà's Lieutenant, the Mufi, the Cadi, the chief Commander of the Janizaries belonging to that place, and fome other perfons concern'd in the administration of Justice, who are of the moft confiderable of the Province.

The Council being assembled, the Capigi-bachi enters, attended by his people, and prefents the Baffà with the Grand Seignor's Letter. He receives it with great rejeft, and having put it three feveral times to his forehead, he opens it, reads it, and finds that the Prince demands his head. He makes no other anfwer to that Order, then what he does in these few words; Let the Will, fays he, of my Emperor be done; only give me leave to fay my Prayers; which is granted him. His Prayers being ended, the Capigi firs him by the Arms, and the chief of them prefently takes off his Girdle or Safhe, and casts it about his Neck. That Girdle conffits of feveral small fhings of Silk, with knots at both ends, which two of the company immediately catch hold of, and one drawing one way, and the other, tother-way, they dispatch him in an instant.

If they are unwilling to make ufe of their Girdle, they take a handkerchief, and with the Ring which they ufe, in the bending of their Bowes, and which they ordinarily wear on the right-hand Thumb, they thruft the hand between the handkerchief, which is ty'd very clofe, and the Throat, and fo break the very Throat-Bone. Thus they make a shift to strangle a man in an instant, fuffering him not to languifh in pain, that he may dye a faithful Mahometan, and not have the time to enter into defpair; the Turks thinking our way of hanging Criminals, who are fo long in torment upon the Gibbet, a strange kind of Execution.

Though I have often us'd this expreffion, That the Grand Seignor lends to demand the Head of any perfon, whom he would rid out of the way; yet they never cut it off, but when he expressly declares his desire to fee it, and then it is brought to him. If it be from fome place at a great distance, they take out the Bains, and fill the empty place when and how they strike off the Head in Turkey.
place with Hay's, 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 Baffi's of Kars, and Erzerom.

It is further to be observ'd, 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 Baffi, who had been commissioned to bring those two Heads to the Grand Seignor, finding himself weary and indisposed at a Village in Armenia, where it was his 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 lent him some in a large Flaggon; whereupon having intreated me to come and take a Glass with him, which I thought it not fit to deny, he would needs thaw me, whether I would or no, the Heads of those two Baffi'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 Baffi, who had made so much noise before, is soon extinguisht 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 strangulated 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 spilt, upon any occasion, but in War.

The execution being over, he who brought the Order for it, makes an immediate Seizure of all that belong'd to the deceased Baffi; 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 affilient at the taking of that Inventory, know well enough, that many things, which belong'd to the deceased, are embellish'd, but they are so far from repining or murmuring at it, that they signify and attest, that there was not any more found. They are afraid, if they demean'd themselves otherwise, lest 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 then before their eyes, might happen, in like manner, the loss of their Charges, and Lives.

They therefore think it prudence, to contrive at what ever is done by that Envoy, as being otherwife persuaded, that he will not be disown'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 forc'd to himself of the Baffi's Goods, they make him some additional Presents 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 Custom tolerates, he receives new marks of the Liberality of his Prince, who is fastify'd that he has so faithfully executed his Orders: and so he participates of what is left down in the Inventory, when the Baffi'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, knowes that it must be immediately executed. Yet it is not apparent in his Countenance, that he is much startled 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, assoon as he first took possession of his Charge. Besides, the Turks have a strong persuasione, 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 constancy and impertinency, as renders them in a manner insensible. 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 inti'lld into them,
them, by a most fabulous piece of Politicks; and they believe, That, if they dye by the Command of their Prince, they go straight 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 Raja'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 Governor 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 Ottoman, '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. Wherein it might be imagined, that there were less 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, that up all the Ports of Turkey, against those of the Country, who might be desirous 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 Hovels of some Christian inhabitants of the Country, whose secrecy and silence are bought with Money; and the same receipt stops the mouths of those, who have the over-fight 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 Christendom, where they would not be permitted the exercise of their Mahometan Religion, which they would not renounce for a thousand lives.

E're we close up the Discourse concerning the Liberality of the Ottoman Monarchs, it is to be observ'd, That sometimes they make very considerable Presents, which they take out of the Grand Treasury, and which are paid in Silver only, if they are order'd for the Grandees of the Port, whether in the Scaglio, or out of it. Those Presents consists ordinarily of a Puffe of Gold, which amounts to Fifteen thousand Ducats, or Thirty thousand Crowns; and when there are any such made to the Sultaness, they receive all in Gold. To do that, there's no occasion of going to the Secret Treasury, there is gold enough in the Fourth Chamber, into which they at that 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 waits.
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 Sheck of Mecha. Ceremonies observed 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 Sheck, 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 Imams, who are their Priests; the Chuechs, who are their Preachers; the Muezins, 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 Suffrance of all the Pilgrims for the Space of Seventeen days, the Grand Seignor sending, for that end, a sufficient Summe to the Sheck. This Sheck, who is, as twere, the Supream Person 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 some in humane forms, to make it up.

This Prince, whom we call the Sheck, for whom all the Mahometans have a great Veneration, is very Rich, and very powerful, and that may be easily conjectur'd, by the Precents, which he receives every year from the Grand Seignor, and the other Mahometan Princes. These Precents are all his own, to be disposed 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 Precents that are made by the Pilgrims, and of the Summes of Mony, which those very Princes send him, to be distributed in Alms, which he also disposes of as he pleases; and all these Precents 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 belief'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, assist'd by all the people belonging to the Law, sends night and day, in saying of Prayers, and performing the necessary Ceremonies. On the Seventh day, all the Pilgrims are assembled together before the Sheck'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, Prays, 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 Sheek gives no more, and 'tis then that he begins to make great advantages to himself. For whatever is lost for the Sustenance 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-bachi, who is the Captain and Conductor of it, makes his gains by it, at his return, worth him Two hundred thousand Crowns; and there is a great competition about his place, which is at the disposal of the Beifs 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 Cities, 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 sets what imposition he pleases upon it, makes a considerable advantage thereby.

But let us return to the Grand Seignior’s Prefent. 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 Mahomet’s Tomb; and the Tent, which is erected hard by the Mosquée, is for the Sheek, who does not stir out of it during the Seventeen days of Devotion. This High Priest of the Mahometan Law, has found out the secret knack, of extracting inexhaustible Summers of Money, out of that Carpet and Tent, which are renew'd every year: and when the new Prefent is arriv'd from the Grand Seignior, 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, six foot high, and of a great length: and the Sheek endeavours to persuade those Princes, That if they fatten 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 ere 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 Shah of Tartary, or the Great Mogul: and that he does, once in ten, or twelve years; one while to the one, and another to the other.

Of this we have a late instance, in Auring-zeb, 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 Sheek sent him the whole Curtain belonging to the Tent; and great joy was there at his Court, that the King had receiv'd so Magnificent a Prefent, from the Holy Place, as they call it. The Sheek was soon after made Feudal of the Royal Liberty 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 Superintendency 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 Turks, 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 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 Medba 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 Medba. 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 Medba, 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, whereunto 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 enjoin their going to Medba, 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 Medba, 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.

Of the Cup-Bearer's Quarter, and of divers other Appartments.

The Principal Heads.

The ancient Custom practis'd, when the Grand Seignor is presented with anything to drink, between meals. A way to quench thirst at meals, wholly particular to the Levantines. The composition of Treacle. A lately service of Gold-Plate. Beds according to the Turkish mode. Wages 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 passage into the Gardens, you find, on the left hand, the Appartment of the Pages of the Kilâr, 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 Custom, that when the Grand Seignor calls for Water to drink between meals, every time he goes calls him ten Sequins, or Cheuins. The Ceremony observ'd therein is this: In the Chamber call'd the Haz-Odes, which is the Appartment of the Forty Pages, who are always near the Grand Seignor's Person, there is perpetually one of them standing 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-Odes immediately makes a sign to the two Pages of the Kilâr, of whom one advances up to the Kilâr-bachi, or Cup-Bearer himself, crying out Sow, which signifies Water, to advertise him, that the Prince would drink; and the other runs to the door of the Haz-Odes, 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 Cerimony, attended by a hundred Pages of the Kilâr, 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 so he cannot see his way but by looking under it. When he is come to the Door of the Haz-Odes, the Pages of the Kilâr, who have accompany'd him so 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

The Ancient

Custom prati-

sic'd when the

Grand Seignor

drinks between

Meal's.

The Ancien

Custom pra-

tic'd when the

Grand Seignor

drinks between

Meals.
A Relation of the

Chap. XIII.

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 those, 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-fight of the Cup-bearer, they keep all sorts of refreshing and cooling Waters, as that of Peaches, Cherries, Raspberries, and such other fruits. The Turks do not drink during their reflection, that is, not till they have given over eating; and because it is possible they may be dry, whilst they eat; take here the manner how they quench that thirst. They are served at Table with these Waters, in great Cups of Porcelain, which hold about two Quarts, and the better to distinguish them, they put into every one of those Cups, some of the same fruit, from which the Water that is therein had been extracted, and which they had preferred for that purpose. Every one has lying by him a Wooden Spoon, which holds three or four times as much as any of our ordinary ones, and whereof 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 most fancy, and so they suspend thirst, taking ever and anon some spoonfuls of it.

It is also in the Cup-bearers Appartment that the Treacle is made, which the Turks call Tiriak-Furik, and there is a great quantity of it made, because they use it as an universal remedy, and charitably below it on all sorts of people, as well in City as Country, who are deficient of it. The Vipers which are us'd in this composition are brought out of Egypt, and they make no account of those which other Countries afford, or they are of opinion at least, that the former are much the better for that purpose.

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 sustain'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 Kilargi-B庚as, who is not an Eunuch, as the Kilargi-bachi is, and who, at his removal out of the Scraglio, is ordinarily advanced to the charge of a Buffa. 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 Candlesticks, the greatest part of that service being garnish'd with Diamonds, Rubies and Emeralds, and other precious Stones of value. As for golden Dishes and Candlesticks, without any additional embellishments of precious Stone, there are some fo large, and so massively, that there must be two men to carry one of them. These Candlesticks are made after a fashion quite different from ours. They are ordinarily two or three Foot high, upon a Base of above twelve inches Diameter, and the upper part thereof is as 'twere a Box, or kind of Lamp, with its back, and it may contain above a pound of fruit. 'Tis to prevent the fall of any thing upon the Carpet, that they make the foot of the Candlestick so large as I told you; and besides, it is requisite, that it should bear some proportion to the height. The match, or wick, which they put into the Suet, beaten into small bits, is about the bigness of a Man's thumb, and consequently must needs make a great light in the Room. Atso the Kilarget-b庚as, he is the Superior over the Halvagis, and the Aeggies, who are the Cooks and the Confectioners, of whom not one can enter into service, but by his Orders.

In my discourse of the Treasury, I made no mention of the Quarter of those Officers, who serve there, because my design was to follow the order of the Structures of the Scraglio, and to conduct 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 Treasury, is hard by the Kilar, and begins with a Gallery, pav'd with square pieces of Marble, of different colours, sustain'd by eight Pillars, of the same material, and whereof the sides and the roof are painted with all sorts of flowers, in Gold and Azure. That Gallery is open on the one side, 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 six most elderly Pages of the Treasury have their residence night and day. From that door, along a walk pav'd with white Marble flowers, very large ones, about fifteen paces in length, and five in breadth, you come to another Portal, of the same material, suitab'ly by two Pillars of black Marble; over the said Portal, there may be read these words, which are ordinary enough in the mouths of the Turks, and which I have explicated elsewhere;

La Ilhah Illa Alla, Muhammed Resoul Alla;

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 reposeful 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-Brochado, or some other sumptuous Silk-stuff; 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 sight for the Grand Seignor, when he comes ever and anon, in the night time, preferring indeed as if he would surprize them, and see how they demean themselves, but in effect, sometimes to cover lewd deligns. 'Tis between those Coverlets that the Pages take their repose, having their Wall-coat and Drawers on; for there is no talk of any other kind of Linen, either in Turkey, 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 suitab'ly by Pillars of Wood, painted all over with red varnish, and there they have their Coffers, wherein their Cloaths are kept. Every one has a Coffer to himself, but the twelve Senior Pages have each of them two Coffers, and one of those twelve has the Key of the Gallery in his custody. 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 Coffer, what he stands in need of. If any one of them mutt of necessity look for some thing there upon any other day, he gets five or six Pages together, and they all go to the principal Officer of the Treasury, and he commands the Raisi, who has the key of the Gallery in his custody, to open it for them, and to have a care that they meddle not with the Coffers of their Companions.

At one of the ends of the Hall, there is a Door, which conducts you to the Fountains; where those that have their dependance on the Treasury go and walk, when they are call'd to their Devotions. There are severall 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 eaving of Nature are on the right hand, divided into four little Rooms, which are allways kept very clean, and pav'd with square pieces of white Marble, as the Room of the Fountain is. The Tubs do not fit down, as we do, when they are in those 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 rifes and falls by a Spring, and turning one way or other, at the falling of the least weight upon it, it comes to the station it was in before, afsoon as the ordure is fallen from it. I have observed elsewhere, that the Tubs, and generally all the Mundatimes, do not use paper in such cafes, or upon any undecent occasion, and when they go to those kind of places, they carry along with them a Pot of water, to wash themselves withal, and the Iron-plate is also made clean at the same time. And so the hole being allways cover'd, and the Iron plate allways kept clean, there can be no ill smell in the place, and that the rather, for that a small current of water, which paffes under that place, carries away all the Ordue.
The Causes of the abominable Sin committed by the Turks who are confin'd within the Seraglio.

But it were to be wished, 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 reproof 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 if there may be but imperfect Ideas left of it. It is therefore in those places, that the Pages make their nocturnal defignations, 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 puni'd with so great severity, that sometimes they are even drubb'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 last 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 otherwise 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 defects, and hurry the Turks into a Gulph, to which they, by an execrable passion, are naturally but too much inclinable. The Icboglanes, who are brought very young into the Seraglio, know not what a Woman is; but by the instinct of Nature, and there are some of them, who, for one day's fight and enjoyment of a Woman, would be content to die 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 Seraglio 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 Moskee, and that single Example is enough, to shew, how they seek out all the ways imaginable, to fatishe their brutish passion.

The Quarter of the Kafnadur-bachi, as also that of his Companion, or Substitute, is adjoining 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 Haz-Odas, which is the Appartment of the Forty Pages of the Chamber, and the entrance to that of the Grand Seignor.
CHAP. XIV.

Of the Quarter of the Dogangi-bachi, or Grand Faulconer, and of some other Officers.

THE PRINCIPAL HEADS.

Magnificent Chambers. The ordinary Revenues of the Grand Faulconers. 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 Selidgar-Agi, who carries the Grand Seignor's Sword. The excellent order observ'd in the Seraglio.

The Dogangi-bachi, or Grand Faulconer, 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 leffer, and they are both of them pav'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 emboss'd Work, every Flower in its square part, and the Juncatures all cover'd with Gold. The Walls are excellently wainscoted, wherein also they have not spare'd for Gold, and on both sides, there are crofs-bar'd Windows, whereby the Chamber receives much light. The Marble Chequer-work of the Floor is not seen, as being cover'd with a fikken 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-Brocadoes, and every one has its Cushion, of the fame Stuff, between three and four foot in length, and about two foot in height. These Cushions are laid behind their backs, when they are fitting, after their Mode, crofs-legg'd, and those 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 Baflis, 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; they have the liberty to go and exercise them in the Gardens and they all attend the Grand Seignor, when he goes a Hawk'ing, or Hunting. They wear the same Stuffs, as the Pages of the Treasury, and may also put on Vests of Cloaths, but made after such a fashion, as makes them easily distinguishable from the Fbgians, of the first and second Chamber, who are always clad in Woollen-cloaths. For the Pages of the Falconry have their Sleeves made narrower and narrower, from the Shoulder to the Wrist, and they are there fallen'd close with Buttons; but the Sleeves of the Pages of the
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 privileges 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 Seraglio, who wash the Grand Seignor's Linnen, and they all common at the same Table.

Besides the fore-mentioned Pages, the Grand Faulconer 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 so 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 Malabamatane Princes are very sumptuous, in all things relating to their Game, and particularly the King of Persia. Nothing can be imagin'd more Glorious, or Magnificent, than 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 Hawke 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 embroi'der'd with Pearles, which mult 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 those, instead of Dogs, they run down a Hare, or a Stagge; and they have also the diversion of hunting the Wild Boar, and other savage Beasts. But what makes that Sport the more delightful is this, that in Persia, the Countrey is all open and champion, and there are no Woods, into which the Hawke, or other Bird, might get out of their sight. He discovers the Beast at a great distance, falls on a sudden upon it, so as that it cannot get loofe from him, and, sticking close to the Head, picks out the Eyes of it, vexes, 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 discharge'd his Fire-lock: upon which signal, they who are about him are permitted to exercice their courage and dexterity.

Next adjoyning to the Appartment of the Pages, belonging to the Falconry, there is a long Gallery, which is open but on one side, and in the floore of it, there is a little ascent. It is helltain'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 forefaid 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 Ballifter'd work, partly girt with Gold, and partly Green. All within that enclosure of Ballifters is cover'd with rich silken Carpets, and all about, as well to the Wall side, as to that of the Ballifters, there are sumptuous Cusions of all sorts, of Gold and Silver-Brokadoes. The Walls of the Chamber are all girt, and at equal distances, 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 enclos'd with the Ballifters, 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.

As soon 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 Chofinadar-bachi, who is the Overseer of it, finds by his Registries, whether all the things that were taken out of
Chap. XV. Grand Seignor's Seragliio.

the Treasury, during the Grand Seignor's life, are brought into it again, at his death. Whenever any piece is taken out, the Seligdar-Agi, to whom it is deliver'd, gives the principal Officer of the Treasury an acknowledgment, under his hand, of his having receiv'd it; and by that means nothing can be embezill'd, good order being strictly observ'd in all things, relating to the Seragliio. In some other parts of the Chamber you find hanging up Ponyards and Knives, all rich Pieces, and beset with precious stones, which, as all the rest, are exactly Registred in the Books of the Treasury. On each side of thesaid Chamber, there are two little Rooms, for four Pages of the Seferlis, who wait on the Seligdar-Agi, and are always about his person. 'Tis now time that we pass into the Grand Seignor's Quarter.

C H A P. XV.

Of the Grand Seignor's Appartment.

THE PRINCIPAL HEADS.


Though the inner part of the Seragliio ought properly to be divided into but two great Quarters, which are the Grand Seignor's own Quarter, and the Quarter of the Sul tantaffir; 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 conflits, answerably to its several ufs: 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 Appartement of the Grand Seignor's Person.

The Hiz-Oda is the first Structure that offers it self to your view, and 'tis by that name the Turks call the fourth and highest Claffe of the Ichoglans, 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 furnish'd 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, to have they accordingly more place to lie, or lye down; and in the midst of the Chamber, you find a little square place, rais'd up somewhat higher than the Beds of the Pages, whence the Hiz-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 chatifications 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 Mahomet's four Companions, Ebox-beker, Omar, Osman, and Ali, engrav'd in like manner in black Marble. When the Grand Seignor has made a Bafla, 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 kisst 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 encharg'd, in gilt Squares, and one of these Writings is, of Sultan Achmet's, the Father of Amurath. On the left hand, you find, fixen'd 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 Bigdet, or Babylon, a Perfon coming out of the City, and challenging any one of the Beleegers 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 Perfon 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, afforded him not the time to confider whom he had to deal withal, but immediately gave him fuch a furious blow with the Sabre, over the right Shouder, 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 confiderable length, and particularly remarkable for its Structure. It is open on both fides, 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 light one of the other. There are, under this Gallery four great Prefles, to put up the accoutrements of the four Officers, who are always about the Grand Seignor's Perfon, to wit, the Selidjar-Aga, the Chokidar-Aga, the Requabdar-Aga, and the Hazoda-achb, of whom I have spoken at the beginning of this Relation, when I gave a Lift of the Grandees of the Port.

This Gallery, so fantaftick and fo extraordinary a Structure, is not far from that other, which is a contin'f'd acient, and whereof I made mention in the precedent Chapter. Oppofite to this last, there is a Moquyey, of the middle fort, as to the largeness, the length of it somewhat exceeding its breadth, and it stands North and South, a situation the Turkis obferv'e in all their Moquyes, which are always turn'd towards Me- chea, which place is Meridional to all the Provinces of the Empire. There is in the Wall, oppofite to the South, a kind of Neech, which they call Mibrab, into which the Imam, who is their Prieft, gets up, to pay Prayers at the accustomed hours, and the Grand Seignor is prefent thereat, with the forty Pages of the Haz-Oda, in a little Room, the Window whereof is oppofite to the Neech. On both fides of the faid Neech, there is a Gallery funiform'd by five Pillars, some whereof are of green Marble, and the reft of Porphyry. And in the Moquyey, 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 cout of painting there; nor have the Walls any other Ornament, than that of the whitenefs of the Marble, whereof they are built. But there are a great many Writings in large Arabick Characters, encharg'd in gilt Borders, hanging up in feveral places, and thofe Writings contain only things taken out of the Law of Mahomet.

The Window of the Chamber, into which the Grand Seignor comes to do his Devotions, is fix foot in length, and three foot high, and has a Lattice, with a Curtain behind it, as it is in feveral Chappells, which our Christian Princes have in their Palaces. There is also oppofite to the fame Neech, before-mentioned, fuch another Window, and fuch another Chamber, for the Sultanefles, and when the Muezim, whose Station is of one fide of the Imam, and who is as it were his Clerk, hears the draw-
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 Sultaneffes are come into their several Rooms.

Upon their arrival, the forefaid Muezim begins to sing these two words, Allahu Edit, 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 these following; Elbando illahi Rabib alimtur, 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 Venice-Crystal, and there are also some dispos’d along the Galleries, of the same Metal, they being not permitted to have in their Mosques, either Gold or Silver. They do not light these Lamps, but only for the Prayers at night, and the fire calling a reflection on those Crystals, creates a most delightful Object to the light.

The Chamber of the Sarai-Agaft, one of the four principal Eunuchs, is adjoyning to that Mosque, and the leaf 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 Conchoak-Odas, or the little Chamber.

Adjoyning to the Door of the Haz-Odas, there is a Hall Pav’d with a Chequerswork, 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 afcent 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 precedent ones. The upper-part of the Hall is built Domo-wise, 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 fee 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 splendid of any in the Seraglio. It’s arched Roof is divided into a great number of little Cells, Triangle-wise, ditlinguished by two little jets of Gold, with a green streak in the midst, and out of every Angle, there juts 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 Wainscottage, of about the height of a man’s waffe, carried round the Room, and the rich Carpets, upon which you walk, deprive your light 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 ornament; the others, which are for service, are cover’d with Gold, or Silver-Brokades, and other costly Stuffes. At one of the corners of the Chamber, there is a little Field-bed, about two foot in height, embroi- der’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 for Service than for Ornament, and they bring in others of quilted or tussled 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 encha’d in a Crystal, with a Bordure of Ivory, and taking all together, it may be four inches in length, and three in breadth. I have seen the Imprision of it upon a piece of Paper; but he who shew’d it me, would not suffer
A Relation of the
Chap.XV.

suffer me 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 Chofudur-babbi 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 is a kind of Pertaining-Pot, out of which there comes an exhalation of all sorts of Sweet Scents, whereby the whole Room is in a manner embal'm'd. The Page holds that Cup in both his hands joy'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 Chrytthal 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 Chrytal, 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 Chrytal, which covers the Seal, not to insist on the small time they have to observe it, during the act of kissing 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 Seljuder-Aga, and taking off the Chrytal, which lies over the Seal, he delivers it into his hands, ordering him to make the Impreffion of it upon fifty little bits of Paper, which are not much bigger than the Seal it self. This Impreffion is taken off with a certain gummy Ink, which is prepar'd in a Porcelain Dith, 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 adjoining 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 Hirka. It is a Garment with large sleeves, of a white Camelot, made of Goat's hair, which the Turks do alfo 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 Impreffions 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 fo capacious, according to the description which they gave me of it, as to contain the fixth part of a Tun, and the out-fide of it is garnish'd, in some places, with Emeralds, and Turquoises. This Veffel is fill'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-Chrytal Bottles, containing about half a pint, and when he has fill'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 Sultan-father, and the Grandees of Constantinople, as alfo to most of the considerable Baffa's of the Empire, to each of them, an Impreffion 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 befoaw on thofe perfons, who bring, from him, thofe tefti-
momies and marks of his Affection.

It is to be obferv'd also, That the Capi-Aga is allow'd to multiply the faid Water, as
far as he thinks requisite, and anfwerverly to his defire of multiplying the Prefents. All
he has to do, is only to fill up the Cauldron, as it is emptied, and that additional wa-
ter is as good as 'twas before, fince it is intermix'd with that wherein Mabomet's Gar-
ment had been foak'd. For there are many perfons, to whom he fends thofe Bottles,
without the imprefion of the Seal, upon the little piece of paper, and he has a fneak out
of all that is befoaw'd on the Bearers of thofe Prefents. But he is not permitted to
make that multiplication of the Water, any longer than for the fpace of three days,
that is to fay, till the Seventeenth of the Rannaw, after which time, the additional
intemixture of it would not have the Virtue, which they imagine it has.

As fon as this Prefent is receiv'd by thofe to whom it is fent, they take the paper,
which has the imprefion of Mabomet's Seal, and, after they have left it to soak a little
while in the Water of the little Cryftal 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 muft be fo preftumptuous as to open that paper, for they fwallow it down as it
is brought to them, after a little foaking in the water, they being not permitted to fee
the imprefion of the faced 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 he Ila, Alla batzahid kubbar,
That is to fay, There is no other God then God, the punifher of Crimes. There are others,
who order thofe words to be writ down; La Ila he Ila, Allabul meliquid zebbab;
which signifies, There is no other God then God alone, the Liberal Emperor, and Pardoner
of Offences. The paper, having these words written upon it, is put into the water of
the little Bottle, and fo they fwallow down both together, with a ftrong perfwafion,
that thofe words have the fame vertue, as the imprefion of the Seal.

There is also to be feen, in the fame Chamber, a very homely kind of Cuffelas, hang-
ing 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 Cuffelas of Omar, one of Mabomet's four Companions, who govern'd after
him, though Ebou-Requer was the elder of the two, and Father-in-law to Mabomet.
The Arabians affirm, That Ebou-Requer was a fawm, by extradition, and one of the moft
learned of his time; and that, having renounce'd the Moflefs Law, he taught at Mecha,
in the Schools, after which he befeft himfelf to compose fome part of the Alcoran.

Near the Cuffelas, there is also to be fceen a kind of thort Swords, for which they
have, in like manner, a great veneration, upon a perfwafion, that it fome time was the
Sword of a certain perfon named Ebou-Neflam, with which he cut to pieces, thofe, who
had fpread a Heretic in the Law of Mabomet. He came not into the World till Four
hundred years after the death of the Prophet, and at length defeftèd that Seft, which
during the fpace of two Ages before, had given much trouble to the true Mabometans,
and gain'd ferval Battles againft them.

The faid Seft was grown very powerful under the denomination of Mubarrigen, and
I have met with fome remains of it in the Mountains of Churidijtan, which is the
ancient Chaldeas. Thofe people are very remarkable for their superition, and much
more for their ignorance; and a man muft have a great care of striking a black Dog in
their preffence, or cutting an Onion with a Knife; for their way, when they are to
eat an Onion, is to crufh it between two fones. 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
Mosfuey. The fame reafon may alfo be given for their being, for the moft part, uncivil-
umis'd, and that they who have receiv'd Circumficion, had it not till they were
Twelve or fifteen years of age, and that accidentally, by going to fome place at a great
distance, to find out a Mollab, and defraying the charges of their Friends and Rela-
tions, 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 Porphry, that is, three doors at a small distance one from the other, whereof in the middle gives entrance into the Grand Scion's Appartment. The two others lead to the Lodgings of the Chokadar-Aga, and the Riqabdar-Aga, 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 furnished, according to the mode of the Country, you tread on nothing but Silken Carpets; there's no want of Brokado-Cushions, and embro'der'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 Scion'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 fumptious, and much more highly eifec'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 Embro'der'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 Sultanesses, and as you go out by this last mentioned, you enter into a Flower-Garden, in the midft whereof there is a Basin with its water-work. One of the ends of the Garden you pass to the 'Revan-Koutdkt, 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 Amurat caus'd to be built, at his return from the Persian War, after he had taken the City of Babylon from Shah-Scifi, the King of that Kingdom, ruin'd the Province of Tauris, and added that of Erivan to his Conquests, by the peridiousness of the Governor. I shall give you an account anon, how he was justly punifh'd, for that act of Treachery, and I reserve the compleat history of his baseness, for the Relations 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 rais'd no higher than that a man may rest his Elbow on them, are all of White Marble, with some Arabian Verses thereon, cut, and gilt. It is open at all 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 Gallas and Perse, all that pleasant Landskip of Asia, about Scutaret, and Chaledon, the Port of Constantinople, one of the noblest of all Europe, and the Channel of the Black Sea, which, at the point of the Scraglio, is intermixt with the Waters of the Mediterranean, where there is observable in the midft, as it were, a white foamy streak, which seems naturally to denote the Confinns of Europe and Asia.

'Twas in this pleasant Arbour, that Amurat was often wont to divert himself, with that Governor of Erivan, who had taught him to drink Wine, whereunto he had so easily accustom'd himself, that, many times, he spent three days together, in a continu'd debauch. The only Wine he drank was that of the Island of Tenedos, 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 Maffier, who had taught him to do it. This Persian Governor was a man extremely inclin'd to debauchery, insomuch that before his perfidious delivery of the place to Amurat, 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 faw him not all the day long, which I quellion not but he employ'd in the management of his affairs, and taking his repose. But,
Chap. XV. Grand Seignor's Seraglio.

But, at the long run, lewd actions meet with the punishment they justly deserve. Shach-Sefi, King of Persia, would not entertain any proposition of Peace, no nor to much as give audience to an Ambassador from the Grand Seignor, whom I saw sent back from Isphahan, 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 débauche, in the Belvedere, the Grand Seignor, without any formality, order'd him to be Strangled, in his presence.

It was sometimes also Amurath's custome, to bring into that pleasant place, the Principal Sultanettes, as his Mothers, his Sisters, and such others as he had the greatest kindliness for. But his most frequent acknowledgements there, was with a Sicilian Lady, for whom he had a great affection, and who, being extramery handsome, and of a mild disposition, obtained of him whatere he defir'd. 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 Baffa 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 engages 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 these flowers, there are certain impresseds cut in the Marble, and all curiously Gilt.

About five or six 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 Ceiling, 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 ifflues 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 Facet-wife, with an inter-mixture of precious itones, of different colours, which must needs give a very divertive entertainment to the Eye. The floor of it is covered 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-Entertainment, it is accordingly the more lightsome, and has large Windows on three sides of it. As to the Sultan's Lodging, he complies with the custome of the Country, or rather that of all the Eastern parts. There is no Bed-lead 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 Bajazet, that is to say, the Standard of Mahomet, which hath these words for its Imprefs, or Motto, Nostrum min Allah, that is, in our Language, The assistance is from God. This Standard was heretofore in so great veneration amongst the Turks, that when there happen'd any Sedition, either at Constantinople, or in the Armies, there was no safer or more expedient remedy to appeale it, then to expel that Standard to the sight of the Rebels. And that very Expedition 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 Mollahs, who are in the nature of Priests, amongst the Turks, with the Standard, and being come up to the first 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 as 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 Haßen, one of the Baz-
far, 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 party, compass'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 a
joining 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 Closet, only Wainscoted about, but well Painted, and well
Gilt. That Stair-case is always cover'd with a red Cloth, the Room is open on all
sides, having fair Windowes, wherein Tale is us'd, instead of Glass; and from thence
you have, in a manner, the same Prospect, as from the Belvedere, built by the Emperour
Amurath.

CHAP. XVI.

Of the ordinary employments of the Grand Seignor; The
particular inclinations of the Emperour-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 incom-
modious to many. The Mahometanes 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 Mouftri, to get mony.
The present State of the Ottoman Family. An extraordinary
example of a Father and Son, who were successively Grand Vi-
zirs. The pourtraiture of the Sultan-Regent, Mahomet. The
ancient Custome of the Turkish Emperours, to live by their labour.
The Grand Seignor's subtily, in revenging himself of the
Mouftri.

The Ottoman Monarchs, and generally all the Princes of Asia, what reputa-
tion formerly they may have gain'd, for their valour, have always been guilty
of a bent to voluptuousness, and effeminacy, and found great charms in a sloth-
ful kind of life. They come out of their Seraglio's as feldome as they can,
and that only, when an indispensible necessity forces them to throw themselves in pub-
luck, whether it be at the head of their Armies, or in those Ceremonies, wherein
the Law, or common Civilities, require their presence. True it is, that some of them
were not so great lovers of retirement as others, and prefer the hardships of Warr,
the divertisements of Hunting, before the blandishments of cafe, and the conversa-

Inclinations common to the Eastern Monarchs.
Chap. XVI. Grand Seignor's Seraglio.

of Women: But those may be reduc'd 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 transfer'd 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 pleas'd to give them 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 Thousands, of the Male Sex, who are there as 'twere in Prifon, and have a dependance, one upon the other, none but the Prince himself has the sight of Women; for the Negro-Eunuchs, whom their deformity of body and countenance has, in a manner, transform'd into Monitors, 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 'Turks,' 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 puissance 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 superintend in all their exercises of Piety, in their ways of washing themselves, in their Prayers, in their Falls, 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 Exercife 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 fift, 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 perfervation, 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 abjuration, which ought to be the state of the Soul, in the presence of God, during their Exercifes of Devotion.

Nor does the Grand Seignior 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 walking with the Bows, or, more commonly, in looking after his Horse's, and riding some of them: and sometimes he seats himself in a Gallery, where he cannot be seen by any, and contents himself with the diversion of seeing some exercises perform'd by his Pages. If any one of them does something that he is much pleas'd withal, he fends him a Vell, 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 Diccan Hall, to see what they
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 cross-legged, as Tailors do amongst us, being surrounded with sumptuous Brocade-cushions, which keep from him the damnsheets of the Walls, and upon the Carpets which cover the Scafold, or Balcony, where he is seated, they spread others of Spanish-Leather, left the former should be prejudice’d by any thing of greatness, which might fall on the Table-cloth, and foak through it. This Cloath, which is laid over the Spanish-Leather-Carpet, is of those sumptuous painted Cleaths, which are made in the Indies, and embrodier’d all about; and as for Napkins, there are not any used amongst the Turks, who are neat, and cleanly at their Meals, and if sometimes there be any occasion of wiping, ’tis done with a little handkerchief. At their refections, they use the right hand only, and when they have done, there is a Bafin of warm water and soap brought up, for them to wash, and the last person takes his Handkerchief from under his Saft, or Girdle, to wipe his hands and mouth. Nor must you expect in Turkey to find Knives and Forks laid on the Table, but every one has his Knife lodg’d in his Saft, and makes use of, when occasion requires: but they have no great use for them, inasmuch 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 also the cus-

mome in Persia. 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 Kilar, that is the Cup-bearers Office, bring up the Bread, and the Sher-bets, and the Pages of the Chamber go and take the Meat, at the Prince’s Appar-ement, out of the hands of the Officers belonging to the Kitchen, who bring it in Dishes cover’d with Porcelaine, the Grand Seignor not using any Gold Vessels at his own Table.

After Dinner, the Grand Seignor says his Noon-Prayer, and sometimes, on Sun-
days and Tuesdays, which are the principal Council-days, he comes into the Hall of Audience, to discourse with his Ministers of State, concerning his Affairs. On the other days, he walks in the Gardens of the Seraglio, sometimes with his Eunuchs, sometimes with the Sultan’s fathers, or with his Dwarfs and Mutes, who shew a thousand apith tricks, to divert him: and sometimes he goes a hunting, or a fishing, according to his inclination. But neither his Affairs, nor his Recreations, do ever divert him from performing the five Exercizes of Devotion, at the times appointed by the Alcoran; and it is the general Perswation of all the Turks, that if they neglect them, they bring down God’s curse upon themselves, and that they cannot avoid the ill con-

sequences thereof.

I have said elsewhere, that Friday is to the Morometans, what the Saturday is to the Jews, and the Sunday to the Christians, in regard it was upon the said day, that Mo-
bomet took his flight from Mebra; and I have also given this further intimation, that the Turks count their Months only by the number of the Moons. There is an ancient Cus- tome, whereby the Grand Seignor is oblig’d upon all the first Fridays of the several Moons, to go to the new Molquey, in regard that S. Sophia is too near the Ser-
raglio, and besides that there is not, between these places, room enough for so great a Train, as that of the Sultan, the people of Constantinople would not have the satsa-

dction of seeing him.

His Devotion is so great, that he seldom missles that Ceremony, and when there passes a first Friday of the month, without his appearance in it, the people is prefen-
tly of opinion, that he is sick, and thereupon turbulent spirits are muttering their faccia-
tious delignes. On those days do they, who have any complaints to make, of some injustice that has been done them, take their opportunity, and plant themselves in the way, through which he is to pass, with Petitions in their hands, which upon a sign made by the Sultan, are receiv’d by the Eunuchs. If the injustice be very great and,
and the person who presents the Petition be extremely oppressed 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 Sultaness, his Mother, his dearest Comfort, or his Sisters, are in a Room over the great Gate of that Palace, with Bags full of Almsh, 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 obsequy of the Pomf, 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 say this of it, That it is very Magnificent, and that there is not any Monarch in the World, who makes so great an expofal of Gold and precious Stones together, wherewith the Hameffles and Trappings of molt of the Horfe, as well of the Grand Seignor, as those of the Baftis 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 meanest fort of people (for there are very few Armenians among them) expect the Grand Seignor, at the Gates of the Seraglio, and telling his Highness, That those people were Mis-believers, who had embrac'd the good Law, intreat him to relieve them, and to make some provision for their livelihood. Upon this exhortation, the Sultan orders twenty or thirty Purfes to be distributed amongst them; nay sometimes his Charity is so 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 use, and holds an infamous correpondence 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 Impofture, which is fo palpable, and suits well enough with the followers of Mahomet, does that High Prefs of the Mahometan Law, put yearly into his Purfe, a considerable Sum of Money, which is no small augmentation to his Revenue. But the cafe is the same with him as with the Baftis: 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 some among them, of whom Histories have given us a very noble Character.

I come now to the present state 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 Circasian 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 Orchat, but they are by another Mother, who is still living, and is perpetually thyding how to prevaric them. He has also a third Brother, named Solyman, who is the second of the Sons of Ibrahim, according to the order of their Nativities. But the Mother of the last mentioned Son is dead; and thence it comes, that the Souldiery, who conceive greater hopes of that Prince, than of either Bajazet, or Orchat, his Brethren, pity him the more, and have the greater affection for him, upon that very face of his having loit the support, which he might have expected from a Mother.

Ever since the time of Bajazet the Second, who first introduc'd that inhumane and cruel Cutome, of securing the Throne of the Sultan-Regent, by the death of his Brethren, few of those unfortunate Princes have escap'd the Barbarifme of their Elder-Brother, and they, amongst them, who have been treated with somewhat less of humanity,
manity, have pin'd away their lives, in a strict and doleful Imprisonment, being not permitted to see any body. This was the Treatment of Ibrahim, the Father of Mahomet, during the Reign of Amsorah, his Brother, the Son of Achet, by Kienem, a Woman of Excellent parts, and well vers'd in the management of Affairs. Mahomet's Brothers are now treated after the same rate, and the Mother of Bajazet and Orshan, ufs all the endeavours she can, to secure to them the affections of the great Officers of the Port, and the Janizaries, who are somewhat disquieted with the capricious humour, and extraordinary covetoufness of Mahomet. This Prince was advanc'd to the Throne in the Year 1650, after the death of Ibrahim, his Father, who was strang'd by the Janizaries, in a Sedition. He being then but Seven years of age, the Regency was beftow'd, during his minority, on the Old Sultan's, Mother to Ibrahim, who soon after abus'd her authority, and rais'd a dangerous Faction against her Grand-Child, Mahomet, wherein the loft her life.

The present Grand Seignor, who is a Perfon much addicted to his Pleasures, and takes a particular Diversion, in Hunting, leaves the management of Affairs to his Grand Vizir, Achet, who has succeed'd Coprogli, his own Father, in that principal Charge of the Empire. 'Tis a thing which may well pass for a Prodigy, amongst the Turks, and such as that there has not yet been any example of it seen, as perhaps there will not be any other hereafter. I have fhewn, that it is a thing absolutely contrary to their Politicks; and therefore, had it not been for the great and particular obligations, which the Empire had to Coprogli, who, on the other tide, cunningly reprefented to the Grand Seignor, that he never durft truft any but his own Son, with the Secret of Affairs, whereof he only had the Key, this very Achet, who, next to the Sultan, is the Principal Perfon of the Empire, would have been, at present, but a simple Boy, or Captain of a Galley.

The Grand Seignor Mahomet is handsome enough as to his Perfon, his Stature somewhat exceeding that of the middle fort of perfon's; he has not too much corpulence, and his health is in an uncertain state. He is very much troubled with a Fall, which he receiv'd, in the violence of his Game, fome years fince, by leaping his Horse over a broad Ditch: And whereas that paffion is still predominant in him, this inconveiience 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 miferable condition, the Remedies which might be apply'd to that indifposition, taking no effect, by reason of the little care he takes to preferve himself. He is a perfon of an unconftant and unquiet dispoftion, which creates the greater trouble to thofe who wait on him; and though they fludy his humours, yet is it a hard matter to fatisfie 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 Treafury to be broken; but after the Solemnity, all the Precious Stones were carried back into it again.

I faid crewhile, that the preffent Sultan-Mahomet is extremly addicted to Hunting, and makes it fo much his Darling Diverfiment, that he makes left account of the lives of Men, than he does of his Dogs; and withal, thofe he is of a very covetous humour. I fhall, in one fingle Example make a fufficient discovery of both thofe inclinations in him, and that will also further make it appear, how well he was skill'd, in that Knack of exercit'g great Liberalties, 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 enclosure of it fo well, as that nothing can escape thence. 'Tis not to be imagin'd, this can be done, without great deftruction to the Country, and much inconvenience to the poor people, who are forc'd to leave their work, to carry on an Exercise which is much
much more toilful then it, in which they many times come off with the loss of Limb, or Life, or some other disastrous Accident. These continual impositions of trouble and toil put many people into the repining humour, in so much that an Eu-
nuch, who was in favour, having, one day, taken the freedom to reprefent to the
Grand Seignior the prejudice his Subjects underwent, by those courts which occasion'd
the spoiling of their Grounds, and the loss of their Lives, he grew very angry, and
after some days imprisonment, gave him a thankfuil ejection out of the Se-
glio.

But, in process of time, the mischievous Inconveniences occasion'd by this infla-
tible purfance of his Pleasures in Hunting, increaing more and more, the Grand
Vizir, and the other Baffa's, refolv'd to intreat the Mufifs, to make a Remontrance 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 Mufifs would by no means hearken
to it at firft, imagining, as he might well, that his harangue would not be pleating to
the Sultan: But, at laft, being over-prefuaded to do that good office to the Pub-
llick, he took courage, and his opportunity, to speak to him, with all the infpiration
he could.

He could not bethink himfelf of a better Expedient, to remove that predominant
paflion out of his mind, then to reprefent to him, the Cuttome of his Predeceffors,
who took their diverfion 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 themfelves to things that were benefical, and made all Arts and Profeffions
to flourifh in the Empire, to the great advantage of the Publiff: That Sultan-Amurath,
his Uncle, delighted in making thofe Horn-Rings, which are ufed in shooting with the
Long-Bowe: That Ibrahifm, his Father, was an Excellent Artifl, in the making of
Tooth-picks, and other fmall Instruments of Tortoife-shell: And that it were requi-
fite that fo Laudable a Cuttome should not be loft, since it gave the people occasion
to do the like, and fo to avoid idlenefs;

He further Remontrated to his Highnefs, That it was much more commendable in
the fight of men, and more acceptable to God, for him to live by the labour of his
hands, then by the fweat 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
Predeceffors, was the product of their own handy-work: That true it was indeed,
they were not oblig'd to any affiftancy in the Employments they had fanned, but that
what they did was as much for their own diverfion, as to fatisfie the Precept of the
Law; and when they had laid fome piece of Work, they fet it to fome Baffa, for
whom they had a particular kindnefs, and he receiv'd it with extraordinary refpeft, and
abundance of joy: That he, who was the Bearer of it, when he came to prefent it, 
faid, That Piece of Work, was made by the Grand Seignor himfelf, who had fet
him to fell it, in order to his own fuffifence: And that the Baffa, 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 Mufifs's harangue; and I shall tell you by the way, That the
Kings of Perfia have the fame Cuttome, or rather, the fame Superflition. In the Reign of
Shahb-Abas, there were built, at Ifhaban, certain places called Caravanferas, which
are publick houses, where the Merchants are lodg'd, the Rents whereof are fet aide
for the maintenance of the King's own Table; the Mony which is rais'd by the Cu-
toms, and other Impofitions, being accounted, as to that fcore, for Hurum, that is to
fay, for unjust and forbidden, and referv'd to be employ'd in the Exigencies of State,
and not for the Sufifence of the Prince.

The Grand Seignior difsembling and smoothering the vexation, into which the Mufifs's
Remontrance had put him, pretended to take his Advertisements very kindly, and
dispos'd
dispos'd himself to satisfy 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 represented to him, and that he had a way of livelihood in his head, which he hop'd would take very well. Some days pass'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 Moufii, with order to tell him, That he has follow'd his advice, and that having learnt the Profession of a Huntsman, he has commanded 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 to him who brings it; and that as to his own Perfon, he knew well enough what he ought to fend him.

The Moufii conceal'd his surprizal as well as he could, and receiv'd the Hare with great testimonies of his refentments and joy, of the honour, which his Highness had done him; and having bestow'd, according to his own order, Twenty Purfes upon the Bearer of the Hare, fends Sixty more to the Grand Seignor himself; learning, at his own cost, and that to the value of Fourscore thousand Crowns, that men should not be over-forward to give their Sovereigns thofe adviftements, which they defire not of them.

To finifh the Pourtraiture of Sultan-Mahomer, he is further chargeable with a defect 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 indefatigable in his Hunting-Exercifes, and fpend whole daies therein, even in the feverest part of the Winter-Season, 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 represent to him the inconvenience 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 Remontrance, made this Reply to the grand Falconer, That, if the Weather prov'd very hard, they should have care of his Dogs; and allow them clothing, and other accommodations, left the rigour of the Season 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 fuch animofity in them against this Prince, that there's no quifition made of his being fenfible thereof; and that it is, in fome meafure, the caufe of his keeping fo much at a distance, from the Metropolis of his Empire, where he does not think himfelf secure.
CHAP. XVII.

Of the Women's Appartement.

THE PRINCIPAL HEADS.


Make a Chapter by it self of the Appartement 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 confin'd therein, behave themselves. There is not in all Christendome 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 Appartement of the Women: insomuch that my white Eunuch, who has supply'd 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 lodge'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 save 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 fallen'd, above, and below.

And as to the Physician, he is never admitted, as I said, but in case of extrem necessity, into the Appartement of the Women, and with such precautions, that he can neither see the person who is indispose'd, nor be seen by her, but to feel her Pulse through a piece of Lawn, all the other Women having retire'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, lest there should happen to thrust in some Man, disguised 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 appear'd without the receiving of some affront; and I could produce some examples of it, did I think it convenient.

(L 2)
It might be imagind, that, by the relation of the Jeweffer, it were possible to have some account, of the embellishments of the Halls and Chambers of the Appartement of the government of that Female Republick. But it is to be noted, That these Jeweffer 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 Sultaneffer. They take cognizance of all, and what the Princefles have a mind to buy, palling through their hands. They make them pay double and treble what the things are worth, and fo heap up Wealth, though they have but little occasion or opportu-
nity to make use of it.

But I do not expect, any one should wonder at that great exactnens, of not permitting any man, no not even a White Eunuch, to approach the Appartement 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. Annurathat his return, after the taking of Bagdet, came and made his abode, for some time, at Adrianople. He had a Page, belonging to the Trefury, who was a Native of Toen, in Natohna, and, from the place of his birth, they gave him the name of Tocazeli. He was a well-set 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 Conines of Myfocy, and in all the Cities, through which he travell'd, he had alwaies been too hard for those who had confined 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 Trefury, he conceiv'd do great an emulation at the Fame of that Man, whom all the World so highly celebrated, that he sent one of the Haltegis, to carry him a Civil Challenge from him, and to acquaint him, That he was desirous to have a Ttryal of Skill with him, in the Grand Seignor's Presence. He sent him word withal, That, before his Highnes's 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 Boftang'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 Boftangis 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 accou-
trements. By this contrivance did the Mofcowian 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 oylly 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 victory, out of complaisance.

This Action pass'd in the midst of the place which is before the Garden, in the pre-
ence of the Mutes, and all the Pages of the Seraglio; and the Grand Seignor being re-
turn'd from Hunting, the Superintendent of the Trefury told him, That there was come into the City, a Pekisvan, a Mofcowite by Country, robust, and of a good men,
of great strength, and well experienced in Wreftling, and that if his Highnes's pleas'd, he should have the satisfacon to fee him engag'd in that Exercise. The Grand Seignor commanded he should be brought into the Seraglio, the next day, and that Tocaz-

teli 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 Ttryal of Skill in Wreftling. The Victory having stood as twere in the balance a good while, and all the Spectators, being somewhat impatient, to see which side it would turn to, a Mute express'd himself 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 Seignior’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 Seignior, 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 burst’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 Tocatti, who could not deny a thing, which so many others were ready to tell, acquainted his Highness with what had pass’d; whereupon, the Sultan, incensed at the greatness of his confidence, prevented his making an end of the Story, by commanding the Bokangi-bachi to be presently sent for, whom he order’d to feize on the Muscovian 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 exercising himself, for a good while after. The Overfeer had Orders, to see the same punishment inflicted upon the Page Tocatti; which was immediately put in execution; the Grand Seignior having, in the mean time, retir’d into the Apartment of the Woman.

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 Seignior, who was resolv’d to have their lives, and had retir’d, purposefully, into the Lodgings of the Women, to prevent all mediation for their pardon, sent away presently a second Order, to the Bokangi-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 Capit-Aga, the chiefest amongst the Eunuchs, and the Grand Master and Comptroller, of the Seraglio, and commanded, That the Gellat, who is the common Executioner, should also give his attendance. Upon the palling of these Orders, all thofe, that were present, call’d themselves at his Highness’s feet, beseeching him to consider, That the Capit-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 punish’d it. The Grand Seignior continuing still extremely incens’d, could not be appeas’d by all the intreaties and submissions they made to him, and would have the Capit-Aga, as Grand Master of the Seraglio, to be answerable for all thofe that came into it; when, for the good fortune of that principal Officer of the Sultan’s Palace, there came in the Musfis, and the Seligdar, 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 fo the Grand Seignior order’d him to be immediately thrut out of the Seraglio, with a charge never to enter again into it, while he liv’d; and instead of the Dignity of Baffe, whereof he should have been advance’d, to be reduce’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 Appartment of the Sultan-Affex, when they punish, with so much severity, a Stranger, who, without express order, pretenses but to let his foot within any Court of the Seraglio.

Take
A Relation of the
Chap. XVII.

Take it then for granted, that this is all that can be known, with certainty, of the Apparment of the Women, who are subservient to the pleasures of the Ottoman Monarchs; whatever is scatther'd abroad, beyond this account thereof, being grounded only upon imaginations and conjectures, which imply are at 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 deformed, 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 Bajazet; and Governors of Provinces, who fend 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; but some of those Princes have conatin'd themselves to the embraces of one only, after intermarriage. And this is affirm'd, at Constantiople, of Solymon the Great, after he had plighted his faith to Roxulana, contrary to the ordinary Policy of the Turks, after the affront, done by Turen-long, to the Wife of Bajazet. The white Eunuchs, who wait in the Grand Seignor's Lodgings, are, 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 presumptive Heir of the Ottoman-Empire, is consider'd as the principal Sultana; and treated according to her dignity: and the others, who afterwards have Sons or Daughters, have also the quality and denomination of Sultanefs: 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 Sultanefs. 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 Apparment of the Women, in the Seraglio, it may well be imagin'd, 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 question'd, but that it has its Infirmary, its Baths, and the other accommodations, and conveniences, that can be with'd for. It may also be conjectur'd, That there is, in this Quarter, an observance of the same regulations, as there are in the Chambers of the Ishoglans: That some of the more ancient Maids are Miftresses 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 unseemly actions amongst themselves, as the brutish Passions 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 ferv'd up with Cucumbers cut into pieces, and not entire, out of a ridiculous fear lest they should put them to undecent 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 abominable Vice reigns, but it is predominant also in the City of Constantiople, and in all the Provinces of the Empire, and the wicked Example of the Men, who, flighting the natural use of Woman-kind, are mutually enamor'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 Solymon the Magnificent. An old Woman was guilty of such an excess of extravagance, as to put on Man's Habits, and to give out, that she had bought a Chibauox's place, the better to compulc her design, of obtaining the only Daughter of a Trades-man of Constantiople, with whom the
the was desperately fallen in love, having made fruitlefs 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 for-merly'd in the presence of the Gadi, and the imposition having been discover'd the very next day to be thrown into the Sea, there to quench the Gomorrhean Infamities of her lewd desires. This Story is to this day related in Constantinople, and I have had it from several good hands.

These infatiable lasciviousnefs 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 flor'd with Children, as they, who observe Conjugal Chastity, and confine themselves to one. I question not but those Authors, who have written of the Mahumetan 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 demean'd himself in the prosecution of his Amours, it is a Secret, which I shall not enquire into; I have not much endeavouur'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 difclois'd, and all that is commonly related thereof, is haply at a great distance from the true state of things: not to presst his, That we ought to have a respect for all Princes, and to forbear divulging what informations we may posibly 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 Sultanesse'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 ensuing Description.

About Six in the Morning, some numbers of Janizaries, not observing any order, took their way towards the Scaglio, 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 Cologlou, that is to say, the Grand Seignor's Favourite, with short Guns resting on the Bow of their Saddles, and all very meanly clad, as also the Officers of his Kitchin, 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 menial Retinue of the Caimacen, his Officers, as well those belonging to the Chamber, as those of the Stables, were very handsomely mounted, and all in their yellow Garments.

The next appearance was that of the Spahis, who are the Sultans-Mother's Life-Guard. Of those there were four hundred, which made a handsome Shew, being all well mounted, and well clad. They had all their Coats of Mail, with their Vests 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, violer, 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 Turban, three foot in height, which made him remarkable, and distinguishing him from all the other Spahis. On the Breast-piece of his Horse, were taffet'd a dozen little Scarfs, which hung down negligently, and he was attended by six Pages, who had Caps on, after the Slavonian Mode, red Vests tuck'd up about the waffe, and yellow Holfe, or Drawers.

After the Spahies, 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 Accoutrements. They had Silver Wands resting on their Shoulders, their Vests 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 taffet'd thereto, reaching from the top to the bottom, which made a very noble Shew. In the Rear of the Troop came the Capigis-bachi, distinguishing from the rest by a high and large Plume of Heron-tops, which added much to the gracefulnefs of his looks, and Person.

After them, came a hundred Chiaoux's, well clad, and well mounted, having their great Caps on their Heads; and in the Rear of them came the Caimacen, having a Cap of the same fashion, attended by twenty Pages, very neatly clad.

The next appearance was that of five or six hundred Bosangis, with their Caps like Sugar-loaves, their Habits of a red linnen Cloath, and Muskets on their Shoulders. The Bosangi-bachi came after them, sumptuously clad, and mounted, with a Chiaoux-cap upon his head, and a great number of people about him.

There appear'd next, two hundred Cadis, making a most noble Shew, all modestly clad, with their Buffquins of black Spanish-Leather, and white Turbants, like great Balls of Wool, or Silk.

They were follow'd by the Sheriffs, who affirm themselves to be of the kindred of Mahomet, and made up a Troop of sixty Persons. As they were the Relations of the Prophet, they wore green Turbants of an extraordinary bignefs.
After the Seberifs, came the two principal Officers of the Monfier (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 Cologlon, or Grand Seignor's Favourite, appear'd next mounted on a gallant Horse, whose Harnefs and Trappings were of the richest. The Stirrups were of Gold, and the Houfle was embellifh'd with an embroidery of Gold and Pearls. His Veil was of a red Brokado, and his Cap like those of the Chiffons. Two men held the reins of his Bridle, and his Horse curvetted all along, as if he had been fensible of the goodly prefence of his Master, and how well it became him. He was a perfon of a good figure, and of a graceful countenance, having withal a mild and fpirtually look, and every one faluted him, as he advanced 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 Harnefs as fumptuous as could be made. 'Tis commonly reported, That this Favourite, who is a perfon of very great merit, hath acquir'd 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 confufedly, before the Coaches of the Sultanefs Mother to the present Grand Seignor, all well mounted, and Magnificently clad, in different colours.

There appear'd afterwards Six Capigs, about the firft Coach, drawn by fix Excellent Horses. They had each of them a Lance in his hand; and, in the Rear of them, there appear'd a Horfe-tail-Banner, of a pale-red colour, whereby it was known, that fome Baffa's were coming up, as indeed there were, and they were a Convoy to the second Coach, drawn by fix white horfes, in which was the Sultanefs-Mother, and another Sultanefs. Two Black Eunuchs march'd on each fide of it, the Boots, or Doors being latic'd, that the Princefles might fee, and not be feen. Which hinder'd not, however, but that, as the Coach of the Sultanefs came forwards, fome 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 especially in Persia, where they muft get away as far as they can, to avoid the hazard of receiving a good blow with a Sable.

After the aforesaid Coach, there pass'd by Twelve other Coaches with four horfes apiece, wherein were the Female-Slaves belonging to the Sultanefs, having two Negro-Eunuchs at the Doors of each Coach, which were latic'd, as the former: After which there follow'd feveral Litters, and four great Waggon, full of Snow, for the use of the Sultanefs, and their Retinue.

All this Cavalcade, consisting of between five and fix thousand men, took up almost three hours in its paffage, and having made its Proceffion through Conftantinople, lodg'd it felt in the Seraglio, according to the defcription I have given you of it.

Of the French Nation, there were several Perfons of Quality, who had the Curiosity to fee 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 Champlon, de la Saulaye, all Parifians; and Monfieur Aubert, a Native of New-France, and, by Extraction, a Norman, Son to the Governor of Guards-

( N ) CHAP.
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 Culisse, or rather, a Law, establisht by the Ottoman Princes, that the profits made out of their Gardens, should be contributary to the keeping of their own Tables, and they have several of them, in the Neighbourhood of Constaninople, as well on the European side, as the Affian, 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 self in this Relation.

There are in the Seraglio several Gardens, wherein there are only Flowers, in divers Appartments, and particularly in that of the Grand Seignor, and, no question, but the same thing may be said of the Quarter of the Sultane’s. Yet is there not any thing extraordinary, which might oblige me to give this description thereof. The great Garden, whereinof the Bostangi-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 Woods, planted, of each side, with Cypresses. Those Walks are much neglected, so that in several places, they are not clear’d of Bryars and Thorns. When it is known, that the Grand Seignor is to come and take his diversion there, a great number of Bostangi 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 Raspiices 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 sustenance 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 Garison. 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 Horfes, and Mules, in the Caravans, make a kind of Sallad of their Cucumbers, not much unlike the Mash, which we would give our Horfes. When they are come to the Lodging place, where the Caravan is to make a stay, they take a large Basin, which they alight fill with water, and having put some sour milk into it, they cut a great number of Cucumbers, into great slices, and so make a kind of mash of them. ’Tis a pleasant fight 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 dill 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 look'd very fair to the eye, and were extremely forward, considering the Season. Being a great lover of that fruit, he recommended them to the Bofiangi-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 milking, had made choice of the ripest, and therewith making a strict enquiry, to find out who have 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, caus'd 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 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 enmities of their Ancestors.

In the midst of the Great Walk, which goes from the Seraglio, to the Sea-Gate which looks towards Sedervet, there is a Pyramid, erected upon a square Pedestal, and which four men would have much ado to fathom. About the Pedestal they have sown bryars 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 stuck 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, imagining, 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 Ballisters, 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 Prince's, who bear him company.

There are appointed for the culture of these Gardens two thousand Bofiangis; and yet, though there be 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 Desarts 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 Seraglio, 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: Mahumetan, having not yet fet 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 sends thither every Year; and in this last, I shall endeavour to express my full and absolute understanding of that matter.

In Europe, we have no Mahumetan Princes but the Emperor of the Turks, and the Chasm of the Lessor 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 Mongolians. To go thence from the West 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 Desarts. The King of Persia, the Great Mogul, the King of Vasapour, the King of Golconda, the Kings on the Coast of Malabar, of whom the most considerable is that of Comini; the Great Chasm of Tartary, and the Kings of the Mountains, to the North side of the same Tartary.

General Laws for all the Mahumetan Sects.
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, Vifapour, and Colonna 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 be observ’d, that, if we except the Grand Seignior, the King of Persia, the Arabian Princes, and the Chal 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 Seignior’s, with all his Militia, they follow the Law of Mahomet.

In Africa, there is a Mahometan King, whose Territories lie all along the Coast of Abes, which is towards Arabia Felix, as far as the Cape of Guardafu, and his Jurisdiction extends over the Red Sea, and the Ocean. The Governours, whom the Grand Seignior 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 Tripoli, Tunis, and Argiers, 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 fend 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 Alcoran, 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 gamble’d with several precious Stones on both sides. The occasion of this Present was, the fright which a certain Bramere put him into, upon his telling him, That he should dy 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 Bramere, 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 frighted, 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 Bramere 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 Seignior fends 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 take 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 Sheik of Mecha, with their Presents come by Sea, to Mecha, a Maritime City of Arabia Felix, and from thence they travel to Mecha by Land, by the conveniency of Cables.

The Persians, who inhabit all along the Sea-side make their decent from Ormus, or 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 Felix they can get to the Prophet’s
A Relation of the Prophet's City. But the Inhabitants of the upper-parts of Persia, towards the Caspian Sea, and all the Tartars, come to Turus, and from Turus to Aleppo, from which place, the great Caravans, which take their progress through the Deserts, 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 Soft, take the way of Babylon, upon this Score, that it brings them at the same time to the Sepulchre of their Prophet Hali, 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 Schab-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 six days Journey distant from the other: And yet that fails 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 Deserts, I came to that determinable place upon this occasion, that meeting with a Courier, who was come from Babylon, with two Arabians, whom he had in his Company, he gave us intelligence, that the Grand Signior'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 advertiments oblig'd us to take our course more to the South, and to get further into the Desert, where we spent sixty 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 Deserts, 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 crost the Desert with his Army, ready to die for thirst, and that going to drink of it first of any, there suffused 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 Damascus, 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 sweetened 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 supply'd with the external accommodations of fortune, who does not think himself oblig'd to go once in his life to Mecca, in person, or to fend some other in his stead.

After the Pilgrims have continu'd certain days at Medina, they go to Gebel-Aratha, 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 Emea, another City, which is half way between
tween both. Asoon as the Pilgrims are come thither, all those who are so well fur-
nish'd, buy a Weather to make a Holocaut 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-Arffa, 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 sufficiency for the space of Se-
venteen days; 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.
A short Description of Kingdon's

[remainder of the page is not legible]
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 believed 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 Consonant 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 besides. By reason of his long absence from his Native Country, and diffidence of his Mother-Tongue, his style was so rough, old, and unpleasant, that I was forced to make therein great Alterations both as to Method and Expression, yet keeping stringly unto his tenor: 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 Instruction and Delight. He would never own his true Name or Pedigree, for Reasons mentioned in his Paper, which I thought altogether unnecessary to be reheard; that of Africam, wherewith he concludes his NARRATIVE, being fictitious, and I suppose affirmed, 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 Czaroffgord, which he also sometimes calls Seriibhan and Seriibhena; the former of which is the Masfowith, the latter the Tartarian Appellation, and interpreted both signifies the Habitation of the Emperour or Ghom, 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 says Africam was formerly situated. Concerning both which 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 fixed habitation in these Quarters were the Chazari, so named by the Latines and Greeks, but by the Mahometans, Azerbaiar, and Gorfian. This Nation during the Reign of the Emperor Justinian, like a Torrent Overflowed all that Vast Continent which lies between China and the Borithenes, Conquered part of India, Al Basirez, Sogdiana, and made the Persians Tributary, by whom they are always called Turky, and their Prince Chosam, a Title formerly common unto all great Turkyh Emperours. This Mighty Monarch having conquered the Jurgs or Jingurs, Avarer, Ghomi or Huns, Atabites or White Huns, and all other Tribes of Turky and Tartars, together with the Alami (whose Dominion then extended, as appears by Marcellinus, from the Borithenes far beyond the most North-East part of the Gajzian Sea) entred into a League with Justinian, and styles himself in his Letters, Lord of the Seven Climates of the World. His Acts may be read at large in Theophilus Simocatta, Excerptus de Legationibus: and divers others of the Byzantine Historians. This Nation Affiled the Emperour Heraclius in his Wars against
against the great Cofroer, whom by their Affifiance he overcame. These Chazari were
also pofied of all that part of Tartara Chersonetos which is plain and fit for feeding
Cattle, they being addicted, after the manner of all other Scythian Nomades, unto a
Pastorial life; which Nufinition from them was until the Famous Irruption of the
Tartars in the Thirteenth Century, called Gaffara, or Cazaria, and afterwards more
corruptly by the Genofes, Venetians, and other Latiues, Cazaria. I find mention
of these Chazari or Chozars in divers Persians and Arabian Historians and Geogra-
phers. Abulphragius acquaints us with an Expedition they made into Persia the
185. Year of the Hegira, which was after our Account in 799, from whence they
returned with great Spoile, and above 100000 Captives; and afterwards, in the 514th Year of the Mahometan Epocha, being A.C. 1120, they made another In-
road, accompanied by the Comitians, (whom the Arabians call Kiphijkis) Frequent
mention is made of them by that Defervedly Celebrated Arabian Geographic Al
Edqiff, who flourished in the 548th year of the Hegira of Chrifti, 1153. He al-
ways calls the Caffian Sea, More Chozar: And all that Country on the North and
to the West of the Caffian Sea, Terra Chozar. He acquaints us, that the Residenee
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 Atila, that Renowned King of the
Huns, being fo called in the Relation of the Ambaffadors who were fent by the
Emperour ratine unto the Great Chazan of the Turks dwelling in the Eaft.
Al Edqiff and his Epitomizer, commonly known by the Name of Geographicus Nabien-
fer intimate, That these Chazars inhabited divers other Cities, but that this was the Metropolis; he fuppofes the Name, lying it only from the River, the City of Atbel;
and declares, it was divided by the River, the chief and greateft part being on the
West-side; and that the other lefts confiderable on the Eaft-side, was inhabited only
by the meaner sort of People and Merchants. It being a place of great Trade that
made it more confiderable, was the liberty allowed unto all of the Publicke Profefion,
and Exercise of their respective Religious Perfuations, Jews, Chriftians, Mahometans,
and Idolaters being there equally countenanced, which I fuppofe might occasion that
Dialogue published out of an Ancient Hebrew Manuscript, by L'Emperour, between
the Author a Jewifh 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
Weftem part well fortified; adorned with the Emperours Palace, and several other
eminent Structures. Naifer Eddin, who wrote at the latter end of the 15th Century,
calls this City in his Geographical Tables, Balnjar, and from him Abulfedeq; they place it
in 46 degrees 30 minutes of Northern Latitude; where within six or eight min-
utes our best Geographers fix Afracan. And fuppofe it was that City which our Author and
Olearius call Old Afracan. Thefe Chazari, did, I fuppofe, confide
their vaft Dominion without any great Interruption, at leaft until A.C. 900. For
Aftergoome who lived about that Time, places no other Nation in his Table of Climes,
between China and the Baffinnes; And Euthibi, who wrote about 30 or 40 years
after, makes mention of them as a mighty Nation, and many amongst them conver-
ted unto the Christian Believe. About the middle of the 10th Century thefe Chazari gave place unto the Comitians or Comitins, who were alfo a Turkifh Nation
known unto the Turks, Persians, and Arabians, under the Name of Kipjhik; 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 extinct, and all that Tract of Land from the Neper unto
Turkistan 1500 miles beyond the Volga, was inhabited by thefe Comitians, who were
often troublesome unto the Kipfer, Libiamians, Hungarians and other Neighbour-Na-
tions. But this People was almoft totally destroyed by the Tartaries in that great In-
undation which happened at the beginning of the 12th Century, soon after the
death of Jingiz Chon; whose Son Hoota being cho'en Emperour, fent his Nephew Ba-
tu, or Batfu, the Son of Tuffy Jingiz Chon his Eldeft Son, with 400000 Men, to in-
vade the Northern Parts of Asia. The Comit for divers years valiantly refisted, and
made the greateft opposition the Tartaries met with in all their Conquests; repuls'd them in two pitch'd Battels; but then growing feare, and diffpering upon the Tar-
tary retreat, they were unexpectedly surprized, the whole Countrie over-run, above
200000 killed, their King Kutbev hardly escaping with 40000 into Hungary, where
he
he met with a kind reception, had land allotted him, and his Company; which Region is called Campus Conmannus unto this day. This Country was so miserably wafled by the Tartars, that in the Years 1253, and 1254, when Rubrius passed through it, going unto and returning from his Embassage to Mongu Chute, there was no fixed habitation, excepting a few Cottages in the Island where Afracen is now limited.

But Babylon having destroyed the Commani, 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 Ailxon, 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 aforesaid River) about 7 Leagues East of the main River. He had newly began this City at the return of Rubrius from his Embassage unto Mongu Chute, in the year 1245, and called it Serai; Which City was enlarged and beautified by all his Successors, unto the time of its destruction by Tamerlane, which was about 150 years. Babylon was succeeded by Buxeb, who was the first professed Mahummetan Emperour; he by Hocota, or Hooiay, Contemporary with Hayton the Armenian who hath in his History largely disagreed concerning him: I should here mention all the other Emperours interceding between Hocota and Tucktanisfeh (who was dispossessed by Tamerlane) together with their Acts, but that I halten 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 Babylon. 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 Arabophilus, 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, Selece. The other is Mochomus, 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 re-edit it, but divisions amongst themselves, Wars with the Majorsites, and attempts of the Cossacks caused them to retune 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 Turkishe, Arabiane, and Persiane Writers. For Calcondilas 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 Tucktanisfeh, which was by both afterwards kept inviolably; which is contrary to the Reports of much more Authentick Historians. The Origin, Progres and, Event of this War was after the ensuing manner.

Tamerlane being in effect Prince, but in name only Coursaban (the Greeks call it Kurgan) that is, Vicerey or General over all those Countries which are comprehended between the Oxus and Jaxartes, wherein Bokhara, Samarchand, and several other famous Cities were contained, extended his Conquests towards Bafhe and C borrow, (the Asia of the Antients;) which progres of his filled Tueramisfeh Emperour of Serai (the City we have before mentioned) with jealousies of his growing Greatnefs, 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's; but Tamerlane, one of whose Mafter-pieces was to gain early Intelligence of whatfoever was defigned, or tranfacted by neighbouring Princes, having timely notice of his intention, gathering all his own Forces, together with considerable assistance from his Confe- darates marched directly towards his Enemy, and paffing the Jaxartes, met him to his no small advantage, 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 losfs, 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, Mesopotamia, Babylonia, and Syria, he resolved to require the Invasion of Thambish: whereupon having drawn together an Army of 50,000 men, he marched through Media Asia and, then and still called Skerwan; passed the Porta Caucasia, which the Persians name Derbent; thence through Dabistan, and the great Defart between that and Afrasan (then named Gitturcaen) and having wasted all that spacious Country on the West-side of the Volga, depopulated and dismembered divers fair Cities (the ruins of several being yet visible to those who Navigate the Volga, as we are informed by Olearius) he passed the Volga, and on the East-side encountered Thambish, who had collected a mighty Force, having besides his own Hords, the affiance of the Tartars of Caffian, Tunen, Kalmuk, 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 intermission, and it could not be discribed which had the advantage. But that which is thought chiefly to have occasioned Tamerlane’s Victory, was the departure of a great Tribe from Thambish, whose Prince Edive pretended he had received some great injury or affront, but ‘twas indeed thought he was corrupted: For retiring unto Aunorob the Turkish Emperor, he after the same manner betrayed Bajiruz, who soon after succeded; revolting at the beginning of the fight unto Tamerlane Thambish being defeated, with great difficulty made his escape, leaving his Country exposed unto the fury of the Zagistians, whom so great a slaughter of their own Friends had highly exasperated. They spared nothing that was capable of being spoiled, demolished Serai, together with Seriuch upon the Jaick, and Gitturcaen, which were the only considerable Cities on the East-side of the Volga, and leaving the Country a mere Defart, killing or captivating the Inhabitants, driving away the Cattle, they returned into Persia with great Booty. This happened in the 791 year of the Hegira. A. C. 1388. Serai, and Seriuch were never regained their former splendour; but (Gitturcaen now Afrasan) did by degrees recover, and never arrived to that height which it attained unto during the Empire of the Chazari and Zavolgenian Tartars.

For Josephus Barbaro, and Ambrosio Conturini, who were both Ambassadors from the Venetians unto Ulia Caflan Emperor of Persia, and well acquainted with those Parts; Barbaro living sixteen years at the City Tana on the mouth of the River Tamer, and Conturini 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 Afrasan (which they both name Cirrachan) and thence by Land in a few days to Tana, 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 beforementioned Writers, which was from the year 1426, when Barbaro first went to Tana, until his return out of Persia in 1488. And Conturini, who returned not long before him, Cirrachan was a mean Town, consisting chiefly of Tartarian Huts, and encompassed with a pitiful mud-Wall, a place of no considerable Traffick, only the Moscovites fetched thence Fish and Salt. But from Vaffilovitch having reduced it in the year 1554 under his Dominion, it hath been by succeeding Emperours both fortified and enlarged: I shall say no more concerning it, Olearius a most diligent and judicious Writer, having left us so particular a Description thereof. I shall only add, That I suppose the caufe of so different names, as Gittercab, Cirrachan, and Afrasan, were occasioned by the Princes, who successively pratted, as is very obvious to any who are acquainted with the Cutommes of the Arabians, Persians, Turks, and other Eastern People.

But to return unto our Zavolgenian Tartars, so called by the Neighbouring Slavonick 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 Expletive Particle, as I could manifest by Induction
duction of several Russian, Polish, and Lithuanian Names of Men and Countries. After the devastation of their Country they would notwithstanding have soon recovered their former Grandeur, had not Divisions and Intermittent Wars long kept them low; and at length after divers wonderful and great Revolutions given the Ruffian leisure full to breathe, and then invite them to deprive them of the best part of their Dominion. They not able to reft, being broken, as I said, by Discord and Divisions into divers petty Principalities. And on the other side, the Crime Tartar, affliffed by the Turk, subdued the remainder, whereby that Tribe which before was comparatively inconsiderable, became Supreme, and is at this day a terror to all the North-East Countries of Christendom. To know in what manner, and by what degrees all this was transfigured, is rather matter of a just History, than of a Preface; the decorum whereof I have already transfigured, 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 slight Remarks on divers Passages in our Authors Relation. His account of the Peripitus of the Euxine Sea, (leaving out what he allows for the Teint Sea, or Palus Moenis) 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 Eratosthenes, Hecataeus, Ptolomy, and Ammianus Marcellinus, who reckon it to amount unto 23000 Stadia, 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 Tartica Cbersionitas, whose length and breadth he gives us in several places directly, or by consequence. What he tells us concerning Arbota, 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. Arbota seems to be Tabrlae, the Ratten Sea, he calls Σαρπαξ Λιμνη, or Laco patria, and affirms to be part of the Palus Moenis: in compass 4000 furlongs, with divers other particulars, confirming our Travellers Difcourse, as may be read at large in his seventh Book. And I find in a Difcourse published by Mr. Thevenot 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. Arbota est un Chateau avec une tour eteeure sur la col d'une Peninsule que cet enferme entre la Mer de Limen, et Tinea Woda cette gorge n'a plus d'un quart de lieue, elle est traversee d'une Paffisade qui s'ende d'une Mer a l'autre: la Peninsule est appelee par nos Cafiques Goza, a cause qu'elle a la forme d'une fausse, c'est on ce lieu ou le Chan tient son Haris qui est bien de septante mille Chevaux. Et il est un defrait entre la terre ferme e Goza 200 pas de large qui est gayable quand il est calme, le Cafiques le passent quand ils vont derober le Che-

What our Author tells us of the Communication between the Tanais and Volga at Camysfibana, 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 Connikes Country; 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 Anadoula, or as they word it, between Colchis and Asia 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 affure us, that it empties it itself into the Caspian Sea only by 22 Mouthes, whose names he there rehearsest: whereas other Writers ascribe 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 Caffacks retiring unto, and settling in an Island of the Caffian Sea, is confirmed by a late French Writer, who long resided in Persia, He largely
largely acquaints us with the great spoil these Outlaws made on the Coast of Mr. Sanderon, that they took Aterabath one of the Empeours 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 Sijake, of what Nation they are, when they began, and how they live; but shall for brevity sake waive 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 here acknowledge, That I never met with any Writer who calls that vast Plain between the Rivers Boreilbones and Tanais the Depart of Ingel and Ungul, although I have seen divers Journals both Antient and Modern, of Persons 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 Caspian Sea; which he makes lesser than in truth it is, as I could largely demonstrate though he hath pretty well falsed 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 Bohara and China, whereas indeed several very Potent Kingdoms intervene. And yet he hath luckily Andabaturum more hit upon the Truth, where he affirms us, there are no Cattians between the Usbeg Tartars and China. For indeed there is at present no Catayne besides China, which is so called by all Tartars, Persians, Arabians, and other Mahometans, 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 Chace of Poilony, but almost extirpated by Jingiz Chan, whom they vigorously refilled. 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.

The Publisher unto the Reader.

Right
Right Honourable and my most Worthy Lord,

Being given to understand, That I have been represented unto your Lordship, by several who hear me no good will, as a Person petitified 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 expos'd me unto this Confinure, than a pretended monstrous ralh Affertation (but indeed a real Truth) That I knew and had visited all the Countreys surrounding the Black and Caspian Seas: I thought my self necessarily oblig'd in order unto my Vindication, to draw up a short Account of all these Countreys, which do incompasse the forementioned Seas, most of which Places I have personally survey'd, and fear not any Reprehension or Confutation, being resolv'd to declare nothing but what I saw, or received from th'he who were belter able to give me full and faithful Information. And I am well assure'd, That the more strict and judicious Enquiry is made into this my Report, the more favour and credit I shall gain with your Lordship, and all other considering impartial Persons.

I shall first begin with the Black Sea, as being that wherewith I was first acquainted, and near unto this most famous City of Constantinople, where your Lordship may easily learn, whether I am guilty of either falldhood or mistake; and if I am found upon due Enquiry to declare any manifest Untruth, I desire not only unparallel'd Reproaches, but the most severe and exemplary Punishments which I should justly merit, when owing Life and Liberty unto your Lordships Bounty and Compassion, I should instead of a grateful Acknowledgment, present your Honour with a heap of impudent Falshes.

I will begin my Relation or Peregrination, from that side of the Black Sea on which Constantinople is situations, and round the Said Sea, until I return to Scodra, which is in Asia opposite thereunto.

The first Province is Romella; the second Wallake; the third Ackemen; the fourth Crim; the fifth the great Defart of Ingal and Ungile, which is between Crim and Abbas; the sixth is the Little Nagoy; the seventh Circassa; the eighth Alaffe; the ninth is Mangella; then Georgia; and lastly Anatolia. All which Countreys are subjected unto the Turk; besides the great Defart, the Little Nagoy and Circassa.

I shall now mention the most noted Places which I know from Fennara, which is about the entrance into the Black Sea, unto the River of the Danaw, to the Neifre, from thence unto the Nepper, so round about Crim, unto the Gulf that goeth from the Black Sea into the Tine Sea, and thence unto Abbasu.

As I said, near the Entrance into the Black Sea is Fennara, then Innatada, Miffawa, Warna, Balshick, Mangalley, Constantinpa, Karaharman, Keelley, Ackemen, Offshagows, upon the mouth of the River of the Nepper.

Now I shall declare the Distances of these Places from each other; the number of miles being the space betwixt what forgoes and immediately ensues. From Fennara to Innatada 80 miles; to Miffawa 90; to Warna 100; to Balshick 16; to Mangalley 40; to Constantinpa 40; to Karaharman 40; to Keelley 60; to Ackemen or Baddahords 100; to Offshagows 80; in all 666 miles; and from Offshagows, 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, unless you go by Land unto Precup, about Crim, and so unto Abbasu, where the Don falls into the Tine Sea (Pa
A Description of the Countreys which border

...and then it amounts unto at the least 1500 miles. Were it not for the foregoing mentioned great Rivers of the Danaw (Danubius) and the Nepper (Borjibene) there would be almost continual Wars between the Turk and Tartars, and the Polers, Lithuanians and Muscovites; for the Danaw is one of the greatest Rivers in the World ariling in Duthland, whence it passes through Hungary, Wallachy, and at the Town of Kelley falls into the Black Sea. It hath four Mouths or Entrances into the said Sea, which the Turk call Bobaffes, Boëhgen Bobaffe, Edredelis Bobaffe, Sultena Bobaffe, and Kelley Bobaffe. It abounds with Fish, as Sturgeon, Morone, and Shovers, besides divers sorts of smaller Fish. The Neijfe is a River that comes from Lithuania, and runs into the Black Sea under Beachords. The Nepper comes from Lithuania and Ruslanda, runs by Smolensko and Kiev to the Porteck or Falls, thence to Aflamngard, and falls into the Black Sea at Offshakova. It abounds with many sorts of good Fish, and all along its Banks feed innumerable wild Beasts of divers kinds. The Town of Aflamngard 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 Cossacks increasing on both sides the Nepper and upon the Don, would never chance suffer that Countrey to be quietly possessed by these, or any other Hords of Tartars; so that now it lieth waffe, being a vast Defart 500 miles over, and 1000 miles long, from the shallow Waters near Preoop, unto the Countrey of Muscovy. About 1625 the Grand Seignor sent an Army from Confinantio-

pe to rebuild Aflamngard, with Orders to inhabit the Countrey, and invite such thereunto as would become subject unto the Turkisj Government. But they who arrived, finding the Town of great Compass, built only a Calife on the Bank of the Nepper, and left 300 Men in Garrison. At the same time Shangary Prince of Crim, being beat out of his Countrey by his General Chan Timuar Myra, retired unto the Cossacks upon the Nepper, and having contracted a Friendship with them and the bordering Russes, by their assistance 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 immedi-ately after the departure of Sultan Shangary, marched directly towards Aflamngard, and early in a Morning surprized the Calife, then in the possession of the Turkisj, put every Man in Garrison to the Sword, flighted the Walls and other Fortifications, retired with the Spoyl, and marched to join Sultan Shangary, who in the interim arrived near Preoop, where he was met by Chan Timuar, and totally defeated, but by good fortune escaped, and by the way of Africano got to Persia.

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 finall Land, so near as I can conjecture 200 miles long, and 50 miles broad, but is wonderfully populous, and exceedingly fruitful, abounding with Corn and Grafs; the only scarcity they have is Wood, which grows no where but upon the Sea-Coaft, from Bokfessy Seray unto the Town of Crim, which in former times was the chief City: All the rft of the Land is a Plain, where they have no Wood to burn, nor any sort of Fowle, but Fifles, Fuis-
hare, Canvay, and Sira. The Land is inclosed with the Sea, excepting at two places, Preoop, and Arbotts. By Preoop there is a narrow passage, through which you may go to the Nepper, Lithuania, or Muscovy, through the Defarts of Ingul and Ungul; and there is a Water comes from the Teine Sea, called the shallow Water, and goeth along the Defart, until it comes to Preoop, upon Well-fide of Crim and by North, where it turns back on the North-fide of Crim, and falls into Guelias Mare, commonly called the Ratten Sea. So that Crim is almost surrounded with Water; 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 so salt, that no Fish can live therein; I have reason to know it, because I lived in a Village which was called Stebly Otta Mamunathey. The Towns round about Crim on the Sea-side are theke, Preoop, Castowa, Crim, Cassa, Kesef and Arbotts; and within the Land, Caraffa, Acknaya, Misisheit, and Bokfessy Seray. The Town of Arbotts 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 Arbotts stands; and without Arbotts is a great Field 50 miles long inclosed with Water, where the Tartars in Winter do keep their Hergels or Hor-

108
upon the Euxine and Caspian Seas.

8. which Field goth to the thalow Waters, where I ran away from the Tartars. I shall here take my leave of Cron, and pass unto the Little Nagoy, to Aßhowa, on the River Don, which runs down from Beata Offbarra, through the Country of Russ, between Raffia and Libutania, until it comes to Pellerboy, not far from the Wolga; for from Pellerboy to the River Cometshanks, is not above 20 miles all level, which is called Ceremolog, where the Caffack do draw their Strakes or Boats upon Wheels, to the River of Cometshanks, by which they pass into the Volga; whereupon this Place is called Ceremolog. The Don runs down between the Little Nagoy and the Defarts of Angel and Uugate, fo to Aßhowa, right under the Town, and there falls into the Tein Sea. This River is full of Fith, especially Sturgons; well inhabited by Caffacks, for there are seldom less than 10000 upon it, besides those that go on Freebooting. There are also 10 Gorolkees, or strong Skonces, well manned, and with store of great Guns, they being in continual fear of the Turks and Tartars, and sometimes also of the Muss- coviers. The Little Nagoy lies between the Tein and Caspian Seas, the former on the West, the latter on the East, Shorecaffen to South, and the Volga to 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 Caffy Myfyl, whom the Tartars call also Sultan Uuugh, or the Great Prince. They fowe no Corn but Pross, which they fowe upon the Sea-fide up unto Aßhowa; and after sowing they depart with their Hords, and graze up and down the Defarts to the Don, to Caphe, Sharpoza, Tedecul, Comma and Curwav, to Maflharogradks, and to Shorecaffen Land, under the Rivers Terigke, and Bals, and almoft to Pettigor, and by the River of Caffa, and back again unto the Black Sea. Thus they ramble all the Summer, until their Harvest be ripe, and their Profs gathered, and put into Yams under ground; after which they settle from Aßhowa, all along the Sea-fide, amongst the Reeds, and leave their Horfes to winter in the Defarts. So I shall leave the Little Nagoy, and pass unto Teremoffa, in Shorecaffen Land, which is 500 miles from Aßhowa.

Now in all Circuffles are but two Towns, Teremoffa on the Black Sea, upon the Gulf that goth from the Black Sea into the Tein Sea, right over against Arbanha. The other is Tunem, upon the Caspian Sea, the distance between them being 1100 miles, and all the rest of the inhabited Places are only Cubbacks made in the Woods, piled round with Timber. Their Houfes are very high, in the midl whereof they make the Fire. Their Men are proper Men, very like the Dido both for perfor and garb; for they go in Troufles, with short Mantles, wear long Hair on both sides of their Heads, with a horn Crown between. Their Women are very beautiful, and loving to Strangers; for if a Stranger come unto their Houfes, they do not Olden with 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 Circuffles are excellent Horsemen, and very courageous, but with exceeding ignorant and superstitious; for when they kill a Great or Kid, they cut off the privy parts, and call it against a Wall, if it flieck, they pray to it; if otherwise, they call it away, and spread the Skin upon Stakes, place it in their Corn-fields, and worship it. They have no Writing among them, yet pretend to be good Christians. Do strangely bewail the Dead, making great Cries, scratch their Hands and Faces, until they draw much Blood, knock their Foreheads against the ground, until Knobs arise bigger than Plums. The Men are notorious Thieves, strolling from each other, and he that steals most is accounted the bravest Fellow. Their Country is very fruitful, abounding with moft forts of Grain; and they have store of excellent Grafs. They have also much Fruit, growing wild; many sorts of Beasts, as Harts, Hinds, Kine, Eiffubrafs, Hogs and great Adders.

The considerable Rivers which I know are Cubba, which runs from Pettigor, between Shorecaffen Land and the Little Nagoy, betwixt Teremoffa and Aßhowa, 20 miles from Teremoffa it falls into the Tein Sea, and hath a Course of 500 miles. The next is the River of Bals, which comes out from Cabardy, and falls into the River of Terigke, 200 miles from its Source; which River of Terigke descends from the Mountains between Shlobofe Knaffe and Mundendorfs Knaffe, runs through the Country almoft due East, passes by Gorachbo Cololada, thence to the Shaff, and the Shnafs, so on to the Woflira; and 6 miles from Tunoin, between Tunoin and the Commocks Country,
A Description of the Countreys which border

it falls into the Caffian 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 Caffian Sea. There is also another River which they call Keslar, which falls out of Terigke, and 60 miles from Tumene is received by the Caffian 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 Caffian beyond Cabardy. I came thus to know them:

In the year 1618, I was sent with Shiedak Myrsa, from Africcan to the Little Naggy, to seize upon Orake Myrsa, 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 Banesagore 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 10 along for 100 miles, from Cabardy to Shellbotes, prodigious quantities of Snow are lodged, which it's thought were never dissolovd 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 Bakeseree, whose Name was Hroths, 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 fee 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 los.

The next Country to Sheerecaffen Land is Abasfa, which is situated between Circaflia 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 Countreys I have no great knowledge, having only coasted them three or four times in Boats, when I was among the Caffyks, where also we landed divers times, taking store of Wine and Sheep, but no Prisoners, because they affirmed themselves to be Christians. They are a proper handfome People, but very poor, and notorious Thieves, for they steal not only Goods, but even Women and Children from each other, and sell 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 Cloffers, and a fort 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 Dinar CAPON, 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 midit: We layed 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 fold by the Precopephian Tartars, unto a Turkish Spahii 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 dwell long in those Parts, shall with our Traveller pass on to those Countreys which are left known. But first we will take his Account of the Peripus of the Euxine or Black Sea.

From Fenara, which is at the head of the Strait of Gulf that enters the Black Sea to Prerop, is 700 miles; from thence to Caffa, a noted City and Port in Crim 300 miles; to Alshona 500 miles; to Timorofa 500 miles; to Mingrellia 400 miles; to Trebezon 400 miles; and from thence unto Constantinople 1000 miles; in all 3000 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 show all the Kingdoms and Countreys which lie upon it, beginning at Afracian, and proceeding thence Eastwards, until I return unto the same City from the South.

Afracian 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 fide, 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 Tartars Town is adjoining, placed near unto Cutoima, which is a River naturally derived from the Volga, or one of its many branches; so that the Town is incumbed with Waters, having the main body of the Volga on the West, and Cutoima 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 Jerislake 1000 miles; whence it proceeds to Nefts 500 miles, and thence unto Caffan 300 miles; from Caffan to Samara 50; to Saratof 350 miles; to Saratofa 350, and thence unto Afracian 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, Belleroue, Severine, Shloren, Sterligh, Som, Saffian, Skite, Soudake, Konece, Sable, Leftie, Wobles, Tarane, 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 Caspian Sea by 22 mouths, and upon each of them is an Oughfisk or Fish-ware, for to take Sturgeon, every one of which Oughfisk is called by the name of the Water, as Smollows, Deritulee, Bofferige and Rusllowa upon the main Wels. Cokhet, Betvlake, Ewrenskel, Monfor, Argeffian, Koeffan, Cannifelsk, Naowara, Roffley, Coelbore, Malla Callobery, Tamlifskel, Eireejah, Smite, Libesfia, Duffan, Caralsfian, Beatta Wolleske. In all which Oughfisk or Wears, they take no Fish besides Sturgeon. They are made of Shigones, or long Poles made sharp at one end, and beaten into the ground under Water, and a plating made of Rods, somewhat resembling Oller, after the manner of our Masts, which are fattened to the Poles, and hinder the Fish from palling up the River. And Huses are built near the Wears for the Convenience of the Fishers. 40, 50, more or less, unto the greatfis of the Water, or resort of Fish, and twice every day, usually in the morning and evening, they set about their Fishery. They imploj only long slender Poles, with an iron Hook or Cruke 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 falted, excepting that wherewith they serve the Town of Afracian, where a whole fair Sturgeon may be bought for ten pence English; and when the great Caravan comes from Ruffia, it takes off most of their Fish, which is conveyed into divers parts of Muscovy, but chiefly unto the great City of Mosco. They return also with great quantities of Caviar and Salt, there being not far from the Volga, on the Little Nagy fide, great Salt-pits, which yield an immenfe quantity of Salt, prepared yearly by the heat of the Sun, without any further trouble, than taking it off the superficies of the Water where it daily kerns.

The Volga, a little above Sraeichen, 500 miles from Afracian, diffuses a great Branch named Alabaon, which falling through the Departs of the Great Nagy through Buffan, enters the Caspian 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, passes under the Town of Afracian, whence it proceeds unto Rusllowa, on the South-west fide of Crofina Boggar, then falls into the Caspian. And the distance between the East-side of the Volga near Afracian, and the River Alabaon, is about 20 miles, which is mostly Water and Islands.
A Description of the Countreys which border

And that the Course of the Volga from its first Source, until it doth dilate in a wide into the Caspian Sea, can be no less than what we have affirmed, is hence confirmed; for the Snow which falls abundantly in Russia, and begins to be dissolved about the latter end of April, and do mightily increase the Waters of the Volga, come not unto Astrachan until Midsummer, when it doth raise the Volga, that overflowing the Banks, it covers with his Waters all the Islands near Astrachan; so that from the Little Nagoy, unto Isabon in the Great Nagoy, all the Countrey feemeth, excepting a Hillock or two, one continued Lake, or a great Gulf of the Sea. Therefore they who go in the Spring from Astrachan to fetch Wood, having cut it, make great Floats, which are lifted 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 Sarachens and Astrachan, (which are 500 miles distant from each other:) are Camena, Bakogova, Osfbonofka, Chomoyar, Borisse, Offatatha, Poullowoy, C moltoof Satone, Cossyoyar, Crefyoyar, Naftoyar, Satone, Yanataty, Danefofta, Perre Oufhtoke, Eillufiok, Eickybora, Credka, Buffan, Baliffeke, Tollouygorod, Dolog, Gombadocha (which was old Astrachan) Sianua, 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. Tho' Rivers or Branches have their several Names, tho' which I remember are Cuntawa, Boudka, Matha, Gulelsa, Crew蔓延ya, Bafane, Isabon and Berget. The Kingdom of the Great Nagoy is all plain and desert; 1200 miles in length between Astrachan and Samara; 500 miles in breadth from the said Astrachan unto the River of the Volga or fack. 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 Czarofygorod, or Czarof's Palate, in English, the Emperor's Town, which formerly must needs have been as its Name imports, an Imperial or Capital City. I have often visited it with admiration, and cannot compute it to have been less than 20 miles in Circuit; I have told fourscore great eminent Buildings, which must have been either Moselker, Pallace, or Caravanseris, and some of them 6 miles distant from the other. The Muscovites are of divers Opinions concerning its Destruction: Some say it was ruined by the Cossackes; but the Cossackes, who are ready enough to brag of their Achievements, know nothing thereof, only that they have often dispoofed the Russes, when they endeavoured to rebuild part of it. For indeed the Situation is very excellent, having the Volga on one side, the Isabon on the other: The Country very beautiful, healthful and fertile; and yet notwithstanding all these encouragements, it is not yet inhabited, not by the Russes, 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 Russes, 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 Sarai, (for so the Tartars call any fix'd Habitation) there were in ancient times five or six more down along the Rivers fide, in each of which formerly dwelt a Chans; but Time and Wars have almost entirely ruined them. There is also another Sarai upon the River fack named Sarachikya, where is said formerly to have been the Residence of a great Musfe or Chans; but 'tis now quite ruin'd.

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 Crim are more comely, which, I apprehend, may partly proceed from their Wives, who are many of them Captive
upon the Euxine and Caspian Seas.

tive Circassians, Russians, Poles, Hungars, and of divers other Nations. The Nagoy Tartars are also Black or rather Tawny; which I Conjecture is not for much natural, as proceeding from the heat of the Sun, which is in those Parts some Months of the Year much more Excite 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 same Country is exceeding severe, and one would think to whom have such mean accommodation, intolerable. 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 feevily dressed. They have no Store of Corn or Grain, mightily depending on 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 Disease, then they are devoted 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 diversion unto the Reader.

These Tartars of the Great Nagoy when they remove their habitation, transport their Houts 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 Buskowbaks, thence to Vorongue, Samara, Eirgosse, Eibene, Ougogura, Reimpeiga, and all along under the Calmugks Country, until they arrive at the Yazik or Teke: Sometimes they pass by Caffon, Aneron, Camoques Samar, and so to Saracihepts: This is ordinarily their Summer Progress. Against Winter they return unto those parts of the Country which border upon the Caspian Sea. As Bakuhe upon the Caspin Sea; Beulbofs, Kingsh, Shennamara, Coudak, Caradowan, Alabab; and higher upon the Volga, flattering themselves upon the Sea-shore and Banks of the Rivers among the Reeds and Woods, or wherefore they find the Climate most mild and bent Defence against the Cold, which in the VWinter is in these Parts extremely severe; so that 'tis 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 Jaoe or Teke, I shall here give a short account of what I have observed and learnt concerning its Rife and Course. It comes from the Calmugks Land, where it is thought to spring; though some of the Russians affirm it, Fountains are more Remote in Siberia, the Southern parts of which is also inhabited if not possest by the Calmugks, some of whom Ulugher or Hords are subject unto the Moscovites; others in League with them: but they have sometimes cruel Wars, and did formerly destroy Tamen with some other Towns and Castles of the Russian, who they apprehended did incroach too fast upon them. But to return unto the Couise of the Teke, after it hath passed through the Calmugks Country, it divides the Great Nagoy from Caffocky Hords, and after it hath passed in all a Thousand miles, it thereof it self into the Caspian Sea a little below Saracihepts. This is a very large River, and the Land on each side well clothed with Wood, Grafs, divers sorts of Herbs and wild Fruits, and the VWater full of good Fish; which Convenience do oft-times invite the Caffocks to make their abode there, and from thence they make Incursions on divers parts bordering on the Caspian Sea. This River, among divers
divers other Fifth, doth so wonderfully abound with Sturgeon, that a man may stand upon the Bank tide with a Pole in hand arm'd at the end with an Iron Crook, make choice of what Sturgeon best pleases him, which he shall rarely fail of taking though never so inexpert in Fishing, if he have but strength or help to draw it on Land. Not far from the Mouth of the faieck in the Caffian Sea near the Shore, are many Coves and Corners which they call Lapawe, and Caimukes, which are always full of Swans usually swimming on the Sea, which are so numerous, that it is impossible to make any reasonable Computation thereof. These Swans after Midsummer every Year cast their Feathers, a little before which time there parts from Africcan many Boats which are named by Rushes, and most of them are their Youth; after a passage of 500 miles they arrive at these places which the Swans mostily haunt, and having filled their Boats with Swans Skins and Feathers, they return unto Africcan, 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 Caffchb Horda, which hath, as I said, on the West the faiek, by which it is divided from the Great Nagoy. On the North the Kalmukes, North East the Turgeach, or Turgeneb, Tartars, and to the South the Caffian Sea and Caragans, who inhabit on the North East side of the Caffian Sea. These Caffchb Tartars match up and down the Country much after the manner of the Nagoes. They have frequent Wars with the Kalmukes and Turgameaks; but feldome 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.

Caffchb Horda is altogether Defart, excepting some Woods Northward, bordering upon the Kalmukes, where there are divers small Rivers which empty themselves into the faiek, which River is also in most places bordered with Woods unto its Entrance into the Caffian Sea. And therefore the Inhabitants may well be named Caffchb Horda, or Wild people, as the name importeth: They sowe no Root of Corn, their chief Food being Horse-fleth and Mares milk; which is also common to divers other Nations of the Tartars.

On the North of Caffchb Horda dwell the Kalmuke Tartars, if such a Life as they lead may be called dwelling. The Country they inhabit deserveth a better People, the Land abounding with all things necessary for a Comfortable subsistence. This Country hath store of Sables, Martens, Black Foxes, Squerillis, and several other sorts of Furs, which they Exchange with the Russes for Aqua-vite, Mead, Tobacco, and other Commodities. This Country hath fome Towns, as Siberia, the Head of a Province of the same name, and Tumen, both which the Russes have gained from them: Ossflia, Widle, Selloua, Lomornia, which latter place, they say, is situated upon a Cold Sea. But Ossflia is a midland Town, 500 miles from Caffian which is near the Volga. The Kalmukes are accounted good Souldiers, being kept in continual Exercise by the Muscovites on the one side, the Nagoyans and Caffchb-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, shooting almost as strongly and dexterously 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 Horses apiece. I cannot precisely determine what their Religion is, but I do perceive by Converse with them, that they have a more favourable opinion of the Christian than of the Mahumets, or of some of their fellow Ethnicks; 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 Horse-fleth, which is a great Dainty, they scruple not to eat Snakes, Adders, Foxes, and indeed even Carion 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 Hats which are called by the Muscovites, Conmpeakers, open before and behind, with broad Brims on each side. And thereupon they are called by the other Tartars, Caimukes.
upon the Euxine and Caspian Seas.

Eastward from these Calmuses, inclining unto the South towards China, live the Jargeachians, so named from their chief Town, which some call Jargeach, others Jargech: 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 Jargeach, between the Chins and King, and the Myfia his Son; some of the Nagys Tartars hearing thereof, invaded the Country, whom whilst they were united, durst not peep out of their own Borders, the Jargeachians being a numerous and warlike People. These Nagys 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 Voyons, who had not long before made a League with the Jargeachians, sent out Ally (I suppose his true Name was Ali or Halil) Myfia a Tartarian Prince, with a 1000 of his own Subjects, and 500 Ruffes, all Horse. We were 30 days marching, before we came unto the Borders of Jargeach from Afracan; whence we proceeded 10 days journey, the Country through which we pass'd being miserably ravaged by the aforesaid Nagys. At the end of which time of 30 days by a reasonable Computation, 'twas judged we were distant from Afracan at least a 1000 miles; about which time we overtook them in the Valley of Oucguara, having got from the Jargeachians 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 supernumerary Horses, leaving them only a Horfe a Man for to convey them home. Then Ally Myfia divided the Spoil, half he bestowed upon those who did accompany him, and sent the remainder for a Present unto the Voyons, returning nothing unto the Jargeachians because they were taken from Thieves. In the mean while the Prince of Jargeach in a pitch Battel overthrew his Father, took him Prisoner, put out both his Eyes, and caufed himself to be Crowned King. He had a younger Brother, whom fearing that in time he might occasion some Infruption, he gave Command unto some of his Creatures, that they should 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 feizing on the Child, fent him unto the Emperor of Muscovy, with whom he remained when I was left at Afracan.

But I must return from the Jargeachians unto the Caragans, whom I have left behind, and they do more immediately refer unto my promise, which was to give an Account of all the Nations and Countreys incomparably the Caspian Sea.

The Countrey of the Caragans occupies most of that vast space, which intercedes between the River Teibk and the Dominions of the Osbeks, or Tartars of Bouchara, and their Territory surrounds the North-East corner of the Caspian Sea, proceeding Southwards unto the River Tazant; and some Hords of the said People do inhabit between the said River and the Oxus, which divides the Tartars of Bouchara, and the Caragans, from the Persians and the Tartars of Bakh. This Country of the Caragans is very desert and barren; the People miserably poor; their Houfes are wretched Hutts, the greatest part under ground; they are very tawny and ill-fav'd; their Habitations are scatt'red, fearfully deferving the Name of Villages: And they have no Town, as I have been informed, besides Freisflame, which is situated on the South-side of the Tazant, near the Caspian Sea; which whilst I dwelt in Afracan, was by surprize taken by the Cuffacs; but they had little caufe to brag of their Victory, finding little booty therein; and the Caragans gathering together, beat them out with great losses of Men, forcing them to retire into an Island 2 or 3 leagues from the Land which they poiffes unto this day, no Nation being able, or else not caring to un-nest 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 Bouchara, who are by divers called Tebeks. The Country which they poiffes is better waterd, and more fertile than most of the preceeding, and there is great reftort of Merchants from divers Parts unto them, especially Persians, Muscovites, and several Nations of Indians, as Moguls, Boumans, with many others, whose Names I cannot recollect. I have been
also told, That the Chinese do sometimes trade with them. I am perswaded, that this is the famed Kingdom of Cataye, for the Catayans are a sort of Tartars, and I know no other Tartars between this Countrey and China. Caragan lieth from them to the North-West; Urgenfhe due North; China to the East; the Tartars of Balk to the South; and the Persians South and by West; and the Caffian Sea duly 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 Comukes; but I have conversed with several Persian Merchants at Afracan, who came by Shipping from Gilan, which when the Wind is very fair and good, they fall in 2 or 3 days and nights. They wear Turbans like the Turks, and to do the Bouchars. Therefore not having seen much of Persia, nor having sufficiently informed my self concerning it, I shall pass through it unto the Comukes 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 Tumene; on which stands a Town of the same Name, from which unto Chabamare, the most Northern Habitation of Persia, is 600 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 Derbeine, in the Mountains. The third Drevocans, in the same 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 Comukes are proper Men and very courageous; and that which makes them more daring and adventurous than most Tartars, is the good- nes of their Horfes, 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 Cyneters, 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 Mahometsans, and their Language is in substance the same with other Tartars, their vicinity unto the Persians, Mofcowites and Shrofesfians, having somewhat disfigured it. The Countrey they inhabit abounds with Wood; part of it is hilly, with small pleasant Valleys between the Hill- locks; 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 steep- nes. This Land was reduced under the Government of the Ruffe many years ago, after the ensuing manner: Evan Valffy '\'eiber being Caesar or Emperour of Kosfa, after he had taken Caffian and Afracan, sent part of his Army into Circassia, where they took in Tumene. Another Body entered the Comukes Countrey, and poiffessed themselves of Drevocans, Derbeine, Tarke and Kosfa. The Ruffe Emperour constituted a Voyage, whom he ordered to relieve Tarke, and left with him 1000 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 Mofco, and other Parts of his Dominions. And having, as he apprehended, secured his new Conquests, he returned unto Mofco: Immediately after his retreat, the Comukes gathered their whole Force, and set down before the Town of Tarke, which after a vigorous resistance they took, and in it with the Voyage, several Officers of divers Nations, whom with the common Souldiers they fold unto the Circassians, Tar- tars, and other neighboring Nations, so that few were ever afterwards recovered. From Tarke they marched unto Kosfa, which by the instruction of Captives, they did pretty regularly beleaguer and assaile, 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 Emperour being speedily informed of these Succes- ses, immediately raised a great Army, with which he ordered all the Caffack between the Dog and Volga, unto the River of Tumene, to join his Forces, and allisti them, in order unto the recovery of what he had lost, and utterly extirpation of the Comukes: Who hearing how highly the Caesar was exasperated, and how great a Force was ready to invade them, they began to be solicitous about the Events and; having consulted to-
upon the Euxine and Caspian Seas.

II.

together, agreed to make some kind of submission, and sue for pardon and peace. Whereupon they sent Ambassadors unto Tumine, where the Ruffe Army was encamped; and after a Treaty with the Czar's Plenipotentiaries, they agreed upon the Articles. That the Comakes should restore the Towns they had taken, and aid the Empereur with such a number of Souldiers, as he should require, against any Enemy whatsoever; whereunto their Heads being sworn, they have inviolably observed the Agreement unto this day. But it's time we take our leave of Gildar, Prince of Terik, and his Comakes, and proceed into Sbercaffin Land, part of which, as I hinted before, lies upon the Black Sea, and extends it fell unto the Caffian.

This fide of Circiffia which borders upon the Caspian Sea, is a very plentiful Country; and as for Filh, it is so wonderfully plentiful, that in Tumine you may ordinarly purchase a good Sturgeon for two pence, and sometimes for a penny; a moft prodigious quantity of Filh being taken in the River of the Wefftra, and about the Island of Chekeine, which is off at Sea not far from Tumine. On the main Land, over against this Filhery, 4 miles above the River of Terik, there is a great Well, made by a Spring, which falls from a Rock, on the fide of a great Hill, and immediately fills this little Lake, which whether it is Natural or Artificial, I know not. The Water of this Lake is so scalding hot, that the Fithers flinging in their Sturgeon or other Filh, it is in a short time boiled, as if over a fire, the heat being fo intense, that no Man can detain his Hand in it for a moment; from which strange Quality it derives its Name, being called by the Ruffes, Goscha Colada, or the Scalding Well.

I shall conclude my Discourse with a short Account of the Little Nagy, or of that part thereof which confines upon the Caffian; for all that space between Tumine and Afracan, is by many ascribed unto the Nagy Tartars. I did before declare, That the Little Nagy is for the moft part a wide waife Defart, the worst of which is all that Tract which lyeth between Tumine and Afracan. These Tartars have no Town but only Askorna, which is not properly theirs, though lying in their Country, being poiffed by the Turkis.

There is a fort of People in this Country, whom the Tartars call Sigakes; 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 moft 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 Sigakes are some of their own People, who formerly deferted them upon some extraordinary occasion; But whatsoever is the reafon, they do, moft irreconcilable hate each the other.

The moft noted Places on that fide the Little Nagy, which regards the Caspian Sea, and lye all along the Coast from Tumine to Afracan, are Sheerlams Teare (where I was first taken Prisoner by the Tartars) Peremeks, Arfi Balhs, Mogacke, Besida Opfers Bajmamckes, Kaboldy Machaftyska, Choftovay, and fo over the Volsa unto Afracan.

And to conclude all, I shall here enumerate all the Places on the Coast near Afracan, which have Names that are confiderable for Havens, Trade, Fithing, or any other remarkable Circumstance. Szorceza Beckgra, Ucuflama Coffs, Beerliska Coffs, Ewansiska Coffs, Szemme Bogoroffs, Tsufcofle Lapatene, Chatska Coffs, Crufina Bogore, Cocklowska Coffs, Owerska Coffs, Comahbask Coffs, Colloberniska Coffs, Cockzbows, Beffanska Lapaten, Kara Baffan; and ltt place is not far from Sbeene 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 Weft fide; but howsoever I shall from what I have seen and learnt from Experienced Perfons, be enabled to approach very near unto the Truth.

The Distance between Afracan and the Jaick, is 500 miles; from thence unto the Conffines of Baceiba 500 miles: From Jaxartes to Perfiia, and thence unto Gilan is, according unto my Information, 1100 miles. From Gilan unto Koifa 500 miles: From
A Description of the Countries which border

thence unto Atracan 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 Atracan to Gilsen, from thence to the Oxus, from the Oxus to the great North-East Bay, into which the River from falls, which is full of Islands and broken Grounds, Shelves, Sand and Shallow Water; and from thence back to Atracan.

Having presented your Lordship with a short but true Account of those Countries encompassing and lying between the two forementioned 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 Ex pense 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 Muscovits; 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 Ploscow, then in their possession, having at the same time Arrests due unto me from the Swedes above 5000 Dollars. The Swedes taking no care for my Enlargement, being willing, I suppose, to save such a Summe of Money, as at my Return I should have challenged: after Three years close Imprisonment, I was proffered Liberty by the Muscovits, upon condition I would faithfully serve him against all his Enemies; whereunto adhering, I was sent unto Moscow, and there before the Chancellor sworn a Tolmack, and preferred unto a Command little inferior unto what I enjoyed before. And the Poles advancing towards Moscow with a great Army, fearing left I should go over unto them, I was sent unto Atracan, where I remained 10 years, being continually Employed against the Tartars and Circassians. By which means I came to know Pettiger, Smeisinger, Shdgore, Cabardy, and the Great and Little Nagoy, the Commissars, the Tartars of Caffan, the Kalmucks, Caffachy Hords, Caragans, Ungerbe and Ushok, Tartars. During which Wars, I conflict with great difficulties and hardships; in making long Journies, faring hardly: Nor was it a small labour to make floats in order unto our palling over the great Rivers I have mentioned, to say nothing of the Danger. Besides, we run great hazards in our Journeying over those wide howling Defarts, which on every side surrounded us; frequently wanting provisions, and sometimes Guides; so that we did fail never so little in our Conjectures, we had all perished. After Ten years hard Service, in my Return from Convoying Sholobofe Knez into Shecaffen Land, I was taken Prisoner by the Tartars of the Little Nagoy, and by them carried unto Assadova upon the Mouth of the Tana or Don. There I was found unto a Preoponfan Tartar, who carried me along with him towards Crim: But upon the shallow Waters I very happily made my Ecape. I had little Knowledge of the Country, but having formerly understood by our Caffacks at Atracan, that great Bodies of the same name, mortal Enemies unto the Tartars, dwelt upon the Nepper not far beyond Crim; by the help of the Sun and Stars, I journeyed due West many days without any difatrous Adventure, until I found them, who gave me a very kind reception. In this Ecape I traversed almost the whole Defart of Ingel and Ungule. Dorosensky who then Commanded all the Caffacks upon the Nepper, immediately made me a Porskek, from which time for the space of at least 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 loss of the Inhabitants. We kept a Correspondence with the Caffacks upon the Don, and frequently affiled each other. And being all Foot, and the Country exactly level, we travelled surrounded with Wagons (which they call a Tabor) for fear of the Tartars who often set upon us, but were as often repulsed, we being well accommodated 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 was my ill Fortune between the Nepper and the Dow to be again taken by the Tartars, and by them carried into Crim, where I lived long in great misery, and was at length sold unto a Timarist Spahi living in Anatolia, (Anatolica, or Asia minor) with whom I lived 5 years, but in more ease servitude than among the Tartars. And to make my service less irksome, my Master bestowed 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. Whereon he dismissed me in 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 Message from their Vayvod 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 befeech your Lordship let your Interpreter try me in those 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 Scythia, 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 Shoreafien 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 Arabic and Turkish words whereunto 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 Romella, or Romania, through Wallckay, Bealla Horda, Crim, the Great Danart I have so often mentioned of Ingel and Ungul, the Little Nagay, so over the Volga unto Afracan; thence through the Great Nagay, and leaving the Caspian on my Right hand into the Caspian Country, and so through Bogor into Persia. I can also by my knowledge of the Languages peculiar unto the following Countries traverse all Ireland, England, Norway, Sweden, Finland, Letland, Poland, Rusfia, Moldova, Shenemenia, Cassan, Kalmdges Land, Cassacby Horda, Turguds, and leaving China on the left hand through Bogor 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 Configuring my Travels to Writing, leave behind me a lasting Monument of your Fame: But being for want of Learning, and by long Dilate of my Mother Tongue rendred unfit for such a Work, I shall therefore I come proclaim your Worthines, and continually pray unto the Omnipotent GOD to return your Kindness into your Bosome a Thousand fold. And shall ever remain, during Life,

Your Faithful Slave,

Afracan.

FINIS.
Books sold by Moses Pitt, at the Angel in St. Paul's Church-Yard.

Folio.

Theologiae variis Temporibus in Academia Sedanesi editae, & ad disputandum propinque. Author: Ludovicus de Blac vel Divini Ministro & Theologiae professo. In qua expositur festentia Doctorum Eccleiae Romanæ & Protaulantiam. 1675. Price 20s.

Dr. Henry Hammond's Sermons. 1675. A Table of Ten thousand Square Numbers, by John Pell, D.D. Price 1s. 6d.

Taba Senten-Ponics, or the Speaking-Trumpet; being an Instrument of Excellent Use both at Sea and Land; by Sir Samuel Morland. Price of the Book 1s. of the Instrument 2l. 5s.

Articles and Rules for the Government of His Majesties Forces by Land, during this present War, 1673. 1s. 6d.


An History of the Church, by Alex. Petry. 1662.

Catalogus Librorum in Regionibus Transmarinis nuper Editorum. The History of Don Quixote. 1675. 10s.

The Commentaries and Life of Julius Cæsar, Containing his Wars in Gallia, and the Civil Wars betwixt him and Pompey; with the Notes of Clement Edmonds. 1677. 16s.

Quarto.

Thefaurus Numismatum Antiquorum cum Commentariis Jac. llselli, 1677. 20s.

Jeanis Bone (Cardinalis) Opera Theologica. 1677. 16s.

Georg. Hicky Sermon before the Lord Mayor, on 1 Cor. 10. 13. 1677. 6d.

Dr. Pell's Introducunt to Algebra. 7s.


Love only for Love sake, a Dramatick Romance, by Sir Richard Fantham. 3s. 6d.

Moria Enchiridion Metaphysicum, 1671. 10s.

Snelli Typhis Batavus, Lodg. Bat. 1624. 5s.

Petrus Paum de Offibus, Amst. 1633. 5s.

Dr. Thomas Jaconb, on the Eighth Chapter of the Romans. 8s.

A Letter from a Gentleman of the Lord Howard's Retinue, to his Friend in London, dated at Ex. Nov. 1. 1670. 6d.

Dr. Wallis Opera Mechanica, 22s.

Hieronymi Mercurialis de Arte Gymnastica Libri sex cum figuris, 1672.

Pignorii Menfa Ætica, 1669.

Pharmacopæa Hagonis, 1659.

Augustiana, 1672.

J. Crellii Ethica Arjitotetica & Chriftiana, 16s.

Joan. Eichii Mellisicium Theologicum, 16s.

Theod. Kerckingii D.M. Spielegium Anatomicum, Continens Observationum Anatomicae rariorem centum trium unam nec non Ofteogenian tactum in qua quid cuique officio singulis accedat Mensibus, quidve decidat & in eo per varia immutetur tempora, accuratissime occis jubijicuntur, 1670.

Fortunii Licius de Monfriis ex recensione Gerardi Blaffii, qui Monfira quedam Nova & Rariora ex recensionem Scriptis addidit. Edito novissima Iconibus illustrata, 1665.

Compleat Clark, Containing the best Presidents, 1677. 12s.

Holy Fight of Lent defended, 1667. 6d.

A Locking-Glass for all New Converts, 1667. 1s.

There is newly published two Recantation-Sermons, (Preached at the French Church in the Savoy) by two Converted Romanists, Mr. De la Matte, 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.

Alfo two other Sermons, one Preached before the King at White-Hall, Jan. 30. 1676, by Henry Ragworth, D. D. the other before the Lord Mayor, Decemb. 19. 1675, by John Cook.

A Modest Survey of the most material things in a Discourse, called the Naked Truth, 6d.


Martha Turenne’s Funeral Sermon. 1677.
An Historical Visitation of the Church of England in Point of Schism, by Sir Robert Delicious. The last Siege of Multirexit, Sept. 5. 1676. Dr. Tillotson's Sermon before the King, Apr. 18. 1675.

Dr. Wilkins's Three Sermons before the King, March 7, 1669, and Feb. 7, 1670. Dr. J. Tillotson's Rule of Faith. 1676.

Otho.


Hope, of Delighting in God; or the Eleutherians of the Righteous, Two Vol. Art of Speaking, by M. du Fonfroy, 1676. A Difficours of Local Motion, undertaking to demonstrate the Laws of Motion, and withal to prove, that of the seven Rules delivered by Mr. Des Carter on this Subject he hath mistaken Six: Englished out of French, 1671. 1 s.

The History of the late Revolution of the Empire of the Great Mogul, 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.

Mystery of Iniquity unwailed in a Difficours, wherein is held forth the opposition of the Doctrine, Worship, and Practices of the Roman Church, to the Nature, Delights, and Characters of the Christian Faith, by Gilbert Burnet, 1 s.

A Collection of Papist Miracles wrought by Papist Saints, both during their lives, and after their deaths; collected out of their own Authors, 1 s.

Treatise of the Holy Communion, 1677. 2 s. 6 d.

Theob. Turqueti, De Maverooe, De Aristarchio, Accesserunt ejusdem Confisa aliquot Medicinalia, 1 s.

A New Way of curing the Gout, and Observations and Practises of relating to Women in Travel, 3 s.


Guatieri Needham Diliputatio Anatomica de Formato Fetu. 1677. 3 s. 6 d.

Buxtorfius's Epitome of his Hebrew Grammar Englished, by John Davis, 1678. 1 s. 6 d.

The Fortunate Fool, or the Life of Dr. Condorc, a Spanish Romance, 1670. 2 s.

The Adventures of Mr. T.S., an English Merchant, taken Prisoner by the Turks of Argier, with a description of that Kingdom, and the Towns and Places thereabouts, 1670. 1 s. 6 d.

Contemplations on Mortality, 1676. 1 s.

A Difficours written to a Learned Friar, by Mr. Des Fourmedels, shewing that the Syntact of Mr. Des Cartes, and particularly his Opinion concerning Brutes, does contain nothing dangerous; and that all he hath written of both, seems to have been taken out of the First Chapter of Gentils: To which is annexed the Syntact General of the Cartesian Philosophy, 1 s.

The Relation of a Voyage into Mauritania in Africa, by Roland Foyers of Marsilles, by the French King's Order, 1666, to the Account of the King of Tripoliets, &c., with a Letter in Answer to divers Questions concerning their Religion, Manners, &c. 1671. 1 s. 6 d.

A Genuine Explanation of the Visions in the Book of Revelation, by A.B. Peguetius, 1671. 2 s.

Prodomus to a Dissertation concerning Solids naturally contained within Solids, laying a foundation for the rendering a rational account, b. of the Frame and the several Changes of the Mists of the Earth, as also the various Productions of the same. By Nich. Step, 1671. 1 s. 3 d.

Elsifius Valentinii, 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 Hesse Holland his Works of Saturn, and Alexander Vane Schelten, 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 Jesuite P. Altrichius. Now Englished and Enriched with Observations concerning the Golds worshipped by our Ancients on this Island, by the Phenecians 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 Marin. D.' Affam, 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. twelve, 1 s.

Sir Samuel Morland's Arithmetic, with several useful Tables, and a Perpetual Almanack, 1673. 3 s.

A Compleat Treatise of Chyrurgerie, containing Barbeis Chirurgie. Mindewer of Diseases
Diseases Incident to Camps and Fleets: With a Chyrurgeon’s Cheif of Medicine and Instrument. &c. 6 s.

Dr. Lomer de corde. Amster. 1671. 3 s.
Dr. Grew’s Anatomy of Vegetables. 1672. 2 s.

Crowei Elenchii Script. in Scripturam. 3 s. 6 d.

Eugelena de Scorbuto.
Fred. Dekkevi Exercitationes Medicae.
Grotii via ad Parem.
Alb. Gentilis de Armis Romanis.
De Imperio.
De Legationibus.
De Nuptiis.
Hammond de Confirmatione.
Hugonii momenta Desillitoria.
Parai Chronologia Sacra.
Thryfion de Respiratione.

Mr. Boyle of Hidden Qualities of the Air against Hobs, and of Attraction by Suction. 2 s. 6 d.

Mr. Boyle of Effluviums of fire and flame, and of the previousness of Glares. 3 s.

Memoires of Mr. Def-Ecostais, formerly filled in the Church of Rome, The most Venerable Father Caflamus 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 Stillingsleet, 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 Answer to several Objections against the Truth and Authority of Scripture. 1677.

La vie et les Actions Memorables de Lient. Amiral Michel de Kuyver, 1677. 5 s.

FINIS.